**have the same care** (viz. that for mutual  
well-being) **for one another.**

**26.**] **And** [**accordingly**], in matter of fact: we  
see that God’s *temperament* of the body  
has not failed of its purpose, for the members   
sympathize most intimately with one  
another.

**if one...suffereth, all...  
suffer with it**] “For,” says Chrysostom,  
“when the heel, as often happens, is  
pricked by a thorn, the whole body feels  
it, and is distressed: the back is bent,  
and the belly and thighs are contracted,  
and the hands, like attendants and servants,   
approach and draw out the offending  
substance, and the head leans over, and  
the eyes look for it with anxious care.”

**or one .... is honoured** (literally  
**glorified**)**, all.... rejoice with it**] Chrysostom   
again with equal beauty instances,  
“the head is crowned, and the whole man  
is glorified; the mouth speaks, and the  
eyes laugh and are joyous.” But perhaps  
the analogy requires that we should rather  
understand the *glorification* of those things  
which physically refresh or benefit the member,   
e.g. *anointing* or *nourishment*.

**27.**] *Application of all that has been said  
of the physical body, to the Corinthians,  
as the mystical body of Christ:* and to  
*individuals* among them, as *members in  
particular*, i.e. each according to his allotted   
part in the body. *Each church* is  
said to be *the body of Christ*, as each is  
said to be *the temple of God* (see ch. iii.  
16, note): not that there are many bodies  
or many temples; but that each church is  
an image of the whole aggregate, a microcosm   
or little world, having the same  
characteristics.

**28.**] *The divine disposition   
of the members in the spiritual  
body.*

**some** was apparently intended  
to if followed by “*others*,” but meanwhile  
another argument, *first, secondly, thirdly,*  
occurs to the Apostle, and **some** is left  
uncorrected, standing alone.

**in the**  
(**universal**) **church**; a sense more frequently  
found in the Epistle to the Ephesians, than  
in any other part of St. Paul’s writings.

**first apostles**] Not merely *the  
Twelve* are thus designated, but they and  
others who bore the same name and had  
equal power, e.g. Paul himself, and Barnabas,   
and James the Lord’s brother: see  
also note on Rom. xvi. 7.

**prophets**]  
See above on ver. 10.

**teachers**] those  
who had the gift of expounding and unfolding   
doctrine and applying it to practice,  
—the *word of wisdom* and the *word of  
knowledge.*

**miraculous powers**] He  
here passes to the *abstract* nouns from the  
*concrete*,—perhaps because no definite class  
of persons was endowed with each of the  
following, but they were promiscuously  
granted to all orders in the church: more  
probably, however, *without any assignable  
reason:* as in Rom. xii. 6–8, he passes  
from the abstract to the concrete.

**helpings**] i.e. assisting the sick, and the  
like, forming one department of the *ministrations*   
of ver. 5: as do also **governings**, a  
higher department, that of the presbyters  
or bishops—the *direction* of the, various  
churches.

**divers kinds of tongues**]  
“Do you see where he places this gift, and  
how he uniformly assigns it the last rank?”  
Chrysostom. There certainly seems to be