

## IV.—CONCLUDING EXHORTATIONS.

<b>Christian Patience.</b>	Be patient, then, Brothers, till the Coming of the Lord. Even the farmer has to wait for the precious fruit of the earth, watching over it patiently, till it has had the spring and summer rains. And you must be patient also, and not be discouraged; for the Lord's Coming is near. Do not make complaints against one another, Brothers, or judgement will be passed upon you. The Judge is already standing at the door! Brothers, as an example of the patient endurance of suffering, take the Prophets who spoke in the name of the Lord. We count those who displayed such endurance blessed! You have heard, too, of Job's endurance, and have seen what the Lord's purpose was, for 'the Lord is full of pity and compassion.'	7 8 9 10 11
	Above all things, my Brothers, never take an oath, either by heaven, or by earth, or by any- thing else. With you let 'Yes' suffice for yes, and 'No' for no, so that you may escape condemnation.	12
	If any one of you is in trouble, let him pray; if any one is happy, let him sing hymns. If any one of you is ill, let him send for the Officers of the Church, and let them pray over him, after anointing him with oil in the name of the Lord. The prayer offered in faith will save the man who is sick, and the Lord will raise him from his bed; and if he has committed sins, he will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be cured. Great is the power of a good man's fervent prayer. Elijah was only a man like ourselves, but, when he prayed fervently that it might not rain, no rain fell upon the land for three years and a half. And, when he prayed again, the clouds brought rain, and the land bore crops.	13 14 15 16 17 18
	My Brothers, should one of you be led astray from the Truth, and some one bring him back again, be sure that he who brings a sinner back from his mistaken ways will save that man's soul from Death, and throw a veil over countless sins.	19 20
	<b>The Blessedness of Saving a Soul.</b>	

<sup>7</sup> Deut. 11. 14.    <sup>11</sup> Dan. 12. 12; Ps. 103. 8.    <sup>20</sup> Prov. 10. 12.



THE LETTERS OF PAUL.

TO THE THESSALONIANS.

I.



## ST. PAUL'S FIRST LETTER TO THE THESSALONIANS.

---

WRITTEN PROBABLY DURING HIS STAY AT  
CORINTH, IN THE COURSE OF HIS SECOND  
MISSIONARY JOURNEY, ABOUT 52 A.D.

---

THESSALONICA, now the Turkish town of Salonica, was an important seaport in Macedonia, on the great highway by which trade travelled between Europe and Roman Asia. Attracted, probably, by its large Jewish population, and by its admirable position as a centre for the diffusion of his Message, the Apostle Paul visited the town in the course of his second missionary journey (Acts 17), preaching in the Synagogue, and working at his trade as a tent-maker (I. Thess. 2. 9; II. Thess. 3. 8). At first he gained many converts, but after a short time his unbelieving countrymen succeeded in arousing a strong opposition against him and his companions. This was carried so far that a mob collected and attacked the house in which they were staying, and Paul and Silas barely escaped with their lives. Leaving Thessalonica, they went on to Beroea, and from there to Athens and Corinth. But while the Apostle was at Athens, news reached him that the little Christian community, from which he had thus been compelled to part, was itself suffering persecution. On hearing this, the keen interest which he felt in their welfare made him eager to return to them (2. 18). But, this proving at the time impossible, he sent Timothy to them, to obtain further information, and to comfort and encourage them amidst their sufferings (3. 2). Upon Timothy's return to Corinth, with good news of the faith and love shown by the Thessalonian converts, the Apostle wrote this Letter.



# TO THE THESSALONIANS. I.

## I.—INTRODUCTION.

**Greeting.** To the Thessalonian Church in union with God 1 1  
the Father and the Lord Jesus Christ,  
FROM Paul, Silas, and Timothy.  
May God bless you and give you peace.

## II.—THE APOSTLE AND HIS CONVERTS.

We always mention you in our prayers and thank God 2  
for you all ; recalling continually before our God and Father 3  
the efforts that have resulted from your faith,  
**His Thank-  
fulness for  
their Faith,  
and its  
Influence.** the toil prompted by your love, and the patient  
endurance sustained by your hope in our Lord  
Jesus Christ. Brothers, whom God loves, we 4  
know that he has chosen you, because the Good 5  
News that we brought came home to you, not merely as so  
many words, but with a power and a fulness of conviction due  
to the Holy Spirit. For you know the life that we lived among  
you for your good. And you yourselves began to follow, not 6  
only our example, but the Master's also ; and, in spite of much  
suffering, you welcomed the Message with a joy inspired by  
the Holy Spirit, and so became a pattern to all who believed 7  
in Christ throughout Macedonia and Greece. For it was 8  
from you that the Lord's Message resounded throughout  
Macedonia and Greece ; and, more than that, your faith in  
God has become known far and wide ; so that there is no  
need for us to say another word. Indeed, in speaking about 9  
us, the people themselves tell of the reception you gave us,  
and how, turning to God from your idols, you became servants  
of the true and living God, and are now awaiting the return 10  
from Heaven of his Son whom he raised from the dead—  
Jesus, our deliverer from the Coming Wrath.



Yes, Brothers, you yourselves know that your 1 **2**  
 reception of us was not without result. For, 2  
 although we had experienced suffering and  
 ill-treatment, as you know, at Philippi, we had the  
 courage, by the help of our God, to tell you God's Good  
 News in spite of great opposition. Our appeal to you 3  
 was not based on a delusion, nor was it made from un-  
 worthy motives, or with any intention of misleading you.  
 But, having been found worthy by God to be entrusted with 4  
 the Good News, therefore we tell it; with a view to please, not  
 men, but God who proves our hearts. Never at any time, 5  
 as you know, did we use the language of flattery, or make  
 false professions in order to hide selfish aims. God will bear  
 witness to that. Nor did we seek to win honour from men, 6  
 whether from you or from others, although, as Apostles of  
 Christ, we might have burdened you with our support. But 7  
 we lived among you with the simplicity of a child; we were  
 like a woman nursing her own children. In our strong affec- 8  
 tion for you, that seemed to us the best way of sharing with you,  
 not only God's Good News, but our very lives as well—so dear  
 had you become to us. You will not have forgotten, Brothers, 9  
 our labour and toil. Night and day we used to work at our  
 trades, so as not to be a burden to any of you, while we pro-  
 claimed to you God's Good News. You will bear witness, and 10  
 God also, that our relations with you who believed in Christ  
 were pure, and upright, and beyond reproach. Indeed, you 11  
 know that, like a father with his own children, we used  
 to encourage and comfort every one of you, and solemnly  
 plead with you; so that you should make your daily lives 12  
 worthy of God who is calling you into the glory of his King-  
 dom.

This, too, is a reason why we, on our part, are 13  
 continually thanking God—because, in receiving  
 the teaching that you had from us, you accepted  
 it, not as the teaching of man, but as what it really  
 is—the teaching of God, which is even now doing its work  
 within you who believe in Christ. For you, Brothers, began 14  
 to follow the example of the Churches of God in Judaea which  
 are in union with Jesus Christ; you, in your turn, suffering at  
 the hands of your fellow-citizens, in the same way as those  
 Churches did at the hands of the Jews—the men who killed 15  
 both the Lord Jesus and the Prophets, and persecuted us also.  
 They do not try to please God, and they are enemies to all man-  
 kind, for they would prevent us from speaking to the Gentiles 16  
 with a view to their Salvation, and thus are always 'filling up  
 the measure of their iniquity.' But the Wrath of God has come  
 upon them to the full!

<sup>4</sup> Jer. 11. 20. <sup>16</sup> Gen. 15. 16.



**Frustrated Plans.** As for ourselves, Brothers, our having been bereaved of you even for a short time—though in body only, and not in spirit—made us all the more eager to see your faces again; and the longing to do so was strong upon us. That was why we made up our minds to go to see you—at least I, Paul, did, more than once—but Satan put difficulties in our way. For what hope or joy will be ours, or what crown shall we have to boast of, in the presence of our Lord Jesus, at his Coming, if it be not you? You are our pride and our delight!

**Timothy's Mission.** And so, as we could bear it no longer, we made up our minds to remain behind alone at Athens, and sent Timothy, our Brother and God's Minister of the Good News of the Christ, to strengthen you, and to encourage you in your faith, so that none of you should be shaken by the troubles through which you are passing. You yourselves know that we are destined to meet with such things. For, even while we were with you, we warned you beforehand that we were certain to encounter trouble. And so it proved, as you know. Therefore, since I could no longer endure the uncertainty, I sent to make inquiries about your faith, fearing that the Tempter had tempted you, and that our toil might prove to have been in vain. But, when Timothy recently returned to us from you with good news of your faith and love, and told us how kindly you think of us—always longing, he said, to see us, just as we are longing to see you—on hearing this, we felt encouraged about you, Brothers, in the midst of all our difficulties and troubles, by your faith. For it is new life to us to know that you are holding fast to the Lord. How can we thank God enough for all the happiness that you are giving us in the sight of our God? Night and day we pray most earnestly that we may see you face to face, and make good any deficiency in your faith.

**The Apostle's Prayer for his Converts.** May our God and Father himself, and Jesus, our Lord, make the way plain for us to come to you. And for you, may the Lord fill you to overflowing with love for one another and for every one, just as we are filled with love for you; and so make your hearts strong, and your lives pure beyond reproach, in the sight of our God and Father, at the Coming of our Lord Jesus, with all his Holy Ones.

### III.—ADVICE UPON THE DAILY LIFE.

Further, Brothers, we beg and exhort you in the name of our Lord Jesus to carry out more fully than ever—as indeed you are already doing—all that you have heard from us as to



what your daily life must be, if it is to please God. For you have not forgotten the directions that we gave you on the authority of our Lord Jesus. 2

**Warning against Immorality.** For this is God's purpose—that you should be pure; abstaining from all immorality; each of you recognizing the duty of taking one woman for his wife, purely and honourably, and not for the mere gratification of his passions, like the Gentiles who know nothing of God; none of you over-reaching or taking advantage of his Brother in such matters. 'The Lord takes vengeance' upon all who do such things, as we have already warned you and solemnly declared. For God's Call to us does not permit of an impure life, but demands purity. Therefore he who disregards this warning disregards, not man, but God who gives you his Holy Spirit. 3 4 5 6 7 8

**Brotherly Love.** As to love for the Brethren there is no need to write to you; for you have yourselves been taught by God to love one another; and indeed you do act in this spirit towards all the Brethren throughout Macedonia. 9 10

**The Duty of Work.** Yet, Brothers, we urge you to still further efforts. Make it your ambition to live quietly, and to attend to your own business, and to work with your hands, as we directed you; so that your conduct may win respect from those outside the Church, and that you may not want for anything. 11 12

#### IV.—THE DEAD IN CHRIST AT THE COMING OF THE LORD.

**The Living and the Dead.** We do not wish you to remain in ignorance, Brothers, with regard to those who have passed to their rest, that your grief may not be like that of others, who have no hope. For, as we believe that Jesus died and rose again, so also we believe that God will bring, with Jesus, those who through him have passed to their rest. This we tell you on the authority of the Lord—that those of us who are still living at the Coming of the Lord will not anticipate those who have passed to their rest. For, with a loud summons, with the shout of an archangel, and with the trumpet-call of God, the Lord himself will come down from Heaven. Then those who died in union with Christ shall rise first; and afterwards we who are still living shall be caught up in the clouds, with them, to meet the Lord in the air; and so we shall be for ever with the Lord. Therefore, comfort one another with what I have told you. 13 14 15 16 17 18



**The Time of the Lord's Coming.** But as to the times and the moments, there is no need, Brothers, for any one to write to you. You yourselves know well that the Day of the Lord will come just as a thief comes in the night. When people are saying 'All is quiet and safe,' it is then that, like birth-pains upon a woman with child, Ruin comes suddenly upon them, and there will be no escape! You, however, Brothers, are not in darkness, that the daylight should take you by surprise as if you were thieves. For you all are 'Sons of Light' and 'Sons of the Day.'

**The Necessity for Watchfulness.** We have nothing to do with night, or darkness. Therefore let us not sleep as others do. No, let us be watchful and self-controlled. It is at night that men sleep, and at night that drunkards get drunk. But let us, who belong to the Day, control ourselves, and put on faith and love as a breastplate, and the hope of Salvation as a helmet. For God destined us, not for Wrath, but to win Salvation through our Lord Jesus Christ, who died for us, that, whether we are still watching or have fallen asleep, we may live with him. Therefore encourage one another, and try to build up one another's characters, as indeed you are doing.

## V.—CONCLUSION.

**Final Counsels.** We beg you, Brothers, to value those who toil among you, and are your leaders in the Lord's service, and give you counsel. Hold them in the very greatest esteem and affection for the sake of their work. Live at peace with one another. We entreat you also, Brothers—warn the disorderly, comfort the faint-hearted, give a helping hand to the weak, and be patient with every one. Take care that none of you ever pays back wrong for wrong, but always follow the kindest course with one another and with every one. Always be joyful; never cease to pray; under all circumstances give thanks to God. For this is his will for you as made known in Christ Jesus. Do not quench the Spirit; do not make light of preaching. Bring everything to the test; cling to what is good; shun every form of evil. May God himself, the giver of peace, make you altogether holy; and may your spirits, souls, and bodies be kept altogether faultless until the Coming of our Lord Jesus Christ. He who calls you will not fail you; he will complete his work.



Brothers, pray for us.

25

**Farewell.** Greet all the Brothers with a sacred kiss. I  
adjure you in the Lord's name to have this letter  
read to all the Brethren.

26, 27

May the blessing of our Lord Jesus Christ be with you.

28



TO THE THESSALONIANS.

II.



## ST. PAUL'S SECOND LETTER TO THE THESSALONIANS.

---

WRITTEN PROBABLY DURING HIS STAY AT  
CORINTH, IN THE COURSE OF HIS SECOND  
MISSIONARY JOURNEY, ABOUT 53 A.D.

---

It is probable that about a year intervened between the Apostle's two Letters to this Macedonian Church. The Thessalonians had misunderstood what he had said in the first Letter as to the nearness of the time of Christ's Return to the earth; a misunderstanding which led to the neglect of the ordinary duties of life, accompanied by unrestrained religious excitement. To correct this misapprehension, and to urge them to fortitude, calmness and industry, St. Paul wrote this second Letter.



# TO THE THESSALONIANS. II.

## I.—INTRODUCTION.

**Greeting.** To the Thessalonian Church in union with God 1 1  
our Father and the Lord Jesus Christ,  
FROM Paul, Silas, and Timothy.  
May God, the Father, and the Lord Jesus Christ bless you and 2  
give you peace.

## II.—THE APOSTLE AND HIS CONVERTS.

**His  
Thankfulness  
and  
Confidence.** Brothers, it is our duty always to thank 3  
God about you, as is but right, considering the  
wonderful growth of your faith, and because,  
without exception, your love for one another 4  
is continually increasing. So much is this the case that  
we ourselves speak with pride, before the Churches of God,  
of the patience and faith which you have shown, in spite of all 5  
the persecutions and troubles that you are enduring. These  
persecutions will vindicate the justice of God's judgement, and 6  
will result in your being reckoned worthy of God's Kingdom,  
for the sake of which you are now afflicted; since God 7  
deems it just to inflict suffering upon those who are now  
inflicting suffering upon you, and to give relief to you who are 8  
suffering, as well as to us, at the Appearing of the Lord Jesus  
from Heaven with his mighty angels, 'in flaming fire.' Then he 9  
will 'inflict punishment upon those who refuse to know God,  
and upon those who turn a deaf ear' to the Good News of Jesus,  
our Lord. These men will pay the penalty of unutterable 10  
Ruin—banished 'from the presence of the Lord and from the  
glorious manifestation of his might, when he comes to be  
honoured in his People,' and to be revered in all who have learnt  
to believe in him (for you also believed our testimony)—as he  
will be on 'That Day.' With this in view, our constant 11

<sup>8</sup> Isa. 66. 14—15; Jer. 10. 25; Ps. 79. 6.    <sup>9—10</sup> Isa. 2. 10, 11, 19, 21; Ps. 80. 7;  
68. 35 (Septuagint); Isa. 49. 3.



**His Prayer for them.** prayer for you is that our God may count you worthy of the Call that you have received, and by his power make perfect your delight in all goodness and the efforts that have resulted from your faith. Then, in the loving-kindness of our God and the Lord Jesus Christ, will the name of Jesus, our Lord, be honoured in you, and you in him. 12

### III.—EVENTS THAT MUST PRECEDE THE LORD'S COMING.

**The 'Man of Sin,' and the 'Great Apostasy.'** As to the Coming of our Lord Jesus Christ, and our being gathered to meet him, we beg you, Brothers, not lightly to let your minds become unsettled, nor yet to be disturbed by any revelation, or by any message, or by any letter, purporting to come from us, to the effect that the Day of the Lord is come. Do not let any one deceive you, whatever he may do. For it will not come until after the Great Apostasy, and the appearing of that Incarnation of Wickedness, that Lost Soul, who so opposes himself to every one that is spoken of as a God or as an object of worship, and so exalts himself above them, that he seats himself in the Temple of God, and displays himself as God ! Do not you remember how, when I was with you, I used to speak to you of all this ? And you know now what the restraining influence is which prevents his appearing before his appointed time. Wickedness, indeed, is already at work in secret ; but only until he who at present restrains it is removed out of the way. Then will 'Wickedness Incarnate' appear, but the Lord Jesus will destroy him with the breath of his lips, and annihilate him by the splendour of his Coming. For at the Coming of the Lord there will be great activity on the part of Satan, in the form of all kinds of deceptive miracles, signs, and marvels, as well as of wicked attempts to delude—to the ruin of those who are on the path to destruction, because they have never received and loved the Truth to their own Salvation. That is why God places them under the influence of a delusion, to cause them to believe a lie ; so that sentence may be passed on all those who refuse to believe the Truth, but delight in wickedness. 1 2

**The Need for Stedfastness.** But, Brothers, whom the Lord loves, it is our duty always to thank God about you, for, from the first, God chose you for Salvation through the purifying influence of the Spirit, and your belief in the Truth. To this you were called by the Good News which we brought you, to attain to the glory of our Lord Jesus Christ. Stand firm then, Brothers, and hold 13 14 15

<sup>12</sup> Isa. 66. 5.    <sup>4</sup> Dan. 11. 36-37 ; Ezek. 28. 2.    <sup>8</sup> Isa. 11. 4 ; Job 4. 9.  
<sup>13</sup> Deut. 33. 12.



fast to the truths that we taught you, whether by word or by letter. And may our Lord Jesus Christ himself, and God our Father, who loved us and, in his loving-kindness, gave us unfailing consolation and good ground for hope, console your hearts, and strengthen you to do and to say all that is right.

## IV.—CONCLUSION.

**Mutual Prayer.** In conclusion, Brothers, pray for us—pray that the Lord's Message may spread rapidly, and be received everywhere with honour, as it was among you; and that we may be preserved from wrong-headed and wicked men—for it is not every one who believes in Christ.

But the Lord will not fail you; he will give you strength, and guard you from Evil. Yes, and the confidence that our union with the Lord enables us to place in you leads us to believe that you are doing, and will do, what we direct you. May the Lord bring you to the love of God, and to the patience of the Christ.

**The Duty of Work.** We urge you, Brothers, in the name of the Lord Jesus Christ, to avoid any Brother who is living an ill-ordered life, which is not in agreement with the teaching that you received from us. For you know well that you ought to follow our example. When we were with you, our life was not ill-ordered, nor did we eat any one's bread without paying for it. Night and day, labouring and toiling, we used to work at our trades, so as not to be a burden upon any of you. This was not because we had not a right to receive support, but our object was to give you a pattern for you to copy. Indeed, when we were with you, what we urged upon you was—'If a man does not choose to work, then he shall not eat.' We hear that there are among you people who are living ill-ordered lives, and who, instead of attending to their own business, are mere busy-bodies. All such people we urge, and entreat, in the name of the Lord Jesus Christ, to attend quietly to their business, and earn their own living. You, Brothers, must not grow weary of doing what is right. If any one disregards what we have said in this letter, mark that man and avoid his company, that he may feel ashamed. Yet do not think of him as an enemy, but caution him as you would a Brother. May the Lord, from whom all peace comes, himself give you his peace at all times and in all ways. May he be with you all.

**The Apostle's Autograph Farewell.** I, Paul, add this greeting in my own handwriting. It is my signature to every letter. This is how I write. May the blessing of our Lord Jesus Christ be with you all.







TO THE GALATIANS.



# ST. PAUL'S LETTER TO THE CHRISTIANS IN GALATIA.

---

WRITTEN PROBABLY DURING HIS STAY AT  
EPHESUS, ABOUT 54 A.D.

---

THE Roman province of 'Galatia,' in Asia Minor, included, not only the district which had previously borne that name, but also various adjacent districts subsequently included. Hence it is uncertain whether, in the New Testament, the name is used in its wider or in its narrower sense. Nor is it possible to fix with certainty the date of the Apostle's visits to 'Galatia,' or of this Letter to his converts there.

The Christian Churches in 'Galatia' appear to have been founded by St. Paul about the year 51 A.D., while he was on his second missionary journey (Acts 16. 6). Three years later he re-visited the district in the course of his third journey (Acts 18. 23). He appears to have been seriously ill on the first-mentioned occasion, but his impulsive converts gave him an eager welcome, and soon became devotedly attached to him (Gal. 4. 13—15). After he had left them, however, their enthusiasm for him and for his Message gradually cooled, and the present Letter was written as the result of information which reached him, that his converts were being led astray by teachers from Jerusalem, who impugned his apostolic authority and personal character, and insisted that all Christians ought to observe the Jewish Law and be circumcised.

St. Paul was now, for the first time, face to face with the question whether Christianity could stand alone as a new and universal religion, or could exist only as 'a modified and extended Judaism.' His reply takes the form, first, of a personal narrative in which he establishes the direct revelation to him of what he delights to call 'his Gospel' by the Christ himself, and its independence of Judaism; and, then, of a brief statement of the teaching (afterwards developed at length in his Letter to the Christians at Rome) that mere obedience to Law can never ensure a man's being 'pronounced righteous' by God; for this, the Apostle argues, can follow only upon faith in the Christ. The Law, intended only to be provisional, has been superseded by the Gospel.



# TO THE GALATIANS.

## I.—INTRODUCTION.

**Greeting.** To the Churches in Galatia, I 1  
FROM Paul, an Apostle whose commission is not  
from men and is given, not by man, but by Jesus Christ  
and God the Father who raised him from the dead ;  
AND FROM all the Brothers here. 2  
May God, our Father, and the Lord Jesus Christ, bless you 3  
and give you peace. For Christ, to rescue us from this  
present wicked age, gave himself for our sins, in accor- 4  
dance with the will of our God and Father, to whom be 5  
ascribed all glory for ever and ever. Amen.

**The Apostle's Disappointment.** I am astonished at your so soon deserting him, 6  
who called you through the love of Christ,  
for a different 'Good News,' which is really no 7  
Good News at all. But then, I know that there are people  
who are harassing you, and who want to pervert the Good  
News of the Christ. Yet even if we—or if an angel from 8  
Heaven were to tell you any other 'Good News' than that  
which we told you, may he be accursed! We have said it 9  
before, and I repeat it now—If any one tells you a 'Good  
News' other than that which you received, may he be accursed!

Is this, I ask, trying to conciliate men, or God? Am I 10  
seeking to please men? If I were still trying to please men,  
I should not be a servant of Christ.

## II.—THE INDEPENDENCE OF THE APOSTLE'S GOSPEL.

**Its Special Revelation.** I would remind you, Brothers, that the Good 11  
News which I told is no mere human invention.  
I, at least, did not receive it from man, nor was I taught it, but 12  
it came to me through a revelation made by Jesus Christ.



**His Special Call.** You heard, no doubt, of my conduct when I 13  
 was devoted to Judaism—how I persecuted the  
 Church of God to an extent beyond belief, and made havoc of it,  
 and how, in my devotion to Judaism, I surpassed many of my 14  
 contemporaries among my own people in my intense earnest-  
 ness in upholding the traditions of my ancestors. But 15  
 when God, who had set me apart even before my birth,  
 and who called me by his love, saw fit to reveal his Son 16  
 in me, so that I might tell the Good News of him among  
 the Gentiles, then at once, instead of consulting any human  
 being, or even going up to Jerusalem to see those who were 17  
 Apostles before me, I went into Arabia, and came back again  
 to Damascus. Three years afterwards I went up to 18  
 Jerusalem to make the acquaintance of Peter, and I stayed  
 a fortnight with him. I did not, however, see any other 19  
 Apostle, except James, the Master's brother. (As to what I 20  
 am now writing to you, I call God to witness that I am speaking  
 the truth). Afterwards I went to the districts of Syria and 21  
 Cilicia. But I was still unknown even by sight to the Christian 22  
 Churches in Judaea; all that they had heard was—'The man who 23  
 once persecuted us is now telling the Good News of the very  
 Faith of which he once made havoc.' And they praised God 24  
 on my account. Fourteen years afterwards 1 **2**  
**His independent Action.** I went up to Jerusalem again with Barnabas,  
 and I took Titus also with me. It was in 2  
 obedience to a revelation that I went; and I laid before the  
 Apostles the Good News that I am proclaiming among the  
 Gentiles. I did this privately before those who are thought  
 highly of, for fear that I might possibly be taking, or might have  
 already taken, a course which would prove useless. Yet even 3  
 my companion, Titus, though a Greek, was not compelled to  
 be circumcised. But, on account of the false Brothers who 4  
 had stolen in, the men who had crept in to spy upon the liberty  
 which we have through union with Christ Jesus, in order to  
 bring us back to slavery—why, we did not for a moment yield 5  
 submission to them, that the Truth of the Good News  
 might be yours always! Of those who are thought some- 6  
 what highly of—what they once were makes no difference to  
 me; God does not recognise human distinctions—those, I say,  
 who are thought highly of added nothing to my Message.  
 On the contrary, they saw that I had been entrusted with the 7  
 Good News for the Gentiles, just as Peter had been for the  
 Jews. For he who gave Peter power for his mission to the 8  
 Jews gave me, also, power to go to the Gentiles. Recognizing 9  
 the charge entrusted to me, James, Peter, and John, who were  
 regarded as pillars of the Church, openly acknowledged  
 Barnabas and me as fellow-workers, agreeing that we should  
 go to the Gentiles, and they to the Jews. Only we were to 10



remember the poor—the very thing I was myself anxious to do. But, when Peter came to Antioch, I **His Rebuke to Peter.** opposed him to his face; for he stood self-condemned. Before certain persons came from James, he had been in the habit of eating with the Gentile converts; but, when they came, he began to withdraw and hold aloof, for fear of offending those who still held to circumcision. The rest of the Jewish converts were guilty of the same hypocrisy, so that even Barnabas was led away by it. But, when I saw that they were not dealing straightforwardly with the Truth of the Good News, I said to Peter, before them all, “If you, who were born a Jew, adopt Gentile customs, instead of Jewish, why are you trying to compel the Gentile converts to adopt Jewish customs?”

### III.—THE LAW AND THE GOSPEL.

**The Failure of the Law.** We, though we are Jews by birth and not outcasts of Gentile origin, know that no one is pronounced righteous as the result of obedience to Law, but only through faith in Christ Jesus. So we placed our faith in Christ Jesus, in order that we might be pronounced righteous, as the result of faith in Christ, and not of obedience to Law; for such obedience ‘will not result in even one soul’s being pronounced righteous.’ If, while seeking to be pronounced righteous through union with Christ, we were ourselves seen to be outcasts, would that make Christ an agent of sin? Heaven forbid! For, if I rebuild the very things that I pulled down, I prove myself to have done wrong. I, indeed, through Law became dead to Law, in order to live for God. I have been crucified with Christ. So it is no longer I that live, but it is Christ who lives in me; and, as for my present earthly life, I am living it by faith in the Son of God, who loved me and gave himself for me. I do not reject the love of God. If righteousness comes through Law, then there was no need for Christ to die!

**The Galatians misled as to the Law.** Foolish Galatians! Who has been fascinating you—you before whose very eyes Jesus Christ was depicted upon the cross? Here is the one thing that I want to find out from you—Did you receive the Spirit as the result of obedience to Law, or of your having listened with faith? Can you be so foolish? After beginning with what is spiritual, do you now end with what is external? Did you go through so much to no purpose?—if indeed it really was to no purpose! He who supplies you abundantly with his Spirit and endows you with such powers—does he do



this as the result of obedience to Law? or as the result of your having listened with faith? It is just as it was with Abraham— 6

‘He had faith in God, and his faith was regarded by God as righteousness.’

**Faith, not Law, the Ground of Acceptance.** You see, then, that those whose lives are based on faith are the Sons of Abraham. And Scripture, foreseeing that God would pronounce the Gentiles righteous as the result of faith, foretold the Good News to Abraham in the words— 7 8

‘Through thee all the Gentiles shall be blessed.’

And, therefore, those whose lives are based on faith share the blessings bestowed upon the faith of Abraham. 9

All who rely upon obedience to Law are under a curse, for Scripture says— 10

‘Cursed is every one who does not abide by all that is written in the Book of the Law, and do it.’

Again, it is evident that no one is pronounced righteous before God through Law, for we read— 11

‘Through faith the righteous man shall find Life.’

But the Law is not based on faith; no, its words are— 12

‘Those who practise these precepts will find Life through them.’

Christ ransomed us from the curse pronounced in the Law, by taking the curse on himself for us, for Scripture says— 13

‘Cursed is any one who is hanged on a tree.’

And this he did that the blessing given to Abraham might be extended to the Gentiles through their union with Jesus Christ; that so, through our faith, we also might receive the promised gift of the Spirit. 14

To take an illustration, Brothers, from daily life:—No one sets aside even an agreement between two men, when once it has been confirmed, nor does he add conditions to it. Now it was to Abraham that the promises were made, ‘and to his offspring.’ It was not said ‘to his offsprings,’ as if many persons were meant, but the words were ‘to thy offspring,’ showing that one person was meant—and that was Christ. My point is this:—An agreement already confirmed by God cannot be cancelled by the Law, which came four hundred and thirty years later, so as to cause the promise to be set aside. If our heritage is the result of Law, then it has ceased to be the result of a promise. Yet God conferred it on Abraham by a promise. 15 16 17 18

<sup>6</sup> Gen. 15. 6. <sup>8</sup> Gen. 12. 3; 18. 18. <sup>10</sup> Deut. 27. 26. <sup>11</sup> Hab. 2. 4. <sup>12</sup> Lev. 18. 5.  
<sup>13</sup> Deut. 21. 23. <sup>16</sup> Gen. 12. 7.



**The Purpose of the Law.** What, then, you ask, was the use of the Law? 19  
 It was a later addition, to make men conscious of 20  
 their wrong-doings, and intended to last only till the coming 21  
 of that 'offspring' to whom the promise had been made; 22  
 and it was delivered through angels by a mediator. Now 23  
 mediation implies more than one person, but God is one only. 24  
 Does that set the Law in opposition to God's promises? 25  
 Heaven forbid! For, if a Law had been given capable of 26  
 bestowing Life, then righteousness would have actually owed 27  
 its existence to Law. But the words of Scripture represent 28  
 the whole world as being in bondage to sin, so that the 29  
 promised blessing, dependent, as it is, upon faith in Jesus 30  
 Christ, may be given to those who have faith in him.

Before the coming of faith, we were kept under the guard of 23  
 the Law, in bondage, awaiting the Faith that was destined to be 24  
 revealed. Thus the Law has proved a guide to lead us to Christ, 25  
 in order that we may be pronounced righteous as the result of 26  
 faith. But now that faith has come we no longer need a guide. 27

**The Effect of the Gospel.** For you are all Sons of God, through your faith 26  
 in Christ Jesus. For all of you who were baptized 27  
 into union with Christ clothed yourselves with 28  
 Christ. All distinctions between Jew and Greek, slave and 29  
 freeman, male and female, have vanished; for in union with 30  
 Christ Jesus you are all one. And, since you belong to 31  
 Christ, it follows that you are Abraham's offspring and, under 32  
 the promise, sharers in the inheritance.

My point is this:—As long as the heir is under age, there is 1 4  
 no difference between him and a slave, though he is master of 2  
 the whole estate. He is subject to the control of guardians 3  
 and stewards, during the period for which his father has power 4  
 to appoint them. And so is it with us; when we were under 5  
 age, as it were, we were slaves to the puerile teaching of this 6  
 world; but, when the full time came, God sent his Son—born 7  
 a woman's child, born subject to Law—to ransom those who 8  
 were subject to Law, so that we might take our position as 9  
 sons.

And it is because you are sons that God sent into our hearts 6  
 the Spirit of his Son, with the cry—'Abba, our Father.' You, 7  
 therefore, are no longer a slave, but a son; and, if a son, then 8  
 an heir also, by God's appointment.

**The retro-grade Spirit of the Galatians.** Yet formerly, in your ignorance of God, you 8  
 became slaves to 'gods' which were no gods. But 9  
 now that you have found God—or, rather, have 10  
 been found by him—how is it that you are turn-  
 ing back to that poor and feeble puerile teaching, to which  
 yet once again you are wanting to become slaves? You are 11  
 scrupulous in keeping Days and Months and Seasons and



Years ! You make me fear that the labour which I have spent 11  
on you may have been wasted.

**The Apostle  
and his  
Converts.** I entreat you, Brothers, to become like me, as 12  
I became like you. You have never done me any  
wrong. You remember that it was owing to 13  
bodily infirmity that on the first occasion I told you the Good  
News. And as for what must have tried you in my condition, it 14  
did not inspire you with scorn or disgust, but you welcomed me  
as if I had been an angel of God—or Christ Jesus himself !  
What has become, then, of your blessings ? For I can bear 15  
witness that, had it been possible, you would have torn out  
your eyes and given them to me ! Am I to think, then, that I 16  
have become your enemy by telling you the truth ? Certain 17  
people are seeking your favour, but with no honourable object.  
No, indeed, they want to isolate you, so that you will have to  
seek their favour. It is always honourable to have your favour 18  
sought in an honourable cause, and not only when I am with  
you, my dear children—you for whom I am again enduring a 19  
mother's pains, till a likeness to Christ shall have been formed  
in you. But I could wish to be with you now and speak in a 20  
different tone, for I am perplexed about you.

**An Allegory  
of the Law  
and the  
Gospel.** Tell me, you who want to be still subject to 21  
Law—Why do not you listen to the Law ? Scrip- 22  
ture says that Abraham had two sons, one the  
child of the slave-woman and the other the child  
of the free woman. But the child of the slave-woman was 23  
born in the course of nature, while the child of the free  
woman was born in fulfilment of a promise. This story may 24  
be taken as an allegory. The women stand for two Covenants.  
One Covenant, given from Mount Sinai, produces a race of  
slaves and is represented by Hagar (the word Hagar meaning 25  
in Arabia Mount Sinai) and it ranks with the Jerusalem of to-  
day, for she and her children are in slavery. But the Jerusalem 26  
above is free, and she it is who is our mother. For Scripture 27  
says—

‘ Rejoice, thou barren one, who dost never bear,  
Break into shouts, thou who art never in labour,  
For many are the children of her who is desolate—  
aye, more than of her who has a husband.’

As for ourselves, Brothers, we, like Isaac, are children born in 28  
fulfilment of a promise. Yet at that time the child born in the 29  
course of nature persecuted the child born by the power of the  
Spirit ; and it is the same now. But what does the passage 30  
of Scripture say ?

‘ Send away the slave-woman and her son ; for the slave's  
son shall not be co-heir with the son of the free woman.’



And so, Brothers, we are not children of a slave, but of her who is free. 31

#### IV.—THE GOSPEL IN THE DAILY LIFE.

**Christian Freedom.** It is for freedom that Christ set us free ; stand firm therefore, and do not again be held under the yoke of slavery. 1 5

Understand that I, Paul, myself tell you that if you allow yourselves to be circumcised, Christ will avail you nothing. I again declare to every one who receives circumcision, that he binds himself to obey the whole Law. You have severed yourselves from Christ—you who are seeking to be pronounced righteous through Law ; you have fallen away from love. For we, by the help of the Spirit, are eagerly waiting for the fulfilment of our hope—that we may be pronounced righteous as the result of faith. If a man is in union with Christ Jesus, neither is circumcision nor the omission of it anything, but faith, working through love, is everything. 2 3 4 5 6

You were once making good progress ! Who has hindered you from obeying the Truth ? The persuasion brought to bear on you does not come from him who calls you. A little leaven leavens all the dough. I, through my union with the Lord, am persuaded that you will learn to think with me. But the man who is disturbing your minds will have to bear his punishment, whoever he may be. If I, Brothers, am still proclaiming circumcision, why am I still persecuted ? It seems that the Cross has ceased to be an obstacle ! I could even wish that the people who are unsettling you would go further still and mutilate themselves. 7 8 9 10 11 12

**The Limits of Christian Freedom.** Remember, Brothers, to you the Call came to give you freedom. Only do not make your freedom an opportunity for self-indulgence, but serve one another in a loving spirit. Indeed, the whole Law has been summed up in this one precept— 13 14

‘Thou shalt love thy neighbour as thou dost thyself.’

But, if you are continually wounding and preying upon one another, take care that you are not destroyed by one another. 15

**The Guidance of the Spirit.** This is what I have to say :—Let your steps be guided by the Spirit, and then you will never gratify the cravings of your earthly nature. For these cravings of our earthly nature conflict with the Spirit, and the Spirit with our earthly nature—they are two contrary principles—so that you cannot do what you wish. But, if you follow 16 17 18



the guidance of the Spirit, you are not subject to Law. The 19  
 sins of our earthly nature are unmistakeable. They are sins  
 like these—unchastity, impurity, indecency, idolatry, sorcery, 20  
 quarrels, strife, jealousy, outbursts of passion, rivalries,  
 dissensions, divisions, feelings of envy, drunkenness, revelry, 21  
 and the like. And I warn you, as I warned you before, that  
 those who indulge in such things will have no place in the  
 Kingdom of God. But the fruit produced by the Spirit is love, 22  
 joy, peace, forbearance, kindness, generosity, trustfulness,  
 gentleness, self-control. Against such things there is no law! 23  
 And those who belong to Jesus, the Christ, have already 24  
 crucified their earthly nature, with its passions and its  
 cravings.

Since our Life is due to the Spirit, let us rule our conduct 25  
 also by the Spirit. Do not let us grow vain, and provoke or 26  
 envy one another. Brothers, even if a man should be 1 6  
 caught committing a sin, you who are spiritually minded  
 should, in a gentle spirit, help him to recover himself, taking  
 care lest any one of you also should be tempted. Bear 2  
 one another's burdens, and so carry out the Law of the Christ.  
 If a man imagines himself to be somebody, when he is really 3  
 nobody, he deceives himself. Let every one test his own 4  
 work, and then his cause for satisfaction will be in himself and  
 not in a comparison of himself with his neighbour; for every 5  
 one must bear his own load. He, however, who 6  
 is being instructed in the Message ought always to share  
 his blessings with the man who instructs him.

Do not be deceived. God cannot be mocked. What a 7  
 man sows that he will reap. For he who sows the field of his 8  
 earthly nature will from that earthly nature reap corruption;  
 while he who sows the field of the spirit will from that spirit  
 reap Immortal Life. Let us never tire of doing right, for at 9  
 the proper season we shall reap our harvest, if we do not  
 grow weary. Therefore, I say, as the opportunity 10  
 occurs, let us treat every one with kindness, and especially  
 members of the Household of the Faith.

#### V.—CONCLUSION IN THE APOSTLE'S OWN HAND-WRITING.

See in what large letters I am writing with my own 11  
 hand. Those who wish to appear to advantage in 12  
 regard to outward observances are the very people who are  
 trying to compel you to be circumcised; and they do it only  
 to avoid being persecuted for the cross of Jesus, the Christ.  
 Even these men who are circumcised do not themselves keep 13  
 the Law; yet they want you to be circumcised, so that they  
 may boast of your observance of the rite. But, for my part, 14  
 may I never boast of anything except the cross of Jesus Christ,



our Master, through whom the world has been crucified  
to me, and I to the world. For neither is circumcision nor 15  
the omission of it anything ; but a new nature is everything.  
May all who rule their conduct by this principle find peace 16  
and mercy—they who are the Israel of God.

For the future let no one trouble me ; for I bear the marks 17  
of Jesus branded on my body.

May the blessing of Jesus Christ, our Lord, rest on your 18  
souls, Brothers. Amen.

<sup>16</sup> Ps. 125. 5 ; 128. 6.







TO THE CORINTHIANS.

I.



## ST. PAUL'S FIRST LETTER TO THE CORINTHIANS.

---

WRITTEN PROBABLY DURING HIS STAY AT  
EPHESUS, IN THE COURSE OF HIS THIRD  
MISSIONARY JOURNEY, ABOUT 54 A.D.

---

CORINTH was the capital of the Roman province of Achaia. It contained a large, mixed population of Greeks, Jews, and Italian freedmen. The community—famous for its trade, its festivals and games of world-wide renown, its wealth and its luxury—was highly cultured, but grossly immoral. The Christian Church at Corinth was founded by St. Paul during the year and a half that he stayed in that city in the course of his second missionary journey (Acts 18. 11); and this Letter to his Corinthian converts was probably written at Ephesus towards the close of St. Paul's stay there on his third missionary journey (Acts 19). News had been brought to the Apostle of dissensions and disorders which had arisen in the Church at Corinth (1 Cor. 1. 11); and about the same time he received a letter from that Church, asking guidance from him in several important matters (1 Cor. 7. 1). These were the circumstances under which he wrote the present Letter of rebuke and advice.



# TO THE CORINTHIANS.

## I.

### I.—INTRODUCTION.

**Greeting.** To the Church of God in Corinth, to those who 1-2 1  
have been consecrated by union with Christ Jesus  
and called to become his People, and also to all, wherever  
they may be, who invoke the Name of our Lord Jesus  
Christ—their Master and ours,  
FROM Paul, who has been called to be an Apostle of Jesus  
Christ by the will of God,  
AND FROM Sosthenes, our Brother.  
May God, our Father, and the Lord Jesus Christ bless you and 3  
give you peace.

**The Apostle's  
Thankfulness  
and  
Confidence.** I always thank God about you for the blessing 4  
bestowed upon you in Christ Jesus. For through 5  
union with him you were enriched in every way—  
in your power to preach, and in your knowledge 6  
of the Truth; and so became yourselves a confirmation of my 7  
testimony to the Christ. And thus there is no gift in which 8  
you are deficient, while waiting for the Appearing of our Lord  
Jesus Christ. And God himself will strengthen you to the 9  
end, so that at the Day of our Lord Jesus Christ you may be  
found blameless. God will not fail you, and it is he who  
called you into communion with his Son, Jesus Christ, our  
Lord.

### II.—THE STATE OF THE CHURCH AT CORINTH.

**Prevalence of  
Party Spirit.** But I appeal to you, Brothers, by the Name of 10  
our Lord Jesus Christ, to agree in what you profess,  
and not to allow divisions to exist among you,  
but to be united—of one mind and of one opinion. For I have 11  
been informed, my Brothers, by the members of Chloe's house-



## ST. PAUL'S FIRST LETTER TO THE CORINTHIANS.

---

WRITTEN PROBABLY DURING HIS STAY AT  
EPHESUS, IN THE COURSE OF HIS THIRD  
MISSIONARY JOURNEY, ABOUT 54 A.D.

---

CORINTH was the capital of the Roman province of Achaia. It contained a large, mixed population of Greeks, Jews, and Italian freedmen. The community—famous for its trade, its festivals and games of world-wide renown, its wealth and its luxury—was highly cultured, but grossly immoral. The Christian Church at Corinth was founded by St. Paul during the year and a half that he stayed in that city in the course of his second missionary journey (Acts 18. 11); and this Letter to his Corinthian converts was probably written at Ephesus towards the close of St. Paul's stay there on his third missionary journey (Acts 19). News had been brought to the Apostle of dissensions and disorders which had arisen in the Church at Corinth (1 Cor. 1. 11); and about the same time he received a letter from that Church, asking guidance from him in several important matters (1 Cor. 7. 1). These were the circumstances under which he wrote the present Letter of rebuke and advice.



# TO THE CORINTHIANS. I.

## I.—INTRODUCTION.

**Greeting.** To the Church of God in Corinth, to those who 1-2 1  
have been consecrated by union with Christ Jesus  
and called to become his People, and also to all, wherever  
they may be, who invoke the Name of our Lord Jesus  
Christ—their Master and ours,  
FROM Paul, who has been called to be an Apostle of Jesus  
Christ by the will of God,  
AND FROM Sosthenes, our Brother.  
May God, our Father, and the Lord Jesus Christ bless you and 3  
give you peace.

**The Apostle's  
Thankfulness  
and  
Confidence.** I always thank God about you for the blessing 4  
bestowed upon you in Christ Jesus. For through 5  
union with him you were enriched in every way—  
in your power to preach, and in your knowledge  
of the Truth; and so became yourselves a confirmation of my 6  
testimony to the Christ. And thus there is no gift in which 7  
you are deficient, while waiting for the Appearing of our Lord  
Jesus Christ. And God himself will strengthen you to the 8  
end, so that at the Day of our Lord Jesus Christ you may be  
found blameless. God will not fail you, and it is he who 9  
called you into communion with his Son, Jesus Christ, our  
Lord.

## II.—THE STATE OF THE CHURCH AT CORINTH.

**Prevalence of  
Party Spirit.** But I appeal to you, Brothers, by the Name of 10  
our Lord Jesus Christ, to agree in what you profess,  
and not to allow divisions to exist among you,  
but to be united—of one mind and of one opinion. For I have 11  
been informed, my Brothers, by the members of Chloe's house-



hold, that party feeling exists among you. I mean this, 12  
 that every one of you says either 'I follow Paul,' or 'I Apollos,'  
 or 'I Kephas,' or 'I Christ.' You have rent the Christ in 13  
 pieces! Was it Paul who was crucified for you? or were  
 you baptized into the Faith of Paul? I am thankful that I 14  
 did not baptize any of you except Crispus and Gaius, so that 15  
 no one can say that you were baptized into my Faith. I 16  
 baptized also the household of Stephanas. I do not know  
 that I baptized any one else. My mission from Christ was 17  
 not to baptize, but to tell the Good News; not, however,  
 in the language of philosophy, lest the cross of the Christ  
 should be robbed of its meaning.

The Message of the Cross is indeed mere folly 18  
 to those who are in the path to Ruin, but to us  
 who are in the path of Salvation it is the very  
 power of God. For Scripture says— 19

'I will bring the philosophy of the philosophers to nought,  
 And the shrewdness of the shrewd I will make of no account.'

Where is the Philosopher? where the Teacher of the Law? 20  
 where the Disputant of to-day? Has not God shown the  
 world's philosophy to be folly? For since the world, in God's 21  
 wisdom, did not by its philosophy learn to know God,  
 God saw fit, by the 'folly' of our proclamation, to save  
 those who believe in Christ! While Jews ask for miraculous 22  
 signs, and Greeks study philosophy, we are proclaiming 23  
 Christ crucified!—to the Jews an obstacle, to the Gentiles  
 mere folly, but to those who have received the Call, whether 24  
 Jews or Greeks, Christ, the Power of God and the Wisdom of  
 God! For God's 'folly' is wiser than men, and God's 'weak- 25  
 ness' is stronger than men.

'Weakness' Look at the facts of your Call, Brothers. There 26  
 and are not many among you who are wise, as men  
 'Strength.' reckon wisdom, not many who are influential,  
 not many who are high-born; but God chose what the world 27  
 counts foolish to put its wise men to shame, and God chose  
 what the world counts weak to put its strong things to shame,  
 and God chose what the world counts poor and insignificant— 28  
 things that to it are unreal—to bring its 'realities' to nothing,  
 so that in his presence no human being should boast. But 29, 30  
 you, by your union with Christ Jesus, belong to God; and  
 Christ, by God's will, became not only our Wisdom, but  
 also our Righteousness, Holiness, and Deliverance, so that— 31  
 in the words of Scripture—

'Let him who boasts make his boast of the Lord!'



**Philosophy  
and  
Revelation.**

For my own part, Brothers, when I came to you, it was with no display of eloquence or philosophy that I came to tell the hidden purpose of God ; for I had determined that, while with you, I would know nothing but Jesus Christ—and him crucified ! Indeed, when I came among you, I was weak, and full of fears, and in great anxiety. My Message and my Proclamation were not delivered in the persuasive language of philosophy, but were accompanied by the manifestation of spiritual power, so that your faith should be based, not on the philosophy of man, but on the power of God. 1 2

Yet there is a philosophy that we teach to those whose faith is matured, but it is not the philosophy of to-day, nor that of the leaders of to-day—men whose downfall is at hand. No, it is a divine philosophy that we teach, one concerned with the hidden purpose of God—that long-hidden philosophy which God, before time began, destined for our glory. This philosophy is not known to any of the leaders of to-day ; for, had they known it, they would not have crucified our glorified Lord. It is what Scripture speaks of as— 6 7 8 9

‘What eye never saw, nor ear ever heard,  
What never entered the mind of man —  
Even all that God has prepared for those who love him.’

Yet to us God revealed it through his Spirit ; for the Spirit fathoms all things, even the inmost depths of God’s being. For what man is there who knows what a man is, except the man’s own spirit within him ? So, also, no one comprehends what God is, except the Spirit of God. And as for us, it is not the Spirit of the World that we have received, but the Spirit that comes from God, that we may realize the blessings given to us by him. And we speak of these gifts, not in language taught by human philosophy, but in language taught by the Spirit, explaining spiritual things in spiritual words. The merely intellectual man rejects the teaching of the Spirit of God ; for to him it is mere folly ; he cannot grasp it, because it is to be understood only by spiritual insight. But the man with spiritual insight is able to understand everything, although he himself is understood by no one. For ‘who has so comprehended the mind of the Lord as to be able to instruct him ?’ We, however, have the very mind of Christ. 10 11 12 13 14 15 16

But I, Brothers, could not speak to you as men with spiritual insight, but only as worldly-minded—mere infants in the Faith of Christ. I fed you with milk, not with solid food, for you were not then able to take it. 1 3 2



**The true  
Position and  
Work of the  
Apostles.**

No, and even now you are not able ; you are 3  
still worldly. While there exist among you  
jealousy and party feeling, is it not true that you  
are worldly, and are acting merely as other  
men do ? When one says 'I follow Paul,' and another 'I 4  
follow Apollos,' are not you like other men ? What, I ask, is 5  
Apollos ? or what is Paul ? Servants through whom you were  
led to accept the Faith ; and that only as the Lord helped each  
of you. I planted, and Apollos watered, but it was God who 6  
caused the growth. Therefore neither the man who plants, 7  
nor the man who waters, is of any account, but only God  
who causes the growth. In this the man who plants and the 8  
man who waters are one ; yet each will receive his own reward  
in proportion to his own labour. For we are God's fellow 9  
workers ; you are God's harvest field, God's building.

In fulfilment of the charge which God had entrusted to me, 10  
I laid the foundation like a skilful master-builder ; but another  
man is now building upon it. Let every one take care how  
he builds ; for no man can lay any other foundation than the 11  
one already laid—Jesus Christ. Whatever is used by those 12  
who build upon this foundation, whether gold, silver, costly  
stones, wood, hay, or straw, the quality of each man's work 13  
will become known, for the Day will make it plain ; because  
that Day is to be ushered in with fire, and the fire itself will  
test the quality of every man's work. If any man's work, 14  
which he has built upon that foundation, still remains, he will  
gain a reward. If any man's work is burnt up, he will suffer 15  
loss ; though he himself will escape, but only as one who has  
passed through fire.

Do not you know that you are God's Temple, and that God's 16  
Spirit has his home in you ? If any one destroys the Temple 17  
of God, God will destroy him ; for the Temple of God is  
sacred, and so also are you.

Let no one deceive himself. If any one among you imagines 18  
that, as regards this world, he is a wise man, let him become  
a 'fool,' that he may become wise. For in God's sight this 19  
world's wisdom is folly. Scripture tells of—

'One who catches the wise in their own craftiness,'  
and it says again— 20

'The Lord sees how fruitless are the deliberations of the wise.'  
Therefore let no one boast about men ; for all things are 21  
yours—whether Paul, or Apollos, or Kephas, or the world, or 22  
life, or death, or the present, or the future—all things are  
yours ! But you are Christ's and Christ is God's. 23

Let men look upon us as Christ's servants, and as stewards 1 4  
of the hidden truths of God. Now what we look for in 2



stewards is that they should be trustworthy. But it weighs  
 very little with me that I am judged by you or by any human  
 tribunal. No, I do not even judge myself; for, though I am  
 conscious of nothing against myself, that does not prove me  
 innocent. It is the Lord who is my judge. Therefore do not  
 pass judgement before the time, but wait till the Lord comes.  
 He will throw light upon what is now dark and obscure, and  
 will reveal the motives in men's minds; and then every one  
 will receive due praise from God.

All this, Brothers, I have, for your sakes, applied to Apollos  
 and myself, so that, from our example, you may learn to  
 observe the precept—'Keep to what is written,' that none of  
 you may speak boastfully of one teacher to the disparagement  
 of another. For who makes any one of you superior to others?  
 And what have you that was not given you? But if you  
 received it as a gift, why do you boast as if you had not? Are  
 you all so soon satisfied? Are you so soon rich? Have you  
 begun to reign without us? Would indeed that you had, so  
 that we also might reign with you! For, as it seems to me,  
 God has exhibited us, the Apostles, last of all, as men doomed  
 to death. We are made a spectacle to the universe, both to  
 angels and to men! We, for Christ's sake, are 'fools,' but  
 you, by your union with Christ, are men of discernment. We  
 are weak, but you are strong. You are honoured, but we  
 are despised. To this very hour we go hungry, thirsty, and  
 naked; we are beaten; we are homeless; we work hard,  
 toiling with our own hands. We meet abuse with blessings,  
 we meet persecution with endurance, we meet slander with  
 gentle appeals. We have been treated as the scum of the  
 earth, the vilest of the vile, to this very hour.

It is with no wish to shame you that I am writing like this;  
 but to warn you as my own dear children. Though you  
 may have thousands of instructors in the Faith of Christ,  
 yet you have not many fathers. It was I who, through  
 union with Christ Jesus, became your father by means of  
 the Good News. Therefore I entreat you—Follow my  
 example. This is my reason for sending Timothy to  
 you. He is my own dear faithful child in the Master's service,  
 and he will remind you of my methods of teaching the Faith of  
 Christ Jesus—methods which I follow everywhere in every  
 Church.

Some, I hear, are puffed up with pride, thinking that I am  
 not coming to you. But come to you I will, and that soon, if it  
 please the Lord; and then I shall find out, not what words  
 these men use who are so puffed up, but what power they  
 possess; for the Kingdom of God is based, not on words, but  
 on power. What do you wish? Am I to come to you with a  
 rod, or in a loving and gentle spirit?



**A flagrant  
Case of  
Immorality.**

There is a wide-spread report respecting a case 1 5  
of immorality among you, and that, too, of a  
kind that does not occur even among the 2  
Gentiles—a man, I hear, is living with his father's wife! Instead  
of grieving over it and taking steps for the expulsion of the  
man who has done this thing, is it possible that you are still  
puffed up? For I myself, though absent in body, 3  
have been present with you in spirit, and in the name of our  
Lord Jesus I have already passed judgement, just as if I had  
been present, upon the man who has acted in this way. I have 4  
decided—having been present in spirit at your meetings, when  
the power of the Lord Jesus was with us—to deliver such a man 5  
as this over to Satan, that what is sensual in him may be  
destroyed, so that his spirit may be saved at the Day of the  
Lord. Your boasting is unseemly. Do not you know 6  
that even a little leaven leavens all the dough? Get rid en- 7  
tirely of the old leaven, so that you may be like new dough—  
free from leaven, as in truth you are. For our Passover Lamb  
is already sacrificed—Christ himself; therefore let us keep our 8  
festival, not with the leaven of former days, nor with the leaven  
of vice and wickedness, but with the unleavened bread of  
sincerity and truth.

I told you, in my letter, not to associate with immoral 9  
people—not, of course, meaning men of the world who are 10  
immoral, or who are covetous and grasping, or who worship  
idols; for then you would have to leave the world altogether.  
But, as things are, I say that you are not to associate with any 11  
one who, although a Brother in name, is immoral, or covetous,  
or an idolater, or abusive, or a drunkard, or grasping—no,  
not even to sit at table with such people. What have I to do 12  
with judging those outside the Church? Is it not for you  
to judge those who are within the Church, while God 13  
judges those who are outside? 'Put away the wicked man  
from among you.'

**Lawsuits  
between  
Christians.**

Can it be that, when one of you has a dispute 1 6  
with another, he dares to have his case tried  
before the heathen, instead of before Christ's  
People? Do not you know that Christ's People will try the 2  
world? And if the world is to be tried by you, are you unfit  
to try the most trivial cases? Do not you know that we are 3  
to try angels—to say nothing of the affairs of this life? Why, 4  
then, if you have cases relating to the affairs of this life, do  
you set to try them men who carry no weight with the  
Church? To your shame I ask it. Can it be that there is 5  
not one man among you wise enough to decide between two  
of his Brothers? Must Brother go to law with Brother, and 6  
that, too, before unbelievers? To begin with, it is undoubtedly 7



a loss to you to have lawsuits with one another. Why not rather let yourselves be wronged? Why not rather let yourselves be cheated? Instead of this, you wrong and cheat others yourselves—yes, even your Brothers! Do not you know that wrong-doers will have no share in God's Kingdom? 8 9

Do not be deceived. No one who is immoral, or an idolater, or an adulterer, or licentious, or a sodomite, or a thief, or covetous, or a drunkard, or abusive, or grasping, will have any share in God's Kingdom. Such some of you used to be; but you washed yourselves clean! you became Christ's People! you were pronounced righteous through the Name of our Lord Jesus Christ, and through the Spirit of our God! 10 11

**The Sacredness of the Body.** Everything is allowable for me! Yes, but everything is not profitable. Everything is allowable for me! Yes, but for my part, I will not let myself be enslaved by anything. Food exists for the stomach, and the stomach for food; but God will put an end to both the one and the other. The body, however, exists, not for immorality, but for the Lord, and the Lord for the body; and, as God has raised the Lord, so he will raise up us also by the exercise of his power. Do not you know that your bodies are Christ's members? Am I, then, to take the members that belong to the Christ and make them the members of a prostitute? Heaven forbid! Or do not you know that a man who unites himself with a prostitute is one with her in body (for 'the two,' it is said, 'will become one'); while a man who is united with the Lord is one with him in spirit? Shun all immorality. Every other sin that men commit is something outside the body; but an immoral man sins against his own body. Again, do not you know that your body is a shrine of the Holy Spirit that is within you—the Spirit which you have from God? Moreover, you are not your own masters; you were bought, and the price was paid. Therefore, honour God in your bodies. 12 13 14 15 16 17 18 19 20

### III.—ANSWERS TO QUESTIONS ASKED BY THE CHURCH AT CORINTH.

**ON MARRIAGE.** With reference to the subjects about which you wrote to me:—It would be well for a man to remain single. But, owing to the prevalence of immorality, I advise every man to have his own wife, and every woman her husband. A husband should give his wife her due, and a wife her husband. It is not the wife, but the 1 7 2 3 4



husband, who exercises power over her body ; and so, too, it is not the husband, but the wife, who exercises power over his body. Do not deprive each other of what is due—unless it is only for a time and by mutual consent, so that your minds may be free for prayer till you again live as man and wife—lest Satan should take advantage of your want of self-control and tempt you. I say this, however, as a concession, not as a command. I should wish every one to be just what I am myself. But every one has his own gift from God—one in one way, and one in another.

My advice, then, to those who are not married, and to widows, is this :—It would be well for them to remain as I am myself. But, if they cannot control themselves, let them marry, for it is better to marry than to be consumed with passion. To those who are married my direction is—yet it is not mine, but the Master's—that a woman is not to leave her husband (if she has done so, let her remain as she is, or else be reconciled to her husband) and also that a man is not to divorce his wife. To all others I say—I, **Marriages with Unbelievers.** not the Master :—If a Brother is married to a woman, who is an unbeliever but willing to live with him, he should not divorce her ; and a woman who is married to a man, who is an unbeliever but willing to live with her, should not divorce her husband. For, through his wife, the husband who is an unbeliever has become associated with Christ's People ; and the wife who is an unbeliever has become associated with Christ's People through our Brother whom she has married. Otherwise your children would be 'defiled,' but, as it is, they belong to Christ's People. However, if the unbeliever wishes to be separated, let him be so. Under such circumstances neither the Brother nor the Sister is bound ; God has called you to live in peace. How can you tell, wife, whether you may not save your husband ? and how can you tell, husband, whether you may not save your wife ?

In any case, a man should continue to live in the condition which the Lord has allotted to him, and in which he was when God called him. This is the rule that I lay down in every Church. Was a man already circumcised when he was called ? Then he should not efface his circumcision. Has a man been called when uncircumcised ? Then he should not be circumcised. Circumcision is nothing ; the want of it is nothing ; but to keep the commands of God is everything. Let every one remain in that condition of life in which he was when the Call came to him. Were you a slave when you were called ? Do not let that trouble you. No, even if you are able to gain your freedom, still do your best. For the man who was a



slave when he was called to the Master's service is the Master's freed-man ; so, too, the man who was free when called is Christ's slave. You were bought, and the price was paid. Do not let yourselves become slaves to men. Brothers, let every one remain in the condition in which he was when he was called, in close communion with God.

**Difficulties  
connected  
with  
Marriage.**

With regard to unmarried women, I have no command from the Master to give you, but I tell you my opinion, and it is that of a man whom the Master in his mercy has made worthy to be trusted.

I think, then, that, in view of the time of suffering that has now come upon us, what I have already said is best—that a man should remain as he is. Are you married to a wife? Then do not seek to be separated. Are you separated from a wife? Then do not seek for a wife. Still, if you should marry, that is not wrong ; nor, if a young woman marries, is that wrong. But those who marry will have much trouble to bear, and my wish is to spare you. What I mean, Brothers, is this :—The time is short. Meanwhile, let those who have wives live as if they had none, those who are weeping as if not weeping, those who are rejoicing as if not rejoicing, those who buy as if not possessing, and those who use the good things of the world as using them sparingly ; for this world as we see it is passing away. I want you to be free from anxiety. The unmarried man is anxious about the Master's Cause, desiring to please him ; while the married man is anxious about worldly matters, desiring to please his wife ; and so his interests are divided. Again, the unmarried woman, whether she is old or young, is anxious about the Master's Cause, striving to be pure both in body and in spirit, while the married woman is anxious about worldly matters, desiring to please her husband. I say this for your own benefit, not with any intention of putting a halter round your necks, but in order to secure for the Master seemly and constant devotion, free from all distraction.

If, however, a father thinks that he is not acting fairly by his unmarried daughter, when she is past her youth, and if under these circumstances her marriage ought to take place, let him act as he thinks right. He is doing nothing wrong—let the marriage take place. On the other hand, a father, who has definitely made up his mind, and is under no compulsion, but is free to carry out his own wishes, and who has come to the decision, in his own mind, to keep his unmarried daughter at home, will be doing right. In short, the one who consents to his daughter's marriage is doing right, and yet the other will be doing better.

A wife is bound to her husband as long as he lives ; but, if the husband should pass to his rest, the widow is free to marry any one she wishes, provided he is a believer. Yet



The Master's brothers mentioned; Kephas m<sup>d</sup>; "the other Apostles" m<sup>d</sup>!

she will be happier if she remains as she is—in my opinion, for I think that I also have the Spirit of God.

**ON HEATHEN FESTIVALS. A Question of Conscience.** With reference to food that has been offered in sacrifice to idols—We are aware that all of us have knowledge! Knowledge breeds conceit, while love builds up character. If a man thinks that he knows anything, he has not yet reached that knowledge which he ought to have reached. On the other hand, if a man loves God, he is known by God. With reference, then, to eating food that has been offered to idols—we are aware that an idol is nothing in the world, and that there is no God but one. Even supposing that there are so-called 'gods' either in Heaven or on earth—and there are many such 'gods' and 'lords'—yet for us there is only one God, the Father, from whom all things come (and for him we live), and one Lord, Jesus Christ, through whom all things come (and through him we live). Still, it is not every one that has this knowledge. Some people, because of their association with idols, continued down to the present time, eat the food as food offered to an idol; and their consciences, while still weak, are dulled. What we eat, however, will not bring us nearer to God. We lose nothing by not eating this food, and we gain nothing by eating it. But take care that this right of yours does not become in any way a stumbling-block to the weak. For if some one should see you who possess this knowledge, feasting in an idol's temple, will not his conscience, if he is a weak man, become so hardened that he, too, will eat food offered to idols? And so, through this knowledge of yours, the weak man is ruined—your Brother for whose sake Christ died! In this way, by sinning against your Brothers and injuring their consciences, while still weak, you sin against Christ. Therefore, if what I eat makes my Brother fall, rather than make my Brother fall, I will never eat meat again.

**The Apostle's Example.** Am I not free? Am I not an Apostle? Have I not seen our Lord Jesus? Are not you yourselves my work achieved in union with the Lord? If I am not an Apostle to others, yet at least I am to you; for you are the seal that stamps me as an Apostle in union with the Lord. The defence that I make to my critics is this:—Have not we a right to food and drink? Have not we a right to take a wife with us, if she is a Christian, as the other Apostles and the Master's brothers and Kephas all do? Or is it only Barnabas and I who have no right to give up working for our bread? Does any one ever serve as a soldier at his own expense? Does any one plant a vineyard and not eat its produce? Or does



any one look after a herd and not drink the milk? Am 8  
 I, in all this, speaking only from the human standpoint? Does  
 not the Law also say the same? For in the Law of Moses it is 9  
 said—

‘Thou shalt not muzzle a bullock while it is treading out  
 the grain.’

Is it the bullocks that God is thinking of? or is not it said 10  
 entirely for our sakes? Surely it was written for our sakes,  
 for the ploughman ought not to plough, nor the thrasher to  
 thrash, without expecting a share of the grain. Since 11  
 we, then, sowed spiritual seed for you, is it too much that we  
 should reap from you an earthly harvest? If others share in 12  
 this right over you, do not we even more? Still we did not avail  
 ourselves of this right. No, we endure anything rather than  
 impede the progress of the Good News of the Christ. Do not 13  
 you know that those who do the work of the Temple live on  
 what comes from the Temple, and that those who serve at the  
 altar share the offerings with the altar? So, too, the Master 14  
 has appointed that those who tell the Good News should get  
 their living from the Good News. I, however, have not availed 15  
 myself of any of these rights. I am not saying this to  
 secure such an arrangement for myself; indeed, I would far  
 rather die—Nobody shall make my boast a vain one! If I tell 16  
 the Good News, I have nothing to boast of, for I can but  
 do so. Woe is me if I do not tell it! If I do this work 17  
 willingly, I have a reward; but, if unwillingly, I have been  
 charged to perform a duty. What is my reward, then? To 18  
 present the Good News free of all cost, and so make but a  
 sparing use of the rights which it gives me.

Although I was entirely free, yet, to win as many converts as 19  
 possible, I made myself everyone's slave. To the Jews I became 20  
 like a Jew, to win Jews. To those who are subject to Law I be-  
 came like a man subject to Law—though I was not myself sub-  
 ject to Law—to win those who are subject to Law. To those 21  
 who have no Law I became like a man who has no Law—not that  
 I am free from God's Law; no, for I am under Christ's Law—  
 to win those who have no Law. To the weak I became weak, 22  
 to win the weak. I have become all things to all men, so as  
 at all costs to save some. And I do everything for the sake 23  
 of the Good News, that with them I may share in its blessings.

Do not you know that on a race-course, though all run, 24  
 yet only one wins the prize? Run in such a way that you  
 may win. Every athlete exercises self-restraint in every- 25  
 thing; they, indeed, for a crown that fades, we for one that  
 is unfading. I, therefore, run with no uncertain aim. I box— 26  
 not like a man hitting the air. No, I bruise my body and 27



make it my slave, lest I, who have called others to the contest, should myself be rejected.

**A Warning from History.** I want you to bear in mind, Brothers, that all our ancestors were beneath the cloud, and all passed through the sea ; that in the cloud and in the sea they all underwent baptism as followers of Moses ; and that they all ate the same supernatural food, and all drank the same supernatural water, for they used to drink from a supernatural rock which followed them, and that rock was the Christ. Yet with most of them God was displeased ; for they were 'struck down in the desert.'

Now these things happened as warnings to us, to teach us not to long for evil things as our forefathers longed. Do not become idolaters, as some of them became. Scripture says—

'The people sat down to eat and drink, and stood up to dance.'

Nor let us act immorally, as some of them acted, with the result that twenty-three thousand of them fell dead in a single day. Nor let us try the patience of the Lord too far, as some of them tried it, with the result that they 'were, one after another, destroyed by the snakes.' And do not murmur, as some of them murmured, and so 'were destroyed by the Angel of Death.' These things happened to them by way of warning, and were recorded to serve as a caution to us, in whose days the close of the ages has come.

Therefore let the man who thinks that he stands take care that he does not fall. No temptation has come upon you that is not common to all mankind. God will not fail you, and he will not allow you to be tempted beyond your strength ; but, when he sends the temptation, he will also provide the way of escape, so that you may have strength to endure.

**The Apostle's Conclusions.** Therefore, my dear friends, shun the worship of idols. I speak to you as men of discernment ; form your own judgement about what I am saying. In the Cup of Blessing which we bless, is not there a sharing in the blood of the Christ ? And in the Bread which we break, is not there a sharing in the Body of the Christ ? The Bread is one, and we, though many, are one body ; for we all partake of that one Bread. Look at the people of Israel. Do not those who eat the sacrifices share with the altar ? What do I mean ? you ask. That an offering made to an idol, or the idol itself, is anything ? No ; what I say is that the sacrifices offered by the Gentiles 'are offered to demons and to a Being who is no God,' and I do not want you to share with demons. You cannot drink both the Cup of the Lord and the cup of demons.

<sup>5</sup> Num. 14. 16. <sup>6</sup> Num. 11. 34. <sup>7</sup> Exod. 32. 6. <sup>9</sup> Num. 21. 6. <sup>10</sup> 2 Sam. 24. 16, 20 Deut. 32. 17. <sup>21</sup> Mal. 1. 7.



You cannot partake at the Table of the Lord and at the table of demons. Or 'are we to rouse the jealousy of the Lord'? 22  
Are we stronger than he?

Everything is allowable! Yes, but everything is not profitable. 23  
Everything is allowable! Yes, but everything does not build up character. A man must not study his own interests, 24  
but the interests of others.

Eat anything that is sold in the market, without making 25  
inquiries to satisfy your scruples; for 'the earth, with 26  
all that is in it, belongs to the Lord.' If an unbeliever invites 27  
you to his house and you consent to go, eat anything that is put before you, without making inquiries to satisfy your scruples. But, if any one should say to you 'This has been 28  
offered in sacrifice to an idol,' then, for the sake of the speaker and his scruples, do not eat it. I do not say 'your' scruples, 29  
but 'his.' For why should the freedom that I claim be condemned by the scruples of another? If, for my part, I take 30  
the food thankfully, why should I be abused for eating that for which I give thanks?

Whether, then, you eat or drink or whatever you do, do 31  
everything to the honour of God. Do not cause offence either 32  
to Jews or Greeks or to the Church of God; for I, also, 33  
try to please everybody in everything, not seeking my own advantage, but that of men in general, that they may be saved. Imitate me, as I myself imitate Christ.

1 11

**ON PUBLIC WORSHIP.** I praise you, indeed, because you never forget 2  
**As to Covering the Head.** me, and are keeping my injunctions in mind, exactly as I laid them upon you. But I 3

am anxious that you should understand that the Christ is the Head of every man, that man is the Head of woman, and that God is the Head of the Christ. Any man 4  
who keeps his head covered, when praying or preaching in public, dishonours him who is his Head; while any woman, 5  
who prays or preaches in public bare-headed, dishonours him who is her Head; for that is to make herself like one of the shameless women who shave their heads. Indeed, if a 6  
woman does not keep her head covered, she may as well cut her hair short. But, since to cut her hair short, or shave it off, marks her as one of the shameless women, let her keep her head covered. A man ought not to have his head 7  
covered, for he has been from the beginning 'the likeness of God' and the reflection of his glory, but woman is the reflection of man's glory. For it was not man who was taken from 8  
woman, but woman who was taken from man. Besides, man 9  
was not created for the sake of woman, but woman for the sake of man. And, therefore, a woman ought to wear on her head 10  
a symbol of her subjection, because of the presence of the

<sup>22</sup> Deut. 32. 21. <sup>26</sup> Ps. 24. 1. <sup>7</sup> Gen. 5. 1.



angels. Still, when in union with the Lord, woman is not independent of man, or man of woman; for just as woman came from man, so man comes by means of woman; and all things come from God. Judge for yourselves. Is it fitting that a woman should pray to God in public with her head uncovered? Does not nature herself teach us that, while for a man to wear his hair long is degrading to him, a woman's long hair is her glory? Her hair has been given her to serve as a covering. If, however, any one still thinks it right to contest the point—well, we have no such custom, nor have the Churches of God.

**As to the  
'Lord's  
Supper.'**

In giving directions on the next subject, I cannot praise you; because your meetings do more harm than good. To begin with, I hear that, when you meet as a Church, divisions exist among you, and, to some extent, I believe it. Indeed, there must be actual parties among you, for so only will the men of real worth become known. When you meet together, as I understand, it is not possible to eat the Lord's Supper; for, as you eat, each of you tries to secure his own supper first, with the result that one has too little to eat, and another has too much to drink! Have you no houses in which you can eat and drink? Or are you trying to show your contempt for the Church of God, and to humiliate the poor? What can I say to you? Shall I praise you? In this matter I cannot praise you. For I myself received from the Lord the account which I have in turn given to you—how the Lord Jesus, on the very night of his betrayal, took some bread, and, after saying the thanksgiving, broke it and said "This is my own body given on your behalf. Do this in memory of me." And in the same way with the cup, after supper, saying "This cup is the new Covenant made by my blood. Do this, whenever you drink it, in memory of me." For whenever you eat this bread and drink the cup, you proclaim the Lord's death—till he comes. Therefore, whoever eats the bread, or drinks the Lord's cup, in an irreverent spirit, will have to answer for an offence against the Lord's body and blood. Let each man look into his own heart, and only then eat of the bread and drink from the cup. For the man who eats and drinks brings a judgement upon himself by his eating and drinking, when he does not discern the body. That is why so many among you are weak and ill, and why some are sleeping. But, if we judged ourselves rightly, we should not be judged. Yet, in being judged by the Lord, we are undergoing discipline, so that we may not have judgement passed upon us with the rest of the world. Therefore, my Brothers, when you meet together to eat the Supper, wait for one



another. If a man is hungry, let him eat at home, so that your meetings may not bring a judgement upon you. The other details I will settle when I come. 34

**ON SPIRITUAL GIFTS.**  
**Their Variety and Unity.** In the next place, Brothers, I do not want you to be ignorant about spiritual gifts. You know that there was a time when you were Gentiles, going astray after idols that could not speak, just as you happened to be led. Therefore I tell you plainly that no one who speaks under the influence of the Spirit of God says 'JESUS IS ACCURSED,' and that no one can say 'JESUS IS LORD,' except under the influence of the Holy Spirit. 1 12

Gifts differ, but the Spirit is the same; ways of serving differ, yet the Master is the same; results differ, yet the God who brings about every result is in every case the same. To each man there is given spiritual illumination for the general good. To one is given the power to speak with wisdom through the Spirit; to another the power to speak with knowledge, due to the same Spirit; to another faith by the same Spirit; to another power to cure diseases by the one Spirit; to another supernatural powers; to another the gift of preaching; to another the gift of distinguishing between true and false inspiration; to another varieties of the gift of 'tongues'; to another the power to interpret 'tongues.' All these result from one and the same Spirit, who distributes his gifts to each individually as he wills. 2 3 4, 5 6 7 8 9 10 11

For just as the human body is one whole, and yet has many parts, and all its parts, many though they are, form but one body, so it is with the Christ; for it was by one Spirit that we were all baptized to form one Body, whether Jews or Greeks, slaves or free men, and were all imbued with one Spirit. The human body, I repeat, consists not of one part, but of many. If the foot says 'Since I am not a hand, I do not belong to the body,' it does not on that account cease to belong to the body. Or if the ear says 'Since I am not an eye, I do not belong to the body,' it does not on that account cease to belong to the body. If all the body were an eye, where would the hearing be? If it were all hearing, where would the sense of smell be? But in fact God has placed each individual part just where he thought fit in the body. If, however, they all made up only one part, where would the body be? But in fact, although it has many parts, there is only one body. The eye cannot say to the hand 'I do not need you,' nor, again, the head to the feet 'I do not need you.' No! Those parts of the body that seem naturally the weaker are indispensable; and those parts which we deem less honourable we surround with special honour; and our ungraceful parts receive a special grace which our graceful parts do not require. Yes, God has so constructed the body—by giving a special honour to the part 12 13 14 15 16 17 18 19 20 21 22 23 24



that lacks it—as to secure that there should be no disunion in the body, but that the parts should show the same care for one another. If one part suffers, all the others suffer with it, and if one part has honour done it, all the others share its joy. Together you are the Body of Christ, and individually its parts. In the Church God has appointed, first, Apostles, secondly Preachers, thirdly Teachers; then he has given supernatural powers, then power to cure diseases, aptness for helping others, capacity to govern, varieties of the gift of ‘tongues.’ Can every one be an Apostle? can every one be a Preacher? can every one be a Teacher? can every one have supernatural powers? can every one have power to cure diseases? can every one speak in ‘tongues’? can every one interpret them? Strive for the greater gifts.

**Love the greatest of all.** Yet I can still show you a way beyond all comparison the best. Though I speak in the ‘tongues’ of men, or even of angels, yet have not Love, I have become mere echoing brass, or a clanging cymbal! Even though I have the gift of preaching, and fathom all hidden truths and all the depths of knowledge; even though I have such faith as might move mountains, yet have not Love, I am nothing! Even though I dole my substance to the poor, even though I sacrifice my body, that I may boast, yet have not Love, it avails me nothing! Love is long-suffering, and kind; Love is never envious, never boastful, never conceited, never behaves unbecomingly; Love is never self-seeking, never provoked, never reckons up her wrongs; Love never rejoices at evil, but rejoices in the triumph of Truth; Love bears with all things, ever trustful, ever hopeful, ever patient. Love never fails. But, whether it be the gift of preaching, it will be done with; whether it be the gift of ‘tongues,’ it will cease; whether it be knowledge, it, too, will be done with. For our knowledge is incomplete, and our preaching is incomplete, but, when the Perfect has come, that which is incomplete will be done with. When I was a child, I talked as a child, I felt as a child, I reasoned as a child; now that I am a man, I have done with childish ways. As yet we see, in a mirror, dimly, but then—face to face! As yet my knowledge is incomplete, but then I shall know in full, as I have been fully known. Meanwhile Faith, Hope, and Love endure—these three, but the greatest of these is Love.

**The Gift of the ‘Tongues’ and the Gift of Preaching.** Seek this Love earnestly, and strive for spiritual gifts, above all for the gift of preaching. He who, when speaking, uses the gift of ‘tongues’ is speaking, not to men, but to God, for no one

<sup>6</sup> Zech. 8. 17 (Septuagint).



understands him; yet in spirit he is speaking of hidden truths. But he who preaches is speaking to his fellow men words that will build up faith, and give them comfort and encouragement. He who, when speaking, uses the gift of 'tongues' builds up his own faith, while he who preaches builds up the faith of the Church. Now I want you all to speak in 'tongues,' but much more I wish that you should preach. A Preacher is of more account than he who speaks in 'tongues,' unless he interprets his words, so that the faith of the Church may be built up. This being so, Brothers, what good shall I do you, if I come to you and speak in 'tongues,' unless my words convey some revelation, or knowledge, or take the form of preaching or teaching? Even with inanimate things, such as a flute or a harp, though they produce sounds, yet unless the notes are quite distinct, how can the tune played on the flute or the harp be recognized? If the bugle sound a doubtful call, who will prepare for battle? And so with you; unless, in using the gift of 'tongues,' you utter intelligible words, how can what you say be understood? You will be speaking to the winds! There is, for instance, a certain number of different languages in the world, and not one of them fails to convey meaning. If, however, I do not happen to know the language, I shall be a foreigner to those who speak it, and they will be foreigners to me. And so with you; since you are striving for spiritual gifts, be eager to excel in such as will build up the faith of the Church. Therefore let him who, when speaking, uses the gift of 'tongues' pray for ability to interpret them. If, when praying, I use the gift of 'tongues,' my spirit indeed prays, but my mind is a blank. What, then, is my conclusion? Simply this—I will pray with my spirit, but with my mind as well; I will sing with my spirit, but with my mind as well. If you bless God with your spirit only, how can the man in the congregation who is without your gift say 'Amen' to your thanksgiving? He does not know what you are saying! Your thanksgiving may be excellent, but the other is not helped by it. Thank God, I use the gift of 'tongues' more than any of you. But at a meeting of the Church I would rather speak five words with my mind, and so teach others, than ten thousand words when using the gift of 'tongues.'

Brothers, do not show yourselves children in understanding. In wickedness be infants, but in understanding show yourselves men. It is said in the Law—

'In strange tongues and by the lips of strangers will I speak to this people, but even then they will not listen to me, says the Lord.'



Therefore the gift of the 'tongues' is intended as a sign, not 22  
 for those who believe in Christ, but for those who do not, while  
 the gift of preaching is intended as a sign, not for those who  
 do not believe in Christ, but for those who do. So, 23  
 when the whole Church meets, if all present use the gift of  
 'tongues,' and some men who are without the gift, or who  
 are unbelievers, come in, will not they say that you are mad?  
 While, if all those present use the gift of preaching, and an 24  
 unbeliever, or a man without the gift, comes in, he is con-  
 vinced of his sinfulness by them all, he is called to account by  
 them all; the secrets of his heart are revealed, and then, 25  
 throwing himself on his face, he will worship God, and declare  
 " 'God is indeed among you!'"

What do I suggest, then, Brothers? Whenever you meet for 26  
 worship, each of you comes, either with a hymn, or a lesson,  
 or a revelation, or the gift of 'tongues,' or the interpreta-  
 tion of them; let everything be directed to the building up  
 of faith. If any of you use the gift of 'tongues,' not more than 27  
 two, or at the most three, should do so—each speaking in his  
 turn—and some one should interpret them. If there is no one 28  
 able to interpret what is said, they should remain silent at the  
 meeting of the Church, and speak to themselves and to  
 God. Of preachers two or three should speak, and the rest 29  
 should weigh well what is said. But, if some revelation is 30  
 made to another person as he sits there, the first speaker should  
 stop. For you can all preach in turn, so that all may learn 31  
 some lesson and all receive encouragement. (The spirit that 32  
 moves the preachers is within the preachers' control; for God 33  
 is not a God of disorder, but of peace.) This custom prevails  
 in all the Churches of Christ's People.

**The Necessity** At the meetings of the Church married women 34  
**for Order.** should remain silent, for they are not allowed to  
 speak in public; they should take a subordinate place, as  
 the Law itself directs. If they want information on any 35  
 point, they should ask their husbands about it at home;  
 for it is unbecoming for a married woman to speak at a  
 meeting of the Church. What! did God's Message 36  
 to the world originate with you? or did it find its way to  
 none but you?

If any one thinks that he has the gift of preaching or any 37  
 other spiritual gift, let him recognize that what I am now  
 saying to you is a command from the Lord. Any one who 38  
 ignores it may be ignored. Therefore, my Brothers, strive 39  
 for the gift of preaching, and yet do not forbid speaking in  
 'tongues.' Let everything be done in a proper and orderly 40  
 manner.



## IV.—THE APOSTLE'S TEACHING AS TO THE RESURRECTION OF THE DEAD.

Next, Brothers, I would remind you of the Good News which I told you, and which you received—the Good News on which you have taken your stand, and by means of which you are being saved. I would remind you of the very words that I used in telling it to you, since you are still holding fast to it, and since it was not in vain that you became believers in Christ. For at the very beginning of my teaching I gave you the account which I had myself received—that Christ died for our sins (as the Scriptures had foretold), that he was buried, that on the third day he was raised (as the Scriptures had foretold), and that he appeared to Kephas, and then to the Twelve. After that, he appeared to more than five hundred of our Brothers at one time, most of whom are still alive, though some have gone to their rest. After that, he appeared to James, and then to all the Apostles. Last of all, he appeared even to me, who am, as it were, the abortion. For I am the meanest of the Apostles, I who am unworthy of the name of 'Apostle,' because I persecuted the Church of God. But it is through the love of God that I am what I am, and the love that he showed me has not been wasted. No, I have toiled harder than any of them, and yet it was not I, but the love of God working with me. Whether, then, it was I or whether it was they, this we proclaim, and this you believed.

Now, if it is proclaimed of Christ that he has been raised from the dead, how is it that some of you say that there is no such thing as a resurrection of the dead? But, if there is no such thing as a resurrection of the dead, then even Christ has not been raised; and, if Christ has not been raised, then our proclamation is without meaning, and our faith without meaning also! Yes, and we are being proved to have borne false testimony about God; for we testified of God that he raised the Christ, whom he did not raise, if, indeed, the dead do not rise! For, if the dead do not rise, then even Christ himself has not been raised, and, if Christ has not been raised, your faith is folly—your sins are on you still! Yes, and they, who have passed to their rest in union with Christ, perished! If all that we have done has been to place our hope in Christ for this life, then we of all men are the most to be pitied.

But, in truth, Christ has been raised from the dead, the first-fruits of those who are at rest. For, since through a man there is death, so, too, through a man there is a resurrection of the dead. For, as through union with Adam all men die, so through union with the Christ will all be made



to live. But each in his proper order—Christ the first-fruits; afterwards, at his Coming, those who belong to the Christ. Then will come the end—when he surrenders the Kingdom to his God and Father, having overthrown all other rule and all other authority and power. For he must reign until God ‘has put all his enemies under his feet.’ The last enemy to be overthrown is death; for God has placed all things under Christ’s feet. (But, when it is said that all things have been placed under Christ, it is plain that God is excepted who placed everything under him.) And, when everything has been placed under him, the Son will place himself under God who placed everything under him, that God may be all in all!

Again, what good will they be doing who are baptized on behalf of the dead? If it is true that the dead do not rise, why are people baptized on their behalf? Why, too, do we risk our lives every hour? Daily I face death—I swear it, Brothers, by the pride in you that I feel through my union with Christ Jesus, our Lord. If with only human hopes I had fought in the arena at Ephesus, what should I have gained by it? If the dead do not rise, then—‘Let us eat and drink, for to-morrow we shall die’! Do not be deceived.

‘Good character is marred by evil company.’

Awake to a righteous life, and cease to sin. There are some who have no true knowledge of God. I speak in this way to shame you.

Some one, however, may ask ‘How do the dead rise? and in what body will they come?’ You foolish man! The seed you yourself sow does not come to life, unless it dies! And when you sow, you sow not the body that will be, but a mere grain—perhaps of wheat, or something else. God gives it the body that he pleases—to each seed its special body. All forms of life are not the same; there is one for men, another for beasts, another for birds, and another for fishes. There are heavenly bodies, and earthly bodies; but the beauty of the heavenly bodies is not the beauty of the earthly. There is a beauty of the sun, and a beauty of the moon, and a beauty of the stars; for even star differs from star in beauty. It is the same with the resurrection of the dead. Sown a mortal body, it rises immortal; sown disfigured, it rises beautiful; sown weak, it rises strong; sown a human body, it rises a spiritual body. As surely as there is a human body, there is also a spiritual body. That is what is meant by the words—‘Adam, the first man, became a human being’; the last Adam became a Life-giving spirit. That which comes first is not the spiritual, but the human; afterwards comes the spiritual;



the first man was from the dust of the earth ; the second man 47  
 from Heaven. Those who are of the dust are like him 48  
 who came from the dust ; and those who are of Heaven  
 are like him who came from Heaven. And as we have borne 49  
 the likeness of him who came from the dust, so let us bear  
 the likeness of him who came from Heaven. This 50  
 I say, Brothers—Flesh and blood can have no share in the  
 Kingdom of God, nor can the perishable share the imperish-  
 able. Listen, I will tell you God's hidden purpose ! We 51  
 shall not all have passed to our rest, but we shall all be trans-  
 formed—in a moment, in the twinkling of an eye, at the last 52  
 trumpet-call ; for the trumpet will sound, and the dead will  
 rise immortal, and we, also, shall be transformed. For this 53  
 perishable body of ours must put on an imperishable form, and  
 this dying body a deathless form. And, when this dying body 54  
 has put on its deathless form, then indeed will the words of  
 Scripture come true—

‘ Death has been swallowed up in victory ! Where, O 55  
 Death, is thy victory ? Where, O Death, is thy sting ? ’

It is sin that gives death its sting, and it is the Law that 56  
 gives sin its power. But thanks be to God, who gives us the 57  
 victory, through Jesus Christ, our Lord. Therefore, 58  
 my dear Brothers, stand firm, unshaken, always diligent in the  
 Lord's work, for you know that, in union with him, your toil  
 is not in vain.

#### V.—CONCLUSION.

1 16

**The Collection for the Poor at Jerusalem.** With reference to the Collection for Christ's  
 People, I want you to follow the instructions that  
 I gave to the Churches in Galatia. On the first 2  
 day of every week each of you should put by  
 what he can afford, so that no collections need be made after  
 I have come. On my arrival, I will send any persons, whom 3  
 you may authorize by letter, to carry your gift to Jerusalem ;  
 and, if it appears to be worth while for me to go also, they 4  
 shall go with me.

**The Apostle's Plans.** I will come to you as soon as I have been 5  
 through Macedonia—for I am going through  
 Macedonia—and I shall probably make some stay with you or, 6  
 perhaps, remain for the winter, so that you may yourselves  
 send me on my way, wherever I may be going. I do not 7  
 propose to pay you a visit in passing now, for I hope to  
 stay with you for some time, if the Lord permits. I intend, 8  
 however, staying at Ephesus till the Festival at the close of  
 the Harvest ; for a great opening for active work has pre- 9  
 sented itself, and there are many opponents.

47 Gen. 2. 7. 54 Isa. 25. 8. 55, 57 Hos. 13. 14.



**Timothy.** If Timothy comes, take care that he has no  
cause for feeling anxious while he is with you.  
He is doing the Master's work no less than I am. No one,  
therefore, should slight him. See him safely on his way to  
me, for I am expecting him with some of our Brothers.

**Apollos.** As for our Brother Apollos, I have often urged  
him to go to you with the others. He has, how-  
ever, been very unwilling to do so as yet; but he will go as  
soon as he finds a good opportunity.

**Exhortations.** Be watchful; stand firm in your faith; show  
yourselves men; be strong. Let everything you  
do be done in a loving spirit.

I have another request to make of you, Brothers. You  
remember Stephanas and his household, and that they were  
the first-fruits gathered in from Greece, and set themselves  
to serve Christ's People. I want you, on your part, to  
show deference to such men as these, as well as to every  
fellow labourer and earnest worker. I am glad Stephanas  
and Fortunatus and Achaicus have come, for they have made  
up for your absence; they have cheered my heart, and your  
hearts, also. Recognize the worth of such men as these.

**Farewells.** The Churches in Roman Asia send you their  
greetings. Aquila and Prisca and the Church  
that meets at their house send you many Christian greetings.  
All our Brothers send you greetings. Greet one another  
with a sacred kiss.

**The** I, Paul, add this greeting in my own hand-  
**Apostle's own** writing. Accursed be any one who has no love  
**Farewell.** for the Lord. THE LORD IS COMING. May the  
blessing of the Lord Jesus be with you. My love to all of  
you who are in union with Christ Jesus.



TO THE CORINTHIANS.

II.



## ST. PAUL'S 'SECOND LETTER' TO THE CORINTHIANS.

---

WRITTEN PROBABLY DURING HIS STAY IN  
MACEDONIA, IN THE COURSE OF HIS THIRD  
MISSIONARY JOURNEY, ABOUT 55 A.D.

---

IN the brief period that seems to have intervened between the writing of St. Paul's two existing Letters to the Corinthians, the Apostle appears to have paid a second visit to Corinth, of which no account has come down to us (2 Cor. 12. 14; 13. 1.). Apparently that visit failed of its object, and the reception given to the Apostle was not such as he had the right to expect. It seems that St. Paul, returning to Ephesus, wrote a strongly-worded letter to his disloyal Corinthian converts, and that this letter effected, as he afterwards learned, the purpose which the visit had failed to effect. (That letter is generally thought to have been lost, but it has been suggested, with some probability, that part of it forms the last four chapters of this so-called 'Second Letter' to the Corinthians). A few months later, a riot instigated by Demetrius, the silversmith, drove the Apostle from Ephesus (Acts 19. 20; 2 Cor. 1. 8). Travelling northwards, the Apostle went to the Troad, in the hope of meeting Titus (who had been sent, possibly with the 'Lost Letter,' to Corinth), and of receiving from him some re-assuring news as to the position of matters in the Corinthian Church. But Titus had not yet arrived, and, after waiting for him for some time in vain, St. Paul, keenly disappointed (2 Cor. 2. 13), went on into Macedonia. There he met Titus at Philippi; and to the Apostle's great joy Titus was able to report that the Letter had been well received, and promptly acted upon, by the majority of the Corinthian Christians, and that they cherished a hearty affection for St. Paul himself. On the other hand the Apostle was greatly distressed to learn that there were members of the Church who still stubbornly refused to submit to his authority, and who attacked him with cruel and persistent slander. This news, brought by Titus, may have been the occasion of the present Letter. It is an outburst of passionate feeling, in which the Apostle expresses his gratitude for the kindness and obedience manifested towards him by the majority of the Church, and defends his own personal character and apostolic authority against the unscrupulous attacks of the minority.



# TO THE CORINTHIANS. II.

---

## I.—INTRODUCTION.

**Greeting.** To the Church of God in Corinth, and to all 1 1  
 Christ's People throughout Greece,  
 FROM Paul, an Apostle of Christ Jesus, by the will of God,  
 AND FROM Timothy, a Brother.  
 May God, our Father, and the Lord Jesus Christ bless you and 2  
 give you peace.

**The Apostle's  
Thanksgiving  
for  
Encourage-  
ment.** Blessed is the God and Father of Jesus Christ 3  
 our Lord, the all-merciful Father, the God ever  
 ready to console, who consoles us in all our 4  
 troubles, so that we may be able to console those  
 who are in any trouble with the consolation that  
 we ourselves receive from him. It is true that we have our full 5  
 share of the sufferings of the Christ, but through the Christ we  
 have also our full share of consolation. If we meet with 6  
 trouble, it is for the sake of your consolation and salvation;  
 and, if we find consolation, it is for the sake of the consolation  
 that you will experience when you are called to endure the very 7  
 sufferings that we ourselves are enduring; and our hope for  
 you remains unshaken. We know that, as you are sharing our  
 sufferings, you will also share our consolation. 8  
 We want you, Brothers, to know that, in the troubles which befel  
 us in Roman Asia, we were burdened altogether beyond  
 our strength, so much so that we even despaired of life.  
 Indeed, we had the presentiment that we must die, so that we 9  
 might rely, not on ourselves, but on God who raises the dead.  
 And from so imminent a death God delivered us, and will 10  
 deliver us again; for in him we have placed our hopes of future  
 deliverance, while you, also, help us by your prayers. And 11  
 then many lips will give thanks on our behalf for the blessing  
 granted us in answer to many prayers.



## II.—THE APOSTLE'S RELATIONS WITH HIS CONVERTS.

- The Purity of his Motives.** Indeed, our main ground for satisfaction is this—Our conscience tells us that our conduct in the world, and still more in our relations with you, was marked by a purity of motive and a sincerity that were inspired by God, and was based, not on worldly policy, but on the help of God. We never write anything to you other than what you read in public and acknowledge. And my hope is that you will acknowledge to the very end—and, indeed, you have already partly acknowledged it about us—that you have a right to be proud of us, as we shall be proud of you, on the Day of our Lord Jesus. 12 13 14
- The Postponement of his Visit.** With this conviction in my mind, I planned to come to see you first, so that your pleasure might be doubled—to visit you both on my way to Macedonia, and to come to you again on my return from Macedonia, and then to get you to send me on my way into Judaea. As this was my plan, where, pray, did I show any fickleness of purpose? Or do you think that my plans are formed on mere impulse, so that in the same breath I say 'Yes' and 'No'? As God is true, the Message that we brought you does not waver between 'Yes' and 'No'! The Son of God, Christ Jesus, whom we—Silas, Timothy, and I—proclaimed among you, never wavered between 'Yes' and 'No.' With him it has always been 'Yes.' For, many as were the promises of God, in Christ is the 'Yes' that fulfils them. Therefore, through Christ again, let the 'Amen' rise, through us, to the glory of God. God who brings us, with you, into close union with Christ, and who consecrated us, also set his seal upon us, and gave us his Spirit in our hearts as a pledge of future blessings. 15 16 17 18 19 20 21 22
- But, as my life shall answer for it, I call God to witness that it was to spare you that I deferred my visit to Corinth. I do not mean that we are to dictate to you with regard to your faith; on the contrary, we work with you for your true happiness; indeed, it is through your faith that you are standing firm. For my own sake, as well, I decided not to pay you another painful visit. If it is I who cause you pain, why, who is there to cheer me, except the very person whom I am paining? So I wrote as I did, for fear that, if I had come, I should have been pained by those who ought to have made me glad; for I felt sure that it was true of you all that my joy was in every case yours also. I wrote to you in sore trouble and distress of heart and with many tears, not to give you pain, but to let you see how intense a love I have for you. 23 24
- Now whoever has caused the pain has not so much pained me, as he has, to some extent—not to be too severe—pained 1 2 3 4 5



every one of you. The man to whom I refer has been sufficiently punished by the penalty inflicted by the majority of you ; so that now you must take the opposite course, and forgive and encourage him, or else he may be overwhelmed by the intensity of his pain. So I entreat you to assure him of your love. I had this further object, also, in what I wrote—to ascertain whether you might be relied upon to be obedient in everything. When you forgive a man anything, I forgive him, too. Indeed, for my part, whatever I have forgiven (if I have had to forgive anything), I have forgiven for your sakes, in the presence of Christ, so as to prevent Satan from taking advantage of us ; for we are not ignorant of his devices.

When I went to the district round Troas to tell the Good News of the Christ, even though there was an opening for serving the Master, I could get no peace of mind because I failed to find Titus, my Brother ; so I took leave of the people there, and went on to Macedonia. All thanks to God, who, through our union with the Christ, leads us in one continual triumph, and uses us to spread the sweet odour of the knowledge of him in every place. For we are the fragrance of Christ ascending to God—both among those who are in the path of Salvation and among those who are in the path to Ruin. To the latter we are an odour which arises from death and tells of Death ; to the former an odour which arises from life and tells of Life. But who is equal to such a task ? Unlike many people, we are not in the habit of making profit out of God's Message ; but in all sincerity, and bearing God's commission, we speak before him in union with Christ.

**His Converts  
the  
Vindication  
of his  
Ministry.** Are we beginning to commend ourselves again ? Or are we like some who need letters of commendation to you, or from you ? You yourselves are our letter—a letter written on our hearts, and one which everybody can read and understand. All can see that you are a letter from Christ delivered by us, a letter written, not with ink, but with the Spirit of the Living God, not on 'tablets of stone,' but on 'tablets of human hearts.'

### III.—THE MINISTRY OF THE APOSTLES.

**The Glory of  
the Gospel  
contrasted  
with the  
Glory of the  
Law.** This, then, is the confidence in regard to God that we have gained through the Christ. I do not mean that we are fit to form any judgement by ourselves, as if on our own authority ; our fitness comes from God, who himself made us fit to be ministers of a New Covenant, of which the substance is, not a

<sup>3</sup> Exod. 31. 18 ; 34. 1 ; Prov. 3. 3 ; Ezek. 11. 19 ; 36. 26.



written Law, but a Spirit. For the written Law means Death, but the Spirit gives Life.

If the system of religion which involved Death, embodied in a written Law and engraved on stones, began amid such glory, that the Israelites were unable to gaze at the face of Moses on account of its glory, though it was but a passing glory, will not the religion that confers the Spirit have still greater glory? For, if there was a glory in the religion that involved condemnation, far greater is the glory of the religion that confers righteousness! Indeed, that which then had glory has lost its glory, because of the glory which surpasses it. And, if that which was to pass away was attended with glory, far more will that which is to endure be surrounded with glory!

With such a hope as this, we speak with all plainness; unlike Moses, who covered his face with a veil, to prevent the Israelites from gazing at the disappearance of what was passing away. But their minds were slow to learn. Indeed, to this very day, at the public reading of the Old Covenant, the same veil remains unlifted; only for those who are in union with Christ does it pass away. But, even to this day, whenever Moses is read, a veil lies on their hearts. 'Yet, whenever a man turns to the Lord, the veil is removed.' And the 'Lord' is the Spirit, and, where the Spirit of the Lord is, there is freedom. And all of us, with faces from which the veil is lifted, seeing, as if reflected in a mirror, the glory of the Lord, are being transformed into his likeness, from glory to glory, as it is given by the Lord, the Spirit.

Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. No, we have renounced the secrecy prompted by shame, refusing to adopt crafty ways, or to tamper with God's Message, and commending ourselves to every man's conscience, in the sight of God, by our exhibition of the Truth. And, even if the Good News that we bring is veiled, it is veiled only in the case of those who are on the path to Ruin—men whose minds have been blinded by the God of this Age, unbelievers as they are, so that the light from the Good News of the glory of the Christ, who is the very incarnation of God, should not shine for them. (For it is not ourselves that we proclaim, but Christ Jesus, as Lord, and ourselves as your servants for Jesus' sake.) Indeed, the same God who said 'Out of darkness light shall shine,' has shone in upon our hearts, so that we should bring out into the light the knowledge of the glory of God, seen in the face of Christ.

**The  
Weakness of  
the Apostles.**

This treasure we have in these earthen vessels, that its all-prevailing power may be seen to come from God, and not to be our own. Though hard pressed on every side, we are never hemmed in; though per-



plexed, never driven to despair ; though pursued, never abandoned ; though struck down, never killed ! We always bear on our bodies the marks of the death that Jesus died, so that the Life also of Jesus may be exhibited in our bodies. Indeed, we who still live are continually being given over to death for Jesus' sake, so that the Life also of Jesus may be exhibited in our mortal nature. And so, while death is at work within us, Life is at work within you. But, in the same spirit of faith as that expressed in the words—'I believed, and therefore I spoke,' we, also, believe, and therefore speak. For we know that he who raised the Lord Jesus will raise us also with him, and will bring us, with you, into his presence. For all this is for your sakes, that the loving-kindness of God, spreading from heart to heart, may cause yet more hearts to overflow with thanksgiving, to his glory.

Therefore, as I said, we do not lose heart. No, even though outwardly we are wasting away, yet inwardly we are being renewed day by day. The light burden of our momentary trouble is preparing for us, in measure transcending thought, a weight of imperishable glory ; we, all the while, gazing not on what is seen, but on what is unseen ; for what is seen is transient, but what is unseen is imperishable. For we know that if our tent—that earthly body which is now our home—is taken down, we have a house of God's building, a home not made by hands, imperishable, in Heaven. Even while in our present body we sigh, longing to put over it our heavenly dwelling, sure that, when we have put it on, we shall never be found discarnate. For we who are in this 'tent' sigh under our burden, unwilling to take it off, yet wishing to put our heavenly body over it, so that all that is mortal may be absorbed in Life. And he who has prepared us for this change is God, who has also given us his Spirit as a pledge.

Therefore we are always confident, knowing that, while our home is in the body, we are absent from our home with the Lord. For we guide our lives by faith, and not by what we see. And in this confidence we would gladly leave our home in the body, and make our home with the Lord. Therefore, whether in our home or absent from our home, our one ambition is to please him. For at the Bar of the Christ we must all appear in our true characters, that each may reap the results of the life which he has lived in the body, in accordance with his actions—whether good or worthless.

**Christ  
their Motive  
and Strength.** Therefore, because we know the fear inspired by the Lord, it is true that we are trying to win men, but our motives are plain to God ; and I hope that in your inmost hearts they are plain to you also.



We are not "commending ourselves" again to you, but rather  
 are giving you cause for pride in us, so that you may have an  
 answer ready for those who pride themselves on appearances  
 and not on character. For, if we were "beside ourselves," it  
 was in God's service! If we are now in our senses, it is in  
 yours! It is the love of the Christ which compels us; when we  
 reflect that, as one died for all, therefore all died; and that he  
 died for all, so that the living should no longer live for them-  
 selves, but for him who died and rose for them.

For ourselves, then, from this time forward, we refuse to  
 regard any one from the world's standpoint. Even if we once  
 thought of Christ from the standpoint of the world, yet now  
 we do so no longer. Therefore, if any one is in union with  
 Christ, he is a new being! His old life has passed away; a  
 new life has begun! But all this is the work of God, who recon-  
 ciled us to himself through Christ, and gave us the Ministry of  
 Reconciliation—to proclaim that God, in Christ, was recon-  
 ciling the world to himself, not reckoning men's offences  
 against them, and that he had entrusted us with the Message  
 of this reconciliation.

It is, then, on Christ's behalf that we are acting as  
 ambassadors, God, as it were, appealing to you through us.  
 We implore you on Christ's behalf—Be reconciled to God.  
 Him who never knew sin God made to be Sin, on our  
 behalf; so that we, through union with him, might become  
 the Righteousness of God. Therefore, as God's fellow-  
 workers, we also appeal to you not to receive his loving-  
 kindness in vain. For he says—

'At the time for acceptance I listened to thee,  
 And on the day of deliverance I helped thee.'

Now is the time for acceptance! Now is the day of de-  
 liverance! Never do we put an obstacle in any one's way,  
 that no fault may be found with our ministry. No, we are  
 trying to commend ourselves under all circumstances, as God's  
 ministers should—in many an hour of endurance, in troubles, in  
 hardships, in difficulties, in floggings, in imprisonments, in  
 riots, in toils, in sleepless nights, in fastings; by purity, by  
 knowledge, by patience, by kindness, by holiness of spirit,  
 by unfeigned love; by the Message of Truth, and by the  
 power of God; by the weapons of righteousness in the right  
 hand and in the left; amid honour and disrepute, amid  
 slander and praise; regarded as deceivers, yet proved to be  
 true; as unknown, yet well-known; as at death's door, yet,  
 see, we are living; as chastised, yet not killed; as saddened,  
 yet always rejoicing; as poor, yet enriching many; as having  
 nothing, and yet possessing all things!



## IV.—THE APOSTLE AND HIS CONVERTS.

**His Appeal for their Love.** We have been speaking freely to you, men of Corinth; we have opened our heart; there is room there for you, yet there is not room, in your love, for us. Can you not in return—I appeal to you as I should to children—open your hearts to us? 11 12 13

**His Warning against Heathen Influences.** Do not enter into inconsistent relations with those who reject the Faith. For what partnership can there be between righteousness and lawlessness? or what has light to do with darkness? What harmony can there be between Christ and Belial? or what can those who accept the Faith have in common with those who reject it? What agreement can there be between a temple of God and idols? And we are a temple of the Living God. That is what God meant when he said— 14 15 16

‘I will dwell among them, and walk among them;  
And I will be their God, and they shall be my people.  
Therefore “Come out from among the nations,  
And separate yourselves from them,” says the Lord,  
“And touch nothing impure;  
And I will welcome you;  
And I will be a father to you,  
And you shall be my sons and daughters,”  
Says the Lord, the Ruler of all.’ 17 18

With these promises, dear friends, let us purify ourselves from everything that pollutes either body or spirit, and, in deepest reverence for God, aim at perfect holiness. 1 **7**

**His Anxieties and Encouragements.** Make room for us in your hearts. In no instance have we ever wronged, or harmed, or taken advantage of, any one. I am not saying this to condemn you. Indeed, I have already said that you are in our very heart, to live and die together. I have the utmost confidence in you; I am always boasting about you. I am full of encouragement and, in spite of all our troubles, my heart is overflowing with happiness. 2 3 4

Ever since we reached Macedonia, we have had no rest in body or mind; on every side there have been troubles—conflicts without, anxieties within. But God, who encourages the downcast, has encouraged us by the arrival of Titus. And it is not only by his arrival that we are encouraged, but also by the encouragement which he received from you; for he tells us of your strong affection, your penitence, and your zeal on my behalf—so that I am happier still. For, though I caused you sorrow by my letter, I do not regret it. Even if I were 5 6 7 8

11 Ps. 119. 32. 16-18 Lev. 26. 11, 12; Ezek. 37. 27; Isa. 52. 11; 2 Sam. 7. 14; Hos. 1. 10; Isa. 43. 6; Amos 4. 13 (Septuagint).



inclined to regret it—for I see that my letter did cause you  
 sorrow though only for a time—I am glad now ; not because 9  
 of the sorrow it caused you, but because your sorrow brought  
 you to repentance. For it was God's will that you should feel  
 sorrow, in order that you should not suffer loss in any way at  
 our hands. For, when sorrow is in accordance with God's 10  
 will, it results in a repentance leading to Salvation, and which  
 will never be regretted. The sure result of the sorrow that  
 the world knows is Death. For see what results that other 11  
 sorrow—sorrow in accordance with God's will—has had in your  
 case. What earnestness it produced ! what explanations ! what  
 strong feeling ! what alarm ! what longing ! what eagerness !  
 what readiness to punish ! You have proved yourselves  
 altogether free from guilt in that matter. So, then, even 12  
 though I did write to you, it was not for the sake of the wrong-  
 doer, or of the man who was wronged, but to make you  
 conscious, in the sight of God, of your own earnest care for  
 us. And it is this that has encouraged us.

In addition to the encouragement that this gave us, we 13  
 were made far happier still by the happiness of Titus ; for his  
 heart has been cheered by you all. Although I have been 14  
 boasting a little to him about you, you did not put me to  
 shame ; but, just as every thing we had said to you was true,  
 so our boasting to Titus about you has also proved to be the  
 truth. And his affection for you is all the greater, as he 15  
 remembers the deference that you all showed him, and recalls  
 how you received him with anxious care. I am glad 16  
 that I can feel perfect confidence in you.

#### V.—THE PALESTINE FAMINE FUND.

**The Example  
 of the  
 Macedonian  
 Churches.** We would remind you, Brothers, of the love 1 8  
 that God has shown to the Churches in Macedonia  
 —how, tried though they were by many a trouble, 2  
 their overflowing happiness, and even their deep  
 poverty, resulted in a flood of generosity. I can bear witness 3  
 that to the full extent of their power, and even beyond their  
 power, spontaneously, and with many an appeal to us for 4  
 permission, they showed their love, and contributed their share  
 towards the fund for their fellow-Christians. And that, not only 5  
 in the way we had expected ; but first they gave themselves to  
 the Lord, and to us also, in accordance with God's will. And 6  
 this led us to urge upon Titus that, as he had started the work  
 for you, he should also see to the completion of this expression  
 of your love. And, remembering how you excel in everything 7  
 —in faith, in teaching, in knowledge, in unfailing earnestness,  
 and in the affection that we have awakened in you—I ask you  
 to excel also in this expression of your love.



**The  
Completion  
of the  
Collection at  
Corinth.**

I am not laying a command upon you, but I am making use of the earnestness shown by others to test the genuineness of your affection. For you do not forget the loving-kindness of our Lord Jesus Christ—how that for your sakes, although he was rich, he became poor, so that you also might become rich through his poverty. I am only making suggestions on this matter; for this is the best course for you, since you were a year before others, not only in taking action, but also in showing your readiness to do so. And now I want you to complete the work, so that its completion may correspond with your willing readiness—in proportion, of course, to your means. For, where there is willingness, a man's gift is valued by its comparison with what he has, and not with what he has not. For our object is not to give relief to others and bring distress on you, but, by equalizing matters, to secure that, on the present occasion, what you can spare may supply their need, so that at another time what they can spare may supply your need, and thus matters may be equalized. As Scripture says—

‘The man who had much had nothing over, and the man who had little did not lack!’

**Titus  
and others  
to assist.**

I thank God for inspiring Titus with the same keen interest in your welfare that I have; for Titus has responded to my appeals and, in his great earnestness, is starting to go to you of his own accord. We are sending with him the Brother whose fame in the service of the Good News has spread through all the Churches; and not only that, but he has been elected by the Churches to accompany us on our journey, in connexion with this expression of your love, which we are personally administering to the honour of the Lord, and to show our deep interest. What we are specially guarding against is that any fault should be found with us in regard to our administration of this charitable fund; for we are trying to make arrangements which shall be right, not only in the eyes of the Lord, but also in the eyes of men. We are also sending with them another of our Brothers, whose earnestness we have many a time proved in many ways, and whom we now find made even more earnest by his great confidence in you. If I must say anything about Titus, he is my intimate companion, and he shares my work for you; if it is our Brothers, they are delegates of the Churches, an honour to Christ. Show them, therefore—so that the Churches may see it—the proof of your affection, and the ground for our boasting to them about you.

With reference, indeed, to the Fund for your fellow-Christians, it is quite superfluous for me to say anything to you. I know, of course, your willingness to help, and I am



always boasting of it to the Macedonians. I tell them that you in Greece have been ready for a year past; and it was really your zeal that stimulated most of them. So my reason for sending our Brothers is to prevent what we said about you from proving, in this particular matter, an empty boast, and to enable you to be as well prepared as I have been saying that you are. Otherwise, if any Macedonians were to come with me, and find you unprepared, we—to say nothing of you—should feel ashamed of our present confidence. Therefore I think it necessary to urge the Brothers to go to you in advance, and to complete the arrangements for the gift, which you have already promised, so that it may be ready, as a gift, before I come, and not look as if it were being given under pressure.

**The Spirit in which to make the Collection.** Remember the saying—‘Scanty sowing, scanty harvest; plentiful sowing, plentiful harvest.’ Let every one give as he has determined beforehand, not grudgingly or under compulsion; for God loves ‘a cheerful giver.’ God has power to shower all kinds of blessings upon you, so that, having, under all circumstances and on all occasions, all that you can need, you may be able to shower all kinds of benefits upon others. (As Scripture says—

‘He scattered broadcast, he gave to the poor;  
His righteousness continues for ever.’

And he who supplies ‘seed to the sower, and bread for eating,’ will supply you with seed, and cause it to increase, and will multiply ‘the fruits of your righteousness’). Rich in all things yourselves, you will be able to show liberality to all, which, with our help, will cause thanksgiving to be offered to God. For the rendering of a public service such as this, not only relieves the needs of your fellow-Christians, but also results in the offering to God of many a thanksgiving. Through the evidence afforded by the service thus rendered, you cause men to praise God for your fidelity to your profession of faith in the Good News of the Christ, as well as for the liberality of your contributions for them and for all others. And they also, in their prayers for you, express their longing to see you, because of the surpassing love of God displayed toward you. All thanks to God for his inestimable gift!

## VI.—THE APOSTLE’S CLAIMS AND AUTHORITY.

**The Assertion of his Authority.** Now, I, Paul, make a personal appeal to you by the meekness and gentleness of the Christ—I who, “in your presence, am humble in my bearing towards you, but, when absent, am bold in my language to you”—I implore you not to drive me to “show

<sup>7</sup> Prov. 22. 8 (Septuagint). <sup>9</sup> Ps. 112. 9. <sup>10</sup> Hos. 10. 12; Isa. 55. 10.



my boldness," when I do come, by the confident tone which I expect to have to adopt towards some of you, who are expecting to find us influenced in our conduct by earthly motives.

For, though we live an earthly life, we do not wage an earthly war. The weapons for our warfare are not earthly, but, under God, are powerful enough to pull down strongholds. We are engaged in confuting arguments and pulling down every barrier raised against the knowledge of God. We are taking captive every hostile thought, to bring it into submission to the Christ, and are fully prepared to punish every act of rebellion, when once your submission is complete.

You look at the outward appearance of things ! Let any one, who is confident that he belongs to Christ, reflect, for himself, again upon the fact—that we belong to Christ no less than he does. Even if I boast extravagantly about our authority—which the Lord gave us for building up your faith and not for overthrowing it—still I have no reason to be ashamed. I say this, that it may not seem as if I were trying to overawe you by my letters. For people say "His letters are impressive and vigorous, but his personal appearance is insignificant and his speaking contemptible." Let such a man be assured of this—that our words in our letters show us to be, when absent, just what our deeds will show us to be, when present.

We have not indeed the audacity to class or compare ourselves with some of those who indulge in self-commendation ! But, when such persons measure themselves by themselves, and compare themselves with themselves, they show a want of wisdom. We, however, will not give way to unlimited boasting, but will confine ourselves to the limits of the sphere to which God limited us, when he permitted us to come as far as Corinth. For it is not the case, as it would be if we were not in the habit of coming to you, that we are exceeding our bounds ! Why, we were the very first to reach you with the Good News of the Christ ! Our boasting, therefore, is not unlimited, nor does it extend to the labours of others ; but our hope is that, as your faith grows, our influence among you may be very greatly increased—though still confined to our sphere—so that we shall be able to tell the Good News in the districts beyond you, without trespassing on the sphere assigned to others, or boasting of what has been already done.

'Let him who boasts make his boast of the Lord.' For it is not the man who commends himself that stands the test, but the man who is commended by the Lord.

**His Right  
as an  
Apostle.**

I could wish that you would tolerate a little folly in me ! But indeed you do tolerate me. I am jealous over you with the jealousy of God. For I betrothed you to one husband, that I might present you to the

1 11  
2



Christ a pure bride. Yet I fear that it may turn out that, just as 3  
 the Serpent by his craftiness deceived Eve, so your minds may  
 have lost the loyalty and purity due from you to the Christ.  
 For, if some new-comer is proclaiming a Jesus other than him 4  
 whom we proclaimed, or if you are receiving a Spirit different  
 from the Spirit which you received, or a Good News different  
 from that which you welcomed, then you are marvellously  
 tolerant! I do not regard myself as in any way inferior to the 5  
 most eminent Apostles! Though I am no trained orator, yet 6  
 I am not without knowledge; indeed we made this perfectly  
 clear to you in every way.

Perhaps you say that I did wrong in humbling myself that 7  
 you might be exalted—I mean because I told you God's Good  
 News without payment. I robbed other churches by taking 8  
 pay from them, so that I might serve you! And, when I was 9  
 with you and in need, I did not become a burden to any of  
 you; for our Brothers, on coming from Macedonia, supplied  
 my needs. I kept myself, and will keep myself, from being  
 an expense to you in any way. As surely as I know anything 10  
 of the Truth of Christ, this boast, as far as I am concerned,  
 shall not be stopped in any part of Greece. Why? Because 11  
 I do not love you? God knows that I do!

What I am doing now I shall continue to do, that I may cut 12  
 away the ground from under those who are wishing for some  
 ground for attacking me, so that as regards the thing of which  
 they boast they may appear in their true characters, just as we  
 do. Men of this stamp are false apostles, treacherous workers, 13  
 disguising themselves as Apostles of Christ! And no wonder; 14  
 for even Satan disguises himself as an angel of Light. It is not 15  
 surprising, therefore, if his servants also disguise themselves as  
 servants of Righteousness. But their end will be in accordance  
 with their actions.

**His Claims  
for  
Consideration;  
his Life and  
Work,** I say again—Let no one think me a fool! Yet, 16  
 if you do, at least welcome me as you would a  
 fool, that I, too, may indulge in a little boasting.  
 When I speak thus, I am not speaking as the 17  
 Master would, but as a fool might, in boasting so  
 confidently. As so many are boasting of earthly things, I, 18  
 too, will boast. For all your cleverness, you tolerate fools 19  
 willingly enough! You tolerate a man even when he en- 20  
 slaves you, when he plunders you, when he gets you into his  
 power, when he puts on airs of superiority, when he strikes  
 you in the face! I admit, to my shame, that we have been 21  
 weak. But whatever the subject on which others are not  
 afraid to boast—though it is foolish to say so—I am not afraid  
 either! Are they Hebrews? So am I! Are they Israelites? 22  
 So am I! Are they descendants of Abraham? So am I!

<sup>17</sup> Jer. 9. 24. <sup>3</sup> Gen. 3. 13.



Are they 'Servants of Christ'? Though it is madness to 23  
 talk like this, I am more so than they! I have had more  
 of toil, more of imprisonment! I have been flogged times  
 without number. I have been often at death's door. Five 24  
 times I received at the hands of the Jews forty lashes, all  
 but one. Three times I was beaten with rods. Once I was 25  
 stoned. Three times I was shipwrecked. I have spent a 26  
 whole day and night in the deep. My journeys have been  
 many. I have been through dangers from rivers, dangers  
 from robbers, dangers from my own people, dangers from  
 the Gentiles, dangers in towns, dangers in the country,  
 dangers on the sea, dangers among false Brothers. I have 27  
 been through toil and hardship. I have passed many a sleep-  
 less night; I have endured hunger and thirst; I have often  
 been without food; I have known cold and nakedness. And, 28  
 not to speak of other things, there is my daily burden of  
 anxiety about all the Churches. Who is weak without my 29  
 being weak? Who is led astray without my burning with  
 indignation? If I must boast, I will boast of things which 30  
 show my weakness! The God and Father of the Lord Jesus— 31  
 he who is for ever blessed—knows that I am speaking the  
 truth. When I was in Damascus, the Governor under King 32  
 Aretas had the gates of that city guarded, so as to arrest me,  
 but I was let down in a basket through a window in the wall, 33  
 and so escaped his hands.

I must boast! It is unprofitable; but I will 1 **12**  
**his Visions.** pass to visions and revelations given by the Lord.  
 I know a man in union with Christ, who, fourteen years ago— 2  
 whether in the body or out of the body I do not know; God  
 knows—was caught up (this man of whom I am speaking) to  
 the third Heaven. And I know that this man—whether in 3  
 the body or separated from the body I do not know; God  
 knows—was caught up into Paradise, and heard unspeakable 4  
 things of which no human being may tell. About such a 5  
 man I will boast, but about myself I will not boast except  
 as regards my weaknesses. Yet if I choose to boast, I shall 6  
 not be a fool; for I shall be speaking no more than the  
 truth. But I refrain, lest any one should credit me with  
 more than he can see in me or hear from me, and because  
 of the marvellous character of the revelations. It was for this 7  
 reason, and to prevent my thinking too highly of myself,  
 that a thorn was sent to pierce my flesh—an instrument of  
 Satan to discipline me—so that I should not think too highly  
 of myself. About this I three times entreated the Lord, praying 8  
 that it might leave me. But his reply has been—'My help is 9  
 enough for you; for my strength attains its perfection in the  
 midst of weakness.'

Most gladly, then, will I boast all the more of my weak-  
 nesses, so that the strength of the Christ may overshadow me.



That is why I delight in weakness, ill-treatment, hardships, 10  
persecution, and difficulties, when borne for Christ. For, when  
I am weak, then it is that I am strong !

### VII.—CONCLUSION.

**A** I have been “ playing the fool ! ” It is you who 11  
**Remonstrance.** drove me to it. For it is you who ought to have  
been commending me ! Although I am nobody, in no respect  
did I prove inferior to the most eminent Apostles. The marks 12  
of the true Apostle were exhibited among you in constant  
endurance, as well as by signs, by marvels, and by miracles.  
In what respect, I ask, were you treated worse than the 13  
other Churches, unless it was that, for my part, I refused to  
become a burden to you ? Forgive me the wrong I thus did  
you !

**A Defence.** Remember, this is the third time that I have 14  
made every preparation to come to see you, and I  
shall refuse to be a burden to you ; I want, not your money,  
but you. It is not the duty of children to put by for their  
parents, but of parents to put by for their children. For my 15  
part, I will most gladly spend, and be spent, for your welfare.  
Can it be that the more intensely I love you the less I am to  
be loved ? You will admit that I was not a burden to 16  
you, but you say that I was “ crafty ” and caught you “ by a  
trick ” ! Do you assert that I took advantage of you through 17  
any of those whom I have sent to you ? I urged Titus to go, 18  
and I sent our Brother with him. Did Titus take any ad-  
vantage of you ? Did not we live in the same Spirit, and  
tread in the same footsteps ?

**A Warning.** Have you all this time been fancying that 19  
it is to you that we are making our defence ? No,  
it is in the sight of God, and in union with Christ, that we are  
speaking. And all this, dear friends, is to build up your  
characters ; for I am afraid that perhaps, when I come, I may 20  
find that you are not what I want you to be, and, on the other  
hand, that you may find that I am what you do not want me  
to be. I am afraid that I may find quarrelling, jealousy, ill-  
feeling, rivalry, slandering, back-biting, self-assertion, and  
disorder. I am afraid lest, on my next visit, my God may 21  
humble me in regard to you, and that I may have to mourn  
over many who have long been sinning, and have not repented  
of the impurity, immorality, and sensuality, in which they have  
indulged.

For the third time I am coming to see you. ‘ By the word 1 13  
of two or three witnesses each statement shall be established.’  
I have said it, and I say it again before I come, just as if I 2

<sup>1</sup> Deut. 19. 15.



were with you on my second visit, though for the moment absent, I say to those who have been long sinning, as well as to all others—that if I come again, I shall spare no one. And that will be the proof, which you are looking for, that the Christ speaks through me. There is no weakness in his dealings with you. No, he shows his power among you. For though his crucifixion was due to weakness, his life is due to the power of God. And we, also, are weak in his weakness, but with him we shall live for you through the power of God. Put yourselves to the proof, to see whether you are holding to the Faith. Test yourselves. Surely you recognize this fact about yourselves—that Jesus Christ is in you! Unless indeed you cannot stand the test! But I hope that you will recognize that we can stand the test. We pray God that you may do nothing wrong, not that we may be seen to stand the test, but that you may do what is right, even though we may seem not to stand the test. We have no power at all against the Truth, but we have power in the service of the Truth. We are glad when we are weak, if you are strong. And what we pray for is that you may become perfect. This is my reason for writing as I am now doing, while I am away from you, so that, when I am with you, I may not act harshly in the exercise of the authority which the Lord gave me—and gave me for building up and not for pulling down.

**Farewells.** And now, Brothers, good-bye. Aim at perfection; take courage; agree together; live in peace. And then God, the source of all love and peace, will be with you. Greet one another with a sacred kiss. All Christ's people here send you their greetings.

May the blessing of the Lord Jesus Christ, and the love of God, and the communion with the Holy Spirit, be with you all.







TO THE ROMANS.



## ST. PAUL'S LETTER TO THE CHRISTIANS IN ROME.

---

WRITTEN PROBABLY DURING HIS STAY AT  
CORINTH, IN THE COURSE OF HIS THIRD  
MISSIONARY JOURNEY, ABOUT 56 A.D.

---

ST. PAUL had often wished to visit Rome, but up to the time of writing this Letter he had been prevented by various causes from doing so (Rom. i. 11, 13; Acts 19. 21). At last there seemed to be a prospect of the realization of his long-cherished desire. In the course of his third missionary journey he was in Corinth, and was about to go to Jerusalem to carry to the poorer Christians there the charitable contributions of several other Churches. It was his intention, upon leaving Jerusalem, to visit Spain, and he hoped on his way to spend a short time in Rome (Rom. 15. 24). He wrote the present Letter in anticipation of this journey to the West and for the purpose of putting in writing beforehand a full statement of certain important truths.

Philosophy, the Apostle teaches, had failed as a means of Salvation for the Gentile. The Law had failed as a means of Salvation for the Jew. In this Letter he establishes the doctrine that faith in Christ is the only ground of acceptance with God for all mankind.

The extent to which he develops his subject gives the Letter largely the aspect of a treatise.



# TO THE ROMANS.

---

## I.—INTRODUCTION.

**The  
Apostle's  
Greeting.** To all in Rome who are dear to God and have 1-7 1  
 been called to become Christ's People,  
 FROM Paul, a servant of Jesus Christ, who has  
 been called to become an Apostle, and has been set apart  
 to tell God's Good News. [This Good News God promised  
 long ago through his Prophets in the sacred Scriptures,  
 concerning his Son, Jesus Christ, our Lord; who, as to  
 his human nature, was descended from David, but, as to  
 the spirit of holiness within him, was miraculously  
 designated Son of God by his resurrection from the dead.  
 Through him we received the gift of the Apostolic office,  
 to win submission to the Faith among all nations  
 for the glory of his Name. And among these nations are  
 you—you who have been called to belong to Jesus Christ.]  
 May God, our Father, and the Lord Jesus Christ bless you  
 and give you peace.

**The Apostle's  
Thankfulness  
and Hope.** First, I thank my God through Jesus Christ 8  
 about you all, because the report of your faith is  
 spreading throughout the world. God, to whom 9  
 I offer the worship of my soul as I tell the Good News of  
 his Son, is my witness how constantly I mention you when  
 I pray, asking that, if he be willing, I may some day at 10  
 last find the way open to visit you. For I long to see you, 11  
 in order to impart to you some spiritual gift and so give  
 you fresh strength—or rather that both you and I may find 12  
 encouragement in each other's faith. I want you to know, 13  
 Brothers, that I have many times intended coming to see you  
 —but until now I have been prevented—that I might find  
 among you some fruit of my labours, as I have already among  
 the other nations.



## II.—FAITH THE ONE GROUND OF ACCEPTANCE WITH GOD.

**The Divine Ideal for Mankind.** I have a duty to both the Greek and the Barbarian, to both the cultured and the ignorant. And so, for my part, I am ready to tell the Good News to you also who are in Rome. For I am not ashamed of the Good News; it is the power of God which brings Salvation to every one who believes in Christ, to the Jew first, but also to the Greek. For in it there is a revelation of the Divine Righteousness resulting from faith and leading on to faith; as Scripture says—

‘Through faith the righteous man shall find Life.’

**Failure of the Gentile to reach this Ideal.** So, too, there is a revelation from Heaven of the Divine Wrath against every form of ungodliness and wickedness on the part of those men who, by their wicked lives, are stifling the Truth. This is so, because what can be known about God is plain to them; for God himself has made it plain. For ever since the creation of the universe God’s invisible attributes—his everlasting power and divinity—are to be seen and studied in his works, so that men have no excuse; because, although they learnt to know God, yet they did not offer him as God either praise or thanksgiving. Their speculations about him proved futile, and their undiscerning minds were darkened. Professing to be wise, they showed themselves fools; and they transformed the Glory of the immortal God into the likeness of mortal man, and of birds, and beasts, and reptiles.

Therefore God abandoned them to impurity, letting them follow the cravings of their hearts, till they dishonoured their own bodies; for they had substituted a lie for the truth about God, and had revered and worshipped created things more than the Creator, who is to be praised for ever. Amen. That, I say, is why God abandoned them to degrading passions. Even the women among them perverted the natural use of their bodies to the unnatural; while the men, disregarding that for which women were intended by nature, were consumed with passion for one another. Men indulged in vile practices with men, and incurred in their own persons the inevitable penalty of their perverseness. Then, as they would not keep God before their minds, God abandoned them to depraved thoughts, so that they did all kinds of shameful things. They revelled in every form of wickedness, evil, greed, vice. Their lives were full of envy, murder, quarrelling, treachery, malice. They became back-biters,



slanderers, impious, insolent, boastful. They devised new sins. They disobeyed their parents. They were undiscerning, untrustworthy, without natural affection or pity. Well aware of God's decree, that those who do such things deserve to die, not only are they guilty of them themselves, but they even applaud those who do them. 31 32

Therefore you have nothing to say in your own defence, whoever you are who set yourself up as a judge. In judging others you condemn yourself, for you who set yourself up as a judge do the very same things. And we know that God's judgement falls unerringly upon those who do them. You who judge those that do such things and yet are yourself guilty of them—do you suppose that you of all men will escape God's judgement? Or do you think lightly of his abundant kindness, patience, and forbearance, not realizing that his kindness is meant to lead you to repentance? Hard-hearted and impenitent as you are, you are storing up for yourself Wrath on the 'Day of Wrath,' when God's justice as a judge will be revealed; for 'he will give to every man what his actions deserve.' To those who, by perseverance in doing good, aim at glory, honour, and all that is imperishable, he will give Immortal Life; while as to those who are factious, and disobedient to Truth but obedient to Evil, wrath and anger, distress and despair, will fall upon every human being who persists in wrong-doing—upon the Jew first, but also upon the Greek. But there will be glory, honour, and peace for every one who does right—for the Jew first, but also for the Greek, since God shows no partiality. 1 2 3 4 5 6 7 8 9 10 11

All who, when they sin, are without Law will also perish without Law; while all who, when they sin, are under Law, will be judged as being under Law. It is not those who hear the words of a Law that are righteous before God, but it is those who obey it that will be pronounced righteous. When Gentiles, who have no Law, do instinctively what the Law requires, they, though they have no Law, are a Law to themselves; for they show the demands of the Law written upon their hearts; their consciences corroborating it, while in their thoughts they argue either in self-accusation or, it may be, in self-defence—on the day when God passes judgement on men's inmost lives, as the Good News that I tell declares that he will do through Christ Jesus. 12 13 14 15 16

**Failure of the Jews to reach this Ideal.** But, perhaps, you bear the name of 'Jew,' and are relying upon Law, and boast of belonging to God, and understand his will, and, having been carefully instructed from the Law, have learnt to appreciate the finer moral distinctions. Perhaps you are confident that you are a guide to the blind, a light to those 17 18 19



who are in the dark, an instructor of the unintelligent, and 20  
 a teacher of the childish, because in the Law you possess the  
 outline of all Knowledge and Truth. Why, then, you teacher 21  
 of others, do not you teach yourself? Do you preach against  
 stealing, and yet steal? Do you forbid adultery, and yet com- 22  
 mit adultery? Do you loathe idols, and yet plunder temples?  
 Boasting, as you do, of your Law, do you dishonour God by 23  
 breaking the Law? For, as Scripture says— 24

‘The name of God is reviled among the Gentiles because of  
 you’!

Circumcision has its value, if you are obeying the Law. But, 25  
 if you are a breaker of the Law, your circumcision is no better  
 than uncircumcision. If, then, an uncircumcised man pays 26  
 regard to the requirements of the Law, will not he, although  
 not circumcised, be regarded by God as if he were? Indeed, 27  
 the man who, owing to his birth, remains uncircumcised, and  
 yet scrupulously obeys the Law, will condemn you, who, for  
 all your written Law and your circumcision, are yet a breaker  
 of the Law. For a man who is only a Jew outwardly is not 28  
 a real Jew; nor is outward bodily circumcision real circum-  
 cision. The real Jew is the man who is a Jew in soul; and 29  
 the real circumcision is the circumcision of the heart, a  
 spiritual and not a literal thing. Such a man wins praise  
 from God, though not from men.

**The One Hope  
 for Jew  
 and Gentile  
 alike.** What is the advantage, then, of being a Jew? 1 3  
 or what is the good of circumcision? Great in 2  
 every way. First of all, because the Jews were  
 entrusted with God’s utterances. What follows 3  
 then? Some, no doubt, showed a want of faith; but will their  
 want of faith make God break faith? Heaven forbid! God 4  
 must prove true, though every man prove a liar! As Scripture  
 says of God—

‘That thou mayest be pronounced righteous in what thou sayest,  
 And gain thy cause when men would judge thee.’

But what if our wrong-doing makes God’s righteousness all the 5  
 clearer? Will God be wrong in inflicting punishment? (I  
 can but speak as a man.) Heaven forbid! Otherwise how 6  
 can God judge the world? But, if my falsehood redounds to 7  
 the glory of God, by making his truthfulness more apparent,  
 why am I, like others, still condemned as a sinner? Why 8  
 should we not say—as some people slanderously assert  
 that we do say—‘Let us do evil that good may come’? The  
 condemnation of such men is indeed just!

What follows, then? Are we Jews in any way superior to 9  
 others? Not at all. Our indictment against both Jews and  
 Greeks was that all alike were in subjection to sin,

<sup>24</sup> Isa. 52. 5. <sup>4</sup> Ps. 116. 11; 51. 4.



As Scripture says—

10  
 'There is not even one who is righteous,  
 Not one who understands, not one who is searching for God ! 11  
 They have all gone astray ; they have one and all become 12  
 depraved ;  
 There is no one who is doing good—no, not one !'  
 'Their throats are like opened graves ; 13  
 They deceive with their tongues.'  
 'The venom of serpents lies behind their lips,'  
 'And their mouths are full of bitter curses.' 14  
 'Swift are their feet to shed blood. 15  
 Distress and trouble dog their steps, 16  
 And the path of peace they do not know.' 17  
 'The fear of God is not before their eyes.' 18

Now we know that everything said in the Law is addressed 19  
 to those who are under its authority, in order that every mouth  
 may be closed, and the whole world become liable to the judge-  
 ment of God. For 'no human being will be pronounced right- 20  
 eous before God' as the result of obedience to Law ; for it is Law  
 that shows what sin is. But now, quite apart from Law, the 21  
 Divine Righteousness stands revealed, and to it the Law and  
 the Prophets bear witness—the Divine Righteousness which 22  
 is bestowed, through faith in Jesus Christ, upon all, without  
 distinction, who believe in him. For all have sinned, and all 23  
 fall short of God's glorious ideal, but, in his loving-kindness, 24  
 are being freely pronounced righteous through the deliverance  
 found in Christ Jesus. For God set him before the world, to 25  
 be, by the shedding of his blood, a means of reconciliation  
 through faith. And this God did to prove his righteousness,  
 and because, in his forbearance, he had passed over the sins  
 that men had previously committed ; as a proof, I repeat, at 26  
 the present time, of his own righteousness, that he might be  
 righteous in our eyes, and might pronounce righteous the  
 man who takes his stand on faith in Jesus.

What, then, becomes of our boasting ? It is excluded. 27  
 By what sort of Law ? A Law requiring obedience ? No,  
 a Law requiring faith. For we conclude that a man is 28  
 pronounced righteous on the ground of faith, quite apart  
 from obedience to Law. Or can it be that God is the God 29  
 only of the Jews ? Is not he also the God of the Gentiles ?  
 Yes, of the Gentiles also, since there is only one God, and 30  
 he will pronounce those who are circumcised righteous as  
 the result of faith, and also those who are uncircumcised  
 on their showing the same faith. Do we, then, use this 31  
 faith to abolish Law ? Heaven forbid ! No, we establish  
 Law.



**Faith the  
Ground of  
Acceptance  
before the  
Coming of  
the Law.**

What then, it may be asked, are we to say 1 4  
about Abraham, the ancestor of our nation? If 2  
he was pronounced righteous as the result of  
obedience, then he has something to boast of.  
Yes, but not before God. For what are the 3  
words of Scripture?

‘Abraham had faith in God, and his faith was regarded by  
God as righteousness.’

Now wages are regarded as due to the man who works, not 4  
as a favour, but as a debt; while, as for the man who does 5  
not rely upon his obedience, but has faith in him who can pro-  
nounce the godless righteous, his faith is regarded by God as  
righteousness. In precisely the same way David speaks of 6  
the blessing pronounced upon the man who is regarded by  
God as righteous apart from actions—

‘Blessed are those whose wrong-doings have been forgiven and 7  
over whose sins a veil has been drawn!  
Blessed the man whom the Lord will never regard as sinful!’ 8

Is this blessing, then, pronounced upon the circumcised only 9  
or upon the uncircumcised as well? We say that—

‘Abraham’s faith was regarded by God as righteousness.’

Under what circumstances, then, did this take place? after 10  
his circumcision or before it? Not after, but before. And it 11  
was as a sign of this that he received the rite of circumcision  
—to attest the righteousness due to the faith of an uncircum-  
cised man—in order that he might be the father of all who  
have faith in God even when uncircumcised, that they also  
may be regarded by God as righteous; as well as father of 12  
the circumcised—to those who are not only circumcised, but  
who also follow our father Abraham in that faith which he had  
while still uncircumcised.

For the promise that he should inherit the world did not 13  
come to Abraham or his descendants through Law, but  
through the righteousness due to faith. If those who take 14  
their stand on Law are to inherit the world, then faith is  
robbed of its meaning and the promise comes to nothing!  
Law entails punishment; but, where no Law exists, no breach 15  
of it is possible.

That is why all is made to depend upon faith, that all may 16  
be God’s gift, and in order that the fulfilment of the promise  
may be made certain for all Abraham’s descendants—not only  
for those who take their stand on the Law, but also for those  
who take their stand on the faith of Abraham. (He is the  
Father of us all; as Scripture says—‘I have made thee the 17



Father of many nations.') And this they do in the sight of that God in whom Abraham had faith, and who gives life to the dead, and speaks of what does not yet exist as if it did. With no ground for hope, Abraham, sustained by hope, put faith in God; in order that, in fulfilment of the words—'So many shall thy descendants be,' he might become 'the Father of many nations.' Though he was nearly a hundred years old, yet his faith did not fail him, even when he thought of his own body, then utterly worn out, and remembered that Sarah was past bearing children. He was not led by want of faith to doubt God's promise. On the contrary, his faith gave him strength; and he praised God, in the firm conviction that what God has promised he is also able to carry out. And therefore his faith 'was regarded as righteousness.'

Now these words—'it was regarded as righteousness'—were not written with reference to Abraham only, but also with reference to us. Our faith, too, will be regarded by God in the same light, if we have faith in him who raised Jesus, our Lord, from the dead; for Jesus 'was given up to death to atone for our offences,' and was raised to life that we might be pronounced righteous.

**Results  
of attaining  
the Divine  
Ideal.**

Therefore, having been pronounced righteous as the result of faith, let us enjoy peace with God through Jesus Christ, our Lord. It is through him that, by reason of our faith, we have obtained admission to that place in God's favour in which we now stand. So let us exult in our hope of attaining God's glorious ideal. And not only that, but let us also exult in our troubles; for we know that trouble develops endurance, and endurance strength of character, and strength of character hope, and that 'hope never disappoints.' For the love of God has filled our hearts through the Holy Spirit which was given us; seeing that, while we were still powerless, Christ, in God's good time, died on behalf of the godless. Even for an upright man scarcely any one will die. For a really good man perhaps some one might even dare to die. But God puts his love for us beyond all doubt by the fact that Christ died on our behalf while we were still sinners. Much more, then, now that we have been pronounced righteous by virtue of the shedding of his blood, shall we be saved through him from the Wrath of God. For if, when we were God's enemies, we were reconciled to him through the death of his Son, much more, now that we have become reconciled, shall we be saved by virtue of Christ's Life. And not only that, but we exult in God, through Jesus Christ, our Lord, through whom we have now obtained this reconciliation.

18 Gen. 15. 5; 17. 5. 22-23 Gen. 15. 6. 25 Isa. 53. 12 (Septuagint).  
5 Ps. 22. 5.



**The  
Divine Ideal  
recovered  
in the Christ.**

Therefore, just as sin came into the world 12  
through one man, and through sin came death ;  
so, also, death spread to all mankind, because all 13  
men had sinned. Even before the time of the  
Law there was sin in the world ; but sin cannot be charged 14  
against a man where no Law exists. Yet, from Adam to  
Moses, Death reigned even over those whose sin was not a  
breach of a law, as Adam's was. And Adam foreshadows the  
One to come. But there is a contrast between Adam's 15  
Offence and God's gracious Gift. For, if by reason of the  
offence of the one man the whole race died, far more were  
the loving-kindness of God, and the gift given in the loving-  
kindness of the one man, Jesus Christ, lavished upon the 16  
whole race. There is a contrast, too, between the gift and the  
results of the one man's sin. The judgement, which followed  
upon the one man's sin, resulted in condemnation, but God's  
gracious Gift, which followed upon many offences, resulted in 17  
a decree of righteousness. For if, by reason of the offence of  
the one man, Death reigned through that one man, far more  
will those, upon whom God's loving-kindness and his gift  
of righteousness are lavished, find Life, and reign through 18  
the one man, Jesus Christ. Briefly then, just as a  
single offence resulted for all mankind in condemnation, so,  
too, a single decree of righteousness resulted for all man-  
kind in that declaration of righteousness which brings Life.  
For, as through the disobedience of the one man the whole 19  
race was rendered sinful, so, too, through the obedience of  
the one, the whole race will be rendered righteous. Law 20  
was introduced in order that offences might be multiplied.  
But, where sins were multiplied, the loving-kindness of God  
was lavished the more, in order that, just as Sin had reigned 21  
in the realm of Death, so, too, might Loving-kindness reign  
through righteousness, and result in Immortal Life, through  
Jesus Christ, our Lord.

### III.—CONSIDERATION OF DIFFICULTIES ARISING FROM THIS TEACHING.

What are we to say, then? Are we to continue 1 **6**  
to sin, in order that God's loving-kindness may  
be multiplied? Heaven forbid! We became 2  
dead to sin, and how can we go on living in it?  
Or can it be that you do not know that all of us, who were 3  
baptized into union with Christ Jesus, in our baptism shared  
his death? Consequently, through sharing his death in our 4  
baptism, we were buried with him ; that, just as Christ was  
raised from the dead by a manifestation of the Father's  
power, so we also may live a new Life. If we have become 5