214 I. CORINTHIANS. XII.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 body? 2 But now are there many all one member, where were   
 members, yet but one body. \*! And the body? 20 But now are   
 the eye cannot say unto the hand, I they many members, yet but   
 have no need of thee: nor again one body. \*' And the eye   
 the head to the feet, I have no need cannot say unto the hand,   
 of you. \* Nay, much more those I have no need of thee:   
 members of the body which seem to nor again the head to the   
 be more feeble, are necessary: %3 and feet, I have no need of you.   
 those which we think to be less 22 Nay, much more those   
 honourable parts of the body, upon members of the body, which   
 them we bestow more abundant seem to be more feeble,   
 honour; and our uncomely parts are necessary: \*8 and those   
 have more abundant comeliness; members of the body, which   
 24 but our comely parts have no we think to be less honour-   
 need. Howbeit God hath tempered able, upon these we bestow   
 the body together, giving more more abundant honour; and   
 abundant honour to the part which our uncomely parts have   
 lacketh: \*5 that there should be no more abundant comeliness.   
 24 For our comely parts   
 hace no need: but God   
 hath tempered the body to-   
 gether, having given more   
 abundant honour to \*5   
   
   
 ‘reductio ad absurduin,’ which has heen which we conceal from sight in accordance   
 made in the concrete twice in ver. 17, is with custom, but in the exposnre of which   
 now made in the abstract : if the whole there would be no absolute indecency. So   
 were one member, where would be the Chrysostom, “He says well which seem,   
 body (which by its very idea “has many and which we think (but I should draw   
 members,” see xx.12, 11)? — 20.] brings a distinction the two, in accordance   
 out the fact in contrast to ver. 19, as with the above explanation of the weaker   
 yer. 18 in contrast to 17. parts, and render the one which seem to   
 21—26.] And the spiritual gifts are be [of themselves}, and the other, we   
 also necessary to one another. This is think [conventionally], on which see Acts   
 spoken of in reproof of the highly en- xvi. 20, note), shewing that this verdict is   
 dowed, who imagined they conld do without given, not by the nature of things, but by   
 those less gifted than themselves, as the public opinion.” we bestow more   
 precediug to those of small endowment, abundant hononr’] viz. by honour-   
 who were discontented with their gifts. ing them more than the face, the noblest   
 22, 23.] Nay, the relation between part, which we do not clothe. our un-   
 the members is so entirely different from comely parts] Here there is o qualifiea-   
 this, that the very disparagement, con- tion, such as which seem, or we think,   
 ventionally, af any member, is the reason —and no ambiguity. Chrysostom says,   
 why more care should be taken of it. 1 “These parts enjoy more honour : for even   
 understand by “those members of the the miserably poor, if compelled to go with   
 body which seem to be more feeble,” those the rest of their body naked, will not   
 members which in each man’s case appear endure to shew these parts unclothed.”   
 to be inheritors of disease, or to have 24.) The comely parts are in some   
 incurred weakness. By this very fact, measure neglected, not needing to be   
 their necessity to is brought out much covered or adorned: but God (at the   
 more than that of the others. 23.) creation) tempered the body together   
 So also in the case of the parts which we (compounded it of members on a principle   
 think to be less honourable—on which of mutual compensation),—to the deficient   
 usage has set the stamp of dishonour. part giving more abundant honour.   
 Perhaps he alludes (as distinguished from 25.) that there be no disunion (see ver.   
 “uncomely parts” below) to those limbs in the body, but that the members may