COMMENTARY

ON THE EPISTLES

CORINTHIANS — THESSALONIANS

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ON THE

NEW TESTAMENT.

EDITED BY

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COMMENTARY

ON THE

EPISTLES TO THE CORINTHIANS.

BY

E. P. GOULD, D. D.

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INTRODUCTION TO THE FIRST EPISTLE TO THE CORINTHIANS.

THE CHURCH AT CORINTH.

This church was founded by Paul himself, during his second missionary journey. Acts 18 : 1–18. The incidents of that first visit; his dwelling and working with Aquila and Priscilla, and successful reasoning with both Jews and Greeks in the synagogue; the opposition of the Jews, and Paul's leaving the synagogue, and resorting instead to the house of Justus; Paul's encouragement by a vision at night, and consequent residence and work in the city, for a year and six months; the uprising of the Jews against Paul, and Gallio's famous judgment; and finally, shortly after, his departure—are familiar. No other visit is recorded in Acts, but it is evident from 2 Cor. 12 : 14, 21; 13 : 1, 2, that Paul came to Corinth again, at some time between the founding of the church, and the writing of the Epistles. After Paul left Corinth, and just before he came to Ephesus, occurred the significant episode of Apollos' powerful preaching at Corinth, which occasioned Paul's interesting defence of the simplicity of his own preaching.

The character of the church was what we might expect. Splendidly situated in the heart of Greece, the city was wealthy and intelligent; but also corrupt, so as to attract the attention of even the corrupt ancient world. It was the seat of the Isthmian Games, and of the worship of Aphrodite. So the church was intelligent, rich in word and knowledge, but it was also tainted with impurity. And even its intellectual superiority proved a snare to it, leading to ambitions, rivalries, and divisions. Out of these two things came the Epistle.

PROOFS OF PAUL'S AUTHORSHIP.

There is no need to multiply proofs of this. Nobody doubts it in this critical age. But for external proof, we have, first, the testimony of the Epistle itself, which bears Paul's name. Second, the testimony of Clement of Rome, Polycarp, Irenæus, Athenagoras, Clement of Alexandria, Tertullian, and others. For internal evidence, the Epistle corresponds to what we know of the church and of Paul, and its style is unmistakable.

TIME AND PLACE OF WRITING.

It appears from 16 : 8, 19, that Paul was in Ephesus; from 16 : 5, that he was about to go to Macedonia; from 16 : 8, that it was some time before Pentecost; and from 16 : 10, 11, that he had sent Timothy to Corinth, but did not know that he had arrived yet. Turning now to the account in Acts, we find from 18 : 19, that Ephesus was the next place to which Paul came, after leaving Corinth; from 19 : 1 seq., that it was also the next place in which he founded a church; from 19 : 21,

that he was intending to visit Macedonia and Achaia; from 19: 22, that he sent Timothy and Erastus to Macedonia; both these last being in the last part of his stay in Ephesus. He was in Ephesus from A. D. 55–58. And the coincidence of these two accounts points, without doubt, to the conclusion that he wrote this letter near the end of his three years in that city, some time in the year 58.

OCCASION AND OBJECT OF THE LETTER.

These, we have to learn from the Epistle itself. Paul tells us that Chloe's people have brought him word of contentions among the members of the church. From 1: 17—3: 23, we learn that this contention arose partly from the preference of one party in the church for the more elaborate and subtle preaching of Apollos, and the disparagement of Paul's simple presentation of the gospel. Again in 5: 1 seq., Paul speaks of a report brought him of licentiousness, and even of one case of incest, among the members of the church. In 5: 9, he mentions a previous letter, with its instructions about the treatment of fornicators. In 6: 1 seq., he speaks as if they were going to law with each other. In 7: 1, he mentions a letter of inquiry received from them; and in the chapters following, he specifies the following matters included in this inquiry: first, the desirableness of marriage; second, the lawfulness of eating things offered to idols; third, the custom of women praying unveiled; fourth, the relative value of the charismata, or extraordinary gifts of the Spirit, and especially of prophesying and speaking with tongues. He interjects, 11: 17 seq., the subject of their disorderly conduct at the celebration of the Supper. And finally he speaks, 15: 12. of the disbelief of some among them of the Resurrection; and 16: 1 seq., of the collection for the saints at Jerusalem. The Epistle is intended to instruct the church about these practical matters, and is wholly practical, except the great chapter on the Resurrection. But the range of discussion is wide, and gives scope for the exposition of much underlying and fundamental principle.

THE TEXT.

The Greek manuscripts containing this Epistle, either entire or in part, are as follows:

1. *The Vatican Manuscript.* This belongs to the Fourth Century, and is generally conceded now to be the most important, as it is the oldest copy of the New Testament. It has for its sign the capital letter B.

2. *The Sinaitic Manuscript.* This also belongs to the Fourth Century, and in age and importance, is second only to the Vatican. Its sign is ℵ Aleph, the first letter of the Hebrew alphabet.

3. *The Alexandrian Manuscript*, belonging to the Fifth Century. Its sign is the capital letter A.

4. *The Codex Ephraemi*, of the Fifth Century. Its sign is the capital letter C. These four are manuscripts of the whole New Testament, though we have only fragments of C. They are all authorities of the first rank.

5. *The Codex Claromontanus*, containing the Epistles of Paul, and belonging to the Sixth Century. Its sign is the capital letter D.

6. *The Codex Sangermanensis*, sign E, of Paul's Epistles, belonging to the Ninth Century.

7. *The Codex Augiensis*, sign F, of Paul's Epistles, belonging to the Ninth Century.

8. *The Codex Boernerianus*, sign G, of Paul's Epistles, belonging to the Ninth Century.

9. *The Codex Coislinianus*, sign H, containing small fragments of 1 Corinthians and other Epistles of Paul. It belongs to to the Sixth Century.

10. *The Codex Petropolitanus*, sign I, belonging to the Sixth Century, and containing fragments of 1 Corinthians and other parts of the New Testament.

11. *The Codex Mosquensis*, sign K, belonging to the Ninth Century, and containing the Catholic Epistles and the Epistles of Paul.

12. *The Codex Angelicus*, sign L, of the Ninth Century, containing Paul's, and the Catholic Epistles.

13. *The Codex Porfirianus*, sign P, of the Ninth Century, containing the New Testament, except the Gospels.

Besides these, there are fragments, M, of the Ninth Century, O and Q, of the Fifth Century.

There are also manuscripts in the later, running hand, all of them later than the Tenth Century, and signed with the Arabic numerals, 1, 2, etc.

Besides the manuscripts, reference is made to the following Ancient Versions.

1. *The Old Latin, commonly called the Itala.* It belongs probably to the Second Century. It exists in some thirty MSS., or more or less independent forms, among which the following contain the Epistles of Paul, viz., d, e, f, g, which are the Latin Versions of the MSS., D, E, F, G, cited above, and m. The sign of the Version itself, is—it. These small letters are the signs of the MSS. of the Itala.

2. *The Latin Version of Jerome*, commonly called *the Vulgate*, belonging to the Fourth Century. Its sign is vulg.

3. *The Old Syriac Version*, styled *the Peschito*, belonging to the Second Century. Its sign is syr^{utr}.

4. *The later Syriac Version*, called *the Philoxenian Syriac*, belonging to the Sixth, and the revision to the Seventh Century. Its sign is syr^{p}. When the two Syriac Versions are quoted together, the sign is syr^{utr}.

5. *The Egyptian Version*, belonging to Lower Egypt, dating back to the Second, or Third Century. Its sign is cop.

6. *The Egyptian Version*, belonging to Upper Egypt. Its sign is sah.

Of the above authorities, the manuscripts rank first, in nearly the order of their age, and the versions last, also in about the order of their age.

THE FIRST EPISTLE OF

PAUL THE APOSTLE TO THE CORINTHIANS.

CHAPTER I.

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother.

1 Paul, called *to be* an apostle of Jesus Christ through

ANALYSIS.

1-3. Salutation. **4-9.** Thanksgiving for the graces of the church, and specially for its gift of knowledge and speech. **10-16.** Exhortation to harmony, in view of the schisms in the church. This is urged on the ground that schisms divide Christ (ver. 13), and that party leaders are made to usurp the place of Christ. **17-31.** Defence of the simplicity with which Paul preaches the gospel. The general principle of the defence is the antagonism of the gospel and of the wisdom of the world, so that the mixture of them in preaching destroys its real power. (Ver. 17 seq.). This antagonism is shown in ver. 19 seq., by God's bringing to nought the wisdom of the world (ver. 22 seq.); by the failure of the gospel to meet the two great tests of a revelation, established by man, while it is in fact God's power and wisdom for salvation; and ver. 26 seq., by the omission from God's call to his kingdom of the wise and great of this world. Finally God is represented (ver. 29-31) as setting himself against the assumptions of human wisdom and self-confidence, and making their redemption proceed from himself in Christ.

Ch. 1: 1. Paul. The name applied to the apostle at the beginning of his work as the Apostle to the Gentiles. See Acts 13: 9. The most probable explanation of his two names, is that they were given to him at the beginning by his parents; the Hebrew name on account of his Hebrew origin, and the Gentile (Roman) name on account of his birth and residence among Gentiles. The Gentile name was most appropriate to his work among Gentiles, and was used therefore when that work began. Instead of supposing, as some have, that it was assumed by Paul on account of his connection with Sergius Paulus (Acts 13), its mention in that place is more easily explained on the supposition that the coincidence of names suggests the fact of the second name to the writer. (Cf. Hackett on Acts 13: 9.) **Called to be an apostle.** This refers to the divine call at the time of his conversion. (See Acts 9: 6, 15; 22: 14, 15; 26: 16-18.) The word 'apostle' means a *messenger*, and is applied strictly only to those directly commissioned and authorized by the Lord himself as the messengers of his gospel. This apostolic authority was frequently denied to the apostle on account of hostility to his doctrine, and probably for this reason, it is usually formally stated in the Introduction of his Epistles. The form of the statement is generally the same as here, simply **an apostle of Jesus Christ through the will of God.** But in the Epistle to the Galatians, among whom this authority had been especially attacked in the interest of Judaizing doctrine, Paul elaborates the proof of his apostleship. The order should be *Christ Jesus*. See Crit. Notes at end of chapter. 'Jesus' is the personal name of the Lord, and means *Saviour*. (Cf. Matt. 1: 21.) 'Christ' was at first an official title, meaning *Messiah*, the *Anointed;* but it became afterwards a personal name. **Through the will of God.** The statement that the call came through, instead of by, or from, the will of God, is singular; but it is the common phraseology of the apostle. (Cf. 2 Cor. 1: 1; Eph. 1: 1; Col. 1: 1; 2 Tim. 1: 1. See Winer, p. 378.) It needs to be said in addition that this is really the principal cause, the ultimate source of the act, which cannot certainly be traced further back than the will of God. Neither is this a case in which the cause and the agent or instrument are the same, the latter being expressly Christ. The usage is the same as when we say that a thing is done through the influence of any one. **Sosthenes our brother**—*i. e.*, in Christ. Nothing further is certainly known of him. He is probably not the Sosthenes of Acts 18: 12 seq. Eusebius says that he was one of the seventy disciples. See Smith's 'Bible Dictionary,' Art. Sos-

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:
3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

2 the will of God, and Sosthenes [1]our brother, unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus
3 Christ in every place, their *Lord* and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.

1 Gr. *the brother.*

thenes. He is evidently associated with Paul only in the Salutation, as the Epistle proper is continued in the first person singular.

2. Unto the church of God. This is an expression peculiar to Paul. (Cf. Acts 20: 28; ch. 10: 32; 11: 22; etc.) It denotes the church as belonging to God. **To them that are sanctified in Christ Jesus, called to be saints.** These clauses show what the members of the church are, the first denoting their spiritual position, and the second the source of that in the call of God. A sanctified person, or saint, in the sense in which the terms are used here, is one consecrated to God, and having the holiness that this consecration demands. Sanctification is not here the gradual process that the word denotes in our theological language, but the change from sin to holiness which takes place at conversion. For a similar use, cf. Acts 26: 18; ch. 6: 11, etc. Neither does *saint* denote an extraordinary degree of holiness; but it is a term applied to all Christians. **Called.** The call here is that issued by God in the inner recesses of the soul, which results in conversion; that by virtue of which men become Christians, and is not therefore common to them with other men. **In Christ Jesus.** This state of holy consecration has been brought about by virtue of spiritual connection with Christ. **With all that in every place,** etc. There is no limitation expressed here; but not to limit these words in some way would make this a catholic or general Epistle, which it evidently is not; the local coloring and design being stronger than in most of the Epistles; and we have to find, therefore, the limitation that was probably in the apostle's mind. Nor can the words be explained as referring to Christians in Corinth outside of the church, as there is the most conclusive evidence that there were no such independent Christians in any place containing a church. The most probable explanation is reached by comparing this with the address of the Second Epistle, where the apostle says, "To the church of God that is in Corinth, with all the saints that are in all Achaia." The Christians in the province are included with those of the mother-church in the capital. **Call upon the name of Jesus Christ our Lord.** 'Christ' is here represented as invoked in prayer by the disciples, and this is given as their characteristic mark. 'Lord' is also to be taken in the connection as a divine title, though the word has other uses. **Theirs and ours. Both** is probably to be omitted. (See Crit. Notes.) The order in the original is, *with all that call on the name of our Lord Jesus Christ, in every place, theirs and ours*; and these last words therefore belong with 'place,' not with 'Lord.' Their meaning and reference are difficult to explain. But when we consider the peculiar subtlety of the apostle's style, Meyer's explanation does not seem unnatural, and is on the whole the best. According to this, the first pronoun refers to the Corinthian Church, and the second to himself and those associated with him in preaching the gospel, such as Sosthenes. These other places containing Christian communities belonged to the Corinthian Church as the mother church, and to himself and his associates, as the first preachers of the gospel in Achaia.

3. Grace and peace. These words are the ordinary apostolic benediction. Paul uses them at the beginning of all his Epistles, inserting 'mercy' between them in the pastoral Epistles. He employs 'grace' alone at the close of all. They are also used in 1 and 2 Peter, 2 John, and Rev. The first means *favor;* the favor of God toward men, which is its fundamental meaning in the New Testament. (Cf. Luke 2: 52.) Its primary meaning in the Greek is beauty, either of person or of character. While its more specific sense here is favor, *grace* is the better rendering, as covering nearly the same ground in its different meanings as the Greek word. The second word is a translation of the Hebrew salutation *shalom*, which has the general meaning *welfare, prosperity.* Whether in this Christian salutation it is to be taken in

4 I thank my God always on your behalf, for the grace
of God which is given you by Jesus Christ;
5 That in everything ye are enriched by him, in all
utterance, and *in* all knowledge;
6 Even as the testimony of Christ was confirmed in
you:
7 So that ye come behind in no gift; waiting for the
coming of our Lord Jesus Christ:

4 I thank [1]my God always concerning you, for the
grace of God which was given you in Christ Jesus;
5 that in every thing ye were enriched in him, in all
6 [2]utterance and all knowledge; even as the testimony
7 of Christ was confirmed in you: so that ye come be-
hind in no gift; waiting for the revelation of our

1 Some ancient authorities omit, *my*....2 Gr. *word*.

this broad sense, or in the more limited sense *peace* of the Greek word, is a matter of some doubt. But the former is probable on the whole, so that in this salutation there is invoked on the persons addressed the favor of God, and the corresponding welfare of all kinds resulting from it. **From God our Father, and from the Lord Jesus Christ.** The former is the ultimate, the latter the immediate source of these blessings, the one through whose redemptive work they come. See ver. 4.

4. My God. This is an instance of the apostle's delicacy of feeling, the sympathetic quality so conspicuous in all his Epistles. He identifies himself with his readers, and thanks *his* God for favor bestowed on them, his children in the Lord. **For the grace of God.** See on ver. 3. **By Jesus Christ**—should be, '*in Christ Jesus.*' It is in Christ, through their connection with him, not alone and independent of him, that God bestows his favor.

5. That in everything ye are enriched by him—should be, *you were enriched in him.* Their *enrichment* again comes by virtue of their connection with Christ. This is the statement of the general blessing given the Corinthian Church in manifestation of the grace of God, ver. 4. They were every way made rich by it. **In all utterance and in all knowledge**—should be, *in every word and every knowledge.* The absence of the article in the original renders the expression distributive, *viz.*, every kind of word and knowledge. This enrichment in word and knowledge is the special blessing given the church, and it denotes the knowledge of the gospel and the power of expressing that knowledge, gifts naturally adapted to the bright and intelligent Greeks. This word of commendation and thanks to God for what there is to commend in them, the apostle introduces with his usual kindliness and tact before proceeding to the severer parts of his letter.

6. The testimony of Christ. That is, the testimony in regard to Christ, who is here the person to whom the testimony is borne, not the witness. **Was confirmed in you.** Better, *was made firm in you;* denoting the firmness with which the testimony was established or fixed in them at the beginning. In connection with the preceding it means that the Corinthian Church was conspicuous for its knowledge and skillful utterance of the testimony in regard to Jesus, as was to be expected from the solid hold which it originally got on their minds.

7. So that ye come behind in no gift. The verb here is probably to be translated *you are lacking* or *deficient*, as this sense preserves the contrast with the enriching spoken of in ver. 5. **In no gift.** This word *charisma* has for its root the word translated *grace* in ver. 3 and 4, and it means a manifestation of the divine grace or favor, "a benefit which one receives from God without any merit of his own." It is used either of the general spiritual gifts to Christians, or of the special miraculous gifts of the early church. See Rom. 1: 11; 5: 15 seq.; 6: 23; 1 Cor. 7: 7; and ch. 12: 4, 9, 28, etc. In this Epistle we should rather expect the latter, as these gifts form an important topic of it. But it is difficult to see how anything so specific should be suggested by ver. 4-6, nor, on the other hand, how to connect the words in this sense with the patient waiting for the Lord which follows. It probably means, therefore, that the Corinthians, being enriched in everything, are deficient in no spiritual gift. **Waiting for**—"assiduously and patiently," the Lexicon says. **The coming**—should be, *the revelation*, referring to the second coming of the Lord. (See Tit. 2: 11-14; 1 Thess. 5: 4-8.) These passages tell us how this expectancy of the Lord's coming steadied and strengthened the Christian life, and probably here it is introduced as the motive by which they were kept from anything that would impoverish their spiritual life and cause a deficiency in any gift.

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.
9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.
10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

8 Lord Jesus Christ; who shall also confirm you unto the end, *that ye be* unreprovable in the day of our
9 Lord Jesus Christ. God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.
10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind

8. Who. This refers to Christ, the immediate and suitable antecedent of the pronoun. Objection has been made to this, that if Christ were the one referred to, we should have *his day*, instead of **day of the Lord Jesus Christ,** at the close of the verse. But the pronoun is then supposed to refer back to *God* in ver. 4, which is too far to look for the reference of the relative pronoun, overlooking so much that lies between. And besides, in ver. 4 we have the same repetition of the noun, 'I thank my God for the grace of God,' instead of for *his grace*, against which the same objection would hold. **Also confirm you unto the end.** The verb here is the same as in ver. 6, and the two statements are probably connected in the apostle's thought. The truth of Christ was firmly fixed in them at the beginning, and to that blessing Christ will add that of establishing them to the very end. Cf. Phil. 1: 6. It also connects itself with ver. 7 by its mention of the day of the Lord. **Blameless**—literally, *unaccused*, denoting one against whom no charge can be brought. The adjective does not denote a purpose, as in our version, 'that ye may be blameless,' as this relation would have to be expressed by some particle; nor does it denote the position in which they were to be established, in which case it would read *blameless until the day*, etc.; but the result in the day of the Lord of that establishing is expressed, *so as to be blameless in the day*, etc. **In the day of our Lord Jesus Christ.** This is the day of his revelation (ver. 7). (See Luke, 17: 24, 26, 30; Rom. 2: 16; ch. 5: 5; 2 Cor. 1: 14, etc.) It is introduced here as the day of judgment, for which they are to be so kept as to appear before the Judge without accusation against them. Of course, this statement is comparative, not absolute. (See Col. 1: 22; 1 Tim. 3: 10; Tit. 1: 6, 7.) Notice, too, that it is by the preservation of the believer's righteous character, not by any act of imputation, that this result is to be achieved. (See Col. 1: 21–23.)

9. This verse gives the ground of the apostle's confidence in the preservation and final acquittal of his Christian disciples, viz., the faithfulness of God. (Cf. John 6: 39, 40; 1 Thess. 5: 23, 24; 2 Thess. 3: 3.) It is of the very essence of the Christian hope that it is everlasting, and God's faithfulness is therefore pledged to the continuance of the true Christian life. **By whom**—literally, *through whom.* This is represented as God's own act, of which it can be said, therefore, either 'by whom' or 'through whom.' **Called.** See ver. 2, Note. **Fellowship.** This word means *community;* and the word following it may denote either that of which one partakes in common with others, or those with whom he is associated. The former use is, on the whole, the common one in the New Testament. Cf. 2 Cor. 8: 4; 13: 14; Eph. 3: 9; Phil. 2: 1; 3: 10; Philem. 6; and this use is to be preferred here, viz., *participation in* Christ, not *with Christ.* The apostle's thought is of blessings in Christ, and to be obtained by union with him; not of external blessings to be obtained by association with him, as when we are called fellow-heirs with him. Cf. ver. 4, 'the grace given in Christ Jesus,' and ver. 5, 'enriched in him.'

10. With this verse, the apostle passes over to his first topic—the divisions among them. But he makes the transition easy by connecting this with the preceding. In the first place, the words 'our Lord Jesus Christ' have occurred so frequently as to become the refrain of the preceding paragraph; and now they are brought over into this contrasted part of the Epistle with great effect, as if he had said: "There are duties as well as hopes connected with this great name." Then, too, the special gift of the Corinthian Christians, for which he had thanked his God, was their skillful speech (ver. 5), and now the special duty that he enjoins is harmonious speech. **I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing. Now,** at the beginning of the verse, is better translated *but*, to indi-

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.
12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

11 and in the same judgment. For it hath been signified unto me concerning you, brethren, by them *who are of the household* of Chloe, that there are con-
12 tentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos;

cate this contrast. 'By the name,' better, *through the name.* It is through this name that he expects to make his appeal effective. This use of the word 'name' is mainly a Hebrew usage, and stands for the person or thing itself; or rather for every thing belonging to it which is conjured up by the mention of the name. **Divisions.** In the original, this is our word *schisms.* Their differences of opinion had led to party divisions among them. **Perfectly joined together.** This verb means *to get a thing ready, to complete it,* and is used to denote either the completing of a thing for the first time, or the restoration to completeness of that which has been impaired; and so in the passive, either *to be perfected,* or *restored.* The former is the meaning here, as the latter would require the preposition *into* instead of *in—that you be perfected in the same mind,* etc. These schisms are regarded not as marring their complete harmony, in which case, Paul's prayer would be *that you may be restored into the same mind;* but as interrupting their progress to complete harmony; and his prayer is that the interrupted process may go on and be perfected. **Judgment** is better rendered *opinion.*

11. For it hath been declared—should be, *it was declared.* **By them which are of the house of Chloe.** Our version adds here what is doubtful—viz., that these persons belonged to the household of Chloe. Winer says ("N. T. Grammar," p. 190) that it means "*Chloe's people.* A more definite explanation must be supplied by the facts of the case. Perhaps we should here understand, with most expositors, the members of the household. Others understand the slaves. To the original readers, the expression was clear." (But only because they knew the facts.) Neither is it certain where Chloe belonged. She may have been an Ephesian, who had been on a visit to Corinth, and had brought back this word; or a Corinthian, who had come to Ephesus.

12. Now this I say—viz., in explanation of the statement just made, *this is what I say,* or *I say this.* **I am of Paul; and I of Apollos.** The nature of these two parties is easily gathered from what Paul goes on to say. They were founded on mere personal differences and preferences, not on doctrinal divisions. Paul had founded the church, while Apollos had contributed largely towards building it up. Besides, Paul's discourse was plain; while Apollos attracted many by his eloquence and learning. These were the things, and not doctrinal beliefs and differences, which separated these two parties from each other. Probably, however, it was different with the party calling itself by the name of **Cephas** (the Hebrew equivalent of Peter). The apostle does not give us any further information about this party, but probably it was the Judaizing sect in the church, which called itself by the name of the apostle of the circumcision. Not that Peter actually headed any such party, or allowed any such use of his name; but naturally, in arraying itself against the authority of Paul, this party claimed the authority and leadership of an apostle, and Peter's was the most specious name that they could use. It scarcely seems possible that this great schism of the early church should not be found in a church of so many factions. But we encounter the most difficulty in accounting for the last faction, whose party word was **Christ.** Without going into the various explanations, we will consider the one that seems on the whole most probable. How would the name of Christ be used most naturally in such controversies as these? We have no record of any sect using his name as the Judaizers used those of Peter and James, and their opponents that of Paul; nor of any party claiming to be his personal disciples, and setting up his claims, as the Corinthian factions did with Paul and Apollos. It seems, then, as if the only use that could be made of the name of Christ in the midst of such dissensions, would be to protest against partisanship in the name of the common Lord. This party probably said: "You call yourselves disciples of this man and that man. We are no man's disciples but the

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?
14 I thank God that I baptized none of you, but Crispus and Gaius;
15 Lest any should say that I had baptized in mine own name.
16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

13 and I of Cephas; and I of Christ. [1]Is Christ divided?
was Paul crucified for you? or were ye baptized into
14 the name of Paul? [1]I thank God that I baptized
15 none of you, save Crispus and Gaius; lest any man
16 should say that ye were baptized into my name.
And I baptized also the household of Stephanas: be-

1 Or, *Christ is divided. Was Paul crucified for you?*....2 Some ancient authorities read, *I give thanks that.*

Lord's; we belong to Christ." How, then, are these men open to the charge which the apostle evidently brings against all these parties alike, if their action was against partisanship? Evidently, the only ground of such a charge would be that they made a fourth party, based on their opposition to partisanship, and so increased the evil which they opposed. Their principle was right, as was that of the Pauline party against the Apolline and the Petrine; but the difficulty was in making it the basis of party division in the church; in other words, of sectarianism.

13. Is Christ divided? There is no interrogative particle at the beginning of this sentence in the original, as there is in the following sentence. The absence of the particle is not decisive of the question whether it is to be taken interrogatively, but taken in connection with the insertion of it in the next sentence, the omission makes it at least probable that this sentence is affirmative. *Christ has been divided!* The apostle indignantly declares as the result of this introduction of parties and party names into the church that Christ, who is the head of the one church, has been made thus the head of parties in a divided church, and so has himself been divided. **Was Paul crucified for you? or were ye baptized in** (rather, *into*) **the name of Paul?** These questions open another phase of the argument, which is more fully developed in chapters 3 and 4, viz., that by making Paul or any other man the head of a party, and calling themselves by his name, men put him in the place of Christ, who is their only legitimate leader, and the only one by whose name Christians have a right to call themselves. The crucifixion was that by which Christ established his claim on them. But had Paul established any such claim? was Paul crucified for them? Baptism was their public recognition of this claim. But had they recognized any such claim of Paul? were they baptized into the name of Paul? "To baptize into the name of a person," says Grimm ('N. T. Lexicon,' article ὄνομα, *name*), "is by baptism to bind one to the recognition and profession of the dignity and authority of another." On the use of the word 'name,' see on ver. 2.

14. I thank God (on word 'God' see Crit. Notes). The apostle recognizes a providential interference to prevent it. **I baptized none of you, but Crispus and Gaius.** If he had been intending any such irregular baptism, it would have been natural and necessary for him to administer it himself. And just so far, therefore, the fact that he did not baptize removed the chance that any one would suppose him to have baptized into his own name. 'Crispus' was ruler of the Jewish synagogue at Corinth at the time of Paul's visit there, and was baptized with his family. See Acts 18: 8. It is probable from our passage that Paul himself baptized only Crispus, not his family. 'Gaius.' This brother Paul calls the host of himself and of the whole church at Corinth (Rom. 16: 23); and Gaius sends a message to the Roman Church.

15. Lest any one should say—literally, *that no one may say.* He regards this as the divine purpose in preventing his baptizing in person. **That I had baptized in my own name,** should be, *that you were baptized into my name.* (See Crit. Notes.)

16. And I baptized also the household of Stephanas. This addition to his list occurs to him after his previous statement. 'Stephanas' is mentioned elsewhere only in 16: 15–17, where he is spoken of as the first-fruits of Achaia and worthy of special honor. These prominent persons Paul had baptized himself. The baptism of all the rest he had left to his associates, reserving himself for the more important work of preaching; just as Christ is said not to have baptized himself, but his disciples. (John 4: 2). **Besides, I know not,** etc. By these words he guards against his statement being taken absolutely, so that any slight error in it could be used against him.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.
18 For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

17 sides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.
18 For the word of the cross is to them that [1]perish foolishness; but unto us who are [2]saved it is the

1 Or, *are perishing*.....2 Or, *are being saved*.

17. For Christ sent me not to baptize. This gives the reason why Paul did not baptize. The statement does not conflict with the general order given by Christ to his disciples to preach *and* baptize, as it refers simply to the personal work of the apostle. His converts were to be baptized, but not by himself personally. **But to preach the gospel.** With the mention of this the apostle passes over to the second part of the Epistle proper, containing a defence of his preaching a simple gospel, unmixed with human wisdom. This second part, however, is closely connected with the first, as this matter of preaching was the question at issue between the party of Paul and that of Apollos. **Not with wisdom of words.** This refers, not only to his manner of preaching, but to the way in which Christ sent him to preach. The phrase does not denote the rhetorical form of the apostle's preaching on the one side, the eloquence, or beauty, or power of his utterance; nor, on the other hand, the substance of his preaching. The former would not be denoted by 'wisdom of words,' which has to do with the matter rather than the form of speech. And, besides, the apostle's argument, as it proceeds, is evidently directed against something deeper than this. On the other hand, the subject of preaching would be placed in exact contrast to the preaching of the gospel, instead of being presented as a mode of preaching it, so that it would read, *not wisdom of words*. The phrase refers rather to philosophical form of statement or argument. There were those, evidently, who presented Christianity in the form of the old philosophies, not only using their phraseology and modes of argument, but treating them and Christianity as related departments of truth, establishing connections between them, and attempting to make out of their mixture a mongrel philosophy of religion. It is evident from the apostle's argument that it is some such fundamental error as this, that he is dealing with. And it is probable also, from ver. 21, that he specially refers to speculations about the divine nature and law. Such preaching as this would be particularly attractive to the intellectual Greek. **Lest the cross of Christ should be made of none effect**—literally, *be emptied*. It is the word used in Phil. 2: 7, where it is said that 'Christ emptied himself—(A. V., made himself of no reputation)—*i. e.*, of the form of God that he had had; and in Rom. 4: 14, 'faith is made void'—*i. e.*, of the power to make men heirs of the promise. Here it is used in the same sense—that the cross may not be emptied, viz., of the power of God to salvation that resides in it. See next verse, which says that the cross is the power of God to those that are saved. The cross of Christ stands for the death of Christ.

Besser says, in regard to the party of Apollos in the Corinthian Church: "In the eloquence and various wisdom of the converted Alexandrian Apollos was something which was to the taste of the Greek Adam in the Corinthians, and they said: 'Now, for the first time, has the right preacher, worthy of a city of philosophers, come to Corinth.'" This was the spirit against which the apostle inveighs in this section of the Epistle.

18. This verse shows how the cross is rendered useless by such preaching as the apostle describes and discards. **The preaching of the cross**—literally, *the word of the cross*. **To them that perish—us which are saved.** Present participles are used in both these expressions, and, according to the usual construction, they denote *those being lost* and *those being saved*, the act in both cases being in progress, not completed. See Winer, 342. This representation of salvation as something yet incomplete, is common to the apostle. Cf. Rom. 5: 9, where it is contrasted in this respect with justification; ch. 5: 5, where it is said to be "in the day of the Lord Jesus"; and 15: 2, where it is promised on the condition of their holding fast the word of the apostle. Also Phil. 2: 12; Rom. 13: 11; 1 Thess. 5: 8; 2 Tim. 3: 15. The argument of the verse is that there is a radical difference

19 For it is written, I will destroy the wisdom of the
wise, and will bring to nothing the understanding of
the prudent.
20 Where *is* the wise? where *is* the scribe? where *is*
the disputer of this world? hath not God made foolish
the wisdom of this world?
21 For after that in the wisdom of God the world by
wisdom knew not God, it pleased God by the foolish-
ness of preaching to save them that believe.

19 power of God. For it is written,
I will destroy the wisdom of the wise,
And the discernment of the discerning will I
bring to naught.
20 Where is the wise? where is the scribe? where is the
disputer of this [1]world? hath not God made foolish
21 the wisdom of the world? For seeing that in the
wisdom of God the world in its wisdom knew not
God, it was God's good pleasure through the foolish-
ness of the [2]preaching to save them that believe.

1 Or, *age*....2 Gr. *thing preached.*

between the doctrine of the cross and the wisdom of the world, which makes it impossible to mix them in preaching without neutralizing the saving effect of the former. There are two classes of men in the verse, the perishing and the saved, each claiming wisdom. But the wisdom of the one is foolishness to the other; and the attempt to combine the two wisdoms is, therefore, detrimental to the true wisdom.

19. For it is written. The quotation is from Isa. 29: 14. It conforms exactly to the Septuagint, except the last word, which is there, "I will conceal." The words are spoken originally of the Jews, and contain the judgment of them for their pretended service of Jehovah. A prominent feature of this false service had been a substitution of men's commandment for the divine law. (Cf. Matt. 15: 9.) For this God pronounces on them a judgment in kind, destroying in their leaders a semblance of wisdom that had been perverted to lead the people away from his genuine service. It is introduced here, according to Meyer, to prove the preceding statement—that the word of the cross is the power of God, inasmuch as it is by this word that God destroys the wisdom of the wise. But the power spoken of there is a power to save, which would be proved only very indirectly by this quotation. It establishes, rather, the fact of the opposition between God and his word on the one hand, and the wisdom of the world on the other, since the one is said here to destroy the other. **Will bring to nothing the understanding of the prudent**—should read, *will set aside the understanding of those having understanding.*

20. The wise—the scribe—the disputer of this world. 'Scribe' is the Hebrew term for a wise man; 'the wise' and 'the disputer' are both Greek terms; but the former is more general, while the latter is specific, denoting a sophist, the typical wise man among the Greeks of the time. The term 'wise' is therefore probably general, including the others as specific names of the Hebrew and Greek wise man. 'The disputer of this world,' should be *of this age.* So in Matt. 12: 32; 13: 22, 39, 40, 49; 24: 3; 28: 20; Mark 4: 19; 10: 30; Luke 16: 8; 20: 34; Rom. 12: 2; 1 Cor. 2: 6, 8; 3: 18; 2 Cor. 4: 4; Gal. 1: 4; Eph. 1: 21; 2: 2; 6: 12; 1 Tim. 6: 17; 2 Tim. 4: 10; Titus 2: 12. In only two cases is the word used by metonymy for the world—viz., Heb. 1: 2, and 11: 3. 'This age' is the present age of the world contrasted with the future age, which is to succeed the coming of the Lord; and it is predominantly an age of evil, of darkness, of sin, and of misery. **Where is the wise?** etc. These questions are equivalent to a statement that these men are brought to naught. **Hath not God made foolish the wisdom of this world?**—should be, *Did not God make foolish the wisdom of the world?* (See Crit. Notes.) The world is used here instead of a particular age of the world. The wisdom of the world as such, as well of its evil age, is opposed to God. The true wisdom is not indigenous, but is brought in from another world. (See James 3: 15, 17.) This question is intended to be the answer to the preceding questions. The entire verse is a confirmation of the statement of the preceding verse, appealing to the readers if the facts do not show that God does set aside the wisdom of the world.

21. For after that, should be *since*, causal. **In the wisdom of God.** These words may mean either that what follows took place in accordance with God's wise plan, or that it was in the midst of the displays of God's wisdom, through which he left not himself without witness. (See Rom. 1: 18 seq.) The latter is certainly better suited to the context, as it carries out the contrast with the foolishness of preaching below. This view is also more in harmony with the fuller account of this fail-

22 For the Jews require a sign, and the Greeks seek after wisdom:
23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

22 Seeing that Jews ask for signs, and Greeks seek
23 after wisdom: but we preach [1]Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolish-

1 Or, *a Messiah.*

ure of the world to find out God, in Rom. 1: 18 seq., where the action of God in the matter is represented as coming in only after the sinful refusal of the world to recognize him in his works. The point of the entire passage, moreover, is found in the contrast between 'wisdom' and 'foolishness,' which form what we may call the key words of the statement; and we should not, therefore, expect to find the word 'wisdom,' especially in its emphatic position at the beginning of the sentence, except in this contrast. The idea is well stated by Calvin in "media luce," *in the midst of the light.* Since the statement is general, and in the following verse, the Jews and Greeks are both expressly mentioned, the wisdom meant must be both that in God's word and in his works. **The world . . . knew not God.** The knowledge meant is the true spiritual knowledge of the children of God. **By wisdom**—should be, *through its wisdom*, distinguished from the divine wisdom of the first part of the verse; through the application of the world's wisdom to the manifestations of the divine wisdom in the pre-Christian world. **By the foolishness of preaching.** The Greek word translated 'preaching,' here denotes that which is preached or proclaimed. It has the article before it, designating it as the proclamation, the well known announcement of Christ and his salvation. The expression therefore does not characterize preaching itself as foolishness, but the subject of Christian preaching—viz., Christ crucified. See ver. 23. **To save them that believe**—viz., by the preaching of the cross. This verse then is intended to prove the statement of the preceding verse, that God renders foolish the wisdom of the world, inasmuch as he uses what was foolishness in the eyes of the world, to save men, after they had failed by the use of their own wisdom, and in the midst of exhibitions of the divine wisdom, to obtain any true, saving knowledge of God.

22. For the Jews require a sign, and the Greeks seek after wisdom—should be, *since both Jews demand signs, and Greeks seek wisdom.* (See Crit. Notes.) 'Sign'—*i. e.*, a miracle, for which this is a common New Testament term, denoting it is a sign of divine authority in any one claiming to speak for God. On this demand of the Jews in regard to the credentials of an authoritative teacher, cf. Matt. 12: 38 seq.; 16: 1 seq.; John 2: 18; 6: 30. 'Greeks.' Instead of this word we have in the next verse, *Gentiles*, and probably therefore 'Greeks' stands here for that wider term. This is a common New Testament use, the Greeks being regarded as the representative nation among the Gentiles, just as the Crusaders went by the name Franks among their enemies. See John 7: 35; Rom. 1: 16; 2: 9, 10, etc. **Wisdom.** The Gentiles seek not so much external, as internal proof; not signs which would confirm the authority of the messenger without regard to his message, but that the message itself be conformed to their standard of truth and wisdom. The verse then contains a statement of what men demand as proofs of authority in any professed teacher of religious truth, and so prepares the way for the proof of the foolishness of Christian preaching, as not conforming to these standards.

23. But we. Emphatic, contrasted with the Jews and Greeks in ver. 22. **Christ crucified.** In this fact of Christ's crucifixion lay the stumbling-block and foolishness on the one side, and the power and wisdom on the other. The significant fact about Christ was, that he was crucified. **Unto the Jews.** The article should be omitted. **A stumblingblock.** This word denotes, originally, the trap-stick, by which the bird is ensnared. In the New Testament it is used metaphorically of that over which one stumbles and falls into sin. Instead of the sign which they demanded, the Jews saw in Christ crucified a stumbling-block, a hindrance to belief. The death of Christ seeming, as it did, to leave him in the hands of enemies, deserted by God, entirely invalidated his claim in their eyes. **Unto the Greeks**—should be, *unto Gentiles.* See Crit. Notes. **Foolishness**—the exact opposite of what they sought. The doctrine of Christ's death for the sins of men seemed an absurdity

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*
27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

24 ness; but unto [1]them that are called, both Jews and Greeks, Christ, the power of God, and the wisdom
25 of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
26 For [2]behold your calling, brethren, how that not many wise after the flesh, not many mighty, not
27 many noble, *are called:* but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things

1 Gr. *the called themselves*.....2 Or, *ye behold.*

to the Gentiles, and destroyed his chances with them. The verse shows that the doctrine preached by Christian teachers did not conform to the requirements of human wisdom.

24. But unto them which are called—should be, *unto the called themselves.* The intensive pronoun in the Greek is intended to call attention to the fact that Christ crucified is this to them personally, however those about them may regard him. 'Called.' On this word see on ver. 2. **Both Jews and Greeks.** The called did not belong exclusively to either class, but to both. As a body, both rejected Christ; but there was a number called by God out of each, to whom Christ became, in fact, what both Jews and Gentiles denied. **Christ the power of God, and the wisdom of God.** This is in apposition with 'Christ crucified' in ver. 23; and the repetition of the name 'Christ' is significant on account of the emphasis which it places on the crucifixion as that which exhibits Christ as the power and wisdom of God. Christ crucified, is to the called, Christ the power of God and the wisdom of God. It is to be noticed, too, that he is this to the Christian in fact, not simply in opinion. It is only subjectively, as they look on him, that Christ crucified is a stumbling-block or foolishness to men; but he is power and wisdom to believers, as a fact, by his actual salvation of them. (Cf. ver. 18, 21, 30.) This verse then shows the power of the Christian preaching to save, as the preceding verses have shown its foolishness to men; and the whole section, (ver. 22-24), is the proof of God's saving by the 'foolishness of preaching.' Ver. 21.

25. The foolishness of God—the weakness of God. These expressions may denote what is comparatively foolish and weak in God, or what seems to men to have these qualities. In the former case, the statement would be, that the least manifestations of power and wisdom in God are yet greater than man. In the latter, that the weak and foolish in God, as men regard the matter, are beyond man's wisdom and strength. The latter interpretation is evidently demanded by the context, in which these defects are predicated of God only in human estimation, not as real, even comparatively. Moreover, the death of Christ is not one of the lower, but one of the higher, if not the highest, of the manifestations of God's wisdom and might. The verse gives the ground of the preceding statement in regard to the saving power of the preaching of Christ, inasmuch as this which seems foolish to men, is yet wiser and stronger than they.

26. For ye see. This is probably imperative, *for see.* **Your calling.** See on ver. 2. The agent in this calling is God. *God's calling of you*, would be the full expression of the idea. **Not many wise men after the flesh.** 'The flesh' denotes at first the material of the body, and then the entire man—not the individual, but mankind—as in the expressions "all flesh," "no flesh," (Luke 3: 6; Rom. 3: 20, etc.); and then human nature, especially in two aspects—viz., the natural man as opposed to anything supernatural, and the sinful man as opposed to the regenerate. It is the former contrast that is intended here, between natural wisdom as compared with the enlightenment of the Spirit. **Noble**—literally, *well-born.* The apostle calls attention, in this verse, to the character and position of those called by God in the Corinthian Church, as a proof of the preceding statement that what seems foolish and weak in God's action is stronger and wiser than men.

27. But God hath chosen—should be, *God chose;* and so in the second clause and in ver. 28. **The foolish things of the world**—does not denote the things that the world deems foolish, but the things of the world that

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:
29 That no flesh should glory in his presence.
30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

28 that are strong; and the base things of the world, and the things that are despised, did God choose, *yea* [1]and the things that are not, that he might
29 bring to nought the things that are: that no flesh
30 should glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, [2]and righteousness and sanctification, and redemption:

1 Many ancient authorities omit, *and*....2 Or, *both righteousness and sanctification and redemption.*

are foolish. In the preceding verse, the phrase 'according to the flesh' does not denote a subjective, but a real, standard; and the weakness and low birth in the following statements are evidently actual, and not apparent, conditions, though the same modifying phrase, **of the world,** is used. It is the state before conversion that is denoted; so that it is not a question of how that affects men, but how it finds them. Cf. Matt. 11: 25. **To confound the wise**—literally, *to shame the wise men.* There is probably no distinct contrast intended between 'things' and 'men,' but the expression is 'foolish things' and 'wise men.' Probably men are meant in both cases; but where the neuter is used, it simply leaves the expression indefinite. **To confound the things,** etc. — literally, *to shame.*

28. And base things—literally, *the low-born things.* **Yea, and things that are not**—the *yea, and* should be omitted, (see Crit. Notes), so that this is not an additional class, but a phrase expressing more strongly the low condition, even to nothingness, of the last class. **To bring to nought things that are**—corresponding to the extreme contrast between 'things that are not' and 'things that are,' the apostle introduces the stronger verb to denote the divine purpose in the choice. He chooses things that are not to make nought things that are. These purposes of God in verses 27 and 28, he carries out by accomplishing in the ignorant what the wisdom of the wise has failed to accomplish. And so with the other conditions of worldly success—power and good birth; God shames their possessors by disregarding them and choosing the weak and low-born. (Cf. James 2: 5.) The fundamental reason of this choice, however, is not given here, but simply one of the purposes accomplished. The main reason would seem to be the greater susceptibility of such conditions of life to the fundamental Christian graces of humility and trust[1], the most natural growths of power and high birth, on the other hand, being self-reliance and pride.

29. That no flesh should glory in his presence—should be, *before God.* (See Crit. Notes.) 'Flesh' stands here for man, and the term is chosen to bring out the weakness of man in contrast with God. God's purpose in shaming man is brought out here, viz., to destroy or make vain their self-glorification.

30. But of him are ye in Christ Jesus. This does not denote probably the sonship of the believer, which in Paul is always represented as brought about through adoption, not through birth from God. (See Rom. 8: 16; Gal. 3: 26; 4: 7; especially 4: 5; Eph. 1: 5.) These are the only passages in which the nature of this sonship is treated by Paul, and they all use the term 'adoption' to describe the beginning of the relation. The statement is not, therefore, that Christians are from God in Christ Jesus, in the sense that they derive their Christian state from God, in or through Christ; but that their position in Christ, their union with him, has its source in God through the various steps described in Rom. 8: 28 seq., viz., predestination, calling, justification. Of these the context here names, the calling, ver. 26, and the selection of the called, ver. 27, 28. **Who of God is made unto us**—literally, *who became to us from God.* God is denoted as the source of Christ's becoming these things to us. **Wisdom, and righteousness, and sanctification, and redemption**—should be, *wisdom, both righteousness and sanctification and redemption.* Meyer and De Wette contend that these are four co-ordinate terms, the two middle ones being more closely connected together by the conjunctions 'both,' 'and,' as having a more intimate association with each other. But these conjunctions are frequently used to connect a series of more than two. Grimm's "Lexicon," Art. τέ, says, "When more than two parts are joined, the first two are connected by *both-and*, and the rest by *and.*" Kühner's "Greek Grammar," page

[1][But that reason is not referred to by the apostle. Nay, a different one is mentioned. Ver. 29.—A. H.]

31 That, according as it is written, He that glorieth, let him glory in the Lord

31 that, according as it is written, He that glorieth let him glory in the Lord.

795, says, "several *ands* can follow *both*." This being so, it certainly is suggested by the context that the terms 'righteousness, sanctification, and redemption,' are subordinate to the term 'wisdom,' and explain it. For 'wisdom' is the key-word of the passage, and naturally falls into place here as a continuation of the preceding thought. Christ, Paul says, became to us the wisdom which we had not. But there is nothing in the preceding statement to suggest the other terms, righteousness, etc., which fall naturally, therefore, into a subordinate place as an expansion of the dominating word, *wisdom*. These are the things in which Christ becomes to us wisdom. 'Righteousness.' This answers one of the perplexing problems of humanity, viz., How shall man be righteous before God? Righteousness, through obedience to the law, men have failed to obtain; but there is a righteousness of God through faith in Jesus Christ, which God puts in the place of this, and so Christ becomes to us righteousness, the source of a righteousness that we have not in ourselves. (Cf. Rom. 3: 21 seq.) 'Sanctification.' This word, which possibly is better translated *holiness*, differs from the word 'righteousness,' in denoting the moral character in itself considered, while the other denotes the same character as constituting our state before God. So that we have the answer to another great question, viz., How shall man regain his lost holiness? And Christ, by furnishing in himself the answer to it, becomes to us wisdom in a second point. Cf. Rom. 6 and 8. 'And redemption.' In the other two passages in which the use of this word can be compared with its use here, the apostle explains it as meaning the forgiveness of sins. (See Eph. 1: 7; Col. 1: 14.) And so we have here the answer to another question, viz., How can man obtain the forgiveness of sins and the favor of God? And in it Christ becomes to us again wisdom from God.

31. According as it is written. The quotation is from Jer. 9: 24, in which, after saying, "let not the wise glory in his wisdom," etc., it goes on to say: "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord." This is different in form, but the apostle does not miss its spirit, when he says that our glorying is to be in the Lord. **In the Lord.** It is evident from the connection that it is not Christ, but God that is denoted; as he is pointed out as the ultimate source of our being in Christ, and of what Christ is to us. This verse gives the proper spirit towards God, in contrast with ver. 29, viz., that men are not to glory before God, but in God. This is stated to be the purpose of the divine action in the preceding verse.

CRITICAL NOTES.

1. *Jesus Christ* is the order of these words in ℵAL, etc. syr^{utr} cop. etc. *Christ Jesus*, in BDEFG etc. it. vulg. The former is probably an amended reading to conform to the usual order, and the latter would therefore be the probable original text.

2. *Both* in the phrase *both theirs and ours*, is found in ℵ^{c}A**D^{e}E etc. syr^{p} etc.; and omitted in ℵ*A*BD*FG etc. it. vulg. syr^{sch} cop. It should be omitted.

14. *God*, in the clause *I thank God*, is omitted by ℵ*B 67 etc. Whether this evidence, together with the internal improbability that it should have been omitted by transcribers if it really belonged in the original, is sufficient to overcome the long array of witnesses against the omission, is a matter of doubt

15. *You were baptized*, should be substituted for *I baptized*, on the authority of ℵABC* etc. cf. vulg. cop. syr$^{p\ mg}$.

20. *This*, in the phrase *the wisdom of this world*, is probably to be omitted, on the authority of ℵ*ABCD* etc., though there is a unanimous testimony of the versions in its favor.

22. *Signs* for *a sign*, is the reading according to almost universal testimony.

23. *Gentiles* should be substituted for *Greeks* in the last clause, the latter having scarcely any respectable support.

28. *And*, before *things which are not*, is found in ℵ^{c}BC^{3}D^{c} etc. f r vulg. syr^{utr} cop. etc. It is to be omitted on the authority of ℵ*AC* D* etc. d e g. etc.

29. *Of God*, should be substituted for *his*. The latter has the authority of only C* vulg syr^{utr}.

CHAPTER II.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

1 And I, brethren, when I came unto you, came not with excellency of [1]speech or of wisdom, proclaim-
2 ing to you the [2]mystery of God. For I determined not to know anything among you, save Jesus Christ,

1 1 Or, *word*....2 Many ancient authorities read, *testimony*.

ANALYSIS.

1-5. Application of the preceding statement that God chooses the weak things of this world for the purposes of his kingdom, to the apostle's preaching among them. Verse 1, it was not according to superiority of wisdom, but, verse 2, it was confined to the preaching of the crucified Christ; verse 3, the apostle himself was weak and trembling; and verses 4, 5, his preaching did not persuade by wisdom, but was proved by the Spirit and power that accompanied it.

6-16. Correction of a possible misunderstanding of the preceding, showing that divine wisdom, though not human, is taught by the apostles among mature Christians. Verses 8, 9. This divine wisdom is hidden from men, even the rulers of the world. Verses 10–12. It is revealed by the omniscient Spirit to the apostles. Verse 13. It is spoken by them in words taught by the Spirit, so that the things of the Spirit are combined with the words of the Spirit. Verse 14. These spiritual things are rejected by the natural man, but received by the spiritual man, who has in the Spirit, verses 15, 16, what makes him incomprehensible to men, but gives him a comprehension of all things.

Ch. 2: 1. Continuation of the apostle's defence of his manner of preaching. **And I.** The pronoun is emphatic, to indicate the application to himself of the preceding statement that God chooses the weak things of the world to put to shame the mighty. **With excellence of speech**, etc.—should be, *according to excellence*, etc., denoting the standard to which his preaching is conformed. The phrase modifies the participle 'declaring,' not the verb 'came,' and there should, therefore, be a comma after the verb, instead of after the word 'wisdom.' It is the manner of his preaching among them, not that which accompanies his coming, that is denoted. **Declaring**—better, *announcing*. We have had three words for preaching. In 1: 17, the word means *to be a messenger of glad tidings;* in 1: 23, it is a verb meaning *to herald;* and here *to act as a messenger, to announce*. **The testimony of God.** Probably testimony in regard to God is meant. God is also the witness in a certain sense, but the deeper and more probable relation makes him the one to whom witness is borne. The gospel is what God has done for men in the person of his Son. (See 15: 15.) [Westcott and Hort give "mystery" instead of "testimony," and mark the latter as a 'Western reading.'—A. H.]

2. Not to know. This part of his determination has reference to the denial in ver. 1 of excellence of wisdom in his preaching. 'I did not come,' he says, 'declaring to you the gospel with any excellence of wisdom, for I did not choose to know anything among you except Jesus Christ.' It is a strong expression, implying that he would put everything else out of his mind even. **And him** (literally, *this one*) **crucified.** This limits still further the range of his knowledge. He would confine himself not only to Christ, but to the crucified Christ. And it not only limits the sphere of his knowledge, but also detracts from his wisdom in the eyes of the world. (Cf. 1: 18 seq.) There is a sense, of course, in which this doctrine of Christ crucified is the sum of the gospel (see 1: 23 seq.), but here it stands as the beginning, the foundation of the gospel, being contrasted with the 'wisdom' of ver. 6, and being the same as the 'milk' of 3: 2. There is a doctrine of Christ's life as well as of his death, of Christ risen and glorified as well as of Christ crucified; and these can be distinguished, though not separated from his death. The beginning of Christian teaching is to be made in the doctrine of the cross in this narrow sense. The immediate contrast, however, is between this doctrine and human wisdom (ver. 4, 5), and the other contrast is introduced only later, ver. 6.

3 And I was with you in weakness, and in fear, and in much trembling.
4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
5 That your faith should not stand in the wisdom of men, but in the power of God.

3 and him crucified. And I was with you in weak-
4 ness, and in fear, and in much trembling. And my [1]speech and my [2]preaching were not in persuasive words of wisdom, but in demonstration of the Spirit
5 and of power: that your faith should not [3]stand in the wisdom of men, but in the power of God.

1 Or, *word*....2 Gr. *thing preached*....3 Gr. *be.*

3. And I. The pronoun is emphatic, contrasted with the subject of his preaching (ver. 2), and the form of his preaching (ver. 4). 'My preaching,' he says, 'was nothing but Christ crucified, and not in words of wisdom, and I personally was weak.' **Was with you**—should be, *came to you.* These words have been supposed by some to refer to the persecutions of the apostle in Corinth, and their effects on him; and by others to physical infirmities. But all interpretations of this kind are foreign to the apostle's present object, which is to defend his comparatively simple presentation of the gospel, as in itself proper and justifiable, not as produced by peculiarities of his physical state and surroundings. They denote rather his conscious weakness and inadequacy to the work before him. It is the feeling that any right mind has before a great work, and specially a wise preacher before the work of the gospel. **In weakness,** denotes an objective state, what he was viz., only a weak man; and it is contrasted with *the power of God* (ver. 4, 5). **In fear and in much trembling,** denotes what he felt, resulting from the actual weakness just mentioned. This distinction stands in the way of connecting these words immediately with the verb so that they will denote the state into which he came among them, instead of the state in which he came among them. For the weakness was a permanent state, not one that began after his coming to them. The adjective 'much' is so situated as to belong probably with both 'fear' and 'trembling.'

4. And my speech and my preaching. 'Speech,' or *word,* here probably denotes his general utterance, and 'preaching,' his public proclamation of the gospel. **Enticing** is too strong a word for the original here, which means simply *persuasive.* **Man's** is to be omitted. See Crit. Notes. But it is human wisdom that is meant. **But in demonstration of the Spirit and of power.** The word translated 'demonstration' means either *showing forth* (cf. 4: 9), or *proof* (cf. Acts 25: 7). With the former meaning the 'Spirit' and the 'power' would be the things shown forth or manifested in his preaching; and in the latter, that by which his preaching is proved true. It seems more germane to the apostle's thought to introduce here the proof of his preaching, and to think of the Spirit and the power as proving the truth of what he says; and this is, besides, the more natural use of the Greek word in discussions of this kind. 'Spirit' is here the Holy Spirit, which proves the truth of the apostle's word by making it his instrument for the salvation of men. On the regenerating office of the Spirit, see John 3: 5-8; Tit. 3: 5; and on the instrumentality of the word, see John 15: 3; James 1: 18; 1 Peter 1: 23. **Power.** The second proof is the power of the word to sanctify and save men. These are the things by which the apostle chose to have his word vindicated, instead of attempting to establish it in personal words of wisdom. It is implied here that there is power in the word, and power with the word in God's Spirit, for the salvation of men. Both are spiritual forces adapted to this spiritual object. And both are at the disposal of the weak man who fears and trembles before his work.

5. That your faith should not stand, should be rendered, *may not be.* Does the apostle refer in these words to his own purpose or to the Lord's? If it was connected with ver. 4 alone, it would be the purpose of the apostle, as that verse states his deliberate action, his method of preaching. But ver. 3 and 4 are evidently to be taken together, and ver. 3 denotes his involuntary weakness and fear. This then is God's purpose, for the accomplishment of which he uses the apostle's weakness and his own power. The apostle's action in ver. 4 is thus his own, but according to God's purpose. 'Faith.' The apostle's preaching of the gospel was intended to produce faith in it, and this faith he represents as brought about in such a way by God's power

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:
7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory;

6 Howbeit we speak wisdom among them that are full-grown: yet a wisdom not of this [1] world, nor of the rulers of this [1] world, who are coming to nought:
7 but we speak God's wisdom in a mystery, *even* the *wisdom* that hath been hidden, which God foreor-

1 Or. *age*, and so in ver. 7, 8; but not in ver. 12.

and not by human wisdom, that it has its ground in the former. **In the wisdom—in the power**—the preposition here does not denote the object of faith, but its ground. (See 1 Thess. 1: 5.) The object of the faith is, in this connection, the gospel that Paul preached.

6. In this verse the apostle corrects any such misapprehension of his words as would suppose him to have spoken of wisdom absolutely, instead of the merely human wisdom which is contrary to the gospel. **We speak.** The subject of the verb is not the apostle alone—the plural of authorship—but the apostle and the class of Christian teachers to which he belonged. He enunciates in this paragraph the general principle that governs them; and in the next chapter, he applies it to himself. **Wisdom among them that are perfect.** This is sometimes supposed to denote that which is accounted wisdom among them. But the expression does not suit this meaning, which is expressed more definitely—viz., *that which is wisdom among the perfect.* Moreover, this would make no distinction between the different classes among whom Paul preached the gospel, to each of which he adapted his preaching, whereas there is plainly contrast intended between the 'perfect' here, and 'the babes in Christ,' 3: 1, and between *the wisdom* here, and *the milk* there. **Perfect.** This word is used to denote that which is full-grown, mature; among men, adults. It is used in the New Testament to denote mature, intelligent Christians, able to understand the more advanced doctrines of the gospel, and is opposed to *infants*, who have no capacity except for the beginning of Christian doctrine. (Cf. 14: 20; Eph. 4: 13; Heb. 5: 14). The last passage designates this class aptly as "those who have their faculties trained on account of use for discerning between good and evil," and says that "solid food belongs to them." The term, therefore, does not denote absolute perfection, but simply maturity. **This world**—should be, *this age* in both clauses. (See 1: 20, Note). **The wisdom**—should be, *a wisdom.* **Princes**—in Rev. Ver., *rulers*—is sometimes explained in the more general sense of *leaders*—those, for instance, who are pre-eminent in birth and wisdom, as well as those who actually rule by the exercise of power. (See Grimm's Lexicon, etc.). And this certainly seems more natural where wisdom is the quality spoken of. But the word does not have this meaning elsewhere; and the crucifixion (ver. 8) certainly belonged to the 'princes' or rulers, not to mere leaders. **That come to nought.** This statement about the rulers is evidently intended to invalidate their wisdom, which should guide us in determining its meaning. For this purpose, the mere fact that they come to an end in death, is not of much weight. Nor is the loss of their power much more relevant, unless we mean by that a gradual undermining of their power by the influence of the gospel, which is unhistorical, or was so, at least, at that time. It is the same word that is used in 1: 28, in the last clause of the verse, where its meaning is that God brings the things that are—that is, that have sufficient importance in the eyes of men to be counted as really existent—into the condition of nothingness, of unimportance, amounting to absolute non-existence, that belongs to the things called there 'things that are not.' This meaning is appropriate here—viz., that God brings them to nothingness by making their power and wisdom unavailing for the true purposes of life.

7. This verse shows the wisdom which they do speak among the mature—viz., the divine wisdom. **In a mystery.** The meaning of this word is developed in what follows—viz., something hidden; not inexplicable; but unknown. It is used in the New Testament generally of God's secret purposes, which become known to men only by revelation; as, for instance, his purpose that the Gentiles should be fellow-heirs. (Eph. 3: 3-6; cf. also Rom. 16: 25 seq.; 1 Cor. 15: 51; Eph. 6: 19; Col. 1: 26, etc.) **Which God ordained**—should be, *fore-ordained*, or

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.
9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them love him.

8 dained before the worlds unto our glory: which none of the rulers of this world hath known: for had they known it, they would not have crucified
9 the Lord of glory: but as it is written,
Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,
Whatsoever things God prepared for them that love him.

pre-determined. The latter is the exact equivalent of the Greek word, which means to fix the bounds, or limits, of anything; and thus determine its precise character. **Before the world**—should be, *before the ages.* (See on 1: 20.) Probably the ages of the world, or of creation, are meant. **For our glory.** This word denotes the splendor and spiritual pomp of the condition into which God brings his people; and is in contrast with the coming to nought of the rulers of this world. Outward things—such as the brightness of the sun, and the pomp of a king—are only symbols of the real spiritual splendor denoted by it. The wisdom which the authorized teachers of Christianity teach to more advanced disciples is, according to this verse, the divine counsel for the glory of believers, determined on before the ages of creation, but hidden from man. It is that by which they are brought to glory, while the rulers of this world come to nought.

8. Of the princes of this world—should be, *the rulers of this age.* The language is the same as in ver. 6. This wisdom is not only not that of these rulers, as in ver. 6, but they did not even know it. The statement is an advance, also, on that of ver. 7, showing that this wisdom was hidden, not only from men in general, but from their rulers. **For had they known it**—*i. e.*, if they had had a spiritual knowledge that put them in sympathy with it. Ver. 14 shows that it is only the spiritual world that can have a true knowledge of these things. **They would not have crucified the Lord of glory.** Christ is the beginning and end of this divine wisdom for the glory of the believer; and if the rulers had had spiritual knowledge of that wisdom, they would not have crucified him. 'The Lord of glory.' This differs from the ordinary genitive of characteristic quality, meaning simply glorious Lord, as it does not denote that the general attribute of glory belongs to Christ, but *the* glory which he had with the Father, and to which he returned after his earthly life. (Cf. John 17: 5, 22, 24; 1 Tim. 3: 16, etc.)

9. As it is written. These words are generally used to introduce quotations from the Old Testament. But it is difficult to find any passage to which this quotation bears anything more than a superficial resemblance. The general reference is to Isa. 64: 4, which is translated in our version substantially as Paul quotes it here. But it is now translated with general consent "from of old, men have not heard, nor perceived, nor hath eye seen a God beside thee, who acteth in behalf of him who waiteth for him." See the Revised English Bible of Eyre and Spottiswoode, and Revised Version. This is evidently different from the thought of our passage. While the prophet declares that men have never seen a God except Jehovah, who interposes for his people, the apostle's thought is that men did not see God's preparations for his people's glory, they being secret and hidden. "No works like our God's," says one; "not these works of God," says the other. And the difference is essential, while the resemblance is superficial. Others refer this to Isa. 52: 15: "for they see what has not been told them, and discover what they have not heard." This is given as the reason why the kings shut their mouths in astonishment at the once lowly, now glorified servant of Jehovah, viz., that the change is beyond what they ever heard. But the things spoken of by the prophet and the apostle are again essentially different. Other explanations, such as a lost book of the Old Testament, etc., are purely conjectual. On the whole, it seems best to consider this as merely a loose quotation of language for the purpose of expression, and not intended at all to serve the purpose of confirming the apostle's statement by an Old Testament quotation. He remembers this striking language as exactly adapted to his thought, and uses it simply for this purpose. For a similar passage, see Rom. 10: 6-8. **Eye hath not seen,** etc.—should be, *things which eye did not*

10 But God hath revealed *them* unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.
11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

10 [1]But unto us God revealed [2]*them* through the Spirit: for the Spirit searcheth all things, yea, the
11 deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth,

1 Some ancient authorities read, *For*....2 Or, it.

see, and ear did not hear, and did not enter into the heart of man, which God prepared for those that love him. It is not an independent statement, as in our version, but a continuation of the relative clauses descriptive of the wisdom of God in verses 7 and 8. This wisdom, it says, consists of things which eye did not see, which God prepared for those that love him. What are these things unknown to men, prepared by God for his people? Some think that the glories of the future kingdom of the Messiah are meant. The expressions which lead to this view are the phrase 'unto, —or, *for*—our glory,' (ver. 7,) and 'things which eye did not see, etc., (ver. 9.) But the *glory* is not necessarily that of the future state. (Cf. John 17: 22; 2 Cor. 3: 18; Rom. 8: 30.) And, furthermore, the 'wisdom' and the 'glory' are not identical; but the wisdom is for the glory, God's wise counsel for our glory. And it may mean, therefore, the provision that God makes here for our future glory. Compare Eph. 5: 27, which speaks of the sanctification of the church as contributing to this object. As for the 'things that eye did not see,' etc., they are not represented as remaining hidden, but as revealed by the Spirit of God and taught by the apostles. (See ver. 10.) But these future glories remain mysteries in great part. (Cf. 1 John 3: 2.) If we examine Heb. 5: 12, in which the same distinction is made between the lower and the higher stages of Christian doctrine, we find that the rudimentary things are repentance and faith, baptism, laying on of hands, resurrection, and final judgment. These are all teachings that belong evidently to the very beginning of the Christian life. They constitute the foundation of Christian doctrine. And, generally we may say, therefore, that everything that lies beyond this, and belongs to the development of the Christian life, is included by the apostle in the wisdom of which he speaks.

10. But God hath revealed—should be simply *revealed.* **By his Spirit**—should be *by the Spirit.* (See Crit. Notes.) **Unto us,** not to Christians generally. The whole paragraph treats of truth delivered to the authorized teachers of the gospel, and by them spoken to men. In ver. 6, this particular class of truths, called there wisdom, is limited to mature Christians, while here it is spoken of as already revealed to 'us.' And in ver. 13, those to whom it is revealed are described as inspired teachers. And this is evidently God's method in the revelation of truth; through a few specially endowed it is given to men everywhere and of all times. The Spirit does not reveal truths directly to the individual Christian. **For,** etc. This gives the ground of the preceding statement, that it is through the *Spirit* that God makes this revelation. He is fitted for this work by his universal knowledge. **Searcheth.** This same term is used of the method of the divine knowledge in Rom. 8: 27; Rev. 2: 23. (Cf. Ps. 139: 1.) It is of course anthropomorphic in its nature, and is used when the subject of knowledge is, humanly speaking, profound and difficult. **Yea, the deep things.** Better, *even the depths.* In this is included everything pertaining to God, not only his thoughts, but his nature. This verse gives the other side of this divine wisdom. Ver. 7-9 describe it as hidden from men; this verse as revealed to apostolic men by God's Spirit.

11. For, etc., confirms from human analogy the previous statement about divine things. **What man**—literally, *who among men?* The question is equivalent to the negative statement 'no one knows, etc.' **The things of a man—the spirit of man**—should be *of the man*, in both cases. In John 2: 25, where Jesus is said to know what is in man, the article is also used;—literally, *what was in the man—i. e.*, what was in the particular man with whom he was dealing at any time—and the same explanation applies here. (See Winer, 115.) The statement is that the things of the man, his purposes, thoughts, character, motives, etc., are unknown to any one except his own spirit—*i. e.*, to himself. **Which is in**

12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.
13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

12 save the Spirit of God. But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were
13 freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth: [1] combining spiritual

1 Or, *interpreting spiritual things to spiritual men.*

him. This position gives him a knowledge of the things in question that no one outside can have. **Even so**—the Spirit of God stands in a relation to God corresponding to the relation of man's spirit to the man, and by virtue of this he alone knows the things of God, just as the spirit of a man alone knows the things belonging to him. In each, self-knowledge is predicated as the only knowledge. The analogy must not be pushed too far, however, as if the Spirit of God and God were co-extensive terms, as the corresponding terms are, substantially, in man. (See Matt. 11: 27.) The point of the analogy is evidently this self-knowledge, and in both cases the contrast is between the spirit within and anything outside. **Knoweth no man**—should be, *no one.*

12. This verse contains the minor premise of the argument for the first clause of ver. 10, viz., that God revealed these things to the apostles by his Spirit. The major premise is in the second clause of ver. 10, and the entire argument is—God reveals them to us by his Spirit; for the Spirit knows all things, and we have that Spirit. **Now we** — better, *and we.* **Have received**—should be, *received.* **Not the spirit of the world.** This has been taken to mean the disposition and way of thinking that prevails in the world. But this presents no proper contrast to the personal Spirit of God. And an examination of such passages as 2 Cor. 4: 4; Eph. 2: 2; 6: 11, 12 (cf. John 12: 31; 1 John 4: 3; 5: 19), shows that the apostle's doctrine contains the representation of a personal evil spirit, a god of this world, a spirit working in the children of disobedience, which does suit the demands of this passage. This evil spirit is called here 'the spirit of the world,' because he rules the world and has his field of operations in it. This negative description of what they received is introduced here, in order to make the contrast between them and the ignorant world with its rulers. (See ver. 6, 8.) Had they received this, they, as well as the world, would have remained without knowledge of these divine things, as it is by the work of this spirit in blinding the minds of unbelievers that the world becomes unable to know the things of God. **The Spirit which is of God**—literally, *from God.* The Spirit of God is here called 'the Spirit from God,' in order to call attention to the source from which we receive him. Moreover, the preposition denotes that he comes out from God, not merely from his presence, but from within God, where he belongs. **That we might know,** etc.—denotes the divine purpose in giving them this Spirit. The things known correspond to the Spirit received. If that had been the spirit of the world, those receiving it would have known worldly things. God's Spirit is given them that they may know the things of God. **Freely given.** This verb is derived from the noun meaning *grace* or *favor* (see on 1: 3), and its primary meaning is to *show favor*, then *to do* or *give anything as a favor.* The participle, which is in the past tense, denotes most naturally things which were already given, though it may be used proleptically of things to be given in the future, but so surely, that they may be looked on as already given. We have already seen that this most natural meaning is preferable on other grounds. (See on ver. 9.)

13. Which things also we speak—speak as well as know—**not in the words which man's wisdom teacheth,** etc.—literally, *not in words taught by human wisdom, but in those taught by the Spirit.* (See Crit. Notes.) 'Words' is too general in its meaning to be pressed into the service of any theory of inspiration. In this statement the apostle returns to the subject of his manner of preaching the gospel, and the first part of it corresponds to what he has said before, viz., that it is not according to superiority of word or wisdom, not in persuasive words of wisdom. In the second part, he advances to the positive statement that he and the other apostles speak the things revealed by the Spirit in words taught by the Spirit, thus combining spiritual things with spiritual. This Spirit he has already shown to be the Spirit of the divine wisdom

14 But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned.

14 things with spiritual *words*. Now the [1] natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know

1 Or, *unspiritual*. Gr. *psychical*.

(cf. ver. 7, 10, 11, 12), and the contrast is thus between the words of human wisdom and those of divine wisdom. **Comparing spiritual things with spiritual.** The participle in this clause has been explained in various ways. Our version translates it 'comparing,' which is one of the meanings of the word, but is inapposite. Others translate it *explaining*, either 'explaining spiritual things by spiritual,' or 'explaining spiritual things to spiritual men.' But this is a doubtful meaning of the word, and the first application of it here is inapposite. *Combining spiritual things with spiritual*, gives the proper meaning of the word, and answers exactly to the apostle's thought. He represents himself as using words taught by the Spirit to express truths revealed by the Spirit, and this he vindicates as putting together things that belong together, spiritual words and spiritual truths, instead of combining things mutually distinctive. (See 1: 17.)

14. But the natural man, etc. With this verse, the apostle takes up another theme. He has spoken of the way in which this wisdom of God is revealed, and taught by those to whom it is revealed. Now he shows how it is received. **The natural man**—literally, *the psychical man;* from the Greek word meaning *soul*. The Greek words for soul and spirit coincide in some of their uses, and differ in others, as in our language. The former denotes the life of men and animals, then the seat of that life, then the entire spiritual part of man, as opposed to the bodily part, and then the man himself. The word for *spirit* corresponds with this in denoting the seat of the life and the spiritual part of man; but it is never used of animals; and, on the other hand, it is used of the Spirit of God, as the other seldom is. (See Matt. 12: 18; Heb. 10: 38.) *Spirit* is thus the higher word of the two, and it is used, therefore, to denote the spiritual nature of man, as changed by the Holy Spirit. *Soul* is not used to denote the unrenewed spirit, belonging to the natural man, in opposition to *spirit*, unless in ch. 15: 45. But this adjective, *psychical*, derived from it, is always used in the New Testament, with an expressed or implied contrast to the word *spiritual*, derived from the other word. (See ch. 15: 44, 45; James 3: 15; Jude 19.) The moral quality of the word is distinctly brought out in the two passages from James and Jude. The meaning in this passage, then, is a man characterized by the *psyche*, the natural soul of man; and it is contrasted with the man who has the Spirit—*i. e.*, here, the Holy Spirit. **Receiveth not**—may denote either man's incapacity or unwillingness to receive them. The New Testament usage is uniform in favor of the latter meaning, and the statement is, therefore, that the natural man refuses—rejects the things of the Spirit of God. **For they are foolishness unto him.** (Cf. 1: 18, 21, 23, 25.) **Neither can he know them.** This is to be connected immediately with the preceding statement as a part of the reason why the natural man rejects these things. The knowledge that is meant here is the true spiritual knowledge, which belongs only to the mind that has been put into sympathy with divine things. (See on 1: 21.) **Because they are spiritually discerned.** This gives the reason for both the preceding statements, which should be separated by only a comma, in order to indicate their common relation to the first statement of the verse, and also to this, which is intended to explain and prove them both. The word translated 'discerned' here, is the same as the word for 'judgeth' and 'judged' in the next verse. Neither translation conveys the exact sense of the original, which means to *examine* or *investigate*. (Cf. Acts 4: 9; 17: 11, etc.) This examination which leads to the right knowledge of divine things, is only spiritually performed. This meaning is better in this passage because it is the understanding, rather than the estimation, of these things—a matter for inquiry, rather than judgment, that is here spoken of. **Spiritually,** means after the manner of the Holy Spirit, as distinguished from the natural human soul, which characterizes the 'natural man' of the first part of the verse. It is only as the mind

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.
16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

15 them, because they are spiritually [1]judged. But he that is spiritual [2]judgeth all things, and he himself
16 is [1]judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

CHAPTER III.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes

1 Or, *examined*....2 Or, *examineth*.

is guided and possessed by the Spirit of God that the things of God are searched out.

15. But he that is spiritual—that is, the man who has the Spirit of God, and is so rendered like him. **Judgeth—is judged.** See on verse 14. **All things.** This statement is universal. The spiritual nature and endowment of the Christian give him a position from which he looks out intelligently on every thing. The true nature of man, the natural constitution of things, the wise conduct of affairs—for all these his spiritual nature gives him insight and understanding. **But he himself is judged of no man**—better, *by no man.* The man himself belongs to the things of the Spirit of God (ver. 14), which cannot be known by the natural man. And so the same things which makes other matters comprehensible to him, makes him incomprehensible to others. The spiritual man remains a riddle to the natural man.

16. For who hath known the mind of the Lord, etc. This is a quotation from the Septuagint of Isaiah 40: 13. In the original, it reads, *Who measured* (or, *weighed*) *the Spirit of Jehovah?* the verb being the same as in the question, Who meted out heaven with his span? (ver. 12). As the quotation is used by Paul, there is more emphasis placed on the knowing than on the directing of the mind of Jehovah, although in the original the knowledge is subordinate to the other. **The Lord.** The substitution of **Christ** for 'Lord' in the last clause of the verse shows that Paul uses the quotation as referring to him, though in the original 'Jehovah' is the word used. **That he may instruct him**—literally, *who will instruct him*, though the relative clause denotes the purpose to be accomplished by the knowledge. **But we have the mind of Christ.** This is the minor premise in the apostle's argument. The entire argument is, *No one knows the mind of the Lord or of Christ; we have that mind; therefore no one knows us.* The verse, as a whole, therefore, proves the statement of the last clause of ver. 15. The statement that we have the mind of Christ means that we have his thoughts and purposes, through the indwelling of his Spirit.

CRITICAL NOTES.—CHAPTER II.

4. *Man's*, in the phrase *man's wisdom*, is found in $\aleph^{c}$ACL, etc., two Mss. of the Vulg cop syr^{p}, etc.; it is omitted by L. T. Tr., on the authority of $\aleph^{*}$BDE, etc. it three Mss. of the vulg syr^{sch} sah, etc.

10. *His Spirit* is found in $\aleph^{c}$DEF, etc. it vulg syr^{utr} sah, etc. *The Spirit* is the reading of L. T. Tr., on the authority of $\aleph$ABC. cop, etc.

13. *Holy* before *spirit* is to be omitted, on the authority of $\aleph$ABC, etc., it vulg syr^{sch} cop, etc.

ANALYSIS.

Application to his own teaching of the Corinthians of the principle that the carnal mind does not receive spiritual things, nor the immature mind solid food. **1-4.** Argument against the dissensions by which they are kept in a carnal state, on the ground that Paul and Apollos, over whom they are fighting, are not leaders, but servants of God, and comparatively nothing. **5-7,** and are one. **8.** Relations to God's building of the different builders, and their responsibility for the kind of materials that they put into it. **9-15.** Punishment of him who destroys this temple. **16, 17.** Warning against the false assumption of wisdom which leads to party strife among them. Such wisdom is foolishness with God. **18-20.** Boasting in men improper in those who possess all things, and who belong to Christ, who belongs to God.

Ch. 3. The chapter begins with an application of the preceding statements in regard to grades of religious truth to the relations of

2 I have fed you with milk, and not with meat; for hitherto ye were not able *to bear it*, neither yet now are ye able.
3 For ye are yet carnal; for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?
4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

2 in Christ. I fed you with milk, not with meat; for ye were not yet able *to bear it:* nay, not even
3 now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not
4 carnal, and walk after the manner of men? For when one saith, I am of Paul; and another, I am of

Paul to the Corinthian Church, and proceeds with a general discussion of the true position of teachers in the church.

1. And I. The pronoun is emphatic, bringing out the application to himself of the principle stated in 2: 6. There he has spoken of a wisdom for the mature, distinguished from the simple preaching of Christ crucified (ver. 2), and now he shows why it is that he had preached to them so far the latter, instead of the former. **Unto spiritual—unto carnal.** The relation of these words to the pronoun **you** is better expressed by the omission of the preposition. 'Spiritual' as in 2: 15, means those who have the Holy Spirit, and thus partake of his nature; 'carnal' is the equivalent of 'natural' in 2: 14, designating the same class, but in a different way. It comes from the word meaning *flesh*, on which see on 1: 26. Here it denotes, not the natural man simply, but the sinful man; just as *flesh* is used so frequently in the New Testament, and specially by Paul, to denote man's sinful nature. In the history of the word, however, probably 'natural' precedes the meaning 'sinful,' which becomes the meaning after it has been decided that human nature is sinful instead of holy. (See Art. on the use of σαρξ in "Bib. Sac." 1875, p. 36 seq.) **Babes,** literally, *infants.* This word is contrasted with 'perfect' (*mature*) of 2: 6, and denotes beginners, those in the first stages of Christian experience. On this contrast, cf. Eph. 4: 14; Heb. 5: 12, 13. It is to be noticed that this term 'infants in Christ,' makes it necessary to take the preceding designations 'not spiritual' and 'carnal' in a modified, comparative sense, which is already apparent from all that he has previously said of them. Only comparatively were they carnal; a term which is ordinarily used of those completely under the dominion of the flesh. The New Testament represents the renewed man as one in whom a new principle of righteousness has been introduced by the side of the old sinful element, and his growth consists in the gradual extirpation of the old by the new, of the fleshly by the spiritual principle. The Corinthian Christians are represented as yet in the first stages of this growth, and therefore comparatively carnal. The comparison, however, is not between the two principles, as if the carnal principle predominated, since the New Testament does not represent this as the case in any stage of the Christian life; but between their present state and the advanced stage of Christian growth. Compared with the latter, they are still carnal.

2. I have fed you, etc.—literally, *I gave you milk to drink, not food.* (See Crit. Notes.) The word translated **meat,** means *something to be eaten, not drunk.* By these contrasted terms Paul represents rudimentary and advanced Christian truth. **Ye were not able to bear it**—the italicized words in our version are superfluous. The verb *to be able* is used absolutely in all stages of the Greek language. As Winer expresses it, it has in itself a complete notion, viz., *to be able, to be strong,* and that is the meaning here. (See Winer, 594. Grimm's Lexicon.) The Corinthian Christians were not yet strong; and so he fed them with milk, not with the solid food adapted to a period of strength. **Neither**—should be, *but not even.* (See Crit. Notes.) The apostle distinguishes here between the first time that he preached to them and **now,** when they are still weak as at the beginning.

3. For, etc. Gives the proof of their weakness, viz., that they are carnal. **For whereas,** etc.; they are still carnal, for there are among them carnal things. **And divisions,** is to be omitted. (See Crit. Notes.) **As men,**—literally, *after the manner of man.* This assumes the sinful nature of man, so that the men who work righteousness become exceptions and are separated from the race. **Envying and strife.** (Cf. 2 Cor. 12: 20; Gal. 5: 20, etc.)

4. While one saith—literally, *whenever any one says,* **I am of Paul,** etc. The apostle takes up again here the matter of party-divisions among them. He has been discussing the particular matter in dispute between the

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?
6 I have planted, Apollos watered; but God gave the increase.
7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

5 Apollos; are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye be-
6 lieved; and each as the Lord gave to him. I planted,
7 Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God who giveth the increase.

party of Paul and Apollos, (1: 17; 3: 3), and now he returns to the general subject of the divisions themselves. Only two of the parties mentioned in 1: 12, are introduced here; these being taken as representative. (See on 4: 6.) **Are ye not carnal?**—should be, *are ye not men?* (See Crit. Notes.) The assumption is here, as in verse 3, that the race as such is sinful.

5. Who then is Paul, and who is Apollos? Should read probably, *What then is Apollos, and what is Paul?* The order of the questions is reversed, and the question asked in regard to both is *what*, not 'who.' This form of the question corresponds better to the answer given, which has to do with their office or position, not with their personal identity. **But ministers by whom.** *But* is to be omitted probably, (see Crit. Notes), so that the question ends with the word *Apollos, (Paul);* and the phrase 'ministers by whom, etc.,' is the answer to it. 'By whom' is better translated *through whom*, denoting the agents in procuring their belief. 'Ministers,' literally, *servants*, the original and proper meaning of our word minister. The Greek word used here is the original of our word *deacon*. It is used in the New Testament of 'servants,' John 2: 5, etc.; of the servants of Christ, John 12: 26; 1 Thess. 3: 2, etc.; and of the particular class of the latter called *deacons*. Phil. 1: 1; 1 Tim. 3: 8, etc. The entire expression, 'Servants through whom ye believed,' is chosen and intended to denote the subordinate and instrumental relation which Paul and Apollos had to their conversion. **Even as the Lord gave to every man,** or, *each*. There is some doubt whether 'each' here refers to those who believe, or to those through whom they believe. If the former, then it means that the faith, or the power to believe, is the gift of God; if the latter, then it means that their success in making men believe is his gift. The development of the thought in the next verse shows that it is the faith itself that is given, and that 'each' therefore denotes the believer. **The Lord**, is here in contrast with the 'servants' in the preceding clause. They are servants through whom they believe; he is the Lord, or master, whose gift the faith is. The argument, therefore, against their making Paul and Apollos their masters, as they do when they say, 'I am of Paul, etc.,' is that they are not masters, but servants. These men occupy a subordinate position, and have only a secondary, instrumental relation to their conversion. God is their Master, and the real cause of their conversion. 'The Lord' is here used of God, as the development of the thought in verses 6–9 shows.

6. I have planted, Apollos watered. What is the object of these verbs? Some have supposed that the object is personal, and that the figure represents the Corinthian Christians as plants, planted by Paul, and watered by Apollos, but made to live and grow by God. But this view is set aside by the explanation of the figure in ver. 9, where they are called not the plants, but the field of God, (Com. Ver., *husbandry*), in which the plants grow. The proper object is to be supplied from the preceding verse, of which this is the development. There Paul and Apollos are represented as having an instrumental part in producing the faith of the Corinthians, God being the real cause of that faith. And in this verse, which describes more particularly the exact part which each had in this work, Paul is said to have planted, and Apollos to have watered that faith. **But God gave the increase.** Should be, *God caused it to grow.* The verb is transitive, and has for its object the same as the preceding verbs. The whole is a figurative representation of the fact that Paul was the means of producing, and Apollos of increasing and developing, the faith; but God was the real power in both processes.

7. So then, etc. This verse gives the inference from the preceding statement, which shows its bearing on the apostle's argument. **Is . . . anything.** This expression, in the Greek and Latin, just as in the English,

8 Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour.
9 For we are labourers together with God; ye are God's husbandry, *ye are* God's building.
10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

8 Now he that planteth and he that watereth are one: but each shall receive his own reward according to
9 his own labour. For we are God's fellow-workers: ye are God's [1]husbandry, God's building.
10 According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each

1 Gr. *tilled land.*

means something or somebody of consequence. (Cf. Acts 5: 36; Gal. 2: 6; 6: 3. See Winer, 170). Since God is the real cause of their faith, their teachers are comparatively nothing, and are therefore not to be exalted to the position of leaders.

8. Now. This translation would imply that we have introduced here explanatory matter. It should be *And*, as it introduces another part of the apostle's argument against party rivalries. **Are one;** not one person, but one thing. What this one thing is, is stated in ver. 9, viz., fellow-workers with God. Before, he has argued on the ground that these teachers are comparatively nothing. Here he introduces the new argument, that they are one; which is of course opposed to the setting up of one over against another in the rivalry of party leadership, since that is based, not on their equality, but on the supposed superiority of one or the other. **And every man,** should be *and each—i. e.*, each of the two mentioned, the one that plants, and the one that waters. **Shall receive his own reward,** etc. Some suppose that this statement is adverse to the other, and so translate the conjunction at the beginning of the sentence *but*. The meaning, according to this, would be that, though they are one, each one will receive his own reward or pay. But this interrupts the thought by the introduction of extraneous matter having nothing to do with the principal idea. It seems very much better, therefore, to consider this as in line with the statement that they are one, in which case the connection would be—Some of you have attributed everything to Paul, and claimed the reward for him alone, and some the same for Apollos; but the fact is, that instead of either having an exclusive claim, they are one, and each will have his reward according to his own work. **According to his own labor.** This does not refer to the kind of work done, so that one receives the reward of the sower, and another of the cultivator; for these are said to be essentially one. But it refers to the amount and faithfulness of the work done by each in his own department. (See ver. 14 seq., and cf. Luke 19: 16–19.)

9. For we are laborers together with God. This has been explained to mean, *fellow-workmen under God.* But the genitive of person after this word always denotes the one with whom one is associated in work, not the person under whom one works with others. (See Rom. 16: 3, 9, 21; 2 Cor. 8: 23, etc.) This statement that they are God's helpers confirms the statement that they are one, by showing the one thing that they both are. **Ye are God's husbandry.** This word is obsolete, in the sense in which it is here used. The proper translation is *field.* This representation of the Corinthians as God's field shows the nature of the work in which their teachers are helpers of God in the planting and cultivation of this field. **God's building.** With this, the apostle changes the figure, though the thought remains the same.

10. According to the grace of God. On the general meaning of this word "grace," see on 1: 3. It is sometimes used by Paul, of the special gift bestowed on him as an apostle. (See Rom. 1: 5; Gal. 2: 9; Eph. 3: 2, 8.) But the founding of churches, of which he here speaks, was not a special apostolic office, and the grace is here, therefore, more general. It is that gift of the divine grace, that manifestation of God's favor, by which the apostle was fitted to do this work. **Which is given unto me**—should be, *was given*, viz., at the time of his entering on his work. **As a wise masterbuilder.** The word 'wise,' in the original, denotes skill in a craft, as well as general prudence or intelligence, and *skillful* is a better translation here. This phrase does not denote that laying the foundation is a work that belongs to him as the masterbuilder, while the rest of the work is entrusted to ordinary workmen. For this would

11 For other foundation can no man lay than that is laid, which is Jesus Christ.
12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

11 man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid,
12 which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay,

be to assert the very superiority of his part of the work, which he has been at pains to deny. But the phrase denotes the manner in which he laid the foundation, viz., like a skillful masterbuilder. **I have laid the foundation.** Omit *have*. The pronoun is not emphasized in the Greek. The part taken by him in the building corresponds to the part that he had in the production of their faith, represented as a plant. What the foundation is, we learn from ver. 11, viz., the doctrine of Jesus Christ. **And another.** This does not refer exclusively to Apollos, but is general; since he proceeds in the next verse to speak of *each one* so building. The question arises here, on which depends the interpretation of what follows, what he designates under the figure of a building. In the first place, it seems evident that he does not mean individual Christian character, as he speaks of them collectively, not individually, calling them God's field, God's building, not fields or buildings. The church, then, is meant, but there are two ways in which the building of the church may go on; either by the increase of its membership, each member being regarded as a stone in the building, or by the building up of its Christian character, the building material in this case being the instruction in Christian truth given it. For the former, see Eph. 2: 19, seq. But it is evidently the latter that is meant here. For the building is the same thing denoted by the figure of a field in ver. 6-9, and the structure of it corresponds to the growth there. And the statements of ver. 12-15, in regard to the nature of the building materials, are inconsistent with the supposition that they are men. False teaching may be built up on the fundamental doctrine of Christ, but scarcely false men on the foundation of Christ. **How he buildeth thereupon.** The manner of building is seen from what follows to refer to the materials that the teacher employs, the character of his teaching.

11. For other foundation. The emphasis is on the word 'foundation,' as if it read, *for as to the foundation, no other can be laid.* And it therefore gives the reason why his warning is confined to the superstructure, and does not extend to the foundation. He says, no other foundation can be laid, because he is here speaking of a Christian church, and the faith in Christ is what gives it its distinctive character, so that a change here destroys its identity. **Than that is laid.** A relative pronoun is necessary to complete this sentence, viz., *that which has been laid.* The apostle has spoken of himself as laying the foundation in the preceding verse, and that statement in such immediate proximity makes it quite improbable that he refers here to God as the one laying it, though that is true in itself, and even more deeply true than that Paul laid it. **Which is Jesus Christ.** Inasmuch as the church is here spoken of as built up by the development of its Christian character, the building materials being the truths by which it is built up, it is not Christ as a person that is here meant, but the doctrine of Christ which is fundamental among Christian truths, as his person is the foundation of the church considered as a building in which believers are the stones. (Cf. Eph. 2: 19 seq.) This foundation of the doctrine of Christ is what Paul laid. (See 2: 2.) And in this view the strangeness of the thought, that Paul laid the foundation, disappears.

12. Upon this foundation—should read, *on the foundation.* (See Crit. Notes.) **Gold, silver, precious stones.** These things form one class of building materials, all of them being valuable and durable, while the **wood, hay, and stubble** (better, *straw*) make another class of little worth, and perishable. The whole list, moreover, proceeds in regular order from gold down to straw. **Precious stones.** This does not mean, as our version would suggest, stones used in jewelry and ornamentation, but the more costly kind of stones used in building, such as marble. The other supposition would violate the order just spoken of; it would leave out the most important and common of all the materials mentioned; and it would introduce materials not used for building. **Straw,** denotes the stalk of grain from which the head has been cut off. Stubble is more commonly used of the still lower growth that remains in the field after the grain is cut. Both of them were used for

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.
14 If any man's work abide which he hath built thereupon, he shall receive a reward.
15 If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.

13 stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; [1] and the fire itself shall prove each man's work
14 of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward.
15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

1 Or, *and each man's work, of what sort it is, the fire shall prove it.*

thatching. These materials denote figuratively, as we have seen, the instruction in Christian truth by which the church is built up. And the work of building belongs to Christian teachers, who give this instruction, such as the apostle; not to individual Christians, whose work is the building up of their own character.

13. Every man's work shall be made manifest. The special thing about the work that will be manifested is the nature of the materials used—*i. e.*, of the truths taught. This will show itself in the Christian character developed by these truths. The use of Christian truth in this process of Christian development, especially in the church as a whole, is very noticeable throughout the passage. **For the day shall declare it.** We find 'the day,' or 'that day,' mentioned without further specification in 2 Tim. 1: 12, 18; 4: 8; Heb. 10: 25. And in each case the context is such as to indicate that the day of judgment is meant, aside from the probability that in the New Testament 'the day' would be that. **Because it shall be revealed by fire**—should be, *is revealed in fire.* The subject of the verb is the day, not the work, since with the latter subject, this and the following sentence would be identical propositions, while they are evidently parts of a complete argument proving the proposition that 'the day will declare it.' The verb is present to denote the certainty of the future event. (See Winer, 265.) The preposition does not denote fire as that by which, but as the element in which, accompanied by which, the day is revealed. Fire is represented as the element in which the day is enwrapped, that which surrounds and envelopes it. 'Fire.' This is evidently not the fire of punishment, because it is represented as involving both the evil work and the good. When the word is used, as it is in this place, to denote that which tests things, and separates the good from the bad by the destruction of the latter, it is evidently a figurative representation of judgment. (Cf. 1 Pet. 1: 7; 4: 12; Rev. 3: 18.) And so, what characterizes the day, distinguishing it from all other days, is the judgment that it ushers in. **And the fire shall try**—should be. *the fire itself* (see Crit. Notes); the fire without any other agency will try or test what each teacher's work is. The judgment of the great day on the characters produced by Christian teaching will show the character of that instruction without subjecting it to further test. This statement completes the argument which runs as follows: The day will show each man's work; for the day is revealed in fire, and the fire will prove the work and show what it is.

14. If any man's work abide which he hath built thereupon—should be, *which he built on it.* It must be remembered that the work is not the personal character of the builder, but the influence that he has had on other men's characters from his teachings. **Thereupon.** That is, on the foundation of the doctrine of Christ. This foundation is necessary to the Christian character of the work, and to the results stated. **He shall receive a reward.** Not only be saved, but be rewarded for the work that he has done. (See 1 Thess. 2: 19.)

15. If any man's work shall be burned. It is supposed that the foundation of Christian character in the doctrine of Christ, is not destroyed as the result of the teacher's work. But the superstructure of character, being the result of teachings worthless and unchristian, does not stand the test of judgment, and is destroyed. Fire here standing for judgment, the *remaining* and *burning* of the work represent its approval and condemnation. **He shall suffer loss**—viz., of his reward. The verb here is used commonly in the New Testament with an object. (See Matt. 16: 26; Mark 8: 36; 2 Cor. 7: 9; Phil. 3: 8.) The object in this case is to be found probably in the *reward* of the preceding verse. Aside from the usage, this construction is to be preferred to taking the verb absolutely; because it gives greater definiteness to the statement **But he himself shall be saved.** Contrasted with the

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?
17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.
18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

16 Know ye not that ye are a [1]temple of God, and
17 *that* the Spirit of God dwelleth in you? If any man destroyeth the [1]temple of God, him shall God destroy: for the [1]temple of God is holy, [2]which *temple* ye are.
18 Let no man deceive himself. If any man thinketh that he is wise among you in this [3]world, let him be-

1 Or, *sanctuary*....2 Or, *and such are ye*....3 Or, *age*.

losing of his reward. **Yet so as by fire**—should be, *but so as through fire.* The preposition does not denote that by which they are saved, though that is a common use of it, to denote means, or instrument; but it denotes that through which one comes to a result, and that may be, as in this case, something that hinders rather than helps the result. They are not saved easily and certainly, but only after great risk and danger.

16. Know ye not? A form of question introducing an important consideration of which they might lose sight. (See Rom. 6: 16; 11: 2, etc.) **That ye are the temple of God?** Here, as in the entire preceding discussion, the church is represented as the temple, not individual Christians. The plural subject with the singular predicate would indicate this. They are called the 'temple of God,' not in the sense in which they are called 'the building of God,' in ver. 9, where the meaning is that God is the builder. Here the next clause shows that God's dwelling in the church is meant, making the church his shrine. The word for temple does not denote the whole structure, but the inner shrine in which the divinity dwelt—in the Jewish Temple, the Holy of Holies. **And that the Spirit of God dwelleth in you?** The Spirit represents God, and it is by his indwelling, that they become the temple of God. (See John 14: 17, and cf. ver. 23.)

17. If any man defile the temple of God. The verb here may mean *to defile* or *to destroy.* It is in favor of the first meaning that it is a term commonly used by the Jews in the defiling of their temple. But the same word is used in the conclusion of the sentence **—him shall God destroy,** and the connection of thought requires the same meaning in the two parts of the sentence. The apostle has before pointed out the effects of building into this temple good and bad materials. Now, after first showing that they are not only a building of God, but a temple in which he dwells, he states the effect of destroying that temple of God's church, which was the tendency of the party strife and divisions among them. **For the temple of God is holy**—*i. e., consecrated, set apart to sacred purposes.* Being thus sacred, its destruction is sacrilege, and punishable with death. In the case of the material temple, this death is physical; and in that of the spiritual temple, it is spiritual. **Which temple ye are.** The relative used here is the indefinite relative, and can scarcely refer to the specific word 'temple'; but rather to the quality "holy," denoting the class to which they belong. The reasoning is somewhat different from that based on the other reference of the relative. Paul says: '*You belong to the same class of holy things as the temple of God; and the destruction of you, therefore, exposes one to the same punishment.*'

18. Let no man deceive himself—viz., in an assumption of wisdom, when he is judging himself by the standards of the wisdom of this world. **If any man among you seemeth to be wise.** The verb in this clause means also *to think*, which is evidently the meaning in this connection, in which self-deception is the subject. **If any one among you** *thinks that he is* **wise in this world.** The latter clause should be, *in this age.* (See on 2: 6). It is a wisdom belonging to this evil age against which he warns them. **Let him become a fool, that he may be wise.** The verb is the same in both parts of the sentence; and the last clause should read, therefore, *that he may become wise.* This paradox is resolved by the distinction between the unreal wisdom of the conditional clause, and the true wisdom. 'Let him become a fool in this age,' says the apostle, 'that he may become really wise.' In this verse, the apostle warns the Corinthians against that conceit of superior wisdom, which is the cause, largely, of the personal and party rivalries among them. As we have seen, the form in which

19 For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness.
20 And again, The Lord knoweth the thoughts of the wise, that they are vain.
21 Therefore let no man glory in men: for all things are yours:
22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours:
23 And ye are Christ's; and Christ *is* God's.

19 come a fool, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness:
20 and again, The Lord knoweth the reasonings of the
21 wise, that they are vain. Wherefore let no one glory
22 in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or
23 things present, or things to come; all are yours; and ye are Christ's, and Christ is God's.

the danger of destroying the temple, or church, of God, existed among them, was in their party strifes and divisions. And so he warns them against the pride of wisdom which would lead to these schisms.

19. This verse restates the fact which is at the basis of this entire discussion, that the heavenly and the worldly wisdom are opposed to each other, and confirms by it the exhortation of the preceding verse, to become foolish in order to become wise. **With God**—literally, *in the presence of God;* but in such passages as this it has the meaning, *in the sight of God.* (Cf. Rom. 2: 13; Gal. 3: 11), etc. **He taketh the wise,** etc.—should be, *he who taketh the wise in their craftiness.* The apostle here conforms to the Hebrew, instead of the Septuagint form of Job 5: 13. **Craftiness** is the proper translation for the Hebrew, for which the Septuagint has substituted a word meaning prudence or wisdom. The figure represents their cunning as the trap in which the wise are taken; and by thus turning it into the means of their destruction, God shows, in the most decisive way, its foolishness.

20. The Lord knoweth the thoughts of the wise, etc. This quotation is from Ps. 94: 11. In the original, it reads, *the thoughts of man.* But in this matter, the class of wise men represents the race; and the wisdom of the race does not differ, except in degree, from that of its representative wise men. **Thoughts**—*i. e.*, their reasonings, their intellectual processes. **Are vain**—in the sense of *fruitless;* they reach no real ends in their thinking.

21. Therefore—literally, *and so*—*i. e.*, since the apostle has shown the worthlessness of the wisdom in which they glory. **For all things are yours.** They in their glorying over men claimed this man or that man, Paul or Apollos or Cephas, as theirs, to the exclusion of others. 'Whereas,' Paul says, 'they are all yours; each with his different gifts serving you in his own way; and it is therefore unworthy of you to boast of one over another.' **Are yours.** In the sense that all these things contribute to their good. (Cf. Rom. 8: 28.)

22. Whether Paul, or Apollos, or Cephas. In his enumeration of the things that belong to them, Paul begins with the Christian teachers, who are the more immediate subject of discourse. **Or the world.** In this he passes immediately from the specific to the most general term. **Or life, or death.** The two extremes, including all possible conditions. **Or things present, or things to come.** Denoting the same universality on the side of time. **All are yours.** In this the apostle not only sums up all that he has just enumerated, but repeats the statement with which he began; and it is better to translate this in the same way, viz., *all things are yours;*

23. And ye are Christ's. There is a sense in which Christ is also theirs by virtue of the service which he renders them. (Cf. Matt. 20: 28; Luke 22: 26, 27; Phil. 2: 1-8, etc.) But in a deeper sense, they belong to him, having been purchased by his blood. (Cf. Acts 20: 28; 1 Pet. 2: 9, etc.) This side of the relation to Christ is selected here probably, because, in connection with the preceding and following statements, it brings out in full the position of the Christian people which makes boasting in men incongruous and degrading. They are the people of Christ, and as such ought not to boast in human leaders. For such boasting assumes not only their proprietorship in these human leaders, but also in another sense the proprietorship of these men in them. Whereas, they belong only to Christ. (See Matt. 23: 8-10; Rom. 14: 8-10, etc.) **And Christ is God's.** This statement advances the argument to its final position. For, as Christ belongs not to himself, but to God, the last word has not been said in declaring that they are Christ's. But as Christ's, they belong to God. Christ is the Mediator who brings them to God. And this

CHAPTER IV.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
2 Moreover it is required in stewards, that a man be found faithful.

1 Let a man so account of us, as of ministers of
2 Christ, and stewards of the mysteries of God. Here, moreover, it is required in stewards that a man be

relation to God is the crowning reason for their not acknowledging the mastership of men by boasting in them. On this relation of Christ to the Father, see John 5: 43; 7: 28, 29; 8: 42; ch. 15: 24-28.

CRITICAL NOTES.—CHAPTER III.

2. *And* in the clause *and not with meat* is found in DEFG, etc. d e f g syr^{sch} etc. It is omitted in ℵABC, etc. r vulg cop syr^{p}, etc. *Neither* before *yet now* is the reading of only L, etc.

3. The words *and divisions* are found in DEFG, etc. d e f g syr^{utr} etc. They are omitted in ℵABC, etc. r vulg cop etc.

4. *Carnal* is the last word in this verse according to ℵ^{c}LP, etc. syr^{utr}. It should read *men* according to ℵ*ABCD, etc. d e f g r vulg cop etc.

5. *Who* is retained in the questions, *who then is Paul*, etc., in CDEF, etc, syr^{utr} cop etc. *What* is found in ℵAB d e f g r vulg. etc. The order of these questions is to be reversed on the authority of ℵABC, etc. it vulg cop etc.; *but* before *ministers* is to be omitted on the authority of ℵABCD, etc. it vulg cop etc.

12. *This foundation.* Should read *the foundation*, on the authority of ℵ*ABC* fu sah, etc.

13. *Itself* is to be inserted after *the fire* in the last clause on the authority of ABCP syr^{sch} etc. It is omitted in ℵDEE, etc. d e f vulg syr^{p} sah cop. The difficulty of the reading with the pronoun probably led to its omission.

ANALYSIS.

1, 2. The true estimate to be put on Paul and other teachers—that of servants, of whom faithfulness is required. **3-5.** This faithfulness, however, not to be judged by men, not even by himself; but by the Lord when he comes. **6, 7.** Application of what has been said about himself and Apollos to them, that they may be admonished against self-conceit and mutual admiration. **8-13.** Contrast between the state in which their presumption assumes them to be, and the humble and troubled state of the apostles. **14-17.** Warning that they must not plume themselves on the supposition that he is not coming, when he is; and it is for them to decide whether he shall come gently or with a rod.

Ch. 4. 1. Let a man so account of us—better, in this order, viz., *so let a man account us.* 'So' is emphatic, in contrast with the glorying in men, against which they are warned in 3: 21. It has its correlative in *as* at the beginning of the next clause, *so—as ministers*, etc. **As of the ministers.** The preposition in our version obscures the sense, giving the idea that they are to be thought of as one would think of the ministers of Christ; whereas the thought is that they are to be reckoned as being the ministers of Christ. 'Ministers' is better translated *servants.* It is different from the word in 3: 5, being used, originally, of an under class of seamen, and then to denote all kinds of service. It is used of religious service, however, only in this passage — in Luke 1: 2, and in Acts 26: 16. More common than either of these words, is the one denoting a bond-servant, or slave. (See on 7: 21, 22.) **And stewards**—this word denoting, originally, the person entrusted with the management of a household, comes to denote a manager of any kind. It is the word from which our *economy* comes. Here it denotes those who have the care of dispensing the mysteries of God. It was a servile office, generally performed by a slave, and it is in this view that the word is employed here. What the apostle wishes to emphasize here, is this subordinate and servile position occupied by them, precluding all boasting. **Mysteries.** (See on 2: 7.)

2. Moreover—should be, *so, besides.* (See Crit. Notes.) The meaning is, *this being the case, it remains to be said.* **It is required**—should be, *it is sought.* **Faithful.** This is requisite for any service, but especially for one involving such responsible trusts as stewardship, the care of what belongs to another.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.
4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.
5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.
6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

3 found faithful. But with me it is a very small thing that I should be [1]judged of you, or of man's [2]judg-
4 ment: yea, I [3]judge not mine own self. For I know nothing against myself; yet am I not hereby justi-
5 fied: but he that [4]judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.
6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not *to go* beyond the things which are written; that no one of you be

1 Or, *examined*....2 Gr. *day*....3 Or, *examine*....4 Or, *examineth*.

3. But with me it is a very small thing —better, *to me it comes to very little*, or, *it amounts to very little.* **Judged of you.** The question whether he was faithful in his office of steward, did not depend on their judgment; and so what their judgment was did not concern him much. This remark is called out, probably, by the comparison that they had been making between him and Apollos. The Lord was his master, and his faithfulness was to be judged by him. **Or of man's judgment** —literally, *by human day;* the day of man is here contrasted with the day of our Lord, 1: 8, etc.; the day of God, 2 Peter 3: 12; the day of judgment, 1 John 4: 17; and denotes the day of human judgment in contrast with that of the divine judgment. The day is put by metonymy for the judgment itself. **Yea, I judge not mine own self.** Literally, *but not even myself do I judge.* The adversative conjunction is used, because it might be thought to be implied in the preceding verse that he reserved to himself the right of judging himself.

4. For I know nothing by myself—should be, *I am conscious of nothing*—i. e., of nothing wrong.—*I have nothing on my conscience*, as we say. The context limits this statement to his course as a Christian teacher. **Yet am I not hereby justified;** the fact that his conscience acquits him, does not acquit or justify him in fact. **But he that judgeth me is the Lord;** and the Lord, alone, therefore, can justify him, or pronounce him righteous. The verse proves or confirms the statement that not even the man himself, who knows the things of his spirit, can be his own judge. For the fact that he has no load on his conscience does not acquit him, as it would, if he was judge. **The Lord.** Christ is meant here. (See next verse, and cf. John 5: 22, 27, 30.) This is certainly a direct rebuke of all assumed certainty in regard to one's religious state. But while certainty is denied us, confidence is given us, if our heart condemns us not after an application of the proper tests. Cf. 1 John 3: 21.

5. Judge nothing before the time—i. e., before the time to judge, prematurely. **Until the Lord come.** The coming of the Lord is the time for judgment. **Will bring to light the hidden things of darkness.** The apostle thinks of this as a time of darkness and ignorance, in which many things are hidden from human knowledge. **Will make manifest the counsels of the hearts.** Among these secret things are the inward things of the spirit—the purposes, and thoughts, and motives. Men have only the outward conduct by which to judge each other now. But when the Lord comes, these secret things will be revealed; and thus the materials of a just judgment will be afforded that are wanting now. **And then shall every man have praise of God**—better, *his praise* from God—the praise that is due to each. It is said to come from God, because Christ, who is said to be the Judge, in this as in every thing else, represents the Father. (Cf. John 5: 22, 27, 30.) He judges as he hears; and his judgment is just, because he seeks the will of the Father who sent him.

6. And these things. The apostle probably refers particularly to the discussion of the relations between himself and Apollos, immediately preceding this statement, beginning with 3: 4; but the statement is applicable to the entire discussion of that subject from 1: 12. **I have in a figure transferred.** The verb here does not include in itself the idea of transfer, but of transformation. (Cf. 2 Cor. 11: 13 seq; Phil. 3: 21.) It is doubtful,

7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*
8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

7 puffed up for the one against the other. For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory, as if thou hadst not received it?
8 Already are ye filled, already ye are become rich, ye have come to reign without us: yea and I would that ye did reign, that we also might reign with you.

too, whether the change of form denoted is that of figurative expression, since much of it has not been put in a figurative form—e. g., 3: 21—4: 5. But the apostle means probably the change of form necessary in making the relations of Apollos and himself represent those of teachers really jealous of each other and of him, and creating jealousies in the church. If he had discussed these cases themselves, he must have used severe language. And it is an instance of Paul's tact that he avoids all personalities by taking up a different case, in which, however, the general principles of the relations between Christian teachers are brought out. **That ye might learn in us not to think of men above that which is written**—literally, *that in us you may learn the not beyond what has been written.* The verb translated 'to think' in our version is to be omitted, (see Crit. Notes), and only the most general verbal idea, such as *to go*, or *to do*, can be supplied. 'That which is written' refers, as always, to the Old Testament. Of course, the subject of the proper place of Christian teachers is not discussed there, but the relations of the servants of God to each other, to their work, and to God, are treated of here and there, and especially the littleness of human greatness is enforced. The omission of the verb gives abruptness and force to the expression. **In us.** In the example of himself and Apollos they had seen conformity to the Scriptural law, so that in laying down the principles of humility and peace, regulating their relations, the apostle enforced the general command in such cases, *Not . . . . beyond what is (has been) written.* **That no one,** etc. The negative belongs with the verb, *in order that one of you may not*, etc. This states more specifically the object of the apostle. **One . . for one,** is an idiomatic phrase for *for each other*, (see Winer, 173), meaning by that the members of the same party. **Against the other**—*i. e.*, the member of an opposite party. The meaning is that he does not wish to have the members of the different parties boast over their own party, or its leader, as against another party or its leader.

7. Reasons for their not being puffed up. **Who maketh thee to differ?** It is generally supposed that this question expects the answer "no one," making it a repetition of the argument of 3: 5 seq., and 18 seq. But in that form of negative statement the inference is generally from the acknowledged absence of any one to make the difference to the non-existence of the difference. Whereas here, the question, who makes the difference, is easily answered, if the difference is assumed. Moreover the next question seems to assume the existence of things making a difference, not in their position, for that has been denied, but in their gifts. It seems better, therefore, to make the argument the same as in the following question. The answer to the question in that case is, "God makes you to differ"; and hence there is no reason to boast of it, as if it were a difference achieved by yourselves. **And what hast thou that thou didst not receive?** Getting for himself by his own exertions, gives a man reason to boast; but receiving vitiates the ground of boasting.

8. Now—now. This word misses the force of the original, which means *already.* The time for these things had not come yet. This fullness of the Messianic gifts belonged to the time of the Messianic kingdom; but these men acted as if it had already come to them. **Ye are full.** This verb is used in the New Testament only once besides, in Acts 27: 38, where it is translated *they had eaten enough.* It means, to be sated or filled with anything, to have one's fill of it. In this place, it is used of the fullness of the things of Christ's kingdom. **Ye are rich**—should be, *you became rich;* the richness here is the same as the fullness or satiety of the preceding statement. **Ye have reigned as kings without us**—should be, *without us you became kings;* referring, of course, to their reigning with Christ in his kingdom. (Cf. Rev. 5: 10; 20: 4, 6; 22: 5.) All these things belonged still in the future; yet these men, in their self-conceit, acted as if they had them in present possession; they could not be more self-complacent if they actually had these things.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.
10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.
11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;
12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

9 For, I think, God has set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, [1]both to angels, and to
10 men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong;
11 ye have glory, but we have dishonour. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain
12 dwellingplace; and we toil, working with our own hands: being reviled, we bless; being persecuted, we

1 Or, *and to angels.*

The statement is bitter irony. And in the last part of it, the irony is sharpened by the emphatically placed 'without us.' All this you are attaining, not only before the time, but without the company and aid of the apostles, your natural leaders, without whom you would not have become members of this kingdom. **And I would to God**—should be, simply, *would* or *I would you reigned indeed.* **That we also might reign with you.** Paul feels so sure that, if they did reign, he should reign with them, that he wishes that they did reign.

9. For I think, etc. Paul here shows what the actual state of the apostles was, making him wish that they reigned. **Hath set forth**—literally, *showed forth; set us forth to be looked at.* **Last.** This is not an adverb, but an adjective, modifying the words **us the apostles;** and it describes them as last in order or rank, the lowest of men. (Cf. Mark 9: 35.) **As it were appointed to death**—should be, *as men appointed to death.* They actually appeared in this most despised character of men condemned to death, being exposed to constant persecution, and, as the apostle says, "dying daily." (See 15: 31; 2 Cor. 4: 10 seq.; 11: 23 seq., etc.) **For we are made**—literally, *because we became*—**a spectacle.** Their sufferings and persecutions made them the gazing-stock of the world. (Cf. Heb. 10: 33.) **And to angels, and to men.** Inasmuch as the term *men* is certainly included in the term *world*, this is better translated, *both to angels and to men.* On this presence of angels in the world, and their interest in human affairs, cf. 11: 10; Heb. 1: 14.

10. The apostle now sets forth the contrast between the condition of the apostles and of the Corinthians, in the same vein of bitter irony as above. **We are fools for Christ's sake.** The sense in which this was true we have seen in 1: 18 seq.; where the apostle represents himself as not availing himself of the wisdom of the world in the preaching of Christ; and in 1: 23 seq., where he represents the cross itself as a stumbling-block and foolishness to the world. **But ye are wise in Christ**—*i. e.*, mentally sound, sapient. The juxtaposition of the terms 'wise' and 'Christ,' is significant. Only fools in the eyes of the world occupied this position for the most part, (cf. 1: 26 seq.); but here were wise men in Christ, able to mingle worldly wisdom with their Christian position. **We are weak, but ye are strong.** The weakness of the apostles consisted in their voluntarily laying aside all instruments of human power, as of human wisdom, in the propagation of the gospel, and using only spiritual weapons in their warfare. (Cf. 2 Cor. 10: 3, 10; 11: 20, 21; 13: 3, 4, 9.) **Ye are honorable, but we are despised.** The order of the two preceding statements is here reversed, making the final statement in regard to the apostles so as to connect this verse immediately with ver. 11. In this series of contrasts, the apostle shows that the Corinthians are in a state apparently superior to the ordinary Christian in this age, while really they are more conformed to the ideas and standards of the world than of Christianity.

11. Even unto this present hour—literally, *unto the present hour.* The position of this phrase renders it emphatic; their position in this respect remains still unchanged. **And are naked.** The verb may denote absolute or comparative nakedness; and the latter is meant here—they are without sufficient clothing. **And are buffeted.** This is probably to be taken in a general sense of the violence and contumely with which they were treated. **And have no certain dwelling-place.** This word, which occurs only here in the New Testament, and is a rare word, means, generally, *to be unsettled;* and here, *to be wanderers.*

12. And labor, working with our own

13 Being defamed, we entreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.
14 I write not these things to shame you, but as my beloved sons I warn *you*.
15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

13 endure; being defamed, we entreat: we are made as the [1] filth of the world, the offscouring of all things, even until now.
14 I write not these things to shame you, but to ad-
15 monish you as my beloved children. For though ye should have ten thousand tutors in Christ, yet *have ye* not many fathers: for in Christ Jesus I begat you

1 Or, *refuse*.

hands. This statement in regard to the apostles is apparently contradictory of what Paul says in ch. 9 about the same subject. There he contrasts himself and Barnabas in this respect, with the other apostles, showing that they supported themselves by manual labor, while the rest were supported by the church in return for their apostolic work. And he shows the principle on which this apostolic privilege is based—viz., that to add other work to their spiritual work, and make their living depend on this extra work, is to overwork them, and leave their proper Christian work without its reward. The difference between the two statements is, probably, to be explained on the ground that both are comparative statements in regard to the other apostles. Compared with other men, they did not work with their own hands; compared with their apostolic or ministerial privileges, they did work with their hands. **Being reviled, we bless.** The apostle now turns from a description of their position to the meekness and forbearance with which they receive wrongs, returning good for evil, and blessing for cursing. (See Matt. 5: 44.) By 'blessing' here, the apostle means that he asks blessings on them.

13. Being defamed, we entreat. The difference between this and the *reviling* of ver. 12, is that this denotes evil speech about a man, and that to him. **We entreat.** We seek to conciliate by entreaty, and use no other means, such as violence or threats, to make them desist; nor do we speak evil of them in return. **Filth—offscouring.** These words, literally rendered, mean *cleansings* and *scraping*, or what is removed in cleansing or scraping anything. **Of all things.** More probably, this should be *of all men.* Its position before the noun on which it depends, makes it emphatic. The whole clause may be translated, *As scum of the world we became, of all men the off-scouring until now.* The last words are to be taken in the same way as the words in ver. 11, with which the statement begins. (See Crit. Notes.)

14. I write not these things to shame you—should be, *Not shaming you do I write these things.* The verb, translated *to shame*, is in the present participle, and denotes the nature of his act, not its purpose. **But as my beloved sons I warn you**—should be, *but as my beloved children admonishing you.* (See Crit. Notes.) The verb here, according to the best reading, is a participle instead of an indicative, and it is in the same construction as the word 'shaming' in the preceding clause, denoting what he is doing in writing to them, as the matter lay in his own mind. There is wonderful tact in this disclaimer, by which the apostle seeks to remove the appearance of bitterness that would, if not removed, neutralize the effect of his rebuke. But what he says is true as well as fine, if we may judge from the general character of the apostle, displayed in his writings. He never loses sight of the tender relations between himself and the churches founded by him, even where he has to employ the severest language. (Cf. Gal. 1: 6; 3: 1, seq., with 4: 19.) And in this passage, while the language employed has been ironical and severe, the spirit in which it is uttered, and which gives their essential character to the words, has been that of the admonition of beloved children.

15. For though you have ten thousand instructors—should be, *if you have ten thousand pedagogues*, or *tutors.* We have no word that exactly matches this last Greek word. The person meant is the household servant, or slave, having charge of the children, though rather of their conduct than of their education. In Xenophon and Plato the term is expressly contrasted with teachers. The apostle means to say, *There may be many persons who have had care of you, but I am your father. I founded the church.* (Cf. 3: 5, 10.) **In Christ.** The basis of the relation between the church and its tutors, on the one

16 Wherefore I beseech you, be ye followers of me.
17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.
18 Now some are puffed up, as though I would not come to you.

16 through the gospel. I beseech you therefore, be ye
17 imitators of me. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach every-
18 where in every church. Now some are puffed up,

hand, and its father on the other, is the relation of all to Christ. It is a Christian relation. **Many fathers.** However many tutors they may have, they can have only one father, not many. **For in Christ Jesus I have begotten you, through the gospel**—literally, and keeping the order of the original, *for in Christ Jesus, through the gospel, I begot you.* Paul introduces these modifying words before the subject, in order that it may be fully understood just what, and how much, he claims in saying that he begot them. But as compared with all human claims, his is the first. Among all the guides and leaders of the church, he alone is the father, the founder. **Through the gospel.** The gospel is the means of their conversion. (Cf. 1 Pet. 1: 23; James 1: 18.) This claim of the apostle to be their father, and to special consideration on that account, seems inconsistent with 3: 5 seq., where all the teachers of the church are put on the same level. But he is not asserting a claim to authority in this case, that can be made a ground of partisanship, but simply making an appeal to their love by which he can incite them to Christian conduct.

16. Wherefore, I beseech you, be ye followers of me—should be, *I beseech you, therefore, become imitators of me.* The apostle makes this appeal on the ground that he is their spiritual father. The immediate connection with the preceding verses shows that he is thinking of the imitation of himself, especially in regard to the matters mentioned in ver. 8-13. He would have them as he is, poor and humble, and persecuted even, in this age, that they may have with him the rewards of the Messianic age and kingdom. At the same time, ver. 17 makes a quite general application of this summons.

17. For this cause—viz., in order that they may become imitators of him. **Have I sent**—should be simply, *I sent.* **Who is my beloved son, and faithful in the Lord**—should be, *who is my beloved and faithful child in the Lord.* The adjectives both modify 'child,' and 'in the Lord' modifies the whole. On the last phrase, see in ver. 15 on the phrase 'in Christ.' On the relation of Timothy to Paul see Acts 16: 1-3; Phil. 2: 19-22; 1 Tim. 1: 2. He is first mentioned as already a disciple at the time of Paul's revisiting the church at Lystra, on the occasion of his second missionary journey, when Paul selected him as his missionary companion. But probably, as the church there was founded by the apostle on his first missionary journey, Timothy was one of those 'begotten' by Paul 'in the gospel.' On this sending of Timothy to Corinth, see 16: 10, 11, which shows that he had just been sent, but would probably not arrive till after the letter. **My ways which be in Christ, as I teach everywhere in every church.** The words 'which be' are superfluous. Probably we should read, *Christ Jesus.* (See Crit. Notes.) As Paul is here speaking of the things in which he wishes the church to imitate him, he means by his 'ways in Christ' probably his general Christian character and bearing, not any thing belonging to his specific ways as a Christian teacher. And the clause 'as I teach,' etc., does not, in this view, denote the correspondence between his manner of teaching in Corinth and in all the churches, but the correspondence between his own practices and his teaching everywhere. *I teach you,* he says, *and Timothy will remind you, to imitate me in my ways of living, as you used to see them while I was among you; and these things that I practice are what I teach everywhere.* **Everywhere in every church.** These words are emphatic, both from their position and from the repetition of the idea in the two forms, and call special attention to the universal character of the apostle's teaching.

18. The mention of Timothy's coming suggests his own purpose to come to them, which some of them were congratulating themselves would not take place. What follows is intended to prevent strengthening this hope, with the idea that Timothy was coming in his place. **Some are puffed up**—rather, *were puffed up.* The tense denotes the coming into

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.
20 For the kingdom of God *is* not in word, but in power.
21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

19 as though I were not coming to you. But I will come to you shortly, if the Lord will; and I will know, not the word of them that are puffed up, but
20 the power. For the kingdom of God is not in word,
21 but in power. What will ye? shall I come unto you with a rod, or in love and a spirit of gentleness?

the state denoted; *they became inflated.* The idea expressed is not elation, but conceit, inflation; as if they said, *Paul dares not come to Corinth.* Bengel says: "Vitium Corinthiis frequens, inflatio"; "a common vice of the Corinthians, this inflation." Paul probably heard of this fact, as of others, from those of Chloe.

19. Shortly. On the time of his intended coming, see 16: 8. **If the Lord will.** This term is applied to both the Father and Christ in the New Testament, and it is difficult to tell which is meant in the passages where it is found. There are only three passages in which this particular phrase, 'if the Lord will,' or its equivalent, is found, viz., this passage; 16: 7; James 4: 15. In these, there is nothing to determine the question. But if we compare them with Rom. 1: 10, it seems more probable that such things are referred to the will of God. In fact, as Tischendorf remarks on the disputed text Rom. 15: 32, Paul never says 'according to the will of Christ,' but always 'of God.' On the other hand, if we compare 2 Cor. 12: 8, 9, with the last clause of ver. 9, and with Acts 13: 2; 16: 10, in which Meyer himself admits that Christ is the one referred to as directing in a precisely parallel case, it does not seem as if we could speak with any certainty of the New Testament usage. **Not the speech**—literally, *the word* **—but the power.** There is pretty general agreement as to what is meant by 'the word' in this contrast, viz., their inflated and boastful talk; but there is general disagreement as to the meaning of 'the power.' Some refer it to the power of working miracles, others to the virtue of these men, etc.; interpretations which are plainly contrary to the context. Meyer infers from the statement of ver. 20 that it refers to their power to accomplish results for the furtherance of the kingdom of God. It is to be said, however, against this otherwise just interpretation, that it does not present an exact contrast to 'the word.' Their boasting and their power to do, do not in this view refer to the same thing. Their conceited talk was that Paul did not dare to come to Corinth; and what Paul would find out is whether they have any power corresponding to this, any power to withstand him and make it undesirable for him to come to their city.

20. For the kingdom of God is not in word, but in power. The order in the Greek puts the words *not in word* at the beginning, for the sake of emphasis. With the interpretation given of the last part of ver. 19, this statement would be quite general. The kingdom of God does not have its existence and nature in words; words are not the thing by which it is known, but power. And so those that belong to it will have to be treated in the same way; not by what they say, but by what they can do.

21. What will ye, etc. The apostle has referred to his intention to come, and now at the close of the section in which he has pointed out the evils that exist among them, he asks them how they will have him come, intimating that it is optional with them whether he shall come to punish them, as he fears that he may, or in love, as he hopes that he may come. **With a rod.** Carrying out the representation of their filial relation to him—the badge of parental authority. **The spirit of meekness**—better, *gentleness.* Some commentators suppose that he means here the Holy Spirit in one of his workings. But this seems unnecessary and forced. Meyer gives as a reason for this, that wherever the word for Spirit is accompanied by the genitive of an abstract noun, it refers to the Holy Spirit. But see Gal. 6: 1, and other passages, in which it is pure assertion to refer the expression to the Holy Spirit, there being nothing in the passage itself to determine it.

CRITICAL NOTES.—CHAPTER IV.

2. The text translated in the Notes *so, besides* is found in ℵABCD, etc., and the principal versions.

6. The verb *to think* is omitted in ℵ*ABD*, etc., syr^{utr} cop.

14. *I warn* is found in BDE, etc., it vulg. It

CHAPTER V.

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

1 It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one *of you* hath his

is to be changed to *warning* on the authority of ℵACP 33, etc.

17. *In Christ* alone is found in ABD^{c}, etc., 3 Mss. of the vulg. syr^{sch}, etc. *Christ Jesus* is found in ℵCD^{b}, etc., 2 Mss. of vulg. syr^{p} cop etc. *Lord Jesus*, in D*FG d f g, etc. Both the last readings are in favor of the insertion of the word *Jesus*.

ANALYSIS.

1, 2. Charge against the church, that fornication of a flagrant kind exists among them; that notwithstanding, their boasting continues, and that the principal offender is not removed, **3-5.** His own sentence of excommunication against the offender. **6-8.** The church has no good ground to boast, since even a little sin will infect the whole body; and they should, therefore, purify themselves from the old sin, in order to keep the Christian passover. **9-12.** Correction of a misunderstanding of an injunction in a previous letter, against associating with fornicators, limiting it to offenders within the church, on the ground that otherwise they would have to go out of the world, and that they can judge their own members, but not the world. **13.** Final injunction to cast out the incestuous man.

Ch. 5. 1. Commonly—this is not a legitimate sense of the Greek word. It may mean *wholly* or *altogether;* or *in short;* or *in general.* The first of these would require some stronger word than the verb with which it is here associated. One could say *it is altogether believed or known*, but *it is reported* is too weak an assertion to be coupled with this strong adverb. The meaning *in short* is not found elsewhere in the New Testament, but it is not to be rejected on this account, as the word occurs only four times; viz., Matt. 5: 34, this passage, ch. 6: 7, and 15: 29, allowing only a small range for choice. But this meaning requires, of course, a close connection with what precedes, of which it should be a summing up, and we have no such connection here. The meaning *in general* is quite justified, as far as linguistic considerations go, by the clause which follows, specifying a particular case contrasted with the general statement which this meaning makes of the clause in which it stands. The entire statement would be then, *In general, fornication is reported among you, and (in particular) such fornication as is not even among the Gentiles.* The only difficulty with this interpretation is that it makes the apostle represent fornication as existing in the church outside of the special flagrant case against which he advises action. But the same impression is conveyed, as we shall see, in the last clause of the verse, and on the whole these consequences of an otherwise just interpretation are not of so much importance as the exegetical difficulties of the other possible interpretations. **Among you.** Meyer makes these words limit the verb, as if the reporting was among them; but this would leave it quite indefinite where the fornication was, and is not required really. **As is not so much as named among the Gentiles.** The verb 'is named' is not found in the best text. (See Crit. Notes.) The verb *is* is to be supplied—*as is not among the Gentiles even.* The emphasis comes on the words 'among the Gentiles.' Paul does not mean probably that such cases were not found, but that they were not allowed by their laws or customs, as the silence of the Corinthian Church seemed to sanction this. (Cf. verse 2.) **That one should have his father's wife**—should be, *so that one has*, or, *some one.* The conjunction does not denote the case of fornication to which he has referred as being such as is not found among the Gentiles, but the result of this state of things, the climax of the whole thing. Of course, this increases the difficulty mentioned above, in connection with the words 'in general,' as it represents the existence among them, not only of vice, but of flagrant vice; while the apostle selects only the one case in which this vice culminates for discipline. But such a condition of things is of course not so strange in a church newly converted out of the grossest and most immoral

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.
3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,
4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
5 To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

2 father's wife. And [1]ye are puffed up, and [2]did not rather mourn, that he that had done this deed
3 might be taken away from among you. For I verily, being absent in body but present in spirit, have already, as though I were present, judged him that
4 hath so wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit,
5 with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord [3]Jesus.

1 Or, *are ye puffed up?*....2 Or, *did ye not rather mourn . . . you?*....3 Some ancient authorities omit, *Jesus.*

heathenism, and the law of discipline, or the principle on which it is administered, is comparative, not absolute. A converted Chinaman, who has been brought up to lie, has to learn gradually to tell the truth; and the missionaries have to lay down the law of discipline for the churches accordingly. This fact, that the New Testament churches were mission, pioneer churches, has not been borne in mind enough in applying to the present time their customs and laws. **Have his father's wife**—the verb may mean to *have as a wife* or *as a mistress.* But only the former is found in the New Testament.

2. And ye. The pronoun is emphatic—*you*, among whom such things are found. **Are puffed up,** not of course by these things, but in spite of them. **And have not rather mourned**—should be, *and did not rather mourn*—referring to the time when this sin was committed. **That he that hath done this deed**—literally, *this work.* This clause denotes the purpose, not merely the result of their mourning. Only on condition that the church mourned the sin, could it cast out the sinner.

3. For I. The pronoun is emphatic—to contrast his action with theirs. **Verily**—should be omitted; there is nothing corresponding to it in the original. **As absent in body**—should be, *being absent in the body.* (See Crit. Notes.) **But present in the spirit**—*i. e.*, in thought, in imagination, he puts himself there. **That hath so done this deed**—literally, *who so wrought this.* The sentence begun in this verse confirms the preceding verse, in which it is implied that the offender should be put out of the church. In confirmation of this, the apostle gives his own judgment already formed.

4. In the name of our Lord Jesus Christ. 'Christ' should be omitted. (See Crit. Notes.) This phrase limits the verb 'to deliver' at the beginning of the next verse. He was to act in this matter not by himself, but in the name of Christ, acting as his representative. **When ye are gathered together, and my spirit.** This is a participial clause in the Greek, and does not denote the time of their gathering as that when this is to be done, but the gathering itself as an accompaniment of the transaction. *You having been gathered together, and my spirit.* The presence of his spirit in the gathering is to be explained in the same way as in ver. 3. **With the power of our Lord Jesus Christ.** 'Christ' is to be omitted. (See Crit. Notes.) Does this phrase represent Christ as present in the assembly in power, as Paul in spirit, or does it denote Paul as vested with the power of Christ? This depends upon the nature of the transaction. The actor is Paul himself, or the church acting for him; and since the act is his, it is more natural to suppose that he speaks of himself as vested with the power of Christ, than of the presence of Christ merely as a third party in the assembly of the church. So Meyer. Winer says, that the preposition in this case "denotes the power as combining and co-operating with the person," (or persons). P. 391.

5. To deliver such an one to Satan for the destruction of the flesh. This is generally interpreted to mean an actual delivering over to Satan for the infliction of bodily disease, including with this, excommunication from the church. Grimm says of the phrase 'destruction of the flesh,' "said of external evils and troubles by which the lusts of the flesh are broken and extinguished." But this power of Satan to inflict diseases is improbable in itself, and would require the most positive Scripture statement for its proof. The passages that are appealed to for this are Luke 13: 16, and 2 Cor. 12: 7. But these may be easily explained without invalidating the

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

6 Your glorying is not good. Know ye not that a little

ordinary Scripture doctrine that God controls these things immediately. (See Note on 2 Cor. 12: 7.) Added to this general difficulty, is the consideration that this would be a case in which Satan would be employed to inflict bodily ills for purposes directly hostile to his kingdom, involving the absurdity of Mark 3: 23 seq.— Satan casting out Satan, and the kingdom divided against itself. It is difficult to imagine God employing such an emissary, or Satan allowing himself to be so used. Meyer says in regard to the phrase 'for the destruction of the flesh,' "in order that his sinful bodily nature, this sphere of action of his passions and lusts determined by the sinful power dwelling in it, may be emptied through bodily diseases of its sinful power, and in so far be subordinated and destroyed." Now there seems to be confusion of thought here. For we have two things, the means and the end; the former being the infliction of bodily diseases, and the latter the destruction of the sinful, carnal nature; both supposed to be contained in the single phrase 'destruction of the flesh.' And the question is, which of these is determined by the language itself. If it is the means, then the other has to be determined outside of the language; and if the end, then the means is left indeterminate by the language. One must be taken and the other left. Neither 'destruction' nor 'flesh' can mean both things at the same time, and in the same case. Nor does the one necessarily or naturally imply the other. Then in regard to the difficulty mentioned above, of Satan acting against himself, Meyer says, "Satan, with anti-Christian design, punishes with bodily ill the one delivered to him; but this design of his must involuntarily serve the divine purpose of salvation." Is this supposed to be deception, or coincidence, or strange blindness in Satan? Does God hide from Satan his real design, and make him suppose that he is serving himself? Or is Satan so blind as to do it, the command coming from such a source, without knowing the reason? Or is it a coincidence—God finding in Satan such a purpose and improving it? Either alternative is beset with difficulties. Again, it is generally agreed that somehow excommunication is included, the connection with verse 2 determining that. But when we come to analyze the phrase, either it has the specific meaning to deliver the man to Satan for the specific purpose of casting out sin by means of disease, the idea of excommunication not suggesting the language, nor being implied in it; or it has the general meaning to excommunicate, and no need to go further, and include anything else. Neither necessarily, or naturally, includes the other. But all these troublesome questions are avoided by leaving out any idea but excommunication, for the simple purpose of destroying by moral means the man's carnal nature. It is admitted that excommunication is included, and is it not enough to explain the language? We mean by it the removing of a person from the church into the world. And inasmuch as Satan is the ruler of the world in the New Testament representation, this phrase 'deliver to Satan' may easily stand as a strong expression for excommunication. Naturally enough, Paul would wish to use as strong language as possible to convey the terrible meaning of this act, in order to let the man understand where his sin places him. On Satan as the ruler of this world, see John 12: 31; 14: 30; 16: 11; Eph. 2: 2, 3; and Cremer's "Bib. Theol. Lex," (Art. κόσμος). As to the phrase 'destruction of the flesh,' the word 'flesh,' as contrasted with 'spirit,' is the New Testament term for the sinful nature; and the destruction of this is the legitimate object of excommunication. And there is no necessary connection of this nature with the body, that makes it necessary to suppose that other than spiritual means are employed for this purpose. **That the spirit may be saved.** By 'spirit' is meant the renewed nature of the man; that in the man which is controlled by the Divine Spirit. **Saved.** Preserved from destruction. The contrast between 'flesh' and 'spirit' is such that the destruction of the one is necessary to the preservation of the other.

6. Your glorying is not good. The verbal noun here is passive in form, denoting that of which they boast, their ground or reason of boasting—you have no good ground to boast.

7 Purge out therefore the old leaven, that ye may be
a new lump, as ye are unleavened. For even Christ our
passover is sacrificed for us:
8 Therefore let us keep the feast, not with old leaven,
neither with the leaven of malice and wickedness; but
with the unleavened *bread* of sincerity and truth.

7 leaven leaveneth the whole lump? Purge out the old
leaven, that ye may be a new lump, even as ye are
unleavened. For our passover also hath been sacri-
8 ficed, *even* Christ: wherefore let us [1]keep the feast,
not with old leaven, neither with the leaven of malice
and wickedness, but with the unleavened bread of
sincerity and truth.

1 Or, *keep festival.*

A little leaven. Some suppose that this refers to the evil persons among them, instead of evil principles. But see ver. 8, which explains the leaven as consisting in evil and wickedness. Leaven is always used in the New Testament of an evil principle, except in our Lord's parable of the leaven in the meal. (Matt. 16: 6, 11, 12; Gal. 5: 9.) This clause gives the reason why they have no good ground of glorying, because they have among them this perhaps small but pervasive and powerful evil principle. **Little**—denotes the quantity, not the quality of the evil; the small number of persons infected by it. There may be few persons in whom the evil is found, but the evil itself is great and infectious.

7. Therefore is to be omitted. (See Crit. Notes.) It slipped into the text easily, as it expresses the logical relation of the sentences. **Old leaven.** The word translated 'old,' means not merely old in age, but in kind. **As ye are unleavened.** The construction of this sentence is such as to denote a comparison with their actual present state, not the proportion or measure in which they become unleavened. He wishes them to become a new, fresh lump, by purging out the old leaven, to correspond with their unleavened state; or, dropping the figure, to become holy by casting out sin, to correspond with their sinless condition. But, of course, he does not mean absolute sinlessness; for that does not correspond with the actual state of the church, nor with his teachings as to the Christian state here and now; and it would besides render his exhortation absurd. But he refers to their normal, prevailing character as Christians regenerated and holy, to which he would have their present action and condition correspond. Conybeare and Howson, and Wieseler, suppose that this denotes their abstaining from leaven at the passover. But this is improbable on other grounds; and the word 'unleavened' is never used of persons abstaining from leaven, but always of unleavened things, or, figuratively, unleavened persons. **For even Christ, our passover, is sacrificed for us**—should be, *for also our passover, Christ, was sacrificed.* (See Crit. Notes.) The position of the words is such that no single word can be emphasized, except 'passover.' And as the new element introduced here is not simply the paschal lamb, but the slaying of it, the 'also' probably limits the whole sentence. Besides the general reasons for their abstaining from the leaven of sin, there is this reason, that they have a passover, in which Christ is the paschal lamb. As the Jewish passover was the occasion of the Jews' abstaining from leaven, so the slaying of Christ, our paschal lamb, is the reason why Christians should put away all sin. 'Our passover.' The meaning of the word is, first, the passover sacrifice, then the paschal lamb, then the supper, and then the feast. Here, of course, it is the paschal lamb. Meyer argues from this comparison of Christ to the paschal lamb that he must have been crucified on the day of the passover, according with the supposed chronology of John, and contrary to that of the Synoptists. But without going into this question of the supposed difference between the two accounts of the crucifixion, it certainly seems a forcing of the resemblance between type and anti-type to make the dates correspond exactly. The resemblance required is the general analogy of the two in character and purpose. And this is found in the prominence given to the paschal lamb in the salvation of Israel. (See Exod. 12: 3-27.)

8. Therefore let us keep the feast. It is generally supposed that there is an allusion here to a near celebration of the passover, or of the Easter festival supposed to be already established in the church. Meyer says, that the whole allegory would be quite unnatural for Paul, if he had written his letter, which he wrote before Pentecost, after Easter, and so between the passover and Pentecost; quite natural on the contrary, if the Jewish passover was near at hand, by which means *this allegory, nowhere else used by him,* would pre-

9 I wrote unto you in an epistle not to company with fornicators:
10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

9 I wrote unto you in my epistle to have no company
10 with fornicators; [1] not at all meaning the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of

1 Or, *not altogether with the, etc.*

sent itself unsought to him, so that the unusual form of his speech shaped itself as an expression of the festival thoughts which in the nearness of the passover were living in him. The language, however, is not regarded as referring to the way in which the approaching feast should be kept, but as a figurative representation of the way in which the Christian's life should be lived. Hofmann says, "The keeping of the feast is for the church of Christ its life, celebrating the memory of Christ's death and of its salvation." As to the question whether the language is suggested by the nearness of the feast, it is at any rate not certain enough to found a chronological datum on, as Wieseler and others do. De Wette's statement that the language is occasioned by the proverb of ver. 6, of which this is simply the figurative development, is certainly sufficient, while the statement that without the passover itself impending the allegory is unnatural, is too strong. **Not with old leaven**—*the old leaven*—sin in general is meant here. **Nor with the leaven of malice and wickedness.** This is a case in which the specific terms, instead of being in some way included in the general, are added to it. **But with the unleavened bread of sincerity and truth**—better, *of purity and truth.* By 'truth' is not meant *truthfulness*, but moral truth as opposed to error.

9. Beginning of another paragraph suggested by what he has just said in regard to the leaven. **I wrote unto you in an epistle** — should be, *in the Epistle.* The apostle cannot refer to the present Epistle for two reasons—first, because the reference would have been more definite, *in this Epistle*, instead of *in the Epistle*, or else the words would have been omitted altogether; and second, because there is nothing in the letter corresponding to this. There is very little doubt, therefore, that the apostle refers to another Epistle, which has been lost. **Not to company.** This verb, which means *to mingle* or *associate with*, is found, besides, in 2 Thess. 3: 14; and its use there, where the Thessalonians are commanded at the same time not to associate with one, and yet to treat him as a brother, indicates that it is used of social intercourse, not of official connection. The same thing is shown by ver. 11, where, under the general prohibition, is mentioned, specially, eating with one. This is not a command, therefore, to exclude from the church, but to withdraw social intercourse. [It seems to me that exclusion from the church is implied in the comprehensive exhortation or rule here given not *to associate with fornicators*, etc. If as seems probable, the parallel passage (2 Thess. 3: 14), also implies exclusion from the church, it must be understood that this exclusion was expected to lead the offending brother to repentance. See Note on ver. 5, above, and the language of Paul in 1 Tim. 1: 20.—A. H.]

10. Yet not altogether. If there is any conjunction here, it is *and*, not 'yet.' But, according to the best authorities, there is no conjunction at all. (See Crit. Notes.) There is some doubt whether the meaning is 'not altogether' or *not at all.* Both are admissible. But it seems quite evident that the command must refer either to fornication generally, or to those without the church exclusively. The question between the two has been treated as if it were a question as to what he would command them about the two classes, instead of what his command was in this particular case. This being the question, it seems quite plain that the simple command *not to associate with fornicators* must mean one or the other, and not some mixed thing. And, in fact, he tells us that he means those in the church exclusively—not those in the world; and in ver. 10, 12, 13, why his command was confined to them. **Of this world**—*i. e.*, according to the ordinary New Testament use, the world as opposed to the church. **Or with the covetous, or extortioners.** The conjunction connecting these two is *and*, showing that they are regarded as belonging together in one class. **Or idolaters.** The temptation to countenance the idol-worship, from which

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat.
12 For what have I to do to judge them also that are without? do not ye judge them that are within?
13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

11 the world: but[1] as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one
12 no, not to eat. For what have I to do with judging them that are without? Do not ye judge them that are within, whereas them that are without God judg-
13 eth? Put away the wicked man from among yourselves.

1 Or, *now I write.*

they had been converted in some way, was strong among the early Christians, and especially in a city like Corinth. It might come from motives of policy—the Christian being anxious to conciliate his friends without really, at heart, worshiping the idol. Such would say, "An idol is nothing," and so would join in the heathen festivals, and other indirect forms of worship. (Cf. ch. 8: 4; 10: 19 seq.) Or it might come from a lingering belief in the idol—one of the most natural things in the world being to retain vestiges of old beliefs, the same as the remains of old sins. (Cf. ch. 8: 7.) **For then**—*i. e.*, if my command was not to associate with them; **must ye needs go out of the world.** The 'world' is not here the world as an evil place opposed to the church, but simply in the local sense of the word. As long as they live in the world, association with such men is not to be avoided.

11. But now I have written—should be, *But as it is, I wrote to you*, denoting, not what he writes to them now, as opposed to what he did write to them before; but what he actually wrote to them, as opposed to their misconstruction of it. **If any man that is called a brother.** The name is here intentionally substituted for the reality, as such persons made it extremely doubtful whether they were Christians or not. **Fornicator . . . idolater . . . drunkard.** On the possibility of such sins in the early church, see on verses 1, 10. **Covetous . . railer.** It is noticeable that the apostle joins with the rest these sins, and enjoins on the church not to associate with those who commit them, any more than with fornicators. Do we not make distinctions in the classification of sins among church-members, that the apostles did not make? **With such an one, no, not to eat.** Strictly, *not even to eat.* This is climacteric, expressing an extreme form of non-intercourse, while the Lord's Supper, or the Agape, was the highest form of Christian intercourse. Moreover, these church meals would not be designated as merely eating together. This refers, therefore, to ordinary meals. This form of expressing the disapprobation of the church of the sins of its members, by the withdrawal of social intercourse, has been dropped almost, if not altogether. Of course, the apostle does not mean to interdict religious intercourse and admonition, to draw the offender away from his sins, but such friendly and familiar intercourse as might imply sympathy with his sins. He means to put the offender under a social ban for the time, as a rebuke to his sins.

12. For what have I to do to judge—should be, *to do with judging? what concern is it of mine?* **Them also,** etc. 'Also' is to be omitted. (See Crit. Notes.) **Do not ye judge those that are within?** The order of the original better expresses the emphasis and the connection of thought—*Is it not those within that ye judge?* He places himself and them in contrast with God in this respect, that their judgment is confined to their own members, on the principle that each body is judge of those that belong to it, and of matters within its own sphere, while only God is judge of all. This gives his reason for confining his command of non-intercourse to the church, that they have nothing to do with judging those outside the church. The act implies judgment and rebuke. He changes from 'I' to 'you' in the second part of the verse, because he wishes to confirm what he says about himself by an appeal to the practice of the church. *When you judge, is it your own members or outsiders? And so I, when I give a command involving judgment on fornicators and others, mean naturally those within my jurisdiction.*

13. God judgeth. Some read here, *will judge.* There is nothing in the original to show which is the correct reading, the form being susceptible of both renderings. But the present corresponds better with the pres-

CHAPTER VI.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

1 Dare any of you, having a matter against [1]his neighbour, go to the law before the unrighteous,

[1]Gr. *the other.*

ents in the preceding verse, and leaves the statement general, that the judgment of these belongs to God. **Therefore** does not belong in the text; if there is any connective, it is *and*. But that is to be omitted. (See Crit. Notes.) **Put away from among yourselves that wicked person**—should be, *the wicked one*, meaning the incestuous man of ver. 1 seq. Ver. 9-13 have been a digression from the subject with which the chapter opens. But in this last sentence he returns to his subject, and gives, in closing, his brief command in regard to the offender. It is not really so abrupt as it seems; for this action in regard to him is carrying out the same spirit as the action enjoined in regard to more ordinary offenders in the preceding paragraph. The language is the same as in the Septuagint of Deut. 24: 7.

CRITICAL NOTES.—CHAPTER V.

1. *Is not named* is found only in ℵ^{c}LP, etc., and in syr^{utr}, and is to be omitted.

3. *As* before *absent* is found in D$^{b\ and\ c}$EF, etc., it syr^{p}, and is to be omitted.

4. *Christ* is found in the name of our Lord, in the first part of the verse in ℵD^{c}EF, etc., e f g vulg syr$^{sch\ and\ pc*}$ cop, etc. It is omitted in ABD*d syr$^{p\ txt}$. On the whole the external argument favors its retention, but the improbability of its omission, if it belonged in the text, causes it to be rejected by the commentators. In the last part of the verse *Christ* is found in D^{c}EFG, etc., e f g syr$^{sch\ and\ p\ corr*}$ cop, etc. It is omitted in ℵABD*d vulg syr$^{p\ txt}$, so that the authorities are against it.

7. *Therefore* is found only in ℵ^{c}CL, etc., syr^{p}, and is to be omitted. *For us* at the end of the verse is found only in ℵ^{c}C^{3}L, etc., syr^{utr}, and is to be omitted.

10. The conjunction at the beginning of the verse (see Notes) is found only in ℵ^{c}D^{c}L, etc., syr^{p}(and sch?) and is to be omitted. *Or extortioners* is the reading in ℵ^{c}D$^{b\ and\ c}$ E, etc., e vulg syr$^{p\ utr}$ cop etc.; *and extortioners* is to be preferred, being found in ℵ * ABCD*, etc., d f g.

12. *Also* is found only in DE, etc., syr^{p}, and is to be omitted.

13. The conjunction at the beginning of the second part of the verse (see Notes) is found only in D^{2}EL, etc., syr^{utr}, and is to be omitted.

ANALYSIS.

1-11. Injunction against going to law before heathen courts.

Because, **1-6,** they are to judge the world and angels, and may certainly decide such cases among themselves. **7, 8.** They ought not to have such lawsuits with each other, but rather be wronged; instead of which they themselves wrong and defraud. **9, 10.** Warning that unjust men and sinners generally, cannot inherit the kingdom of God. **11.** They once belonged to this class, but have been made and counted righteous, and should act accordingly.

12 - 20. Injunction against fornication. **12-14.** Consideration of certain maxims that have been urged in justification of this sin. In regard to the statement that all things are allowable, which has been taken out of the sphere of indifferent things and applied here, the apostle shows that, even admitting all things to be permitted, not all are profitable, and that, while he may be master of everything, he will permit nothing to be master of him. In regard to the application to fornication of the maxim "meats for the belly," etc., he shows that the two things between which analogies are drawn are not parallel; first, because the body is not for fornication, but for the Lord; and second, because both belly and food are destructible, and so comparatively unimportant; while both the body and the Lord are raised, and so their relations are not at all indifferent. **15-17.** The sin of fornication shown, in taking the body that belongs to the Lord, and making it one flesh with a harlot. **18, 19.** Fornication a sin against the body, which is a temple of the Holy Spirit. **20.** Fornication a violation of the right which God has acquired over them by purchase.

Ch. 6: 1. Dare any of you—should be, *Dares any one of you.*. **Having a matter.**

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
3 Know ye not that we shall judge angels? how much more things that pertain to this life?
4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

2 and not before the saints? Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy [1] to judge the
3 smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this
4 life? If then ye have [2] to judge things pertaining to this life, [3] do ye set them to judge who are of no account in the church? I say *this* to move you to

1 Gr. *of the smallest tribunals*....2 Gr. *tribunals pertaining to*....3 Or, *set them . . . church.*

The word used is the Greek word for a *legal action*, a *cause*. **Against another**—literally, *the other*,—*i. e.*, the other party in the suit. **Go before the unjust.** *Unbelievers* are here designated by this specific term, probably in order to suggest their special unfitness for this work of judges. For instances of the use of this word to denote the general class of wicked or unbelievers, see Matt. 5: 45; Acts 24: 15; 1 Pet. 3: 18; 2 Pet. 2: 9.

2. Do ye not know—should be, *Or do ye not know.* (See Crit. Notes.) This conjunction is used because what has just been said is on the supposition that they do know this, and hence the unfitness of saints going to the world to be judged. **That the saints shall judge the world?** This is the only indication of this fact in the New Testament, though the same thing is predicated of the apostles in regard to the twelve tribes of Israel. (See Matt. 19: 28; Luke 22: 30.) This would be included possibly in the possession of the world, (cf. Matt. 5: 5,) and the ruling of the world, (Rev. 2: 26 seq.; 3: 21.) The context will not allow the statement to be explained away by any means; as, if anything less than real judgment is meant in this statement, then something less is meant in the conclusion of his argument. It is their ability or fitness to judge that is in question; and this must be proved by an actual weighty judgment entrusted to them. **And if the world shall be judged by you**—should be, *is judged before you.* On this use of the Greek preposition, see Winer, 385. **Are ye unable to judge the smallest matters?**—literally, *unworthy of the least causes.* The Greek word translated *causes* means either that by which a judgment is formed, our word *criterion*, or the place of judgment, a tribunal. The latter meaning is admissible here, but in verse 4 the same word is used without any reasonable doubt of the meaning *cause*, and the same meaning is therefore to be preferred here. Grimm gives this meaning in verse 4.

3. Know ye not that we shall judge angels? Here again we have a statement not found nor implied elsewhere in the New Testament. But it must not be explained away, any more than the preceding statement in regard to the judgment of the world, owing to the exigencies of the argument. In the New Testament, the word 'angels' is generally used only of good angels. **How much more,** etc. Literally, *say nothing of.* In both these verses, the argument is from great judgments to small, from the Christian's fitness for the great causes to the absurdity of his seeking elsewhere for the wisdom necessary to decide small ones.

4. If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church—literally, *who are despised.* In this verse, things 'pertaining to this life' is strongly emphatic from its position, contrasted with the higher judgments in the preceding verses. And 'those who are despised' is also emphatic, both from its position, and from the repetition of it in the pronoun 'those'; literally, the last clause reads, *those despised in the church, these send.* This is to be borne in mind in the interpretation of the verse. The important question in regard to it is, whether the verse is to be treated as a question or as a command. If it is, as the best commentators say, a question, then Paul means by 'those despised in the church,' the same as 'the unjust' in ver. 1; the sinners outside the church, who are despised by it. And the question is virtually a repetition of that, substituting the one term for the other to describe the unfitness of the heathen judges. But this interpretation does not justify the illative conjunction making this an inference from the preceding argument. Nor does it explain the contrast between higher and lower judgments, and between those despised and those esteemed in the church. The argument so plainly marked out, and its terms so emphasized, does not

5 I speak to your shame. Is it so, that there is not a
wise man among you? no, not one that shall be able to
judge between his brethren?
6 But brother goeth to law with brother, and that be-
fore the unbelievers.
7 Now therefore there is utterly a fault among you,
because ye go to law one with another. Why do ye not
rather take wrong? Why do ye not rather *suffer your-*
selves to be defrauded?

5 shame. Is it so, that there cannot be *found* among
you one wise man who shall be able to decide between
6 his brethren, but brother goeth to law with brother,
7 and that before unbelievers? Nay, already it is alto-
gether [1]a defect in you, that ye have lawsuits one
with another. Why not rather take wrong? why

1 Or, *a loss to you.*

lead to the absurdity of the thing proposed here. The making those judges who are despised in the church is a natural, and not an absurd conclusion from the premises. Supposing that the apostle had asked this question, the natural answer of the church would be, "Why, yes; if the church is to judge the world, and even angels, that is just the reason why we should consider these unimportant things beneath us." The other interpretation makes the term 'those despised in the church' refer to those in the church of least ability or merit, and the command is thus an ironical conclusion of the apostle's argument, which would take this course—"You think it necessary to call on those outside of the church to judge affairs between your own members, as if, forsooth, you were not qualified to act as judges. But so far is this from being the case, that the saints will judge the world, nay even angels, much more the affairs of this life. If then you have matters of this kind to decide, they are not above, but below, the ability of the church, and you may entrust them to the lowest among you, the despised in the church." Of course, the apostle does not give the advice really, but merely as a *reductio ad absurdum* of their action.

5. I speak to your shame. That is, to produce shame in you. The word is subjective, and denotes the feeling of shame to be produced in them, not the putting them to shame before others. The reference is probably to what follows. **Is it so, that there is not a wise man among you? no, not one.** —should be, *Is there not thus among you one wise man?* The reading on which *no, not one* in our version is based, is probably incorrect. (See Crit. Notes.) 'Thus' means *things being so, according to this.* **To judge between his brethren** — literally, *between his brother.* (See Winer, 175, who calls it "a concise inaccuracy." Paul hits them shrewdly in this question, asking these wise Corinthians if they had not a man among them wise enough to decide matters between brethren.

6. But brother goeth to law with brother, and that before the unbelievers. —should be, *before unbelievers;* there is no article. This is probably a part of the preceding question. It shows two results of the absence of the wise man among them—first, that they have to go to law with each other, instead of deciding the matters in dispute among themselves; and, second, that this process is before unbelievers.

7. Now, therefore, there is utterly a fault among you—should be, *already it is in general a loss to you.* There is 'already' before coming to the question of methods of settlement, *a defeat* for them in their struggle to obtain an inheritance in the kingdom of God, that they have disputes with one another. 'Therefore' is probably to be omitted, and also 'among.' (See Crit. Notes.) The word translated 'utterly' is the same that is rendered 'commonly' in 5: 1. It may mean here either *utterly* or *in general.* (See Note on 5: 1.) The latter is probably to be preferred, because there is a transition from the particular 'going to law before unbelievers' to the general 'going to law at all.' The word translated 'fault' means a *loss* or a *defeat*, and probably from the context, this is in their attempt to obtain an inheritance in the kingdom of God. (See ver. 9.) **Because ye go to law one with another**—literally, *because ye have lawsuits with yourselves*—the reflexive pronoun is often used in this way for the reciprocal. **Why do ye not rather take wrong?** — literally, *suffer yourselves to be wronged.* (See Winer, 254.) On the sentiment of the verse, compare Matt. 5: 39, 40; Rom. 12: 17, 19; 1 Thess. 5: 15. There is some doubt whether what the apostle says here in regard to going to law before non-Christian tribunals is applicable strictly to the present time and to nominally Christian lands.

8 Nay, ye do wrong, and defraud, and that *your* brethren.
9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

8 not rather be defrauded? Nay, but ye yourselves
9 do wrong, and defraud, and that *your* brethren. Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effemi-
10 nate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extor-
11 tioners, shall inherit the kingdom of God. And such were some of you: but ye [1] were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

1 Gr. *washed yourselves.*

The Christian element has penetrated into the law of these lands, and Christian men are found in its courts. At the same time, one of the principles involved, viz., to avoid putting the church to shame before the world, is always valid, and should dissuade Christians from going to law with each other as much as possible. Then the principle of non-resistance enjoined in this verse is subject to the same limitations as in the Sermon on the Mount, especially those derived from the danger to public interests from its strict application. To allow one who has wronged you to do it with impunity may be such an encouragement of wrong as will injure society even more than the individual; but the spirit which prompts it is always right, and every Christian should strive to practice it, if possible.

8. Nay, ye do wrong—should be, *but you wrong*—the verb is transitive, as well as the verb **defraud,** and in contrast with the suffering themselves 'to be wronged' and 'defrauded' of the preceding verse. The pronoun is emphatic, on account of this contrast between what they do and the Christian principle stated in the preceding verse They not only avenge the evil inflicted on them, which perhaps many do, but they themselves inflict wrong. **And that your brethren**—emphatic addition. This which is wrong toward any man (cf. Matt. 5: 39), they do to brethren, enhancing the wrong,

9. Know ye not that the unrighteous—should be, *or do you not know that unrighteous men.* The conjunction *or* indicates that what he has just been saying is on the supposition that they do know this, and he presents this as a possible alternative. **Be not deceived**—viz., about this impossibility. And in order to make his meaning as clear as possible, he goes on to specify the different kinds of unrighteousness. **Nor effeminate**—those indulging in soft and luxurious living. **Abusers of themselves with mankind.** Cf. Rom. 1: 27.

10. Nor drunkards. Beginning with this word, the simple negative is used in the enumeration—*not drunkards* (see Crit. Notes), *not revilers, not extortioners* (or *robbers*), a variety of expression strengthening the statement. The classes enumerated are the same as in 5: 11 substantially. Probably the apostle noticed such sins as were prevalent in the particular place.

11. And such—should be, *and these things.* **Some of you**—not all of them; for he has been naming flagrant sins, which it is not necessary to suppose that they all shared. **But ye are washed, but ye are sanctified, but ye are justified.** These are all past tenses, and the first is in the middle voice; so that it reads, (1) *but ye washed,* (2) *but ye were sanctified,* (3) *but ye were justified.* This is a statement of the change in their condition, making the sins, natural to their former state, inconsistent with their present position. There is some doubt about the meaning of the verbs in this place. Meyer explains: (1) of baptism, symbolizing the forgiveness of sins; (2) of the transfer from the state of unholiness to that of holiness in the new birth; (3) of the progressive sanctification of the man—a poor piece of interpretation. De Wette explains: (1) and (2) the same, but without making baptism symbolize exclusively the forgiveness of sins; and (3) he makes denote justification. Rückert refers, (1) to baptism, as the putting off of the old man, though he thinks that the term may have been used figuratively without this reference; (2) he explains substantially the same as Meyer, De Wette, except that he makes prominent consecration instead of holiness, their separation from the world and consecration to God; and (3) same as De Wette. Alford same as De Wette. Hofmann, (1) and (3) the same as De Wette; (2) he makes de-

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

12 All things are lawful for me; but not all things are expedient. All things are lawful for me; but I

note incorporation into the holy church, something like Rückert. There is then substantial agreement in explaining (1) of baptism, (2) of new birth, (3) except Meyer, of justification. The explanation of (1) seems to be right, since this is the only way of accounting for the middle voice, not, as Rückert suggests, because the practice in the primitive church was for the converts to baptize themselves, but because they submitted to baptism, while it could scarcely be said that they submitted to the things symbolized by baptism. De Wette seems to be right, too, in including in the word the whole meaning of baptism, instead of merely the new birth alone, or forgiveness alone; since the exclusion of either seems arbitrary, and really detracts from the symmetry of the statement. But baptism is referred to, not as procuring regeneration or justification, but as symbolizing them. It is evident that, as faith is the condition of baptism, the Christian has already been justified, and that faith, which is a distinctively holy act, presupposes regeneration. (2) and (3) are to be taken also as denoting regeneration and justification (so all except Meyer), and they denote abstractly and in detail what is expressed figuratively and comprehensively in (1). This removes Meyer's objection that (3) in this sense is simply a repetition of (1). Besides, progressive, or immediate sanctification, is never the meaning of (3). It means to count a man just, not to make him just; and is, therefore, the proper word for justification, not sanctification. **In the name of the Lord Jesus**—should be, *Lord Jesus Christ.* (See Crit. Notes.) **And by the Spirit of our God**—should be, *in the Spirit*, etc. Here, too, there is a question whether both these modifiers belong with all three of the preceding verbs, or whether they are to be distributed. Without stopping to discuss the different answers, it is enough to say that all three acts may be said to be done in the name of the Lord; but that, strictly speaking, baptism can scarcely be said to be done in the Spirit. Sanctification in the present sense is certainly in the Spirit, and justification may easily be counted the same, as the possession of the Spirit as the source of present holiness, and the pledge of future holiness is an excellent reason for counting the man righteous. But it seems arbitrary to suppose a distribution in the apostle's mind, when all the verbs and both the modifiers are grouped as belonging together. It seems more natural to think of the two, the verbs as a whole, and the modifiers as a whole, as belonging together in a general way. 'In the name of the Lord Jesus Christ'—Christ is not the agent in the act either of regeneration, or of justification, but both are in his name. They are based on the mediatorial work of Christ, and the Father and the Spirit act in his name in them. 'In the Spirit'; the Spirit is the one in whom, by vital union with whom, we are made holy and counted holy.

12. All things are lawful unto me, but all things are not expedient — better, *but not all things profit.* The subject of this paragraph is the sin of fornication. And this statement of general principles, with their modifications at the beginning, is to be considered with reference to the subject of the paragraph. Of course the statement, *all things are lawful for me*, is subject to the obvious limitation, that it applies to indifferent things, those which do not possess positive moral quality. Evidently, then, the application of the principle to this matter of fornication, is an unwarrantable use made by parties in the Corinthian Church—early Antinomianism. But the apostle, instead of pointing out this limitation, takes them, for the moment, on their own ground, and says, that while it may be true that all things are allowable, it does not follow, and is not true, that all things are for his good. And so, even supposing that fornication is allowed, there is the further very important question of its influence on his welfare. **All things are lawful for me, but I will not be brought under the power of any.** There is a play on the words here, which it is difficult to reproduce. *All things are in my power, but I will not be put into its power by any*—is, possibly, as near it as we can get. The obvious limitation of the general principle is the same as in the preceding statement of it; but the apostle treats it in the same way.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.
14 And God hath both raised up the Lord, and will also raise up us by his own power.
15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a harlot? God forbid.

13 will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord
14 for the body; and God both raised the Lord, and will
15 raise up us through his power. Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them

Even supposing that he is master of every thing, privileged to do about it what he likes, he refuses to be mastered by anything, as, of course, any one will who uses his assumed license in such a matter as fornication. The pronoun 'I' is emphatic, laying stress on the fact that he is not the one to be mastered. The lesson is plain—that one must not use his freedom in such a way as to become a slave to the very thing in which he asserts his freedom. He must be free not to do it, as well as to do it.

13. Meats for the belly, and the belly for meats. This is another general principle, stated, however, in the concrete and particular, instead of the abstract and general. The general statement would be the lawfulness of putting things to their obvious use, or of putting together things that belong together. **But God shall destroy both it and them**—should be, *both this and these.* Here again the apostle states a modification which may invalidate the universal application of the principle, this time in the form of an important element in this particular case under the general principle, which might come in to make a difference between that and some other applications of it. This element is the perishableness of both the belly and the food, which makes the whole question of food a comparatively indifferent one. **Now the body is not for fornication, but for the Lord; and the Lord for the body.** The conjunction should be *but*, probably, opposing this statement to the general one at the beginning of the verse. In this statement, the apostle, no longer contented with modifications of the general principle, and with suggesting its lack of application to the matter of fornication, denies absolutely its application to that; because the body is not for fornication, but for the Lord, and the Lord for the body; not, therefore, for unholy, but for holy, uses. There is a moral, as well as a physical, side to fornication; and the moral unfitness of the act entirely neutralizes the apparent physical fitness.

14. And God hath both raised up the Lord, and will also raise up us, by his own power—should be, *and God both raised the Lord, and will raise us, by his power.* The belly, and the food for it, are both perishable, but the body and its Lord are both raised by the power of God; and consequently their relations to each other are absolutely important. As to the particular sense in which the Christian body belongs to Christ, see ver. 15. But this argument of the apostle's against fornication, is also valid for men generally, though in a less special sense. There seems to be a flaw in the apostle's argument, since he treats of eating in its relation to the particular organ concerned; but of fornication as related to the entire body. But he gives us his reason for that in ver. 16, in which the intimate relation of the entire body to the act of sexual intercourse plainly appears.

15. Know ye not. Calling their attention to something that they ought to know, but seem to forget. **That your bodies are the members of Christ?** The article should be omitted before the word 'members.' For parallel, but not exactly similar statements, (since there we, and not simply our bodies, are called members of Christ), see Eph. 4: 12, 15, 16; 5: 30. For the exact meaning of the apostle here, see ver. 17, 19. Christ is so united with our spirit, that our actions become, in a sense, his; and hence our bodies become instruments of his action. See Gal. 2: 20; Eph. 3: 17, etc. **Shall I then take the members of Christ, and make them the members of an harlot?** This is the horrible thing that Paul makes of fornication. He shows the sacredness of the body on the one hand, and the relation into which fornication brings it with the harlot on the other; and out of this he constructs his startling question. "Shall I take the body that belongs

16 What! know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh.
17 But he that is joined unto the Lord is one spirit.
18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
19 What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

16 members of a harlot? God forbid. Or know ye not that he that is joined to a harlot is one body? for
17 The twain, saith he, shall become one flesh. But he
18 that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth
19 against his own body. Or know ye not that your body is a [1]temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own;

1 Or, *sanctuary.*

to Christ, and give it to a harlot, making it hers?" he says. The question he answers with the usual negative, implying repulsion. **God forbid**—or, literally, *let it not come to pass.*

16. What! know ye not?—should be, *Or do you not know?* On this question, which may be taken as one of the marks of Paul's style, see on ver. 2, 9, 15. Here it is as if he had said, *Or do you not know what a fearful thing fornication is?* **He which is joined to a harlot**—should be, *to the harlot;* the article denotes the class. The verb is a strong one, intended to bring out the closeness of the connection by which the "one flesh" is brought about. **For two, saith he, shall be one flesh**—should be, *for the two.* The quotation is from Gen. 2: 24, Sept. This is originally said of marriage, and this application of it to illegitimate connection, shows that it is the sexual union in marriage of which the statement was made. And the same is true of our Lord's application of it to divorce.

17. But he that is joined unto the Lord is one spirit. This contains the other side of the proof that in fornication one takes what belongs to the Lord, and makes it the possession of a harlot. Having shown how the change is effected, he now shows how the original state—the belonging to the Lord—is true. The connection with Christ is a vital union of the human spirit with the Spirit of Christ; they are virtually one spirit; and thus the body becomes the body of Christ.

18. Flee fornication. This command is the connecting link between what precedes and what follows. In it Paul sums up what he has said, and then proceeds to develop further the reason for it. **Every sin that a man doeth**—literally, *every sin whatever a man commits*—**is without the body**—*i. e.*, outside of it; does not pertain to it; has its sphere of operation outside of it. **But he that committeth fornication sinneth against his own body.** This is to be explained as the opposite of 'without the body,' and does not therefore mean merely that he injures his body by this sin, but that he disgraces it by making it the instrument of his sin. How is this distinction between fornication and other sins to be maintained? The two extremes of opinion about it are represented by Rückert and Meyer. Rückert says that the apostle, "in his endeavor to represent fornication as greater than all other sins, makes a statement which in its strictness cannot be maintained." Meyer says that it can be maintained strictly, on the ground that "every other sin, while it has to do mainly with the body, works upon it from outside, and hence has its position toward the body outside of the same. The sinner takes that which is outside of the body, and makes that the instrument of its immoral action, by which means the sin in its relation to the body comes to stand outside of it, and has there its sphere of action." But evidently this statement has to be taken with some modification; for, in several other sins—*e. g.*, gluttony and drunkenness—the body is both the object sinned against, and the principal instrument employed, though there are others. The principle that a statement is to be taken with its obvious limitations, such as would occur to the reader or hearer without statement, is one that has to be applied frequently to the interpretation of Scripture; and this is probably one of the cases in which there is such obvious limitation. Other sins are comparatively outside of the body—make more or less use of other instruments. This alone is exclusively within the sphere of the body, and so injures that by making it the instrument of sin.

19. What! know ye not—should be, **Or know ye not?** See on ver. 16. **Is the temple**

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

20 for ye were bought with a price: glorify God therefore in your body.

—should be, *a temple*. **Of the Holy Ghost.** The Spirit which is designated the Spirit of truth, the Spirit of God, etc., is here called the Holy Spirit, not merely to designate him, but to emphasize the contrast with unholy action. The word for '*temple*' here denotes the inner temple, or shrine, in which the image of the Deity is kept; or, in the Jewish temple, the Holy of Holies, where God manifested his presence. **Which ye have of God.** This fact that the Spirit is a divine gift is intended to strengthen the argument from his holiness. It is this which makes the sin against the Christian's body so heinous—that that body is sacred as the shrine of the Holy Spirit. This is the explanation, too, of the statement in verse 15—that our bodies are the members of Christ; and in verse 17—that our spirit is one with the Spirit of Christ. (Cf. John 14: 15-23.) **And ye are not your own.** This is not an inference from the preceding statement, but an independent statement having a reason of its own stated in the next verse. So that there are two reasons given for the sacredness of the body—viz., the indwelling of the Spirit, and its purchase by Christ. The man cannot therefore do with it what he pleases; but what Christ wishes, and the Spirit urges.

20. For ye are bought with a price—should be, *you were bought*. The emphasis is on the word '*bought*.' A person who has been bought belongs not to himself, but to the buyer. To this is added, '*with a price*,' which is purposely left indefinite. *You were bought, and not for nothing—there was a price paid*, which, of course, tends to make the purchase real and valid. **Therefore glorify God in your body**—the rest of the verse is to be omitted. (See Crit. Notes.)

CRITICAL NOTES.—CHAPTER VI.

2. *Or* is to be inserted at the beginning of the verse, on the authority of ℵABCD, etc. it vulg syr$^{sch\ and\ pc}$.*

5. The reading on which our version, *no, not one*, is based, is found in D^{3}L, etc. syr^{p} vulg etc. The other reading given in the Notes is found in ℵBC, etc. syr^{sch} cop.; also a reading giving the same meaning in DE, d e, etc.

7. *Therefore* is found in ℵ^{c}ABCD^{2} etc. syr^{sch} syr^{pc*}; it is omitted in ℵ* D* it vulg cop syr^{ptxt}; *among* is found only in f vulg etc., and is to be omitted.

10. *Nor*, before *drunkards*, is found in BDEL, etc. d e f vulg syr^{utr} cop etc.; *not* is the reading in ℵACP, etc. Manuscripts favor latter reading, versions the former. Taking internal evidence into the account, the reading is probably *not*.

11. *Christ* is inserted after the words, *the Lord Jesus*, in ℵBCD*, etc. it vulg syr$^{sch\ and\ pc*}$; it is omitted in AD^{c}L, etc. syr^{ptxt}.

20. The last part of this verse, following the word *body*, is found only in C^{3} D$^{2\ and\ 3}$ KL, etc. syr^{utr}. It is omitted in ℵABC*D*, etc. it vulg cop, etc.

ANALYSIS.

1, 2. The advantage of celibacy, and the necessity of marriage. **3-5.** The duties of the married state. **6, 7.** The injunction to marry not a command, but advice, since he wishes them to be unmarried, like himself. **8, 9.** Restatement of the advantage of celibacy, and of the necessity of marriage. **10, 11.** Statement of the commandment of the Lord against divorce. **12-16.** Consideration of the special case of marriages between a Christian and an unbeliever, which may be dissolved only by the act of the unbelieving party. **17-24.** Development of the general principle, constituting as far as it goes a valid, but not sufficient, objection to such separation, that God means that they should remain in the state of life where the call to be Christians found them. **25-38.** Consideration of the special case of unmarried daughters, and the duties of fathers in regard to giving them in marriage; giving general advice against marrying, on account of the peculiar trials of the period; but enjoining marriage in case the refusal of the father to marry his daughter is an injustice to her. **39.** A wife bound to her husband during his life, but free to marry in the Lord at his death; but, **40.** Happier to remain unmarried.

CHAPTER VII.

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.
2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.
3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

1 Now concerning the things whereof ye wrote: It
2 is good for a man not to touch a woman. But, because of fornications, let each man have his own wife, and let each woman have her own husband.
3 Let the husband render unto the wife her due: and

Ch. VII: 1. Now, concerning the things whereof ye wrote unto me. 'Unto me' is probably to be omitted. (See Crit. Notes.) It seems that the Corinthians had written a letter to the apostle, asking him about certain points in dispute among them, such as the comparative merits of marriage and celibacy, the eating of things offered in sacrifice to idols, the uncovering of women's heads in prayer, and the comparative excellence of various spiritual gifts. And a large part of the rest of the letter is occupied in answering these questions. Among a licentious people like the Corinthians, there would naturally be such remains of licentiousness as is stated and implied in chapters 5 and 6; and on the other hand, a reaction against marriage itself, among the converts to Christianity. And to the questions raised by this latter tendency, the apostle makes in reply first, the general statement, that **it is good for a man not to touch a woman.** The word 'good' here means not exactly morally right or beautiful, nor, on the other hand, generally expedient, both of which, however, belong to the general signification of the word; but, as the reasons given in ver. 32 seq. show, morally advantageous. That is to say, the apostle considers that, if a man can resist the temptations incident to celibacy, there is a moral advantage in the single life, arising from its freedom from care and from the opportunity thus given for uninterrupted service of the Lord. But he is very careful to guard this general, and really, for the most part, owing to the nature of the condition annexed, theoretical statement, from its obvious perversions. And possibly, too, he means his advice only for that particular period, as he describes it in ver. 26 seq.; but some of the reasons given are certainly general, and not local nor temporary; and the absolutely general and unmodified form of this first statement is also unfavorable to such limitation. Meantime, it is a suggestive commentary on his words to point to such lives as his own and our Lord's, and to the life of heaven, where they neither marry nor are given in marriage.

2. Nevertheless—should be simply, *but.* **To avoid fornication**—should be, *on account of the fornications—i. e.*, because these things exist. The plural denotes individual acts of sin. (See Winer, 176.) The article denotes the class. **Let every man have his own wife, and let every woman have her own husband.** 'His own,' 'her own,' contrasted with the indiscriminations of fornication and adultery. The apostle introduces here the obvious limitations of what he has said in regard to the advantage of celibacy. Inasmuch as the demands and temptations of man's physical nature are what they are, he advises the average man to marry. But is this a permission or a command? The apostle says below (ver. 6), that he says something by way of permission, not of command, and there seems to be nothing between this and that to which he can refer. It cannot refer to 'coming together again' in ver. 6, because that is included in the commands in ver. 3, which are evidently imperative. Then ver. 7 should begin with *but* instead of 'for,' and it is therefore in contrast with whatever he thus says by way of permission. And the exception, 'except by mutual consent for a time' (ver. 5), is not in contrast, but in agreement with that wish. Moreover, the whole section (ver. 3-5), refers to the duties of married people, while ver. 7 considers the question of marriage itself, so that its connection with ver. 6 leads us to refer that to this question, instead of anything intervening. It is probable, therefore, that this is to be treated as a permission, not as a command, and this is in accordance with the reason given for it, which is rather a concession to the demands of man's physical nature, than a positive moral obligation.

3. Let the husband render unto the wife due benevolence—should be, *her due.* (See Crit. Notes.) The apostle comes now to the question of the mutual rights and duties of married people. And in regard to the

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.
5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.
6 But I speak this by permission, *and* not of commandment.
7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.
8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.
9 But if they cannot contain, let them marry: for it is better to marry than to burn.

4 likewise also the wife unto the husband. The wife hath not power over her own body, but the husband:
5 and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency. But this I say by way of con-
6 cession, not of commandment. [1]Yet I would that
7 all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.
8 But I say to the unmarried and to widows, It is
9 good for them if they abide even as I. But if they have not continency, let them marry: for it is bet-

1 Many ancient authorities read *For.*

question, whether here abstinence is desirable or not, the apostle makes his decision on grounds of obligation. Intercourse in this case is something owed and to be paid. The word translated 'render' means *to pay*, and this and the word 'due' settle the question.

4. The wife hath not power—better, *authority.* This verse gives the reason why this is a matter of obligation, viz., that neither the man nor the woman has authority or right over his own, but each over the other's body.

5. Defraud ye not one the other—do not deprive each other of that which has been shown to be a debt. **Except it be with consent for a time.** *By agreement*, is a better translation. **That ye may devote yourselves to fasting and prayer.** The words 'fasting and' are to be omitted. (See Crit. Notes.) **And come together again.** *And may come together again* is better, this verb, as well as the preceding, depending on 'that,' and denoting the purpose of the temporary abstinence. **That Satan tempt you not for your incontinency**—should be, *on account of your incontinency*—i. e., their lack of self-control in the matter of their passions; the same reason given in verse 2 for marriage.

6. But I speak this by permission, and not of commandment—should be, *by way of permission . . . . by way of commandment.* He is not speaking of the authority that he has for saying this, but of the way in which he says it, as a command, or a permission. The contrast between this and his wish in the matter in verse 7, shows this. On the reference of this, see on verse 2. It is allowable to go back to this over the intervening verses for the reference, because those verses contain injunctions concerning the married state which may properly come in under the advice to marry, as subordinate matter, making verse 2 the last independent statement.

7. For I would—should be, *But I wish.* (See Crit. Notes.) He opposes to the permission of the preceding verse his wish that all men were like him—*i. e.*, unmarried. See verse 8. This wish is of course, as the apostle himself admits, impracticable for most men, as things are, as men are constituted. This has to be borne in mind in regard to this commendation of celibacy, that it applies to it as for the most an ideal state, not adapted to the general constitution of men. **But every man hath his proper gift**—better, *his own gift.* This is of course a general statement, but the apostle applies it to the present case, in which the opposite gifts are those fitting a man for the married or for the unmarried state. Owing to this diversity of gifts he cannot have his wish, as he might, if all men were like him in continence.

8. I say, therefore—should be, *But I say.* There is not here a change of subject, which remains the same as in verses 6 and 7, the expediency of marrying. If there was a change, the order of the words would be, *But to the unmarried and widows, I say.* The apostle makes a distinction between those who have never married and widows. The former means the unmarried of both sexes. **It is good.** On the meaning of this, see on verse 1. **Even as I**—better, *as also I.* The contrasted 'let them marry' in verse 9 shows that he means *unmarried.*

9. But if they cannot contain—better, *if they are incontinent.* See on verse 5. The argument for marriage is the same as in verse 2, and as the reason for marriage intercourse in verse 5. We should gather from this that the advice given in verse 2 is on condition that

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:
11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.
12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.
13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.
14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

10 ter to marry than to burn. But unto the married I give charge, *yea* not I, but the Lord, That the wife
11 depart not from her husband (but and if she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his
12 wife. But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is con-
13 tent to dwell with him, let him not leave her. And the woman who hath an unbelieving husband, and he is content to dwell with her, let her not leave her
14 husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean;

the reason given exists. Here we have the conditional form of statement. As has been said above, the apostle sees the practical difficulty of celibacy, and recommends it only where this difficulty does not exist. **For it is better to marry than to burn**—*i. e.*, to be inflamed with unsatisfied passion. Notice the way in which the apostle states it—*It is good not to marry, but better, on account of fornications, to marry than to have inflamed and unsatisfied passions.*

10. And—better, *But*, to indicate the change of subject. **Not I, but the Lord.** This subject of divorce is one in regard to which Christ gave instructions himself, while he was in the world. (See Matt. 5: 32; 19: 6-9.) That the apostle does not make a distinction in this language between himself inspired and uninspired, is proved beyond doubt by comparing verses 25 and 40. In verse 25, he says about virgins that he has no command from the Lord, and in verse 40, referring to the same thing, he says that he thinks he has the Spirit. **Let not the wife depart from her husband**—should be, *that wife be not separated from husband.* There are no articles, and the verb is infinitive, depending on 'I command,' not imperative. The exception to this rule in the case of adultery is omitted as understood without mention.

11. But and if she depart—should be, *But if she also departs.* The conjunction translated *also* denotes something as actually taking place, and may be rendered by our emphatic 'does'—*but if she does depart.* The form of the verb is not such as to admit of a reference to something already accomplished; it denotes always a future contingency—*if in the future such a case should arise.* He does not give his sanction to the action, but prescribes what is to be done in such a case. **Let her remain unmarried**—in such a separation without cause, she has opened the way to adultery; but if she marries again, she commits adultery. (See Matt. 5: 32.) **Or be reconciled to her husband**—this is the only marriage relation open to her, to rejoin her husband. **And let the husband not put away his wife**—should be, *and that husband do not put away wife.* See on verse 10, with which this is exactly parallel in construction. What has intervened in the first part of the verse is parenthetical, and this continues the command of verse 10.

12. But to the rest speak (better, *say*) **I, not the Lord.** The previous command is intended to apply to cases in which both husband and wife are believers; and now he comes to the rest—those Christians who have unbelieving companions. And about this case he gives his own statement, there being nothing specific from the Lord himself about it. See on verse 10. **That believeth not.** The Greek is simpler, *an unbelieving wife.* **And she be pleased to dwell with him**—better, *and she consents.* The command not to leave each other, which is otherwise unconditional, is made in his case to depend on the consent of the unbelieving party.

13. And the woman which hath an husband that believeth not—should be, *And a woman who has an unbelieving husband.* Another possible reading is, *If any woman has.* (See Crit. Notes.) **And if he be pleased**—should be, *and this one consents.* (See Crit. Notes.) **Let her not leave him**—should be, *let her not leave her husband.* (See Crit. Notes.)

14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband—should be, *has been sanctified in;* and in the last clause, *brother* is the reading, instead of *husband.* (See Crit. Notes.) It is evident that the word 'sanctified' in this passage does not refer to inward holiness; for the verb is past, and the statement is, therefore, that the act

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us to peace.

15 but now are they holy. Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such *cases:* but God hath

has been accomplished already, whereas the supposition is that the person still remains an unbeliever. So Meyer, De Wette, Rückert, and others. It must mean that the person has acquired, by association with a believer, an outward sacredness entirely apart from his own character—a sacredness belonging to places and objects, as well as to persons. That is, he is no longer to be looked on as a common unbeliever, outside altogether of the circle of Christian interests; but by his association in the close ties of married life with a believer, he has been invested with a hallowed interest which his companion cannot ignore. *Hallowed* is a better word to express this idea than 'sanctified.' **Else were your children unclean; but now are they holy**—should be, *since then your children are unclean.* 'Since then'—*i. e.*, on the supposition that the unbeliever is not hallowed. **But now.** This adverb is here used in a logical, not a temporal sense, viz., things being as they are, as it is. It is to be remarked in interpreting this statement, first, that inasmuch as the second person is used, he is probably addressing Christians generally; if he had been speaking of the particular case of mixed marriages, he would have used the third person; second, that he is arguing from something known and admitted to an unknown and doubtful case, and probably, therefore, from the case in which both parties are Christians, instead of the case of a mixed marriage, where the state of the children might be in the same doubt as that of the unbelieving husband or wife; third, that parity of reasoning requires that the holiness of the children be the same as that of the unbelieving partner in the preceding case—viz., a holiness not of character, but a certain outward sacredness arising from connection with Christian parents; fourth, that he is arguing here not from effect to cause—*i. e.*, from the holiness of children to that of parents as its cause, because, as has been seen, that effect follows certainly only in the case in which both parents are Christians, and would not apply, therefore, to the case of mixed marriages; but the argument is from similar causes to similar effects, from the recognized effect of connection with Christian parents in imparting a certain sacredness to children, to the same effect from the closer connection of marriage. It follows from this, that the passage affords no ground for infant baptism, unless we are prepared to admit, also on the same ground, the baptism of unbelieving husbands or wives of believers. Rather, it may be taken as indicating that there was no baptism of infants in the apostolic period. For, if we take baptism to be regenerating, there would be a real holiness in the case of children that would preclude this attributing to them a mere outward sacredness. The same result follows, if we suppose them to have inherited from their parents a real holiness, of which baptism is the symbol; or to have been regenerated in infancy by virtue of a covenant with their parents, the baptism being a symbol of this. Or, if we suppose the baptism of infants to be a consecration of them by their parents, this passage would show that the outward sacredness of a Christian's children, on which this would be based, involves also the baptism of adults having a similar connection. [The pertinence of Paul's argument may be more obvious, if it is borne in mind that a Judaizing influence was already working powerfully in the church. It is, therefore, probable that those Christians who had come under this influence, and who had unbelieving husbands or wives, were in fear of ritual contamination by conjugal intercourse with unbelievers. This, however, Paul declares to be a groundless fear; for, as every kind of food is hallowed by prayer (1 Tim. 4: 5), so that a Christian may receive it without ritual contamination, every lawful associate or companion in life is also hallowed to the Christian.—A. H.]

15. But if the unbelieving—better, *the unbeliever.* This constitutes the only exception, besides the implied exception of adultery, to the preceding command—that husband and wife shall not be separated. **A brother or a sister**—should be, *the brother . . . the sister.* **Is not under bondage**—literally, *has not been enslaved,* deprived of freedom, and forced to remain like a slave in the position in which he is. **But God hath**

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

16 called [1] us in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy

[1] Many ancient authorities read *you*.

called us to peace—literally, *in peace;* but with the sense, probably, *to be in peace.* (Cf. Eph. 4: 4; 1 Thess. 4: 7. See Winer, 417.) The peace is evidently from the context; not peace with God, but with men. The call is the call into the Christian state, the effect of which, in our relations with men, is intended to be peace. Singularly enough, this statement has been supposed to be in contrast with this permission to separate, and with the statement that the Christian is not bound in such cases, the conjunction having the sense *however.* As if it read, *you may allow the unbeliever to depart; you are not forced to live with him; but you must remember that it is not for such separation, but for peace, that God has called you.* Evidently the peace in this case is to be obtained by separation; and it is in contrast with the enforced living together of which the apostle has just spoken. An important question remains—whether this permission leaves the believer who has been left by the husband or wife, free to marry again. Meyer say, "Yes;" because Paul's permission in this case is based on the fact necessary to his interpretation of the Lord's command; that that command applies only to cases in which both parties are believers—*i. e.*, that it is a Christian, not a general law. De Wette makes the same answer, though on the entirely different ground that the case contemplated here, like the one treated as an exception to his prohibition of divorce by our Lord, is one in which the marriage tie is actually broken. But, as regards Meyer's position, it seems scarcely tenable that our Lord's command is to be treated as a merely Christian command, and not a general law. For his argument, in Matt. 19, is based on the original relations of man and woman established at creation, and inherent in their structure, and must therefore be universal in its application—not limited to Christians. It is true, that in Matt. 5, Christ is laying down the law of his kingdom; but that law is based on universal human obligations and relations, and is applicable in all its parts to men as such. And, in Matt. 19, Christ is discussing what is lawful under the Jewish Dispensation; but on the same general grounds. As to De Wette's position, that both in our Lord's treatment of the matter, and in Paul's, the exception to the law is reducible to an actual dissolution of the marriage tie, which leaves the party divorced free, our Lord, instead of leaving it so that the two cases can be classed together, himself draws the line between them, and declares that, where there is divorce without adultery, he who marries the divorced party commits adultery. Our Lord does not consider divorce as constituting an actual, but only a formal dissolution of the marriage tie. On the whole, then, it seems that we can go just as far as the apostle does in his exception to the statement of our Lord, and no farther. Because there is the line which separates between obedience and infraction of the law. The law is, that marriage is a physical connection, based on the physical relation of the sexes, and can be dissolved properly only physically and really, not formally. And hence to contract another marriage when there has been no such real dissolution is, as our Lord says, to commit adultery, which is certainly applicable in this case. But what the apostle says here involves no infraction of the law on the part of the person to whom he is speaking—*i. e.*, the believer. For, when he advises the believer to allow the other to depart, in order to avoid strife, it simply means that he is to accept the situation forced on him by the unbeliever, and he himself is passive in the matter. And it is important to notice that the apostle says not a word against the obligation of the unbelieving husband or wife to keep up the connection, but simply permits him to have his way, as something beyond the apostle's control. But if we may judge from what he commands in the case, over which he as a Christian apostle does have control, we should say that he does not consider the action permitted to be morally right.

16. For what knowest thou—should be, *how knowest thou*, the same as in the second part of the verse. The verse contains a reason for the injunction immediately preceding, to let the unbelieving wife or husband, who desires it, go, by removing an objection to that,

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.
18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

17 wife? Only, as the Lord hath distributed to each man, as God hath called each, so let him walk.
18 And so ordain I in all the churches. Was any man called being circumcised? let him not become uncircumcised. Hath any been called in

that the keeping up of the connection would result in the conversion of the unbelievers. To this the apostle replies, *How do you know whether it will?* If this result was certain, it would be enough to remove all difficulties, and make the believer do all in his power to retain the unbeliever. But the reason that the apostle has given for allowing the separation is too great to be overcome by any mere possibility, such as is mentioned in this verse. Especially so, as the reason given for the separation comes in to increase the doubt. *How do you know*, he says, *that a connection kept up in strife, against the will of the unbeliever, will save him?* If we were to make the connection with ver. 12-14, so that this is a reason for living with the unbeliever, if he desires it, the verse would probably have a negative—*How do you know whether you will not?* etc. And then this connection makes us pass over ver. 15, which is not a subordinate, but a principal part of the paragraph relating to the case of mixed marriages. He divides the question; considering first, the case in which the unbeliever consents to stay, and second, the case in which he goes; and there is no reason for making the one subordinate to the other. But we may say that the principal interest of the section is in this last part, as the other is contained in the general rule given in ver. 10.

17. But as God hath distributed . . . as the Lord hath called—should be, *Except as*, or *Only as the Lord hath imparted . . . as God hath called.* The conjunction is exceptional, not adversative. The exception is to the statement in ver. 15, *the brother or the sister has not been enslaved in such cases.* The words 'God' and 'the Lord' are to be transposed (see Crit. Notes) and read, *as the Lord has imparted*—according to each one's lot, without attempting to change it; *as God has called*—the call is to the Christian state, and the manner of the call referred to is determined by the context to be the state or condition in which the person is, when called. His command is, not to attempt to change the outward condition in which God's call to the Christian life finds them. If we put this in connection with the statement to which it forms an exception, it reads as follows: *The brother or sister has not been bound in such cases, except by the general principle that the Lord wishes us to remain in the state in which we were when he called us to be Christians.* Of course, this is not an exception that invalidates the rule made by the apostle in ver. 15. It is only a consideration on the other side, which is of such a nature that, without other counterbalancing considerations, it would bind the brother or sister in such cases. The reason, apparently, that the apostle introduces this here, is that, in this case, and others also, the Christian might think that the fact of becoming a Christian was a reason for changing the condition in life or the occupation. A Christian, married to an unbeliever, might feel so strongly the incongruity of the connection as to encourage the separation, or lightly accept the proposition from the other party. Whereas, the apostle declares that conversion is a reason for remaining in their present state, not for changing it. Obviously, the principle involved is the adaptability of Christianity to the various conditions of human life and the support thus given to its claims. This is a very good illustration of two characteristics of Paul's manner in discussing practical questions, viz., his eye for general principles bearing on the matter, and his habit of giving due weight to them all. **And so ordain I in all churches**—should be, *in all the churches.* This is not an opinion made to hand, to suit the case of the Corinthian Church, but the apostle's universal rule. Meyer rightly calls attention here to the authority claimed by the apostle.

18. Is any man called being circumcised?—should be, *Was any man*, etc. **Let him not become uncircumcised.** There was a surgical operation by which the Hellenizing Jews used to accomplish this uncircumcising. In the days of Antiochus Epiphanes there was a gymnasium built in Jerusalem, and those who took part in the games, having to appear naked, underwent the operation in order to escape the odium attached to circumcision. See Smith's "Bib. Dict.," Article

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.
20 Let every man abide in the same calling wherein he was called.
21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.
22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

19 uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God.
20 Let each man abide in that calling wherein he was
21 called. Wast thou called being a bondservant? care not for it: [1]nay, even if thou canst become free, use
22 *it* rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant.

1 Or, *but if.*

Circumcision; 1 Maccabees, 1: 15; Josephus "Antiq.," 12: 15, 1. **Is any called in uncircumcision**—should be, *Has any one been called.* (See Crit. Notes.)

19. Reason for not changing from circumcision to uncircumcision, and vice versa, or rather the reason for applying this principle, stated in ver. 17 to this particular case. **Circumcision is nothing, and uncircumcision is nothing.** Morally, these are of no account, being simply outward acts, without any moral character *per se*, and so there can be no reason for changing from the one state to the other, because one has become a Christian. **But the keeping of the commandments of God**—is something, has to do with character and destiny; and here, therefore, is the place where a change is necessary when one becomes a Christian.

20. Let every man, etc.—literally, *Each one in the calling with which he was called, in this let him remain.* A repetition of the rule for emphasis. The use of the word *call* in the context, ver. 17, 18, 21, 22, 24, and its constant use in the New Testament, to denote the divine call by which men are brought into the kingdom of God, make it certain that that is the meaning here. Our use of the word 'calling,' 'vocation,' in the sense of occupation, is foreign to the Greek. This calling is characterized here by the outward condition of the person called. The meaning is, *Let the person remain in the condition in which the call of God found him.*

21. Art thou called being a servant?—should be, *Wert thou called being a slave?* Our word *servant* in the Com. Ver. does not render the Greek word, which means *a slave.* **Care not for it.** Even this unnatural and hateful condition of slavery is not to be a care to the man because he has become a Christian. Christianity has its laws also for this relation, and in the early times had no more conspicuous proof of its power than the meekness and submission of its followers under oppression. (Cf. Eph. 6: 5-9; Col. 3: 22—4: 1.) **But if thou mayest be made free**—should be, *but if also you can become free.* Meyer, De Wette, and others, insist that it should be translated *even if*, or *although*, and that the meaning is that the slave is to choose slavery instead of freedom, even if he has a chance to be free. Grimm, however, in his Lexicon translates this, *if also*, and places it under the same hand as 2 Cor. 11: 15, where it is evident that there is not a climax, but an anti-climax, and where, therefore, the words must be translated, *if also*, not *even if.* And Liddell and Scott, in their Greek Lexicon, say that the collocation of the two words, with this meaning *even if*, does not apply to cases in which each word exercises its force separately. (Cf. on a similar use the Note on ver. 11.) **Use it rather.** According to the interpretation given above, this refers to the opportunity to become free. This is regarded as an additional element in the case, which modifies the advice given where the state is that of simple slavery, without the opportunity to become free. If the slave has the opportunity, the apostle tells him to use it.

22. For he that is called in the Lord. This may mean that it is in the Lord that God calls the Christian; but more probably it means, *the one called to be in the Lord*, a pregnant construction frequent in the Greek. It is of course understood in the call itself, and so is not necessary here, except to make the two parts of the sentence balance, 'called in the Lord' with 'the Lord's freeman.' The word translated 'freeman' means *a freedman*, not one originally free, but one who has been freed from a previous condition of servitude. The slavery from which the Lord frees the man is that of sin. This is given as the reason why being a slave should not trouble the Christian in the first part of the preceding verse. The last part of that verse, as it has

23 Ye are bought with a price; be not ye the servants of men.
24 Brethren, let every man, wherein he is called, therein abide with God.
25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.
26 I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be.

23 Ye were bought with a price; become not bond-
24 servants of men. Brethren, let each man, wherein he was called, therein abide with God.
25 Now concerning virgins I have no commandment of the Lord: but I give my judgment, as one that hath obtained mercy of the Lord to be trustworthy.
26 I think therefore that this is good by reason of the distress that is upon us, *namely*, that it is good for

been interpreted, is an exception to the general rule laid down by the apostle in this paragraph, and may be treated, therefore, as parenthetical. The apostle would have the Christian slave remember that he has been freed from the worst slavery, and so need not trouble himself about the lower and less important relation in which he is a slave. **Likewise also.** 'Also' is to be omitted. (See Crit. Notes.) **Is Christ's servant**—should be, *slave*. (See on ver. 21.) He belongs to Christ, and is bound to do Christ's will, not his own. These two elements of freedom from sin, and bondage to Christ, belong, of course, alike to the freeman and the slave; but Paul presents in each case that one which is in contrast with the worldly state of the man.

23. Ye are bought with a price—should be, *you were bought*, etc. (See on 6: 20.) The 'price' is here emphatic. *Not for nothing was your freedom from sin and your service for Christ bought.* **Be not ye the servants of men**—should be, *do not become slaves of men.* They are Christ's slaves, and therefore have no right to become slaves of men. The context, both preceding and following this injunction, shows that the bondage to man is that involved in changing their outward condition, and it refers probably to the bondage to human opinion and prejudice which commonly leads to such a change.

24. This verse contains a repetition in closing of the command in ver. 17, 20. **With God**—does not mean *in the presence of God*, or, *before him*, remembering that they are in his sight, which would be expressed by another word. But it means that in remaining as he has commanded them, they are not alone, but with God, which is to give character to their position, whatever it is.

25. Concerning virgins. This word is not to be taken in a general sense of unmarried men and women, as such use is very rare and exceptional. Moreover, ver. 36 shows that it is the particular case of young maidens, who would be given in marriage by their parents, that he is considering, although in ver. 26 seq., he introduces certain general considerations bearing on other cases of a like kind. The only case in the New Testament of the general use of the word is Rev. 14: 4. **I have no commandment of the Lord.** (See on ver. 6, 10.) The contrasted statement in the next clause is not such as to lead us to suppose that he is speaking as an uninspired man, but in his general position of an inspired apostle without any special command given by the Lord when he was on earth. **Yet I give my judgment as one that hath obtained mercy of the Lord to be faithful**—should be, *but I give an opinion as having received mercy from the Lord to be trustworthy.* The reason that he gives only an opinion in this case is probably not the lack of wisdom necessary to give anything more positive, but that the great variety of circumstances belonging to the different cases coming under the general question, whether virgins should marry, made anything more than opinion impossible for any one. Inspired wisdom would not lead the apostle to give a command here, but an opinion. The word translated 'faithful,' in our version means *trustworthy*, and the confidence deserved may be from simple faithfulness or honesty, or from the possession of other qualities besides this inspiring confidence. Here, probably, it is the latter. Confidence in one of whom advice is sought does not rest in simple honesty, but in wisdom also. And the requirements for this kind of trustworthiness are found in his apostolic gifts. De Wette translates the word *believable.* That he is so qualified he attributes to the mercy of the Lord. (See 1 Tim. 1: 12–16)

26. I suppose, therefore, that this is good for the present distress—should be, *I think*, and, *on account of the impending distress, that it is good for a man so to be*—viz., unmarried. (See on the word 'virgins,' in ver. 25.) 'On account of the impending distress'—this is generally supposed to refer to the troubles attending the second coming of our Lord, in

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.
28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.
29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;
30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

27 a [1]man to be as he is. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife?
28 seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh:
29 and I would spare you. But this I say, brethren, the time is [2]shortened, that henceforth both those that have wives may be as though they had none;
30 and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and

1 Gr. *so to be*.... 2 Or, *is shortened henceforth, that both those, etc.*

which are included wars, pestilence, famine, persecutions, etc. (Cf. Matt. 24: 4-34.) In accordance with our Lord's prediction that these things should take place within that generation, the early disciples lived in constant anticipation of them; and this belief is constantly mentioned and confirmed in the New Testament. Paul mentions it especially in connection with the subject of the resurrection, in speaking of which he refers to himself and his readers as among the living at that time. (See ch. 15: 51, 52 and Note; 2 Cor. 5: 2-4 and Note; 1 Thess. 4:13-17; 5: 1-10; 2 Thess. 2: 1-10; cf. James 5: 3, 7, 8, 9; 1 John 2: 18; Rev. 22: 20, etc.) The view that our Lord did come in that generation, which removes the difficulties of the New Testament prediction in regard to it, is interestingly and strongly presented in a recent work on the Parousia, by Dr. I. P. Warren.

Because the coming itself is near (cf. ver. 29, 30) and its attending troubles are overshadowing them, he advises the unmarried to remain so, in order to avoid trouble in the flesh, (ver. 28,) and to do what is befitting such a time, and to be without distraction in the service of the Lord. (Ver. 35.)

27. Art thou bound unto a wife? The advantages of the unmarried state at such a time are not enough to neutralize the force of the precepts against divorce, and against change of condition, in the preceding part of the chapter. But if a man is **loosed from a wife,** then the same considerations which lead him to advise against the marriage of those never yet married, make him give the same advice to such a man.

28. But and if—should be, *but even if.* **Thou hast not sinned**—should be, *thou didst not sin.* This past tense in the conclusion of a condition belonging to the future is to be explained by supposing the person speaking to place himself in the future where he can look back on the condition as past. (See Winer, 277, 293.) **And if a virgin marry**—should be, *the virgin.* **She hath not sinned**—should be, *she did not sin.* Here we have applied to the case of the virgin which the apostle is considering specially, the general rule, or that part of it stated in this verse. This application is understood also in ver. 26, 27, **Nevertheless**—should be, *but*, simply. **Shall have trouble** (*affliction*) **in the flesh.** This will result from the impending distress, (ver. 26,) which of course marriage, with its increased burdens, ties, anxieties, and interests, will tend to magnify. (Cf. Matt. 24: 19.) **But I spare you**—better, *and I spare you.* What he spares them is this trouble, by dissuading them from marrying.

29, 30. But this I say, brethren—*i. e.*, this, which follows, is what he means in what he has been saying. **The time is short.** The connection of this with ver. 26 and 31, shows that he refers to the time preceding the end of the age and the second coming of the Lord. It cannot refer to the common brevity of life, because the state of things described here is peculiar, and cannot be applied to the ordinary life of men. Cf. ver. 26, 'the impending distress'; ver. 28, 'such will have affliction'; and the statement that follows, about those having wives being as those that do not have them. **It remaineth that,** etc. There are various readings and constructions of this sentence, but on the whole the best makes it read, *what remains is that*, etc. (See Crit. Notes.) **Be as though they had none**—literally, *be as not having them.* The construction is not such that this passage refers to what will be the condition of men in the short time remaining, as if outward differences were to be obliterated by actual calamities and by the impending distress; but that this is the proper state of mind for them to be in, in view of such a crisis. They should cultivate

31 And they that use this world, as not abusing *it:*
for the fashion of this world passeth away.
32 But I would have you without carefulness. He
that is unmarried careth for the things that belong to
the Lord, how he may please the Lord:
33 But he that is married careth for the things that
are of the world, how he may please *his* wife.
34 There is difference *also* between a wife and a vir-
gin. The unmarried woman careth for the things of
the Lord, that she may be holy both in body and in
spirit: but she that is married careth for the things of
the world, how she may please *her* husband.
35 And this I speak for your own profit; not that I
may cast a snare upon you, but for that which is comely,
and that ye may attend upon the Lord without dis-
traction.

31 those that buy, as though they possessed not; and
those that use the world, as not using it to the full:
for the fashion of this world passeth away. But
I would have you to be free from cares. He that is
unmarried is careful for the things of the Lord, how
33 he may please the Lord: but he that is married is
careful for the things of the world, how he may
34 please his [1]wife. And there is a difference also
between the wife and the virgin. She that is un-
married is careful for the things of the Lord, that
she may be holy both in body and in spirit: but she
that is married is careful for the things of the world,
35 how she may please her husband. And this I say for
your own profit; not that I cast a [2]snare upon you,
but for that which is seemly, and that ye may attend

1 Or, *wife, and is divided. So also the wife and the virgin: she that is unmarried is careful. etc.* Many ancient authorities read *wife, and is divided. So also the woman that is unmarried and the virgin is careful, etc....*2 Or, *constraint.* Gr. *noose.*

disregard of these outward things, in view of the brief time before the end, so that their minds may be given without distraction to spiritual things. (See ver. 32 seq.) **And they that weep as though they wept not,** etc. All these things which belong to the outward state of men, and in ordinary times make distinctions between them, are now so overshadowed by the spiritual importance of the period in which they are living, that Christians are to act as if they were not.

31. And they that use this world as not abusing it. This translation is possible, but improbable, because it destroys the parallelism which has been kept up so far between the two parts of the statement, and really weakens the force of this climax in the series. It should be, *as not using it.* **For the fashion of this world passeth away**—better, *is passing away.* The word translated 'fashion,' means *outward form* or *condition.* With the coming of Christ in his kingdom, that age of the world was to end, and a new order of things was to be established. (Cf. Rom. 8: 19 seq., in which passage, "creature" should be translated *creation;* (2 Peter 3: 13; Rev. 21: 22; especially 22: 7, 10, 11, 12, 14, 20.) The apostle exhorts them as those living in a period of such changes, when the troubles of the time preceding the coming of the Lord were overshadowing them, and that coming itself with its transformations in the conditions and relations of things was near, not to be dependent on these changing things for their life.

32. But I would have you without carefulness—should be, *And I wish you to be without care;* the word translated *without care,* means, literally, *undivided, undistracted.* The things of this world—wives, possessions, etc.—divide them, and keep them from that exclusive regard to spiritual things which the time demands; and so, as far as possible, he would have them be without these; or, at least, independent of their influence. The statement that follows is to be considered, not by itself, but in connection with this critical period, when even the ordinary and right relations of life might be a snare to a man, and prevent that absorption in divine things which belonged to that time, but not to all times. It is right and fitting, in ordinary times, to mingle just this caring for the things of the Lord how to please him, and for the things of the world how to please the wife. But at that time, as the apostle regarded it, the things of the Lord demanded more exclusive attention.

34. There is difference also between a wife and a virgin. On the different readings, see Crit. Notes. Our version gives, substantially, the meaning according to the probable reading. Literally, it would read, *And both the wife and the virgin are divided.* The verb is singular, which may be accounted for by the fact that the two subjects together make one whole, the female sex, which is divided by the line of marriage. The conjunctions 'both,' 'and,' are generally used where the statement is made of the two subjects separately. But see Luke 23: 12; Acts 15: 9; Rom. 10: 12, etc. When he says that they are divided or separated, he means in their condition and interests. As our version says, there is a difference between them.

35. And this I speak for your own profit—as contrasted with any projects of his own, or the advancement of his own ideas. On the nature of the advantage to them, see on ver. 1. **Not that I may cast a snare upon you**—better, *a noose,* which was a sign of capture and loss of freedom. It denotes, figuratively, the laying on them of a binding

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

36 upon the Lord without distraction. But if any man thinketh that he behaveth himself unseemly toward his [1] virgin *daughter*, if she be past the flower of her age, and if need so requireth, let him do what he

1 Or, *virgin* (omitting daughter.)

law, restricting their freedom of action. **But for that which is comely.** The adjective means *beautiful* or *becoming* in conduct. He does not mean that marriage is unbecoming or disfiguring in its character, but that in the circumstances contemplated by the apostle, there is a better opportunity afforded by the unmarried state to cultivate beauty of character. **And that ye may attend upon the Lord without distraction.** Our version gives the sense here. The second object to be accomplished by their remaining unmarried, is assiduous waiting on the Lord. (Cf. ver. 32 seq.) Possibly the verb points to service rendered personally in the presence of its object, and thus to strictly religious observances, rather than general services rendered in business and in ordinary life.

In this entire paragraph the apostle directs attention to the peculiarity of that time, calling for an unusual separation of the secular and the religious element in life, instead of the ordinary mingling of the two; and he claims that the religious element is to be made prominent at such a time, and the secular diminished. And what he says has special reference and application to such a time. But the principle stated has a more general application to all time—viz., that Christians must not admit into their lives such a variety or amount of secular interests as to make it difficult to pervade them with the religious spirit, or to secure the proper adjustment of the religious and the secular. And further, that some states, while not necessarily diminishing the activities of life, yet, by lessening the demands of selfishness and increasing the opportunities of benevolent action, do give greater scope to Christian living. And it is in this view that the apostle gives his qualified commendation of celibacy.

36. With this verse the apostle introduces particular advice about unmarried daughters, thus taking up again the subject of verse 25. It is introduced, however, as an exception or modification of the general statement of verses 26–35, and so is immediately connected with what precedes. **That he behaveth himself uncomely toward his virgin**—better, *that he is acting in an unseemly way.* 'Toward his virgin'—*i. e.*, his unmarried daughter. The relation of daughter is not expressed, but implied. **If she pass the flower of her age**—better, *if she is past the flower of her age.* This conditional clause helps us to understand in what the unseemly conduct of the preceding clause consists. Commentators are disagreed about this, most maintaining that it refers to the temptations to which the father exposes the girl by keeping her unmarried (cf. ver. 9); but others claiming that the apostle has in mind the disgrace which attaches to the unmarried state. Now this conditional clause states the case in which the father accuses himself of injustice to his daughter in not marrying her; and it is implied that it would not be chargeable against him, in case she had not reached this age. And this looks as if the unseemliness of his conduct would be owing to the disgrace rather than the temptations of the unmarried state, since the latter would not depend on her having past her bloom, but might exist just as well before as after this age. The age denoted is variously estimated; about twenty is the common view. **And need so require**—better, *and so it ought to be;* or, *to be done.* Obligation, rather than necessity, is the original and common meaning of the verb here—the only instance of the latter meaning in the New Testament being ch. 5: 10. In this passage it looks, too, as if the apostle was considering a case of obligation, rather than necessity. **Let him do what he will.** The form of the verb in our Common Version is such as to give the meaning, *whatever he will*, which is incorrect. It should be, *what he wishes*—viz., marry his daughter. **He sinneth not.** What the apostle has said about not marrying is not of the nature of a law, disobedience to which is a sin, but something recommended for their advantage merely. **Let them marry**—viz., the daughter and her lover.

37 Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.
38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.
39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.
40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

37 will; he sinneth not; let them marry. But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own
38 [1]virgin *daughter*, shall do well. So then both he that giveth his own [1]virgin *daughter* in marriage doeth well; and he that giveth her not in mar-
39 riage shall do better. A wife is bound for so long time as her husband liveth; but if the husband be [2]dead, she is free to be married to whom she will;
40 only in the Lord. But she is happier if she abide as she is, after my judgment: and I think that I also have the Spirit of God.

1 Or, *virgin* (omitting daughter)....2 Gr. *fallen asleep.*

37. Nevertheless—should be, *but.* **He that standeth steadfast in his heart**—*i. e.*, has firmness of character to carry out his purpose. **Having no necessity.** The statement is very condensed in this verse, and not quite clear. The meaning here is, that there is no such necessity or obligation laid on the man to marry his daughter, as existed in the preceding case. **But hath power over his own will**—should be, *but hath liberty concerning his own will.* This is in contrast with the 'necessity' of the preceding clause; and it means that the man has the right to do what he wishes in the matter, without any constraint from the just demands of his daughter. **And hath so decreed in his heart**—should be, *and hath determined this in his own heart.* (See Crit. Notes.) **Doeth well**—should read, *will do well.* (See Crit. Notes.) With the present it refers to what precedes—viz., the determination to keep his daughter. But, with the future, it denotes the action which results from this—the keeping itself. The use of the intensive form in this verse—'his own will,' and 'his own heart'—requires attention. 'His own will' is opposed to that of his daughter, the sense being that he has the right to do what he himself pleases, unconstrained by the desire of any one else. And 'in his own heart' emphasizes the fact that it is there—in his own heart—that the matter is decided, the right to have it settled there being already stated. The use of the word 'heart' in this verse is also noticeable. In the Scriptures, especially of the Old Testament, the heart is used to denote the entire spiritual part of the man; the seat and source, not only of the affections, and the emotions, but also of the will, the conscience, and the intellect even. It is the centre of the inward life, as the physical organ is of the bodily life. Here, in accordance with this wider range of the figurative meaning of the word, it denotes the seat of the will, the source of the purposes and intelligent choices of the man. (Cf. Mark 7: 21 seq.; 2: 8; 11: 23; Luke 2: 19, 35; Rom. 10: 10; ch. 14: 25; 2 Cor. 9: 7, etc.)

38. So then, etc, The verse should read, *So that both he who gives his virgin daughter in marriage does well, and he who does not give her in marriage will do better.* (See Crit. Notes.) 'Both'—'and'—both do well, though one does better.

39. The wife—should be, *A wife.* **Is bound by the law.** 'By the law' is to be omitted. (See Crit. Notes.) **Her husband**—should be, *the husband*, in the second clause of the verse. **Be dead**—literally, *falls asleep.* This figurative representation of death is found sometimes in poetic Greek, and is frequent in later and New Testament Greek. **Only in the Lord.** The best commentators are agreed that this is a limitation of the preceding emphatic 'whom she will,' and means that the woman can be married only to a Christian. This is indicated by the emphasis on that part of the preceding statement; and further, the other interpretation, that the marriage is to be in a Christian spirit, is well called superfluous.

40. But she is happier if she so abide—viz., unmarried. (Cf. ver. 28 seq., 32 seq.) **After my judgment**—better, *according to my opinion.* He opposes his opinion to that of others, which had been set up against his, not only in regard to this question, but in general. **And I think also that I have the Spirit of God**—should be, *and I think that I too have the Spirit of God.* This is a case in which our version has really obscured the meaning. As it stands now, it contrasts him in his posession of the Spirit with others, an element of the meaning that is lost in our version. It is not a statement contrasting this with other parts of his teaching, for which he constantly makes

CHAPTER VIII.

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

1 Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puff-

the claim of inspiration in a positve way, but contrasting his teaching with that of others in such a way as to put himself on a level with other authorized and inspired teachers. (Cf. Gal. 1: 11 seq., ch. 9, and others.) The qualified way in which he makes the claim here, saying simply 'I think,' is therefore ironical; and in view of the strong way in which he puts it elsewhere, this is not intended to weaken, but by a common rhetorical device to strengthen the statement.

CRITICAL NOTES.—CHAPTER VII.

1. *Unto me* is found in ADEF, etc., it many MSS. of the vulg, syr^{utr} cop. It is omitted in ℵBC, etc., am fu etc. Tischendorf omits it, and Tregelles brackets it.

3. *Due benevolence* is the reading in only KL and syr^{utr}. *Her duc* is overwhelmingly attested.

5. *To fasting and* is omitted in almost everything except KL and syr^{utr}.

7. *For* is the conjunction at the beginning of this ver. according to ℵ^{c}BD$^{b\ and\ c}$K, etc. *But* is the reading in ℵ*ACD*, etc., it vulg cop, etc.

13. *A woman which*, etc., is the reading in ABC, etc., syr^{utr} cop. *If any woman* in ℵD*F, etc., it vulg. *And if he* is found in D^{e}EK, etc., syr^{utr}. *And this one* in ℵACD*, etc. it vulg cop, etc. *Him* is the last word in the ver. according to KLP, etc.,syr^{p}. Instead of it we find *her husband* in ℵABCD, etc., it vulg syr^{sch} cop, etc.

14. *By the husband* is the reading in ℵ^{c}D^{c}K, etc., vulg syr^{utr}. *Brother* instead of *husband* is found in ℵ*ABCD*, etc., it cop.

17. *God hath distributed—the Lord hath called*, is the order in KL syr^{p}, etc. The words *God* and *the Lord* appear in the reverse order in everything else.

22. *Also* in the second part of the ver. is to be omitted on the authority of ℵABP vulg syr^{sch} syr$^{p\ txt}$.

31. *Use this world* is the reading according to ℵ^{c}D* $^{and\ b\ and\ c}$ EK, etc., vulg syr^{utr}. *The world* is the reading in ℵAB cop, etc.

34. There is a great variety of readings here; but as there is no change of reading adopted in the Notes, which affects materially our version, we will not attempt to disentangle them.

37. *Decreed in his heart* is the reading in DEFG, it vulg. *In his own heart* is found in ℵABP. etc. *Does well* is found in DEFG, etc., it vulg syr^{utr}. *Will do* in ℵAB cop, etc.

38. *Doeth well* is to be changed to the future on nearly the same authority as in the preceding verse.

39. *By the law* is found in ℵ^{c}D$^{b\ and\ c}$ E f g syr^{utr}, etc.; it is omitted in ℵ*ABD*, etc., d e vulg cop.

ANALYSIS.

General subject, the eating of things offered in sacrifice to idols. **1-3.** Statement of the insufficiency of mere knowledge, and of the superiority of love as the principle on which to decide such matters. **4-6.** The well-known fact which decides the moral indifference of such eating—viz., that there is no such thing as an idol, and only one God; at least, to the Christian, if not in fact. **7.** This knowledge, however, being wanting in some, who still retain their idea of the reality of the idol, the eating is wrong for them. **8.** The eating itself, however, is indifferent, not making the man either better or worse. **9.** Since the eating itself is indifferent, and no advantage to those who eat with knowledge, while it may be sin to their weaker brethren, they should be careful how they use their liberty. **10, 11.** For their example may lead the weaker brethren to eat against their conscience, and so tend to their destruction. **12.** Such sin against the brethren is sin against Christ. **13.** Declaration of the apostle that he will eat no meat, if it is a stumbling-block to his brother.

Ch. 8: 1. Now as touching things offered unto idols—better, *Now concerning things sacrificed unto idols.* This is the second subject on which the advice of the apostle has been asked in the letter of the Corinthians. (See on 7: 1.) The question is stated more fully in ver. 4—viz., "the eating of things sacrificed to idols." The remnants of these

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.
3 But if any man love God, the same is known of him.

2 eth up, but love [1]edifieth. If any man thinketh that he knoweth any thing, he knoweth not yet as he
3 ought to know; but if any man loveth God, the

1 Gr. *buildeth up.*

offerings were retained, either by the priest or the offerer, and were either eaten in sacrificial feasts in the idol-temples or at home, or were sold in the markets. The general question is thus capable of a three-fold division: 1. As to the meat sold in the market. 2. As to that eaten in a private house. 3. As to partaking of an idol-feast. The general question is discussed in this chapter—part 1 in 10: 25, 26; part 2 in 10: 27-33; and part 3 in 10: 14-23. Chap. 9: 1-10: 13 is a digression on the apostolic privileges of the apostle. **We know that we all have knowledge.** Whom does Paul wish to associate with himself in this statement? Some say, 'all the church'; others, only the instructed part of it. In ver. 4, he proceeds to show what the knowledge is to which he refers—viz., that there is no idol really, and that there is only one God. And it would seem as if this knowledge was common to all Christians. But in ver. 7 he goes on to state that some lack just this knowledge which is fundamental to the whole question; and so eat the idol-sacrifices as such—not as nothing, nor as something indifferent. It is probable, therefore, that the apostle is addressing here specially this enlightened party in the church, and pointing out the difference between them and their weaker brethren. (Cf. ver. 9 seq.) 'Knowledge.' This word is separated, for the sake of emphasis, from the limiting phrase, 'concerning things sacrificed to idols,' which, nevertheless, belongs with it. It is knowledge concerning this matter, not knowledge in general, that is meant. **Knowledge puffeth up, but charity edifieth**—should be, *but love buildeth up.* The verb is the ordinary word used to denote the building of a house, and it is employed by the apostle and others to denote the building up of the Christian character. (Cf. Acts 9: 31; ch. 10: 23; Rom. 14: 19; Eph. 4: 29, etc.) From this point to the end of ver. 3 is parenthetical, not grammatically, but logically; the discussion being interrupted, though there is no break in the construction. The apostle introduces certain general principles in regard to knowledge as deciding action, before proceeding to discuss the immediate subject. In this statement, he speaks of knowledge by itself, untempered by love, and consideration for the ignorance and weakness of others. Such knowledge by itself inflates a man with pride and self-reliance, and is, therefore, not a safe guide to conduct. 'But love builds up'—viz., the church. It leads a Christian to consider not merely the right or allowable in itself, but what is best for the whole body; and its breadth and generousness of view therefore make it a safe principle of conduct.

2. And if any man think that he knoweth any thing, he knoweth nothing yet, etc.—should be, *If any one thinks that he knoweth any thing, he knoweth it not yet,* etc. (See Crit. Notes.) Some commentators regard this conclusion as following directly from the condition, on the principle that humility is the condition of any true knowledge, and that the assumption of knowledge is inconsistent with the possession of true knowledge. But this does not seem so apposite to the apostle's purpose, to prove the inadequacy of knowledge in itself as a rule of conduct, as to suppose it to be a statement of the imperfection of any knowledge, even in the case that one seems to possess it. And, according to this, the second objection to mere knowledge as a guide to conduct, is its imperfection.

3. But if any man love God, the same is known of him—should be, *this one is known by him.* Both the condition and the conclusion of this sentence are unexpected. The love spoken of in ver. 1 is probably especially love to men rather than to God (cf. ver. 9 seq.), whereas in this verse he substitutes for this the love of God. And, in the conclusion, knowledge of God other than being known by him would seem to have a more direct bearing on the apostle's subject, as showing that love is the source of the highest knowledge, while mere knowledge by itself is imperfect. As regards the conditional part of the sentence, while love to God is not so directly connected with the apostle's subject as love to man, it includes the latter; and, besides, it has a more direct and a wider

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.
5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

4 same is known by him. Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no
5 God but one. For though there are that are called gods, whether in heaven or on earth; as there are

bearing on knowledge than the love to man. And, in the conclusion, while the knowledge of God leads directly to the knowledge of his will, and thus of the rule of conduct, being known by him insures the knowledge of him and of all that it involves. The thought is thus that while knowledge by itself is imperfect, the love of God, including as its necessary complement love to man, insures that knowledge of us by God, which is the pledge of true knowledge of himself and his ways. 'Is known by him'—with the knowledge that God has of his own; that intimate knowledge which recognizes them as friends.

4. As concerning therefore—for 'therefore,' *then* is better. The particle is resumptive, taking up again the subject of ver. 1, after the digression of ver. 2 and 3. **We know that an idol is nothing**—should be, *that there is no idol.* The construction and the order of words is the same as in the parallel clause, which is translated 'and that there is none other God, but one'; and, besides, the limiting phrase, 'in the world,' seems to mean nothing, as the clause is translated in our version. By 'idol' is meant, of course, not the image, but the deity represented by it. **And that there is none other God but one**—should be, *no God*—the word *other* is to be omitted. (See Crit. Notes.) The application of this to the question under discussion is so plain that the apostle omits it. Since there is no idol, there is nothing to contaminate or pollute the things offered in sacrifice to it. The true God hallows the things associated with his worship; a demon or false god would desecrate what is connected with his worship; but a fictitious god, having no existence, can neither consecrate nor desecrate anything offered to him.

5. For though there be that are called gods—better, *for even if there are so-called gods.* It is to be noticed in interpreting this difficult and doubtful passage—*First*, That the conditional particle is one that assumes the reality of the supposition introduced by it for some purpose, but does not in any way express nor imply that reality. This is, therefore, an assumption for the sake of the argument, that there are these gods; not the concession of it as a fact. *Second*, That the modifying word, 'even' marks this as an extreme supposition, not one that would readily be conceded as an established fact. The supposition is not, therefore, the very easy one that there are according to the heathen idea so-called gods, but the difficult one that such beings actually exist, in which extreme case the statement that follows is still true. Besides, this addition, *according to the heathen idea*, is something quite gratuitous, and neither expressed nor implied in the text. *Third*, That the emphatic position of the verb in the Greek text implies that actual existence is meant by it, and not simply existence in the heathen idea. 'Called gods'—the participle denotes the fictitiousness of the claim to be gods, not of the existence of the beings so entitled. **Whether in heaven or in earth.** The heathen peopled earth and air and seas with divinities. It should be, *upon earth.* **As there be gods many, and lords many.** This clause denotes the correspondence of the preceding supposition to the fact of many gods and many lords. And here again the verb is emphatic, and there is nothing to modify it, so that it is a virtual repetition of the preceding verb, and denotes, as that does, actual existence. Only in this case it is stated as a fact, not as a supposition. But, as we have seen, the supposition in the preceding clause cannot be taken as referring to any acknowledged fact, and therefore the supposition and the statement cannot be taken as referring to the same thing. The supposition refers to the actual existence of the fictitious gods, the so-called gods of heathendom, and supposes it to be true as an extreme case. This statement denotes a fact corresponding to that supposition, though not necessarily identical with it, viz., the existence of many gods and many lords. Now we have seen, in considering the preceding clause, that the verb does not admit of modification, such as that these many gods exist only in the heathen idea. And, on the other hand, their actual existence in the full

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.
7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.
8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

6 gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through
7 whom are all things, and we through him. Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience be-
8 ing weak is defiled. But meat will not [1] commend us

1 Or, *present.*

sense is for the apostle an incredible statement. The subject then must be taken in a modified sense, and the fact to which the apostle appeals is the existence of many beings to whom the term gods and lords may be applied, though in a modified sense. Meyer and others refer to Deut. 10: 17, and Ps. 136: 2, 3, as instances of the application of the name to angels. These passages term Jehovah "God of gods" and "Lord of lords," and the supposition is that the gods and lords referred to are angels. Certainly these passages correspond with ours in the statement of one supreme God among many beings to whom the name may be applied in an inferior sense. And since angels are the only supernatural beings known to men, besides God himself, we may say that we have in them the counterpart of the heathen deities, so far as both are superior beings subject to a Supreme Deity.

6. But to us there is but one God. 'To us' here means *with us, in our view.* It is the dative of opinion, denoting what a thing is to this or that person, as distinguished from what it is absolutely. (See Winer, 212.) The apostle says: *Whatever the fact is about the existence of other gods, we recognize only one, and so to us there can be no defilement in eating idol-sacrifices, whatever there may be in the thing itself, considered without reference to the person partaking.* On the same principle, he shows on the other hand that eating these things does defile those who have any idea of the reality of the idol, in spite of his unreality. **One God, the Father, of whom are all things, and we in him**—should be, *from whom are all things, and we for him.* God is recognized here as the source of all things, and as the Being for whom we Christians live. **And one Lord Jesus Christ, by whom are all things, and we by him**—should be, *through whom are all things, and we through him.* This distinction between the Father, as the ultimate source of all being, and the Son as the immediate agent, between the Father as the one from whom, and Christ, as the one through whom, are all things, is always preserved in the New Testament. (See John 1: 3; Heb. 1: 2, etc.) Paul also generally makes the distinction that we find here between the name applied to the Father and to Christ. In only two passages does he call Christ God, viz., Rom. 9: 5; Tit. 2: 13. 'And we through him.' As their natural life is already included in the statement, 'through whom are all things,' this refers to their spiritual life.

7. Howbeit, there is not in every man that knowledge—should be, *But not in all is the knowledge.* The knowledge referred to is that of the one God. **For some, with conscience of the idol unto this hour**—should be, *but some, by the familiarity with the idol unto now.* On the substitution of *familiarity* for *conscience*, see Crit. Notes. The meaning is that on account of their minds being familiarized with the idea of idols, of which they have not rid themselves yet, they eat the idol-sacrifice as an idol-sacrifice—not as an indifferent thing. The idol-god, having to the man an existence more or less real, what is offered to him, instead of being simply meat, not differing from other meat, as it is to those who have the knowledge of the one God, is a polluted thing. **And their conscience being weak.** The weakness here is not inability to resist evil, but to discern between evil and indifferent things, counting what is really indifferent to be evil. **Is defiled**—viz., by doing what is sin to him with his weak conscience, though in itself right. (Cf. Rom. 14: 23.) "Whatever is not of faith is sin."

8. But meat commendeth us not to God—should be, *But food will not bring us near to God—i. e.*, will not introduce us to his communion or friendship. (See Crit. Notes.) **For neither,** etc. 'For' is to be omitted. (See Crit. Notes.) The apostle's argument is here given

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.
10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;
11 And through thy knowledge shall the weak brother perish, for whom Christ died?
12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

God: neither, if we eat not, [1]are we the worse; nor,
9 if we eat, [2]are we the better. But take heed lest by any means this [3]liberty of yours become a stumbling-
10 block to the weak. For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, [4]be emboldened
11 to eat things sacrificed to idols? For [5]through thy knowledge he that is weak perisheth, the brother
12 for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ.

1 Or, *do we lack*....2 Gr. *do we abound*....3 Or, *power*....4 Gr. *be builded up*....5 Gr. *in*.

on the reverse side. Before, it has been intended to show that food does not defile us. Here, he shows that neither does it bring us nearer to God. And it serves to carry forward his argument for considering the weaker brethren as well as themselves in this matter. For to their ignorant, weaker brethren the eating may be a sin, owing to their imperfect knowledge. But to them who have knowledge it has no positive moral quality, so as to involve obligation, or commend them to God, in which case they of course could not consider anything except that. That is, the eating of the ignorant may be a sin; their eating is an indifferent matter, neither good nor evil. And so it is their weaker brethren, rather than themselves, that they ought to consider in determining their conduct.

9. But take heed lest by any means this liberty of yours—this right to eat things sacrificed to idols in itself considered. **Become a stumblingblock to them that are weak**—should be, *to the weak*. (See Crit. Notes.) The preceding ver. leaves the matter in a merely negative form, making it quite indifferent whether they ate or not. But now, in contrast with this, he introduces a consideration which may make it a duty to them to forego this right. Their liberty may be a stumbling-block to those whose weak conscience does not permit them this liberty, and then they have a duty to perform in regard to this otherwise indifferent matter.

10. Which hast knowledge. It is this fact, the reputation for knowledge, which leads the other to follow his example; a case of following authority without knowing the reasons. **Sit at meat in the idol's temple**—literally, *reclining in an idol's temple*. This was the posture at meals in New Testament times and lands. The apostle shows, in ch. 10: 14 seq., that this particular form of partaking of the idol-sacrifices is a sin of itself, in a certain aspect of it. But here he treats of it on the merely indifferent side common to it with the other ways of eating them, viz., considered merely as the eating of things offered to idols. For it is this general thing, and not the specific form of it given here, that the weak ones are led to do by their example. (See close of ver.) **Shall not the conscience of him that is weak**—should be, *of him being weak*. The construction in the Greek is not such as to admit of our translation, which leaves the reference of the pronoun to be pointed out by the relative clause. Instead of this, the person is regarded as sufficiently pointed out by the pronoun itself, and the participial clause following modifies it. 'Being weak'—*i. e.*, though he is weak, unable to discern that this is an indifferent matter, but having a lingering idea of the reality of the idol-god, which makes the eating a sin to him. **Be emboldened to eat those things which are offered to idols**—literally, *be built up for the eating of idol sacrifices*. The verb is the one used by the apostle to describe the building up of Christian character, and translated in our version *edify*. (Cf. ver. 1; 10: 23; 14: 4, 17, etc.) The apostle's question is, *Will not his conscience be built up to this end, viz., the eating of idol sacrifices, which to him being weak is a sin?* Where the verb is followed, as here, by an infinitive or a preposition, it means, Grimm says, "to render any one's mind fitted for a thing." The ordinary use of the word by Paul makes its use here ironical; as if we should call the encouragement of a man in evil courses *edifying him*.

11. And through thy knowledge shall the weak brother perish, for whom Christ died?—should be, *Yes, the weak one perishes through thy knowledge, the brother for whom Christ died*. (See Crit. Notes.) This, the apostle says, is the result of your boasted knowledge, and its accompanying liberty of action. 'Perishes.' This word, when it is used, as here, in reference to the

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

13 Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

punishment of sin, denotes, always, the final loss or destruction of the soul. But the present tense employed here denotes the act in its progress, not necessarily an accomplished fact. 'The brother for whom Christ died.' The position of these words at the end of the sentence, disconnected with the subject which they modify, serves to render them very emphatic. *You destroy*, Paul says, *the Christian brother whom Christ died to save.* The relation to themselves, and to Christ, and the defeat of Christ's work, are brought out with great force.

12. But when ye sin so against the brethren, etc. This takes up the thought, suggested in the last verse, of the relation of their act to Christ, stating definitely what is there implied. **And wound their weak conscience.** The pronoun is emphatic, contrasted with Christ. *Wounding* here does not mean *offending* or *shocking*, but, as the context shows, *inflicting a moral injury.* The conscience is wounded by leading the man to act against his own convictions, which is expressed in another form in ver. 7 as the defiling of the conscience.

13. Meat—should be *food.* (See on ver. 8.) **Make my brother to offend.** This is the only place in our Common Version where this verb is translated with any approach to correctness. It is the verb which is usually rendered *offend.* (Cf. Matt. 5: 29; 18: 6; Rom. 14: 21, etc.) The Revised Version translates it here so as to bring out the exact meaning—*maketh my brother to stumble.* It means, literally, to act as a stumbling-block or trap-stick, to make one stumble or fall into a snare. Stripped of its figurative allusions, it means to be a cause of a man's sinning. **No flesh.** Here the specific word is used, meaning *flesh* or *meat.* (Cf. ver. 8 and 13.) Notice that it does not specify meat offered in sacrifice to idols, but any meat. Since any meat might be that, these remnants of the sacrifices being sold in the markets without anything to distinguish them. (Cf. 10: 25.) And so the apostle says: *I will go as far as this, if it is necessary.* I will not eat any meat at all, for fear that it may be sacrificial meat, if my eating it is going to lead my brother, who has a weak and uninstructed conscience, and thinks it at all sinful to eat it against his conscience. **While the world stands**—should be, *forever.* Our Common Version here is probably based on the occasional use of the Greek word to denote the world. (See on 1: 20.) But always, in such cases, it is plural; and if the singular were used, it would be with a limiting word, such as a demonstrative pronoun. It is one of the cases of the hyperbolical use of the phrase. (Cf. Matt. 21: 19.) **Lest I make my brother to offend.** The repetition of this emphasizes the importance of this consideration in the mind of the apostle. Of course, as the apostle shows elsewhere, this does not apply where, as in the case of circumcision, the truth of the gospel is in any way involved.

CRITICAL NOTES.—CHAPTER VIII.

2. *And* is found in DEF etc. vulg one MS. syr$^{sch\ and\ p\ cor*}$. It is to be omitted on the authority of ℵABP vulg cop syr$^{p\ txt}$. *Nothing* is found in D$^{b\ and\ c}$ EK, etc. syr^{utr}. It is to be omitted, and *it* supplied, on the authority of ℵABD*, etc. vulg cop.

4. *Other* is to be omitted before *God*, on the authority of ℵ*ABD, etc. it vulg cop. It is found in only ℵCKL, etc. syr^{utr}.

7. *Conscience* is the reading of ℵCDEF, etc. it vulg syr$^{sch\ and\ p\ txt}$; *familiarity*, of ℵ*ABP cop syr$^{p\ mg}$.

8. *Will not command* is the probable reading, being found in ℵAB cop. The present is found in ℵ^{c} DE, etc. it vulg.; *for* is found in DEF, etc. it vulg some MSS. etc. It is probably to be omitted on the authority of ℵAB, vulg some MSS. cop, etc.

9. *To them that are weak* (participle) is the reading in only L, etc.; *to the weak* (adjective) is found in ℵABD, etc.

11. *And* is the reading in ℵ^{c} D d e f g vulg syr^{utr} etc.; *yes* (Gr. γάρ) in ℵB, cop etc.; *shall perish* is the reading of D^{c}EF, etc. f g vulg syr^{utr}, etc.; *perishes*, of ℵ*AB, etc. cop etc.; *the weak brother* is the reading in ℵ^{c}L, etc. syr^{p}, etc.; *the weak one . . . . the brother*, in ℵ*ABD, etc. it vulg cop etc.

CHAPTER IX.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?
2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of my apostleship are ye in the Lord.

1 Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the
2 Lord? If to others I am not an apostle, yet at least I am to you: for the seal of mine apostleship are ye

ANALYSIS.

1-3. The apostle's claim to the apostolic office and its privileges proved, (1) by his having seen the Lord, and (2) by the Corinthian Christians, who were the fruits of his apostolic labors, and thus the seal of his apostleship. **4-6.** Statement of his claim as an apostle to be supported by the church. **7-12, 13, 14.** This claim proved by various analogies and precedents, showing that the laborer is worthy of his hire. **12-15.** His self-denial in foregoing this privilege. **16, 17.** His reason for this, that he may by preaching without pay earn the reward that mere preaching by itself does not bring him, because in that he is merely a slave doing the will of his master. **19-22.** His self-denial further in accommodating himself alike to Jewish scruples and Gentile freedom, instead of asserting his right to act according to his own ideas, that he may win them to the acceptance of the gospel. **23** seq. The reward that he seeks in all this stated to be his own salvation. **24, 25.** Warning to his readers to exercise the same care and self-control, since not all win the prize who start in the race. **26, 27.** Restatement of his own conflict with evil in himself, lest he, who has held up the reward before others, himself lose the prize.

Ch. 9. Am I not an apostle? am I not free? The order of these questions is to be reversed. (See Crit. Notes.) 'Free,' in contrast with the subjection to men of ver. 19. 'An apostle.' (Cf. Gal. 1: 11—2, 10, and on ch. 1: 1.) Paul's apostolic authority was often denied, on the ground that he did not belong to the Twelve, which was a convenient cover for opposition to his doctrine. **Have I not seen Jesus Christ?** 'Christ' is to be omitted. (See Crit. Notes.) This seeing of Christ was deemed essential to the work of an apostle, as they were to be personal witnesses to him. (Cf. John 15: 27; Acts 1: 21, 22; 22: 14, 15.) Comparing this with Gal. 1: 11 seq., we find that with the witness to Christ's resurrection there was combined the hearing of the gospel from Christ himself, which answers to the requirement in the original apostles that they should have been with Christ from the beginning, and so heard his teachings. This seeing was at the time of Paul's conversion, and also on the occasions recorded in Acts 18: 9; 2 Cor. 12; 1 seq. **Are not ye my work in the Lord?** The proof of his apostleship was in his work in the Lord. (Cf. 2 Cor. 3: 2 seq.) It was not this in itself, as it would have been, if only apostles had had the work of converting men and of founding churches. But it serves to prove whatever claim he may make, being the divine sanction of that claim. Just the same as miracles may prove a man to be a prophet, or an apostle, or the Lord himself, according to the nature of the claim made. **In the Lord**—modifies not a part of the sentence, but the whole. It was in the Lord that the apostle made them Christians, and brought them to their present state of Christian perfection.

2. If I be not an apostle to others, yet doubtless I am to you. The position of the words in the original brings out the emphasis better—*If to others I am not . . . yet to you I am.* The word for 'doubtless' is better rendered *at least.* 'To others' and 'to you' does not mean *in their estimation*, but *with reference to them.* In one sense, of course, an apostle is such to the whole church; but in another sense, which is the one intended here, he is an apostle specially to those to whom he is sent, and among whom he performs his apostolic work. (Cf. Gal. 2: 9; Rom. 11: 13, etc.) **For the seal of my apostleship are ye in the Lord**—better, *My seal of apostleship in the Lord.* (See on ver. 1, and cf. 4: 15.) They are the seal of his apostleship, for they attest by their Christian state and character the genuineness of his apostolic claim. The stamp of Christ is on them, and attests the author of their spiritual state to be Christ's servant. Therefore, to them at least, Paul is an apostle.

3 Mine answer to them that do examine me is this:
4 Have we not power to eat and to drink?
5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?
6 Or I only and Barnabas, have not we power to forbear working?

3 in the Lord. My defence to them that examine me
4 5 is this. Have we no right to eat and to drink? Have we no right to lead about a wife that is a [1]believer, even as the rest of the apostles, and the brethren of
6 the Lord, and Cephas? Or I only and Barnabas

1 Gr. *sister.*

3. Mine answer to them that do examine me is this—*i. e.*, to those examining him as to whether he was a genuine apostle. See on ver. 7. 'Is this,' viz., what precedes, not what follows, and there should be a period, therefore, at the end of the verse. His answer is that the Corinthians are his work in the Lord, and the seal of his apostleship. The statements that follow, we have no reason to believe were ever controverted; but his claim to the apostleship had been doubted and denied.

4. Have we not power to eat and to drink? This verse begins the subject for which the statement and defence of his apostleship has been introduced. The principle laid down in the preceding chapter had been, that we are not to assert our rights in regard to merely indifferent matters to the injury of others. And in this chapter, Paul states his own conduct in regard to his privileges as an apostle, as showing how he treated such matters. The chapter begins, therefore, with the defence of his apostolic office, proceeds, in ver. 4–12, with an argument for his right as an apostle to receive support from the church, and then, ver. 12 seq., shows how he disclaims that right. **Have we not power**—better, *a right;* the word used denotes the kind of power which comes from authority, privilege, or right. In the plural subject 'we,' the apostle includes himself and Barnabas. By the **power**—*right*—**to eat and drink,** he does not mean the right as opposed to asceticism, or to Judaistic notions, which he would not defend on the ground of his apostolic privilege, but on the broader ground of his rights as a Christian. But he means the right to eat and to drink at the expense of the church, to be supported by the church without working, except in their spiritual office. This is the subject as he develops it. (See ver. 6 seq.; cf. Luke 10: 7.)

5. Have we not power (better, *right*) **to lead about a sister, a wife**—should be, *a sister as wife.* The two nouns are not independent, but the second is in apposition to the first. The apostle probably refers to his missionary journeys, in which he claims the right to have a wife to accompany him. But here again, the right claimed is to have this at the expense of the churches, for the same reason as in ver. 4. **As well as other apostles**—should be, *as also the rest of the apostles.* We have here an incidental proof that the other apostles were married. **And the brethren of the Lord**—better, *brothers.* The word 'brethren' is applied to members of the same society, not to natural brothers. This text cannot be used to show that the brothers of the Lord did not belong to the twelve apostles, as the same reasoning would exclude Cephas. That statement rests on John 7: 5. That these brothers of our Lord were the children of Joseph and Mary is proved (1) by the use of the word, which is never used of any other relationship, unless the nature of it is pointed out in some way; (2) by the term first-born son applied to Christ. (Luke 2: 7); (3) the perpetual virginity of Mary, in the defence of which the other view is generally maintained, is disproved further by Matt. 1: 25; (4) the other theory, which makes them cousins, would probably make them also among the Twelve, which is disproved, as we have seen, by John 7: 5. **And Cephas**—the Hebrew form of the name Peter. (Cf. John 1: 42.) The apostle names him as a conspicuous case.

6. Or I only and Barnabas—the name Barnabas was given by the apostles; his original name being Joseph. (Cf. Acts 4: 36.) The next mention of him is in Acts 9: 27, introducing Paul to the apostles; then in Acts 11: 26, at Antioch, where he associates Paul with himself in labor there; and in Acts 11: 30, he goes with Paul to Jerusalem; and 12: 25, he returns with him to Antioch; and then, Acts 13 and 14, he accompanies Paul on his first missionary tour. He continues Paul's companion till the rupture, Acts 15: 36 seq. From the time that he began his missionary work with Paul, he seems to have been treated as an

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?
8 Say I these things as a man? or saith not the law the same also?
9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?
10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope.

7 have we not a right to forbear working? What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of
8 the flock? Do I speak these things after the manner
9 of men? or saith not the law also the same? For it is written in the law of Moses, Thou shalt not muz-
10 zle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he it [1] assuredly for our sake? Yea, for our sake was it written: because he that ploweth ought to plow in hope, and he that

1 Or, *altogether.*

apostle, that title being expressly given him. (Acts 14: 14, cf. Gal. 2: 9.) **Have not we power to forbear working?**—better, *Have not we a right not to work?* As far as the express provision of the Lord is concerned, this right of the apostles to be maintained by the church without doing anything but religious work, rests on Matt. 10: 9, 10; Luke 10: 4-7. The reasonableness of it the apostle shows in the following verses.

7. Who goeth a warfare? The verb denotes service as a private soldier, not as an officer. **At his own charges**—this word means originally, *food*, and hence *the provisions* of an army; and then *the pay* of the soldiers, including both food and money. Cf. Luke 3: 14, where it is the word translated *wages*. **And eateth not of the fruit**—should be, *and eateth not the fruit.* (See Crit. Notes.) **Or who feedeth a flock**—better, *shepherds a flock.* **And eateth not of the milk of the flock?** According to the eastern custom still preserved, a share of the milk was part of the shepherd's pay. By these analogies the apostle establishes his position, that men are not accustomed to work without pay. The illustrations used are chosen with an instinctive sense of fitness. They represent three phases of ministerial work, and are common Scriptural figures for its representation.

8. Say I these things as a man?—better, *after the manner of man*—on human authority, according to a human standard. **Or saith not the law the same also?**—should be, *Or does not the law also say these things?* The law also—*i. e.*, as well as himself. Paul wishes to put this matter on the ground, not only of human reason, but also of divine authority.

9. The mouth of the ox that treadeth out the corn—should be, *of an ox treading out* (or, *threshing*) *corn.* Among other ways, threshing was done by driving oxen through the grain, sometimes with, sometimes without, a threshing machine. The quotation is from Deut. 25: 4, and is used again in the same connection in 1 Tim. 5: 18. **Doth God take care for oxen?**—should be, *for the oxen.* The question is put in such a form as to anticipate a negative answer.

10. Or saith he it altogether for our sakes? Philo says concerning the law, in the same rationalizing spirit, that it is not for irrational creatures, but for those who have mind and reason. **For our sakes, no doubt, this is written**—should be, *yes, for our sakes it was written.* **That he that plougheth,** etc.—should be, *because he that ploweth ought to plow in hope, and he that thresheth, in hope of partaking.* (See Crit. Notes.) The clause gives the reason in the nature of things for believing that this command was given for men, rather than oxen. There is nothing in the form or connection of the original statement to suggest this application, and the statement that oxen are to be excluded from the purpose of the command, making it apply altogether to men, is probably too strong as an exact statement, and it is rather intended as a rhetorical, than an exact expression. The application to human affairs is so prominent that the other may be even set aside in comparison. 'For our sakes'—the context would suggest that this is to be limited to Christian teachers, as they are the subjects of discourse. But this seems to narrow the statement more than appears to be necessary or justifiable. The range of the first person plural may change easily in a passage of this length, especially in the statement of a general principle. And while the reference of the law to human relations generally seems quite justifiable, the narrowing of it to the special case of religious teachers seems to be an unwarrantable spirit-

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?
12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.
13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?
14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

11 thresheth, *to thresh* in hope of partaking. If we sowed unto you spiritual things, is it a great matter
12 if we shall reap your carnal things? If others partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the
13 gospel of Christ. Know ye not that they who minister about sacred things eat *of* the things of the temple, *and* they who wait upon the altar have their
14 portion with the altar? Even so did the Lord ordain that they who proclaim the gospel should live of the

ualizing of the passage. Moreover, the immediate connection of this passage is with ver. 7, in which the subject is the general one of human labor; the phrase 'these things,' in ver. 8, refers to the statements of ver. 7.

11. Application of this general principle, that the laborer is worthy of his hire, to Paul as a Christian teacher. **If we have sown unto you spiritual things**—should be—*if we sowed*, etc. The subject is probably Paul himself, the plural being the plural of authorship. (Cf. ver. 12 and 15.) This use is admitted by Winer, p. 517, and by De Wette on the passage. If the plural is taken here in its proper sense, Paul probably associates with himself those immediately connected with him in his work in the Corinthian Church, viz., Silas and Timothy. (See Acts 18: 5; 2 Cor. 1: 19.) **Spiritual . . . carnal.** By these contrasted terms the apostle means, on the one hand, the things of God's truth adapted to the human spirit, and, on the other, those things which support the physical life. 'Sown . . . reap'—the latter is used to carry out the parallelism of the two clauses, though not strictly adapted to a case like this, where the return is not in kind. **Is it a great thing?**—*i. e.*, disproportionately great, more than should be expected.

12. If others be partakers of this power over you—should be, *of the power over you.* The 'power,' or *right*, meant is evidently that of receiving a return for their labor; but this is indicated in the Greek by the definite article, not by the demonstrative pronoun. 'Others'—he means other teachers, none of them apostles, and some of them more or less misleading in their teachings, who have come in since he established the church. Both Epistles are full of allusions to these other teachers of the Corinthian Church. (See 1 Cor. ch. 1, 4; 2 Cor. 3: 1; 11: etc.) **Are not we rather?** Not only as well as they, but more than they, since Paul was the founder of the church **Nevertheless we have not used this power**—should be, *But we did not use this right.* This is the point to which the apostle has been coming. He shows first, that he has the right to be supported by the church, in order to make his declining to avail himself of it an illustration of the principle of the preceding chapter, viz., self-denial for the sake of others and for the cause of Christ. Now he comes to the second part of his statement, and having shown that he has the right, he states that he does not use it. **But suffer all things**—better, *but we bear all things.* By 'all things,' he means the labor and privations resulting from receiving no compensation for what occupied so much of his time. **Lest we should hinder the gospel of Christ**—literally, *that we may not give any hindrance*, or *obstacle, to the gospel of Christ.* The word for hindrance denotes something cut down across the road of an army to hinder its march. Receiving his support from the church might lead to the charge that he had that selfish motive in his work.

13. Do ye not know that they which minister, etc., —should be, *That they who work at the sacred things, eat the things from the sacred place—i. e.*, the temple. The Greek employs the same word for *sacred things* and *sacred place*, and in this way the force of the argument is better felt. **And they which wait at the altar.** The apostle refers to the well-known fact about the Jewish priesthood, that they ate the shew-bread, the edible parts of the sacrifices, etc., to confirm from still another point of view, the right of Christian teachers to support. (Cf. Num. 18: 9 seq.; 5: 9, 10; Deut. 18: 1, etc.)

14. Even so hath the Lord ordained that they which preach the gospel should live of the gospel—should be, *So also the Lord ordained for those who preach the gospel to live from the gospel.* They are to regard their work as the means of their support. (See Luke 10: 7.)

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.
16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the gospel!
17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.
18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

15 gospel. But I have used none of these things; and I write not these things that it may be so done in my ease; for *it were* good for me rather to die, than
16 that any man should make my glorying void. For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me,
17 if I preach not the gospel. For if I do this of mine own will, I have a reward: but if not of my own
18 will, I have a stewardship entrusted to me. What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as

15. But I have used none of these things. 'I' is emphatic, probably to indicate that his course is peculiar in regard to this matter. 'None of these things' — he has mentioned only one thing, viz., the right to support; but he analyzes this, in accordance with a frequent Greek usage, into its parts, such as the right to food, clothing, shelter, etc. (See Acts 18: 3; 20: 34; 2 Thess. 3: 8, 9.) **Neither have I written these things that it should be so done unto me**—should be, *And I did not write these things, that it may be so done in my case.* **For it were better for me to die, than that any man should make my glorying void**—should be, *For it is well for me to die rather; or no one shall make empty my boast.* (See Crit. Notes.) The mixed construction is an example of a peculiarity of the apostle's style. Instead of completing the comparison, as in our version, he turns the second part into an alternative to the first. If he does not die, he is determined that no one shall make empty his boast. Possibly the irregularity may be explained in another way, viz., as the word for *or* may also be translated *than*, it may read, *For it is well for me rather to die, than my boasting—no one shall make it vain.* In this case the original structure of the sentence is broken off only after the word *boasting*, and it is concluded as a negative sentence. 'Boasting' is here the ground of boasting, the thing of which he boasts, which would be made void or false by leading him to receive support in return for his preaching; his glorying being that he not only preaches the gospel, but by refusing compensation, removes from it all appearance even of selfish motive.

16. For though I preach the gospel—should be, *for if*, etc. **I have nothing to glory of**—better, *it is nothing for me to glory of.* **For necessity is laid upon me; yea, woe,** etc—should be, (see Crit. Notes), *for woe is unto me—i. e.*, this is the reason or confirmation of the preceding statement that necessity is laid on him. He must needs preach the gospel, for it is woe to him not to. The 'woe' denotes the punishment of God. The verse gives the reason why he would rather die than lose his glorying in unpaid preaching of the gospel, viz., that the preaching itself, being a matter of necessity, is nothing to glory in.

17. For, etc.—gives the reason why it is woe to him not to preach the gospel, viz., that he does it involuntarily, under constraint; he is a steward, who will be punished for nonfulfillment of his trusts. **Willingly. . . . against my will.** These, and especially the latter, are misleading translations: the idea is *with* and *without constraint; voluntarily* and *involuntarily* are better translations. The apostle evidently has in mind his position as a slave, (*doulos*), in which his work is not undertaken by himself, but is put on him by another, without consulting him, and it may or may not be in accordance with his own wishes. **I have a reward,** or, *pay.* A man is paid for voluntary labor, but is not liable to punishment for neglecting it. 'But if unwillingly,' etc., should be, *but if involuntarily. I have been entrusted with a stewardship.* This was a servile position generally held by a slave, and so there was woe to the man unfaithful to it, but no reward attaching to the performance of its duties. If, on the other hand, he had preached of his own motion, instead of in obedience to Christ's orders, it would have been something other than a servile position that he occupied.

18. What is my reward then? Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel—should be, *What then is my reward, in order that I may, in preaching the gospel, make the gospel without expense, so as not to use my privilege in the gospel?* (See Crit. Notes.) Our version makes the answer

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.
20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;
21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

19 not to use to the full my right in the gospel. For though I was free from all *men*, I brought myself under bondage to all, that I might gain the more.
20 And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I
21 might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I

to the question what immediately follows—viz., his reward is to make the gospel free of expense. But the only thing, as he has shown, for which he can be rewarded, is this very thing which is thus made the reward. Stanley admits this identity, but defends it on the ground that virtue is its own reward. But it would seem as if this unexpected turn to the thought would have to be expressed very plainly, by stating both the things thus identified, and their identity. And besides, the apostle gives, in ver. 23, a different answer to the question. Another interpretation makes the answer implied in the question itself a negative answer. The thought would be, then, *What possible reward is there, then, for my preaching the gospel, since my work is that of a slave? There is none, in order that I may go on and do something not required of me, and by this unconstrained work, obtain a reward.* The clauses following the question denote God's purpose in leaving the preaching by itself without a reward, that purpose being to incite him to do more, by which a reward may be obtained. It seems to be an objection to this interpretation, that it does not prepare the way, as it might, for the statement of the reward in ver. 23. The connection of thought is better preserved, therefore, by a third interpretation, which makes the question refer to the reward for preaching without compensation, explains the clauses following as denoting the purpose of the reward—viz., that he may do the thing for which the reward is offered, and finds the answer to the question in ver. 23 seq. **That I abuse not,** etc.—should be, probably, *use not.* The word has both meanings; but the former seems out of place, as nothing in the context suggests the danger of abuse of the privilege, but only the disadvantage to him of using it. It is related to the preceding clause as the general idea which includes that particular. Other things included in this general apostolic privilege are denoted in what follows.

(Ver. 19-22.)

19. For, etc. States the confirmation of the apostle's purpose not to use his right in the gospel signified in the preceding. **Though I be free from all men** —literally, *being free from all men.* If the concessive form is retained, it should be, *though I am free.* By 'free' he means, not bound to them in any such way as to restrict his freedom, his liberty to do what he thought right for himself. **Yet have I made myself servant unto all**—should be, *I made myself slave to all.* In what way he enslaves himself, he goes on to state—viz., by conforming himself to their views and states in unimportant matters, not affecting his Christian character. **That I might gain the more**—should be, *the most—i. e.*, the majority, the greater part. (See Winer, 242.) 'The more,' in the sense of by so much the more, is expressed otherwise.

20. I became as a Jew. Notice that he does not say 'a Jew,' but 'as a Jew,' meaning by that, that he conformed to Jewish customs and used methods of teaching adapted to them. (See Acts 16: 3; 21. 20-26.) **To them that are under law.** After this is to be inserted, *not being myself under law.* (See Crit. Notes.) **Them that are under law,** is simply another way of denoting Jews. By 'law' he means the Jewish law, from which, as such, he considered himself free, though not free from obligation to the law of God. (See ver. 21.)

21. To them that are without law—*i. e.*, the heathen, who were without the revealed law given to the Jews, though not without conscience and a moral nature; and so not absolutely without law. **As without law**—viz., not conforming to those positive enactments of the Jewish law which made the difference between a pious Jew and a pious Gentile, the general moral law being common to them both. **Being not without law to God, but under the law to Christ.** The apostle's freedom from the Mosaic law must not be taken as involving or implying freedom

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.
23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.
24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

22 might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by
23 all means save some. And I do all things for the gospel's sake, that I may be a joint partaker there-
24 of. Know ye not that they who run in a [1] race run all, but one receiveth the prize? Even so run, that

1 Gr. *race-course.*

from God's law; or, as he puts it in the other clause, the law of Christ. It is very important to bear in mind just the apostle's position in reference to the law. There are three points included in that position: (1) Freedom from all law as a means of justification. (Rom. 3: 20.) (2) Freedom from the Jewish law as a past dispensation, superseded by the gospel. (3) Obligation, in no way annulled, to keep the law of Christ as a rule of conduct, which is involved in the idea of being a follower (literally, *imitator*) of Christ.

22. To the weak became I as weak—should be, *I became weak.* (See Crit. Notes.) The weakness meant is that described in ch. 8: 7-13—viz., that arising from an imperfect knowledge, especially of the distinction between morally indifferent things, and those having positive moral quality. But it is not to be understood here, as in ch. 8, of weak Christians, which is excluded by the terms *gaining* and *saving*, which the apostle says are his purpose in regard to these weak ones, as in regard to the other classes mentioned. But probably there was then, as there is now, the disposition to condemn in Christians what the world approves in itself, and a failure to apprehend the principle of Christian freedom. And then, in the Jews, there would be the same repugnance to the apostle's freedom as among the Jewish Christians. And to these scruples of weak-minded men the apostle says that he accommodated himself. Matters involving a principle, such as circumcision, are, of course, excluded. **I am made all things to all men, that I might by all means save some**—should be, *To them all I have become all things, that I may in every way save some.* By 'them all,' is meant, all these classes that he has mentioned; and by 'in every way,' he means, *by the use of all means*, neglecting nothing that may help this result, 'that I may in every way save some.' The apostle becomes a Jew to the Jews, without law to those without law, etc., in order that he may, by the use of all means, save some. And in this accommodation of himself to the scruples of others for the sake of saving them, he exemplifies the principle laid down in the preceding chapter, of sacrificing our rights in regard to indifferent matters, for the sake of the spiritual good of men.

23. And this I do for the gospel's sake, that I might be partaker thereof with you—should be, *And I do all things on account of the gospel, that I may become a fellow-partaker of it.* (See Crit. Notes.) 'All things'—viz., everything of which he has just spoken. 'On account of the gospel.' In what sense, he points out in the next clause. 'That I may become a fellow-partaker of it'—that he may share with others its blessings. Here, then, we come to a statement of the reward (see on ver. 18), which indueed the apostle to labor in the gospel without pay, and to forego other privileges and rights, such as are implied in ver. 19-22. It was not that he might obtain a reward peculiar to himself, but that he might share with others the blessings of the gospel. Meyer says well, "Notice his humility." And he might have added, his anxiety for his own salvation as well, when many nowadays, with half his attainments, would be talking about the "rest of faith."

24. They which run in a race—should be, *a race-course*, the Greek *stadium.* **Run all, but one receiveth the prize.** The parallel that the apostle means to draw is that in the Christian's life, as in the race-course, mere presence in the race is not enough, but a certain kind of running. To be a Christian is not enough, if one is not a good Christian, an aspiring and progressive Christian. **So run, that ye may obtain.** Not so as to obtain (the prize), but 'so' refers to the way in which the runner receiving the prize runs; and the next clause denotes the object of this, viz., that they may obtain the prize. The

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.
26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:
27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

25 ye may attain. And every man that striveth in the games is temperate in all things. Now they *do it* to receive a corruptible crown; but we an incorrupti-
26 ble. I therefore so run, as not uncertainly; so [1]fight
27 I, as not beating the air; but I [2]buffet my body and bring it into bondage: lest by any means, after that I [3]have preached to others, I myself should be rejected.

1 Gr. *box*....2 Gr. *bruise*....3 Or, *have been a herald.*

prize in the Christian race is the future glory of the Messianic kingdom.

25. And every man that striveth for the mastery, is temperate in all things—should be, *And every one that contends in the games, exercises self-control in all things.* (See on the verb *contain*, ch. 7: 9.) The reference is to the well-known fact, that during the period of training for such a contest the man refrains from all kinds of dissipation and indulgence. **Now they do it**—literally, *those then;* the pronoun is demonstrative, not personal, and the conjunction is illative. **A corruptible crown**—or, *perishable.* The prize in the Isthmian Games, to which he would be likely to refer in writing to the Corinthians, was a wreath of pine or ivy. **But we**—viz., those running in the Christian race. These exercise self-control, just as the others, but more spiritual than bodily. **An incorruptible** (crown). This figurative representation of the rewards of the future life is found also in 2 Tim. 4: 8; James 1: 12; 1 Peter 5: 4; Rev. 2: 10. The inducement is greater by the difference between a perishable and an imperishable crown.

26. I therefore. The pronoun is emphatic, indicating the apostle's return to his own case, after stating the general principle. 'Therefore'—*i. e.*, since I am seeking an incorruptible crown. **Not as uncertainly**—better, *as not uncertainly*—not running hither and thither, uncertain whither he is running, but having the goal in view, and running straight towards it. In the Christian course it is applied to the knowledge of that kind of living that will prepare for heaven, and a steadfast keeping to that. **So fight I not as one that beateth the air**—better, *as not beating the air*, opposed, of course, to hitting his opponent. Before, he has thought of himself as running; here, as boxing. In the Christian life it is applied to knowing the things which oppose the believer, and contending against them.

27. But I keep under my body—should be, *I beat my body severely*—black and blue—opposed to the beating of the air. It is his body, made up of members in which is a law opposed to the law of his mind (Rom. 7: 23); a body of sin (Rom. 6: 6); a body of death (Rom. 7: 24), that he fights and beats—*i. e.*, it is the sin in himself, his carnal nature, that he fights The body is the organized flesh (*sarx*), and thus, like that, is represented sometimes as the seat of the sinful nature. **And bring it into subjection**—should be, *and make it my slave;* having beaten it in conflict, I make it my slave, as the lawful prize of victory. The tendency is for the carnal nature to vanquish and lead captive the man. Paul reverses this. **Lest that by any means, when I have preached to others, I myself should be a castaway**—should be, *Lest in some way having been a herald to others, I myself become rejected.* The figurative language of the games is retained. But there is an apparent mixture of figures, arising from the fact that the apostle, or any preacher, has to take part himself in the conflict, as well as act the part of herald, proclaiming to others the laws and prizes of the contest. 'Become rejected,' viz., as unworthy of the prize. The figurative language of the apostle in this passsage is borrowed from the Isthmian Games, which were celebrated at Corinth every third year, and in which the principal contests were running and boxing. (See Art. Games, "Bib. Dict."; Howson's "Metaphors of St. Paul," and Art. Isthmian "Dict. of Greek and Roman Antiquities.") The anxiety and carefulness of the apostle to obtain the heavenly reward, and to live a strenuous and sober life for this purpose, may well be contrasted with the over-confidence of many at the present time.

CRITICAL NOTES.—CHAPTER IX.

1. The first two questions are found in the order of our version in DEF, etc. d e f g fu

CHAPTER X.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

1 For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all

go, etc. The reverse order is supported by ℵAB, vulg. syr^{sch}, etc., and is the probable order. In the name *Jesus Christ*, *Christ* is to be omitted, on the authority of ℵAB, vulg syr^{p}. It is found in DEFG, etc., d e f g, denied syr^{sch}.

2. *My apostleship* is the reading in DEFG, etc. d e f g, vulg. *My seal of apostleship* is found in ℵBP, etc., and is probably correct.

7. *Of the fruit* is the reading in C^{3}D$^{b\text{ and }c}$ E, etc. d e am fu syr^{utr}, etc. *The fruit* is found in ℵABCD, etc. f g tol harl, etc., and is the probable reading.

10. The reading on which our version is based in the clause, *he that thresheth in hope, should be partaker of his hope*, is found in ℵ^{c}D$^{b\text{ and }c}$ E, etc. *He that thresheth, in hope of partaking*, is found in ℵABC, syr^{utr} f vulg., and is the probable reading.

15. *Than that any one should make my glorying void*, is the reading in ℵ^{c}CD$^{b\text{ and }c}$, K, etc, f vulg. *Or no one shall*, etc., is to be preferred, on the authority of ℵDB, d e, and is besides internally probable.

16. *Yea, woe is unto me*, in our version, is a poor rendering of a reading found in ℵ^{c}KL, etc. syr^{utr}; *for woe is*, etc., is the reading in ℵ*ABCD, etc. it vulg sah cop, etc., and is to be preferred.

19. *The gospel of Christ* is the reading of D$^{b\text{ and }c}$EF, etc. f g syr^{utr}; *of Christ* is omitted, on the authority of ℵABCD, d e vulg, etc.

20. The clause, *not being myself under law*, is inserted after the words *as under law*, on the authority of ℵABCD, etc. it vulg syr^{p}.

22. *As weak* is the reading in ℵ^{c} CF, etc., f g syr^{utr}; *as* is to be omitted probably, on the authority of ℵAB d e vulg.

23. *This I do* is the reading in KL, etc. syr^{utr}; *all things*, instead of *this*, is to be read, on the authority of ℵABCD, etc. it vulg etc.

ANALYSIS.

1-13. Warning from the example of the Israelites against presumptuous belief that a place among God's people, or outward marks of God's favor, will insure any one against the punishment visited by God on sin. 1, 2. Analogy in the history of the Israelites to baptism, and 3, 4, to the Lord's Supper. 5. God was nevertheless displeased with them, and destroyed them. 6-11. Typical character of these events, and warning from them against idolatry, fornication, tempting of the Lord, and murmuring. 12, 13. Warning against falling, to those that think they stand, and encouragement from the fact that their temptations are such as belong to man, and that God will help the tempted. **14.** Application of this warning to the particular sin of idolatry. **15-18.** Proof that in partaking of the heathen sacrificial feasts they are guilty of constructive idolatry, (1) from the analogy of the Lord's Supper, and (2) from the analogy of the Jewish sacrifices. **19-22.** Statement of the significance of this entanglement with idol-worship from the fact that, while the idol is nothing *per se*, he represents the kingdom of Satan, and that implication in idol-worship is therefore fellowship with demons. **23-31.** Consideration of the cases in which meat that has been used in idol-sacrifices is sold in the market or served at feasts in private houses. **23, 24.** General principles applicable to these cases, viz., the indifference of the eating of this meat in itself, and on the other hand, the possibility of injuring others by it. **25-27.** Injunction to them, on the basis of these principles, to eat without any question what they find in these places. **28-30.** Injunction to refrain from eating, if any one tells them that the meat has been used in sacrifices, not on their own account, but so as not to lead the man who tells them, to violate his conscience. **31-33.** General exhortations to do everything for the glory of God, and for the good of men.

Ch. 10: 1. Moreover, brethren, I would not that ye should be ignorant—should be, *For I do not wish you to be ignorant, brethren.* (See Crit. Notes.) This statement in regard to the Israelites, is intended to prove

2 And were all baptized unto Moses in the cloud and in the sea,
3 And did all eat the same spiritual meat;
4 And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.

2 passed through the sea; and were all baptized [1]unto
3 Moses in the cloud and in the sea; and did all eat
4 the same spiritual meat; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ.

1 Gr. *into.*

the preceding representation, that not all who are in the Christian race win the prize, but that self-control, and hard running and fighting, are necessary to win the heavenly prize. **Our fathers.** Paul speaks here, of course, as a Jew, associating himself with his countrymen, not with his Gentile readers. **All our fathers.** Better, *our fathers all.* The 'all' is emphatic, and should be placed after the noun to indicate this, as in the Greek. They all had these privileges, these outward signs that they belonged to the people of God; but not all of them had the divine favor, (ver. 5.) **Were under the cloud.** (See Ex. 13: 21 seq.; Ps. 105: 39.) The Lord was in the cloud; so that this is a statement of the divine presence and guidance. **And all passed through the sea.** (See Ex. 14: 21 seq., 29.) This is a statement of miraculous interposition by the Lord in their behalf.

2. And were all baptized unto Moses—*i. e.*, were baptized into connection with him as their leader appointed by God. **In the cloud and in the sea.** It is not necessary to do violence to the record here, in order to justify the figurative allusion to baptism. The Israelites were in the sea, encompassed by the waters, though not submerged; and though the cloud, according to the statements in Exodus, was before and behind them only, the passage in the Psalms, 105: 39, seems to refer to it as spread as a covering over them; and the two statements may be combined—they do not necessarily exclude each other. Meyer takes the sea on both sides, and the cloud over them, as together constituting the one act of baptism, which removes all difficulty. There is only this objection to the view—viz., that the repetition of the preposition more naturally implies two acts, instead of two parts of the same act.

3. And did all eat the same spiritual meat—better, *food.* 'Spiritual' is here to be taken in contrast with natural, not as regards the nature of the food, but its source, which was supernatural and miraculous. See Gal. 4: 29, where Ishmael is said to be born according to the flesh, but Isaac according to the Spirit. The Spirit is regarded as the agent in these miracles. 'The same' is emphatic here, for the same reason as the word 'all.' The apostle's argument rests on the fact that they all had these same tokens that they were God's people. There is an allusion here to the Lord's Supper, which is typically represented in the eating and drinking, as baptism is in the passage of the Red Sea. The spiritual food is the manna. (See Ex. 16: 15, 35.)

4. The **spiritual drink,** is the water from the rock. (See Ex. 17: 6; Num. 20: 11.) 'Spiritual' is to be explained the same as in the expression 'spiritual food.' **For they drank of that spiritual rock that followed them**—should be, *of a spiritual rock.* This statement is intended to confirm what is said of the spiritual drink in the preceding clause, showing that the water that they drank was from a spiritual, or miraculous, source. **That followed them.** This has given the commentators much trouble, owing largely to the fact that in its literal sense it corresponds to the Jewish tradition, that the rock smitten by Moses actually followed the Israelites in their journey through the wilderness, a tradition that has in itself all the appearance of a myth. Leaving aside altogether the bearing of inspiration on the question of Paul's acceptance of such a myth, the general soberness of his citations from Jewish history is against the supposition that he has here incorporated, and so endorsed, a fanciful tradition. There was a great body of such traditions, with which the apostle was familiar, having been brought up in one of the Rabbinical schools; but he avoids it in his writings and speeches, so that it would be a quite exceptional case, if he has here conformed to a tradition, not only outside of the Old Testament history, but inconsistent with that history in its facts and tone. The fact of the apostle's familiarity with the tradition, which has been used to show the probability of the literal interpretation, is, *per se*, of course

5 But with many of them God was not well pleased:
for they were overthrown in the wilderness.
6 Now these things were our examples, to the intent
we should not lust after evil things, as they also lusted.
7 Neither be ye idolaters, as *were* some of them; as it
is written, The people sat down to eat and drink, and
rose up to play.

5 Howbeit with most of them God was not well
pleased: for they were overthrown in the wilder-
6 ness. Now, [1]these things were our examples, to the
intent we should not lust after evil things, as they
7 also lusted. Neither be ye idolaters, as were some
of them; as it is written, The people sat down to

1 Or, *in these things they became figures of us.*

favorable to it; but in connection with this other fact, that he makes in general no use of it, is decidedly against that interpretation. There are two ways of explaining the expression, either of which may be admitted, as not doing any unnecessary violence to the language. We may suppose that the apostle is here thinking of the explanation of the rock, as being Christ, that he gives immediately, and that he represents him in this figurative way as following them through the wilderness. Or we may think of the rock as following them in the stream that flowed from it. It is certainly no great stretch of language to think of them as seeing in the stream the rock from which it flowed, and of the apostle therefore as speaking of the rock that followed them in the same sense. Which one of these two explanations we should adopt will depend on the interpretation of the next sentence. **And that rock was Christ**—should be, *and the rock was Christ.* Here again there is a difference of opinion whether the apostle means that the rock was Christ in some real sense, or that it signified, typified Christ. The former meaning is certainly admissible in the sense that Christ, in his pre-Messianic nature and person as the manifested Deity, the God of creation and of history, was present in all the miraculous events of that wilderness sojourn; and was thus the real source of the water supplied to the Israelites, as the rock was its apparent source. And the latter cannot be rejected on the ground of the verb "to be," since the copula often connects things that stand, figuratively or representatively, for each other, as in "this is my body," or "that (picture) is (represents) Christ." The meaning then would be that the rock typified Christ, as did the manna and the living water. On the whole, this latter seems the better explanation, as falling in more readily with the apostle's use of all the things mentioned in these verses as typifying, or standing for, things in the Christian Dispensation. And this being so, it seems better to say that the rock followed them in the stream that flowed from it.

5. But with many of them God was not well-pleased—should be, *But not with the most of them was God well-pleased.* The negative is placed early in the sentence, to give it emphasis, and to lay stress on the fact that the statement of the divine favor, common to them all, ends with these outward manifestations of it. When we come to the question, whether they actually had God's favor, all of them, it has to be answered in the negative. And instead of 'many,' it should read 'the most'; the greater part of them did not have the divine favor. **For they were overthrown in the wilderness.** See Num. 14: 29, 30, where the statement is that all except Caleb and Joshua died without beholding the Holy Land, as a judgment of the Lord on their sins.

6. Now these things were our examples—should be, *became our examples*, or, *came to pass as our examples*, or literally, *types.* The word means originally, the impress left by a blow (see John 20: 25)—as *e. g.*, the impression stamped on a seal; then any image, form, example, or pattern of a thing. The meaning here is that the things corresponding to baptism and the Lord's Supper, in the journey of the Israelites to the Holy Land, on the one side, and their overthrow on the other, are typical of the dangers in the Christian's course, and are intended to show him that he, too, may fail of the divine favor at last. **To the intent that,** etc. The divine purpose is to restrain them by these examples from the sins, and so from the fate, of the Israelites.

7. Neither be ye idolaters—should be, *Neither become*, etc. **As it is written**—the reference is to Ex. 32: 6. **To eat and drink—to play.** They partook of a sacrificial feast, and then indulged in sports, dancing, etc., in honor of the golden calf which they had made to worship during Moses' absence in the mountain. In what sense the Corinthian

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.
9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.
10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.
11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.
12 Wherefore let him that thinketh he standeth take heed lest he fall.

8 eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and
9 fell in one day three and twenty thousand. Neither let us try the [1]Lord, as some of them tried, and
10 perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the de-
11 stroyer. Now these things happened unto them [2]by way of example; and they were written for our admonition, upon whom the ends of the ages are
12 come. Wherefore let him that thinketh he stand

1 Some ancient authorities read *Christ*....2 Gr. *by way of figure.*

Christians were in danger of this, (see ver. 14, seq.,) viz., by partaking of idolatrous feasts.

8. Nor let us commit fornication, etc. (See Num. 25: 1-9.) The reference is to the sin of the Israelites with the Moabitish women in Shittim. **Three and twenty thousand.** The history says twenty-four thousand; and this is the reading in one manuscript of the Vulgate, the Philoxenian Syriac, and the Armenian versions. But it is evidently a correction of the text to remove the discrepancy. As it was not, probably, in the original account an exact, but a round number, there is, of course, a possibility that the exact number lay between these two. But the difficulty is, to account for this single variation from the account in Numbers, among various rehearsals of it, and that one the latest of them all. It is, in any case, an unimportant matter. Certainly, the various attempts to reconcile the two have deserved only to be relegated, as De Wette says, to an "antiquated hermeneutics."

9. Neither let us tempt Christ—should be, *the Lord.* (See Crit. Notes.) By 'the Lord' he means God, which is demanded by the parallel statement, in which the omission of the object shows that the verb is intended to have the same object in both cases. The reference is to Num. 21: 4-6. To 'tempt' God is to try or test him—*i. e.*, to challenge him, as it were, by our sin, to show his justice and power. The particular way in which the Israelites tempted God in this case was by their complaints against him for bringing them out into the wilderness, where they had so poor and scanty fare, when in Egypt there was abundance. Possibly, Paul saw in the Corinthians a similar "hankering after the flesh-pots of Egypt," in their desire for the forsaken pleasures of the old heathen life; but as he generalizes the particular sin of the Israelites here, he very likely meant to have his warning a general one against any temptation of the Lord. **As also**—the 'also' is to to be omitted. (See Crit. Notes.)

10. As some of them also murmured. 'Also' is to be omitted. (See Crit. Notes.) The reference is to Num. 16: 41-49. Many of our reference Bibles refer it to Num. 14: 2, 29, in which the destruction of the whole people is foretold, because they murmured against the Lord on the return of the spies with their report from Canaan. But the difference between the 'all' of that account, and the 'some' of this, is against their identification. And besides, the word **destroyer** here is naturally used to describe the plague of Num. 16. Cf. 2 Sam. 24: 15-17, where the 'pestilence' and the 'destroying angel' are used interchangeably. The murmuring in the passage referred to was against Moses and Aaron, the leaders appointed by the Lord for destroying Korah and his followers, who had rebelled against this leadership. Possibly, Paul had in mind a like disposition among the Corinthians to murmur against their regularly appointed teachers.

11. Now all, etc. 'All' is probably to be omitted. (See Crit. Notes.) **Ensamples.** On the use of this word see on 'examples,' ver. 6. Their punishment was an example, or type, of the punishment of disloyal believers, whose relation to God is typified by theirs. **And they are written**—should be, *were written.* **Upon whom the ends of the world are come**—literally, *to whom*, etc.; and instead of 'the world,' read, *the ages.* (See on 1: 20.) The ages are the ages of the world's history, and the apostle means that we belong to the Last Dispensation, or the Gospel Era. In Heb. 9: 26, Christ's manifestation as the Messiah is said to mark the end or completion of the ages. All the preceding ages were intended to contribute to this final age.

12. Wherefore—literally, *And so—i. e.*,

13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.
14 Wherefore, my dearly beloved, flee from idolatry.

13 eth take heed lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.
14 Wherefore, my beloved, flee from idolatry. I

since those Israelites fell from the divine favor, and since their history is intended to be an example and a warning to us. **Standeth—fall.** These words denote stability in the Christian life, on the one hand; and falling from it into a state of sin, on the other. (Cf. Rom. 11: 20; 14: 4; Eph. 6: 11 seq.; ch. 16: 13, etc.) The verse is a warning against undue confidence in the mere fact that a man supposes himself a Christian.

13. There hath no temptation taken you. The verb denotes here the forcible seizure of a person by a strong or evil thing. **Such as is common to man.** These words are a paraphrase of the single word meaning *human*. It may denote what comes from man, or what belongs to him. The former is sometimes given as the meaning here, temptations coming from man being opposed to those coming from the devil, or from any other superhuman source. But such knowledge would be too high and wonderful for the apostle. How should he know all their temptations? or how could he discriminate, if he knew them all? The other meaning brings the statement within the apostle's range; he could know, from reason and experience, that their temptations were such as belong to human life. And it is this thought which is developed in the next clause. **But God is faithful.** God's faithfulness is involved here in his promise to keep all his true children, which would be broken if he allowed them to be tempted beyond human strength. (See 1: 9; John 10: 28 seq., etc.) **Who will not suffer you to be tempted above that ye are able.** This clause contains the statement of that in which the faithfulness of God consists—the confirmation of his faithfulness. **But will . . . make,** etc. This is the statement of the way in which God provides against the exposure of his people to too great temptation. It is not by keeping them out of the way of any temptation, but by making a way of escape from them all. **Also a way to escape.** This implies that the temptation also, as well as the way out, comes from God. There is, of course, the distinction to be made between actual solicitation to evil, and the impulse to evil given by a man's circumstances and position in life. The former can never come from God, (see James 1: 13); but a man's circumstances, both good and evil, do come from God. **That ye may be able to bear it.** There is a slight mixture of the figures here, a way of escape being a strange way of making us bear a thing. But in fact, though not in figure, the ideas consist, escape, and resistance, and endurance, being various methods of denoting the same essential attitude towards temptation.

14. Wherefore, my dearly beloved. In the original, it is simply, *my beloved*. 'Wherefore,' in view of all that has been said as to the danger that even Christians may fall into sin, and thus incur God's displeasure; and in view, also, of the statement of the divine succor in temptation. **Flee from idolatry.** The apostle goes on to show that this is the sin to which the Corinthians rendered themselves liable by perverting and exaggerating their liberty in regard to eating the idol-sacrifices. Observe the course of thought by which the apostle returns to this subject, discussed in chap. 8. There, he has shown that they are not to use their liberty in regard to this, or any matter, in such a way as to wound the conscience of the weaker brethren. Then, in chap. 9, he shows how he has forborne to use or assert his right as an apostle to the support of the church, and even holds in abeyance his own views in regard to Jewish or Gentile customs, becoming all things to all men, in order to do the most good possible. This leads him to speak of his object in thus sacrificing himself for the good of others, which he states to be his anxiety to do all in his power to obtain his own salvation. Then, in this chapter, he shows the need of this watchfulness and effort to attain the final award, proving, from the example of the Israelites, how even God's own people may fall into sin and forfeit his favor. And, in this connection, he takes up again the matter of idol-sacrifices,

15 I speak as to wise men; judge ye what I say.
16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

15 speak as to wise men; judge ye what I say. The
16 cup of blessing which we bless, is it not a [1]communion of the blood of Christ? The [2]bread which we break, is it not a [1]communion of the body of Christ?
17 [3]seeing that we, who are many, are one [2]bread, one

1 Or, *participation in*....2 Or, *loaf*....3 Or, *seeing that there is one bread, we, who are one body.*

and points out to them the possibility of sin in this matter.

15. I speak as to wise men; judge ye what I say—should be, probably, *As to wise men I say, judge ye what I say.* The verb in the first clause is used, commonly, with an object, not absolutely like our word, speak; and this makes it probable that the two clauses are to be closely connected, making the second the object of the verb in the first. I say, . . . 'judge,' etc. And 'what I say' probably refers to what follows, in regard to the idol-sacrifices, and the analogous case of the Lord's Supper. It is a matter requiring judgment and discrimination; and he exhorts them, as men of intelligence and understanding, to exercise them. (See on 1: 5, 6.)

16. The cup of blessing which we bless. Referring to the giving of thanks, or the blessing, at the Lord's Supper. (See Matt. 26: 27; Mark 14: 23.) The word 'bless' here is not to be confounded with the word denoting the giving of thanks. But it is probable (cf. Matt. 26: 26; Mark 14: 22, with Luke 22: 19), that both terms were used to describe the same act, which included in itself both the blessing and the giving of thanks. To 'bless' is, here. to consecrate in prayer, to ask God's blessing on the cup. **Is it not the communion of the blood of Christ?** It will help us to see the connection of thought here to remember that the words translated 'communion' in this verse, 'partakers,' (ver. 18), and 'fellowship,' (ver. 20), are all forms of the same Greek word. This word means *communion, association, fellowship;* and the genitive after it may denote either the persons or things with which one is associated, or that in which they are associated and have part together. Now if we examine the argument, we find that it is here the fellowship or association with the blood and body of Christ that is meant. In the second analogy used, the Israelites, by eating the sacrifices, are represented as partaking with the altar—*i. e.*, as consuming one part, while the altar consumes the other part of the sacrifices. And in the conclusion, those who eat the idol-sacrifices are represented in the same way, as in fellowship with demons. So that here, in the other analogy of the Lord's Supper, it must be fellowship with some thing or person that will keep up the correspondence between all the cases, that forms the basis of the argument. Some suppose that the fellowship is with believers and in the body of Christ. But this supposes that the point of the argument—viz., that with which we are associated in the Supper, is left out by Paul. Moreover, in the parallel cases, it is not the association with the worshipers, but with the object of worship, that is pointed out. The consistency of the several parts of the argument requires, therefore, that we understand here fellowship with the blood of Christ to be meant. But in what sense? It is evident from the passages, (Matt. 26: 26 seq.), see above; (1 Cor. 11: 23 seq.; John 6: 51 seq.), which give the history and explanation of the Lord's Supper, that these symbols represent the sacrificial death of Christ, and that, therefore, fellowship with the body and blood of Christ, is fellowship with the Lord in his death. The partaking of these emblems brings us into this fellowship. But as the emblems are symbols, not the real body and blood of the Lord, so our eating and drinking are symbolic acts, representing the faith by which this fellowship is really accomplished. (Cf. John 6: 51, 53, 54, 56, 57, 58, with ver. 35, 40, 47.) This does not invalidate the apostle's argument, because, if we represent or profess in any act our fellowship with a religion, it is the same for the purposes of this argument as if we came into the fellowship by that act.

17. For we being many, are one bread, and one body; for we are all partakers of that one bread—should be, *Because we, the many, are one bread, one body; for we all partake of the one bread.* This verse contains the confirmation of the preceding statement,

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?
19 What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything?
20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.
21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

18 body: for we all partake [1]of the one [2]bread. Behold Israel after the flesh: have not they who eat
19 the sacrifices communion with the altar? What say I then? that a thing sacrificed to idols is any
20 thing, or that an idol is any thing? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not
21 that ye should have communion with demons. Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord,

1 Gr. *from*....2 Or, *loaf*.

that in the Lord's Supper there is a fellowship with the body and blood of Christ—*i. e.*, with his death. The confirmation consists in this, that the many who partake form one body—*i. e.*, one spiritual body—and this for the reason, that they all partake of the one bread. What constitutes this unifying element must, therefore, be something more than mere bread. We must look behind that to the spiritual fact represented by it, and that fact is the death of Christ; and the believer's fellowship with it by faith is represented by his eating of the bread. And the apostle, in applying this principle to the case of eating what remains from idol-sacrifices, would say that the Corinthians must look not merely at the meat as meat, but at the heathen worship which it represents. 'One bread' represents, under another figure, the same fact as the 'one body,' the bread in the Lord's Supper representing the body of Christ, with which we are brought into fellowship.

18. Behold Israel after the flesh—distinguished from the spiritual Israel, the heirs of Abraham's faith. **Are not they which eat of the sacrifices partakers of the altar?**—should be, *with the altar*. (Cf. 9: 13; ver. 16, and Notes on each.) The word 'partakers' here is from the same root as the word 'communion' there, and the meaning is the same, viz., *fellows*, *associates*, of the altar. This association is in virtue of eating what remains of the things offered on it. The argument is the same as in the preceding analogy of the Lord's Supper, and is substantially this, that eating and drinking, connected with a religious service, cannot be dissociated from that service and considered merely as eating and drinking.

19. That the idol is anything? or that which is offered in sacrifice to idols is anything? The words 'idol' and 'that which is offered in sacrifice to idols' are to be transposed. (See Crit. Notes.) What the apostle has just said, having for its obvious conclusion that there is complicity with idol-worship in partaking of a feast in an idol temple, and therefore sin, seems to contradict what he said in ch. 8, that an idol is nothing, and that the eating of the idol-sacrifices is therefore an indifferent matter. The answer is of course negative, as implied in the adversative 'but,' with which the next statement begins.

20. But, etc. This is in contrast with the implied negative answer to the preceding question. **They sacrifice to devils.** (Cf. Deut. 32: 17; Ps. 106: 37.) There is some doubt as to the meaning of the word translated 'devils' in these passages from the Old Testament. But in the Septuagint, which Paul would very likely have in mind, and in the Syriac, it is rendered *demons*. As Paul uses it, this statement cannot mean that the heathen deities are demons, which would directly contradict his statement in ch. 8 that they are nothing. It can only mean that in sacrificing to them, men are serving the devil and his demons, instead of God. Such worship forms a part of the service of the God of this world, the same as any sin. These deities, though in themselves nothing, represent the kingdom of darkness ruled by the demons. **And I would not,** etc.—should be, *And I do not wish you to become fellows of demons*, or *partakers with demons*. Here is the application to the matter in hand of the principle gathered from the analogous cases of the Lord's Supper and of the Jewish sacrifices. The principle is, that you must look at the worship, the religious fact represented by the idol-sacrifices and sacrificial feasts. Then, in answer to the question, Is there, in fact, anything represented by them, seeing that the idol is in itself nothing? the apostle shows that there is really a demon-worship in it. And he would certainly not wish them to have fellowship in any way with that.

21. Ye cannot drink the cup of the

22 Do we provoke the Lord to jealousy? are we
stronger than he?
23 All things are lawful for me, but all things are not
expedient: all things are lawful for me, but all things
edify not.
24 Let no man seek his own, but every man another's
wealth.
25 Whatsoever is sold in the shambles, *that* eat, ask-
ing no question for conscience' sake:

22 and of the table of demons. Or do we provoke the
Lord to jealousy? are we stronger than he?
23 All things are lawful; but all things are not expe-
dient. All things are lawful; but all things [1]edify
24 not. Let no man seek his own, but *each* his neigh-
25 bour's *good.* Whatsoever is sold in the shambles,

1 Or, *build not up.*

Lord, and the cup of devils, or *demons*—a moral impossibility, based, of course, on the oppositeness of the two things. Cf. Matt. 6: 24, "Ye cannot serve God and Mammon." **The cup of the Lord . . . the Lord's table.** The cup and table in the Lord's Supper; the cup and table of demons, are those used in the sacrificial feasts of the heathen.

22. Do we provoke the Lord to jealousy?—should be, *Or do we*, etc., presenting an alternative to the preceding statement, *Or do we, by combining these two incongruous things, provoke the Lord's jealousy, who will have himself alone, and no other with him, worshiped?* Some interpreters substitute here the more general word 'anger' for 'jealousy.' But it is doubtful if the original has that meaning, and it is, besides, not so fitting here. Jealousy is just the feeling belonging to a case like this, in which others are put in the Lord's place, or beside him. **Are we stronger than he?** They ought to be, the apostle would say, if they are going to provoke him to jealousy. And so this becomes, as Chrysostom says, the *reductio ad absurdum* of their position. By 'the Lord' here is probably meant Christ, as appears from the connection with ver. 21, from which the thought would carry on the term with the same meaning.

It is to be noticed in comparing this discussion with that in ch. 8, that the apostle is here speaking of the sacrificial feasts in the temples of the heathen gods. And it is this particular form of eating the sacrificial food that he condemns as idolatry, while in general such eating is morally indifferent. That this is the reference, appears from the expressions, 'cup of demons,' 'table of demons,' which apply to the sacrificial feasts only. In these, the sacrificial character of the things eaten is retained; they are eaten as idol-sacrifices, and the feast is in honor of the deity. In the other uses of the idol-sacrifices this character is lost, and the meat returns to its original use as simply food, so that the eating of it becomes, as the apostle shows, an indifferent matter.

23. All things are lawful for me. 'For me' is to be omitted in both parts of the verse. (See Crit. Notes.) This statement is to be limited to indifferent matters, not having a positive moral quality. (See on 6: 12.) **But all things are not expedient**—better, *but not all things profit;* they are not morally profitable to the person doing them. **But all things edify not**—better, *but not all things build up;* they do not build the Christian character of others in the church. Both the use of the word, and the development of the thought in the following verses, show that it is others, and not the person himself, to whom the verb applies. On the use of this verb, see on 8: 1; and on the word translated 'are not expedient,' see on 6: 12. The verse is intended to introduce the apostle's statement in regard to eating the meat offered in sacrifice to idols, when it is sold in the market-place, or served up at a private house. In both these cases he regards it as an indifferent matter, to which this general statement applies.

24. Let no man seek his own, but every man another's wealth—should be, *but the other's.* (See Crit. Notes.) 'The other's'—by this is meant the other person concerned with any one in a transaction. The words *every man* are to be omitted. (See Crit. Notes.) This principle, that no one is to seek his own, but the other's interest, is what is to guide them in such questions as this of sacrificial meats, in connection with the preceding statement, that not all things that are allowable edify. The mere lawfulness of any action is not enough, according to these two statements, to determine what we shall do. We must also inquire whether it will benefit or injure others.

25. Whatsoever is sold in the shambles—better, *everything that is sold in the market.* **Asking no question for conscience' sake.** They might have conscientious scruples about

26 For the earth *is* the Lord's, and the fulness thereof.
27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake.
28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience' sake: for the earth *is* the Lord's, and the fulness thereof:
29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?
30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

26 eat, asking no question for conscience' sake; for the
27 earth is the Lord's, and the fulness thereof. If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you,
28 eat, asking no question for conscience' sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and
29 for conscience' sake: conscience, I say, not thine own, but the other's; for why is my liberty judged
30 by another conscience? If I by grace partake, why am I evil spoken of for that for which I give thanks?

1 Or, *If I partake with thankfulness.*

eating meat that had been used in idol-sacrifices, even by chance, and so make inquiries whether the meat sold was of that kind or not. The apostle, therefore, tells them to buy and eat, without asking such questions. Of course, his reason is that such scruples are unnecessary.

26. For the earth is the Lord's, etc. This passage from Ps. 24: 1, the apostle cites as a reason for the preceding injunction to eat everything sold in the market. He argues in the same way in 1 Tim. 4: 4, saying that "every creature of God is good." We are not, therefore, to ask whether anything good to eat is holy or unholy—*i. e.*, whether it belongs to the Lord or to the devil; for all things of the kind are the Lord's, and to be taken with thankfulness. How such things may be defiled by actual association with the worship of idols he has already shown in ver. 16–22. But this defilement does not remain after the meat has been taken out of this association and sold in the market as food.

27. Bid you to a feast—a feast at a private house is meant; the temple-feasts are forbidden. (Ver. 21, 22.) **And ye be disposed to go**—literally, *you wish to go.* This is inserted, because the going is something about which the apostle says nothing; he leaves that to themselves. **Whatsoever**—literally, *everything that.* The principle here is the same as in the preceding case.

28. This is offered in sacrifice to idols. The words 'to idols' are to be omitted. (See Crit. Notes.) **Eat not for his sake that shewed it, and for conscience' sake.** This alters the case. They were not to ask any question for the satisfaction of their own conscience, because there was no ground for conscientious scruples; but if any one told them what showed that he had such scruples, it complicated the matter by giving them another conscience besides their own to care for. 'And for conscience' sake.' Whose conscience, he tells us in the next verse. **For the earth is the Lord's, and the fulness thereof.** This is to be omitted. (See Crit. Notes.)

29. Conscience—should be, *but conscience.* (See Crit. Notes.) **But of the other.** The one who gave him the information is meant. The principle on which this rests is stated, ch. 8, 7–13. Their example might lead the man to do what was contrary to his conscience. Their doing what is right in itself might lead him to do what was for him wrong. **For why is my liberty judged of** (should be, *by*) **another man's conscience?** Omit 'man's.' This gives the reason why it is not for the sake of his own conscience, but of the other's, that he should refrain from eating, viz., that what he can do is not a matter for another conscience to decide for him. As to what is right for himself, each man is to be his own judge, and no other man's conscience can be made the tribunal to judge his actions. Hence, when the man's own conscience has adjudged him liberty to do a thing, no other conscience can sit in judgment on it, and annul that decision. Other consciences may be employed as counsel, but the judge is the individual conscience.

30. For if I by grace be a partaker—should be, *If I partake with thankfulness.* 'For' is to be omitted. 'But' is found in the Text. Rec., but not on good authority. (See Crit. Notes.) The word translated 'grace' in the Common Version is the ordinary New Testament word for 'grace,' but it also means *thankfulness;* a meaning which is required by the connection with the verb 'give thanks' in the next clause. The pronoun 'I' is emphatic here and in the clause 'I give thanks.' 'I partake with thankfulness, and that settles the matter for me.' As Bengel says: "The act of giving thanks sanc-

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:
33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

31 Whether therefore ye eat, or drink, or whatsoever ye
32 do, do all to the glory of God. Give no occasion of stumbling, either to Jews or to Greeks, or to the
33 church of God: even as I also please all men in all things, seeking not mine own profit, but the *profit* of the many, that they may be saved.

tifies all the food, denies the authority of idols, asserts that of God." Cf. Rom. 14: 6; 1 Tim. 4: 3, where this effect of thanksgiving is clearly stated. It associates the act of eating with the worship of God, and so of course leaves no room for the supposition that it is an entanglement with idol-worship.

31. Whether, therefore, ye eat or drink, or whatsoever ye do—the last clause should be, *or do anything*. The eating and drinking are to be taken generally, not confined to the eating of idol-sacrifices. **Do all to the glory of God**—*i. e.*, with this glory in view. This general principle, to regulate all their action, is the conclusion in which he sums up what has preceded. They are not to use their liberty, based on the moral indifference of any action, in such a way as to dishonor God.

32. Give none offence should be, *become not stumbling-blocks—i. e.*, this is the nearest approach to a translation that I can make of a phrase which means, literally, *become without occasion for stumbling*. The constant use of the word 'offence' for this and kindred words is one of the things that mar our common version. The meaning is, Do not by your actions lead others into sin. **Jews . . Gentiles . . church of God**—The first two classes make up the world. The word translated 'Gentiles' means, literally, *Greeks*. (See on 1: 22.)

33. Even as I—better, *as also I*. In what way he pleases men he describes in 9: 19 seq.; viz., by conforming to their notions in indifferent matters. **But the profit of many**—should be, *of the many*, opposing 'the many' to himself as 'one.' **That they may be saved**—this is the advantage that he sought for others, and for which he sacrificed such things as his personal opinion about the differences between Jews and Greeks, those under law and those not under law.

CRITICAL NOTES.—CHAPTER X.

1. *Moreover* is the reading in ℵ^{c}KL syr^{utr}, etc. *For* is to be substituted on the authority of ℵ*ABCD, etc., it vulg sah cop, etc.

9. *Christ* is found in DEFG, etc. it. vulg. syr$^{sch\ and\ p\ txt}$ sah, etc.; *the Lord* is the probable reading, being found in ℵBCP, etc., syr$^{p\ mg}$, etc. *Also* in the second clause is found in D^{c}EKL, etc. It is to be omitted on the authority of ℵABCD*, etc., it vulg sah cop syr^{p}, etc.

10. *Also* in the second clause is found in only KL, etc., and is to be omitted.

11. *All* is found in ℵCDEFG, etc. it vulg syr^{utr} cop, etc. It is omitted in AB sah, etc. The external authority is decidedly in favor of its retention, but internal evidence is against it on the ground that it would naturally be inserted, but not omitted, by a transcriber.

19. The order of the words *idol* and *that which is offered in sacrifice to idols* in our version, is found in KL syr^{utr}, etc. The reverse order is found in ℵ^{a}BC**D, etc., it vulg sah cop, and is to be preferred.

23. *For me* in the first part of the verse is found in ℵ^{c}C^{3} H, syr^{utr}, etc. It is to be omitted on the authority of ℵ*ABC*D, etc. it vulg (most MSS.) sah cop, etc. Substantially the same authority justifies its omission in the second part of the verse.

24. *Every man* is found in only D$^{b\ and\ c}$ EKL, etc., syr^{utr}, etc., and is to be omitted.

28. *Offered in sacrifice unto idols* is the reading of CDEF, etc., g vulg syr^{p} cop, etc.; *offered in sacrifice* simply is found in ℵABH sah, syr^{sch} d. e f, etc., and is the preferred reading. *For the earth is the Lord's and the fulness thereof*, is found in only H**KL syr^{p}, etc., and is to be omitted.

30. There is no conjunction at the beginning of this verse on any good authority. *But* is found in a few cursives, and *for* in two cursives and one manuscript of the vulg.

ANALYSIS.

1. Exhortation to imitate Paul, closing the discussion of the preceding chapter. 2. Praise for their general mindfulness of his instructions. 3-15. Injunction against women's speaking or praying in the meetings of the church with uncovered head; (1) because, in the divine order, woman comes below man,

CHAPTER XI.

BE ye followers of me, even as I also *am* of Christ.
2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.
3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

1 Be ye imitators of me, even as I also am of Christ.
2 Now I praise you that ye remember me in all things, and hold fast the traditions, even as I de-
3 livered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man, and the head of Christ is

and should wear the head covering as a sign of subjection, 3–5, 7; (2), because not to wear it puts the woman on a level with shameless women who wear the head shorn, 6; (3), because of the angels who are witnesses of our conduct, 10; (4), because the natural sense of propriety testifies to the fitness of the custom. 13–15. Confirmation of (1) from the fact that woman originally was formed from man, and made for him, instead of the opposite, 8, 9. Injunction against contentiousness in this matter, 16.

17-19. General charge that there are divisions in the church, manifested in their meetings. **20-34.** Charges and instructions in regard to the observance of the Lord's Supper. **20-22.** They do not wait until the church is assembled before they begin; the rich, eating gluttonously themselves, do not share with their poor brethren, and thus despise the church and shame the poor. **23-26.** He shows them how to observe the Supper according to directions received from the Lord, bringing out the solemn significance of the ordinance as a rebuke of their levity in its observance. **27.** Unworthy eating and drinking, which fails to recognize this meaning of the elements, is therefore, a sin against the body and blood of the Lord. **28, 29.** Necessity that they examine themselves, and partake of the Supper with a knowledge and recognition of its meaning. **30.** Failure to do this the cause of sickness and death among them. **31, 32.** By judging themselves, they would escape this judgment of God, which in its turn is intended to preserve them from final condemnation. **33, 34.** Final injunction that they wait for each other in the celebration of the Supper, and satisfy their hunger at home.

Ch. 11: 1. Be ye followers—should be, *Become imitators.* In the connection this refers to the apostle's self-sacrifice and regard for others, mentioned in 10: 33. This ver., therefore, belongs with the preceding chapter. **Even as I also am of Christ.** This does not state the limitation of the preceding exhortation, making it equivalent to *so far as I follow Christ.* But it enforces the exhortation to imitate him by referring to his own imitation of Christ in this matter of self-denial. (See Phil. 2: 4-8; Rom. 15: 1-3.)

2. Now I praise you, brethren. The word *brethren* is to be omitted. (See Crit. Notes.) With this verse the apostle begins a new subject. **Ye remember me.** They have him and his teachings in mind in whatever they do. **And keep the ordinances.** The word 'ordinances' is everywhere else in the New Testament rendered 'traditions.' It denotes, properly, the transmission of history, teachings, etc., either orally or in writing, and then, by a usage peculiar to the New Testament, the thing transmitted. It is applied by the apostle to both his doctrines and the usages taught by him. (Cf. 2 Thess. 2: 15; 3: 6.) Here it is the usages. **As I delivered them**—should be, *as I have delivered them.* With this general commendation, the apostle, with his usual tact and kindliness, prepares the way for the strictures on their practice in two particulars, which follow in this chapter.

3. But I would have you know—better, *But I wish you to know.* The conjunction is slightly adversative, placing the teaching that follows in contrast with the general praise that precedes. **The head of every man is Christ.** By 'the head' he means the superior, the master placed over him. 'Of every man'—*i. e.*, in the class Christians that he is addressing. The apostle is giving here the order of rank in the Christian system, beginning with man, and showing Christ above him, and the woman below him, and then finally God over Christ. This rank and subordination form the principle on which the apostle bases his teaching in regard to the veiling of women. There are two difficulties in this statement; first, the apparent conflict between this representation of the subordination of women and Gal. 3: 28, in which man and woman are

4 Every man praying or prophesying, having *his* head covered, dishonoreth his head.
5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoreth her head: for that is even all one as if she were shaven.
6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.
7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

4 God. Every man praying or prophesying, having
5 his head covered, dishonoureth his head. But every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the
6 same thing as if she were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be
7 veiled. For a man indeed ought not to have his

said to be one; and second, the difference between this statement in regard to the subordination of the Son to the Father, and passages which express their oneness. Both difficulties are only apparent. The passage in Galatians denotes the unity, and not necessarily the equality, of man and woman. The nature of the apostle's argument in that passage is not such as to involve any question of equality of condition. He starts with the difference between Jews and Gentiles, and shows that it is not such as will make the obtaining of salvation, or of the blessings of salvation, different in the two. Then he passes from this to the other distinctions of race, condition, and sex, showing the same thing in reference to them. All this would not affect the question here considered, of social position and relative rank. As to the other difficulty, the passages which state the oneness of the Father and Son deal with the unity of the divine nature, or essence, or interests in the two, or with some other aspect of their relations, but none of them touch this question of rank and subordination, nor is any one inconsistent with the statements, made here and elsewhere, of the subordination of the Son.

4. Every man praying or prophesying. This word 'prophesying' is not restricted in Greek, as it is in English, to the foretelling of future events, but denotes inspired teaching in general. (Cf. ch. 13 and 14.) Furthermore, this word, like our word 'preach,' refers always to public utterance, so that the praying would probably be of the same character, which also appears from the nature of the subject. It is only in meetings of the church that the apostle would consider these directions about veiling necessary. **Dishonoreth his head**—viz., because it is the sign of subjection, (cf. ver. 10), while his position, being next to Christ and above woman, is a position of honor and superiority. The question is often asked, why the regulation is such as to represent the subjection of woman to man, and not their common subjection to God? The answer seems to be, that nature, to which the apostle appeals in confirmation of his view, (see ver. 13 and 14), prompts us to regard and represent human relations in all such matters. And if the question is further asked, why the apostle refers to the divine position in his rank-list, the answer is, probably, that he regards man's position next to Christ as adding to his honor, rather than detracting from it. (Cf. ver. 7.)

5. For that is even all one, as if she were shaven—should be, *For she is one and the same with the woman that is shorn.* The unveiled woman is the subject, not the being unveiled; and she is said to be the same as a woman whose hair is cut off. This shorn head was not only unwomanly, it was also the sign of a harlot, and was hence more disgraceful than now. 'One and the same.' The long hair and the veil were both intended as a covering of the head, and as a sign of true womanliness, and of the right relation of woman to man; and hence the absence of one had the same significance as that of the other.

6. For if the woman be not covered—should be, *Is not covered—i. e., veiled.* **Let her be also shorn.** If she puts off the artificial covering, let her be consistent, and take the next step, putting off the natural covering of the head, which is intended for the same purpose. **But if it be a shame**—should be, *is a shame.* The argument here is, that veiling and long hair on the one side, and unveiling and short hair on the other, are consistent with each other, belonging in the same class together; and that, therefore, an unveiled woman is constructively the same as a woman with her hair cut.

7. For, etc. Here we have the application of the statement of ver. 3 to the question. **Forasmuch as he is**—literally, simply, *being.* **The image and glory of God.** The word 'image' contains the idea of general

8 For the man is not of the woman; but the woman of the man.
9 Neither was the man created for the woman; but the woman for the man.
10 For this cause ought the woman to have power on *her* head because of the angels.
11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.
12 For as the woman *is* of the man, even so *is* the man also by the woman: but all things of God.

head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the
8 man. For the man is not of the woman; but
9 the woman of the man: for neither was the man created for the woman; but the woman for the man:
10 for this cause ought the woman to have *a sign of* authority on her head, because of the angels.
11 Howbeit neither is the woman without the man, nor the
12 man without the woman, in the Lord. For as the woman is of the man, so is the man also by the wo-

likeness to God in man's spiritual faculties. The word 'glory' has been restricted by some to the dominion that man has over the lower creation. (See Gen. 1: 26 seq.) It is not supposed, of course, that anything in the word restricts it to this meaning, but that the context limits us to this, the general subject being man's independence and lordship. But the immediate context seems to be against this limitation; for the word 'image' with which this is connected certainly suggests no such limitation; and this same word 'glory,' as applied to woman, cannot be so limited. Probably it carries forward the idea of the word 'image,' denoting the kind of nature, the glorious being, that man has through his likeness to God. The argument is here from man's relations to God, as in the preceding verses from his relations to woman. Man, being directly the image of God, occupies a position of honor which is incompatible with the veiling of his head, that being a sign of dependence. **But the woman is the glory of the man.** According to the account in Gen. 1: 26, 27, she is equally with man made in the image of God. But according to Gen. 2, she acquires this indirectly by derivation from man, not directly from God; and thus the sign of dependence becomes fitting to her.

8. For the man is not of the woman, but the woman of the man—should be, *For man is not from woman, but woman from man.* (See Gen. 2: 18 seq.) This refers, of course, to the original creation, not to the propagation of the species. It confirms the statement of the preceding verse, that woman is the glory of man, which is true only through this fact of original creation.

9. Neither was the man created for the woman, but the woman for the man—should be, *For also man was not created on account of the woman, but woman on account of the man.* This is an additional fact confirming the previous one. Woman, being for man, naturally comes after him and from him, and not the reverse. (See Gen. 2: 18.)

10. For this cause ought the woman to have power on her head — should be, *authority* instead of 'power.' By a singular metonymy the word denotes a sign of being under authority, viz., of the man. **Because of the angels.** The allusion here is not mysterious or recondite, but simply to the presence of angels, whose witness of our actions should be a restraint and an impulse to us, like the presence of all good beings. The motive is the same as in Heb. 12: 1, though the beings referred to are different. As to this presence of angels, see Heb. 1: 14.

11. Nevertheless, neither is the man without the woman, nor the woman without the man, in the Lord—should be, *Nevertheless, neither is woman without man, nor man without woman in the Lord.* (See Crit. Notes.) This is a statement modifying the preceding representation of the supremacy of man. The man is not independent of the woman, any more than the woman of the man. 'In the Lord'—in their relations to each other as Christians. It does not refer, therefore, to the relation of the sexes in procreation, as might be supposed without this modifying clause, but to their general relations in life.

12. For as the woman is of the man, even so is the man also by the woman—should be, *from the man*, and, *through the woman.* The former refers to the original creation, and the latter to the continuance of the race. And the prepositions are chosen with reference to this relation, the one denoting the original source, and the other the means or more immediate cause. The argument is from the natural order in creation, constituting mutual dependence, to the general relation of dependence in the Christian life stated in the preceding verse. **But all things of God**—should be, *from God.* 'All things'—viz., all the things mentioned. All these

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?
14 Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him?
15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.
16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

13 man; but all things are of God. Judge ye [1] in yourselves: is it seemly that a woman pray unto God
14 unveiled? Doth not even nature itself teach you, that, if a man have long hair, it is a dishonour to
15 him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.
16 But if any man seemeth to be contentious, we have no such custom, neither the churches of God.

1 Or, *among*.

relations have a divine origin, and so are sacred. The natural order is the divine order, and so not to be set aside.

13. Judge in yourselves. As we should say, *for yourselves*, instead of depending on the judgment of others. The preposition denotes the inwardness of the act. **Is it comely**—better, *proper*, *befitting*—**that a woman pray unto God uncovered?** The one to whom the prayer is addressed is named, in order to indicate the solemnity of the act. They are thus made to feel the incongruity of the costume. Paul has already made them see the unfitness of the unveiled head for woman, its immodesty and unwomanliness, and now, with that impression on their minds, he asks if it is proper to pray to God in such unseemly fashion.

14. Doth not even nature itself. Some commentators say this means nature in the objective sense. Alford says that it refers to "the fact that woman has long hair naturally, and man short hair." But is this due to nature, or to the barber? De Wette explains it as meaning "conformity to the law of the organism." But he says that the teaching is by an impulse or feeling—*i. e.*, he makes nature here objective, but explains it after all in such a way as to make the statement refer to the instinct in man, leading him to cut his hair, not to the natural shortness of it. Meyer and Grimm say that nature here is the natural sense of propriety as opposed to custom, art, or law. This is probably the meaning.

15. For her hair is given her for a covering—should be, *Because her hair has been given her in place of a covering.* The word 'covering' is limited by the connection to a covering for the head, or veil. The apostle's argument is that her long hair is a glory to woman, because it is a natural veil, and that this is therefore a providential indication of the propriety of the veil itself for woman, and of its impropriety for man.

16. But if any man seem to be contentious—should be, *But if any one thinks to be contentious.* The verb means also 'to seem.' But with this meaning we have to suppose a refinement of expression by which an evil thing is politely spoken of as seeming to be, instead of being. (See Winer, 613.) The other meaning, 'thinks to be,' *has it in his mind to be*, gives a fitting sense without any such unnecessary device. **We have no such custom.** The pronoun here probably refers to the apostles. Meyer's explanation—I and those like-minded—seems weak. De Wette and Rückert's—the apostle himself—introduces the rare plural of authorship, without any sufficient reason. The reference to the whole body of apostles is common to Paul, and gives a generality and force of authority appropriate in the connection, and corresponding to the mention of the churches of God in the next clause. 'We have no such custom.' This is generally referred by commentators to the habit of contentiousness, but also by some to the habit of women praying with uncovered heads. The former is the immediate subject, and the latter the general subject. One difficulty in making it refer to the unveiling of women in prayer is to explain the pronoun 'we' in the statement in such a way as to fit this. When he says, 'we have, or have not, a custom,' it must refer to something practiced by themselves—*i. e.*, in this case the women must be included in the 'we.' Alford sees this, and explains the pronoun as referring to "the apostles and their immediate company, including the women who assembled in prayer and supplication with them at their various stations." But in Acts 16: 13, which he refers to, the women do not belong to their company. Another difficulty is that he should introduce here one vice, contentiousness, and condemn another, the unveiling of women in prayer. **Neither the churches of God.** The churches are called *the churches of God*, in order to give weight to the statement. This solemn discussion of the question

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.
18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.
19 For there must be also heresies among you, that they which are approved may be made manifest among you.

17 But in giving you this charge, I praise you not, that ye come together not for the better, but for the
18 worse. For first of all, when ye come together [1]in the church, I hear that [2]divisions exist among
19 you; and I partly believe it. For there must be also [3]factions among you, that they who are approved

1 Or, *in congregation*....2 Gr. *schisms*....3 Gr. *heresies*.

whether women shall pray in public, veiled or unveiled, is a good indication of the way in which all directions about mere customs, even when they are based on general principles, as in this case, are to be treated. Customs, as indications of principles, continually change, while the principles remain.

17. Now in this that I declare unto you, I praise you not—should be, *But in giving this command, I praise you not.* There is good authority for a reading that would be rendered, *But I give this command, not praising you.* (See Crit. Notes.) The word translated 'declare' has this meaning, or rather the meaning *announce*, in ordinary Greek, but not in the New Testament. The participial clause denotes action, accompanying that of the principal verb, and refers probably to the preceding command, that women should have their heads veiled in prayer. **That ye come together not for the better, but for the worse.** The apostle refers to the meetings of the church, which he says were not of such a character as to result in their improvement, but in making them worse.

18. For first of all, when ye come together in the church—should be, *For first, when you come together in church.* (See Crit. Notes.) There is a variety of opinion as to the second count in his indictment. If the form permitted, it would certainly be found in ver. 20. But that is introduced by a conjunction, 'therefore,' which would be used, not in introducing a new subject, but in continuing the same. On the other hand there is not sufficient similarity between ver. 18, 19, and ver. 20, to regard the two easily as parts of the same subject. In ver 18, 19, he speaks of divisions; but in ver. 20 seq., there seems to be no mention of divisions, but of other evils connected with the celebration of the Lord's Supper. The words 'divisions' and 'dissensions' (see ver. 19) seem to denote something quite different from the selfish, each man for himself, conduct described in ver. 20 seq. Meyer, who regards the second part of the change as beginning with 12: 1, explains ver. 20 as continuing the subject of ver. 18, which has been interrupted by ver. 19. He thinks that the divisions are divisions at the Lord's Supper, but does not show where these divisions are mentioned. Winer and De Wette take the other view, that the second part of the charge begins with ver. 20. Winer, p. 576, says simply that the structure of the passage is broken—an anacoluthon—and that the second part is introduced with ver. 20, with the proper introductory particle understood. This does nothing toward explaining the difficulty in the form of statement. De Wette explains the irregularity, by supposing that Paul uses the resumptive particle 'therefore' in ver. 20, on account of the repetition of the clause 'when you come together,' overlooking for the moment that it occurs here in another connection than in ver. 18. On the whole this difficulty of form, whether it is sufficiently explained by De Wette, or not, seems less than the other, that there is an actual change of subject in ver. 20, not accounted for by the other view. The second part of Paul's rebuke begins then with ver. 20. **And I partly believe it**—literally, *in some part.* He refuses to believe all that he hears, having in his love for them a better opinion of them than that.

19. For there must be also heresies—should be, *dissensions.* 'Heresies' is a transliteration, but not a translation, of the Greek word, which has come over into English with a different meaning from its ordinary Greek, or New Testament, meaning. It means, originally, a taking; then, introducing the idea of selection, the taking what one desires and leaving the rest, election, choice; then, a chosen way of living or thinking; then, a body of men choosing the same way of thinking or living; and, finally, dissensions between different bodies of this kind. Its use in the

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.
21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.
22 What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise *you* not.

20 may be made manifest among you. When therefore ye assemble yourselves together, it is not possi-
21 ble to eat the Lord's supper: for in your eating each one taketh before *other* his own supper; and
22 one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the [1]church of God, and put them to shame that [2]have not? What shall I say to you? [3]shall I praise you in this? I praise you not.

1 Or, *congregation*....2 Or, *have nothing*....3 Or, *Shall I praise you? In this I praise you not,*

New Testament is divided between the last two meanings, sects and their dissensions. In this sense, it is classed by Paul among the works of the flesh. (Gal. 5: 20.) And in Tit. 3: 10, the word translated 'heretic,' means, in the same way, one who causes divisions—a sectarian. (Cf. Acts 5: 17; 15: 5, etc.) The word here is simply a synonym of 'divisions' in ver. 18. The thing that is emphasized is divisions, and not error. **Also**—*i. e.*, as well dissensions as other evils. **That they which are approved may be made manifest among you.** The necessity spoken of in the first part of the verse is a necessity in the nature of things; and this denotes the divine purpose in so ordering things. 'They which are approved.' Those who stand the test and receive the divine approval; here those who show an unpartisan and loving spirit. 'May be made manifest'—viz., by the contrast between them and the dissentient.

20. When ye come together, therefore. (See on ver. 18.) In form, this is a continuation of the preceding, while, in reality, it is an introduction of a new subject, being the second part of the charge against them in the conduct of their assemblies. **This is not to eat.** Meyer and others render this, *it is not permitted to eat*, the reason being assigned in ver. 21. But evidently here the statement of an evil is in place, not of its result. It may denote the purpose, or better, the meaning, of their coming together. (See Winer, p. 320, De Wette, and others.) This ostensible purpose of their assembling is annulled by their conduct, and its real meaning is made something quite different. **The Lord's Supper.** So called because it is instituted by the Lord. This is the only place where any name is given to the Supper in the New Testament. That it is the Lord's Supper that is meant here, and not any preceding love feast, (cf. Jude 12), is evident from the appeal to the institution of the rite. (Ver. 23 seq.) (See Grimm, and others.)

21. For in eating, every one taketh before other his own supper. There is no necessity of supplying the word 'other' here. More probably, the preposition, which is compounded with the verb, is to be taken in the general sense of *beforehand—i. e.*, before the rest are seated, so defeating the purpose of making it a common meal. **His own.** Opposed to sharing with others. The intimation is, that the meal was one to which each contributed according to his ability. This custom was, of course, violated by each one's eating what he had brought himself. 'Every one'—viz., of those who were able to bring anything with them, so that there was a division between the poor and the rich, but not of such a kind as to make a party or schism. **Is hungry . . . is drunken.** Not an exact contrast, but one that tells the story of want on the one side, and of excess on the other, in the strongest way. It is not inconceivable that there is rhetorical exaggeration, especially in the second part of the picture; but, on the other hand, there is nothing to lead us to suppose it. The word itself means *is drunk*, and nothing softer. The passage is conclusive as to the wine used by them at the Lord's Supper.

22. What! have ye not houses? etc.—should be, *Have you not then houses, etc.?* The particle translated 'then' denotes that the question is one justified by the circumstances. (See Winer, 447.) **To eat and to drink in**—their only purpose, judging from their conduct, would seem to be this eating and drinking, not the celebration of a religious feast; and if that was all, he would say, their houses are the proper place. **Or despise ye the church of God.** The word "church" in the New Testament, never denotes the building for the meetings of the church, but the congregation of believers. This contempt of the church would be shown either by considering the poorer members constituting its body unworthy to share with the rich mem-

23 For I have I received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread:
24 And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

23 For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the
24 night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, This is my body, which [1]is for you: this do in re-

1 Many ancient authorities read, *is broken for you.*

bers in the common meal; or by the degrading use made of the assembly of the church and the desecration of its most sacred rite. The latter seems preferable, though not certain. **And shame them that have not**—better, *put to shame.* Alford contends that the object to be supplied after the verb 'have' here is the 'houses' of the first part of the verse. But the word may just as well, according to usage, be left indefinite, denoting in a general sense, the poor. (See Winer, 594.) And this is surely the better sense here; for their action would certainly put to shame those without food, rather than those without houses. (Cf. Matt. 13: 12; 25: 29, and parallel passages in Mark and Luke.) The *putting to shame* would be by calling attention to their poverty. **Shall I praise you in this? I praise you not.** It brings out the emphasis properly placed on this, as distinguished from other things in which he does praise them to join 'in this' with the last statement—viz., 'in this I praise you not.' After bringing out the character of their conduct, he makes his appeal to them in these questions, whether he shall praise them for such behaviour.

23. For I have received of the Lord—should be, *For I received from the Lord.* The pronoun is emphatic, contrasting what he has received with their practice. The statement is introduced here, in order to show the errors and faults in their celebration of the Supper. The preposition used here does not confine us to the view that the apostle received this account directly from the Lord. As far as that is concerned, it may have been also indirectly through some other medium. The question, which is in itself the more probable view, is difficult to decide. On the one hand, considering the emphasis that the apostle places on the fact that he received the gospel from the Lord, we should have expected him, if this had been received directly from him, to use the preposition that would leave that unambiguous. And it is argued from this—*e. g.*, by Meyer, that he represents this statement as coming originally from the Lord through some one else. At the same time, in view of the fact that this account is certainly an important part of the gospel, which he states so positively came from the Lord himself, it is admitted by some who hold this view, that the communication probably did not come through any human medium, but through an angel or the Holy Spirit. It is also to be borne in mind, that this is not a part of the teaching of Christ, but of his life, and something, therefore, the communication of which through the ordinary human channels would not be said to come from the Lord, as teachings so communicated might. Moreover, the communication of truth does not seem to be entrusted to angels, but to the Spirit, after Pentecost, at least. We seem to be shut up, therefore, to the choice between Jesus and the Spirit. And these two are so identified in the New Testament after the resurrection of Christ, that there would seem to be no difficulty in making the account in Gal. 1 : 11 seq refer to the Spirit, and in putting this, therefore, on the same level as that communication. For instances of the use of this preposition to denote direct communication, see Mark 15: 45; Col. 1: 7; 1 John 1: 5, etc. We have here probably the oldest account of the Institution of the Supper. Its resemblance to the account in Luke is to be noted in view of the tradition connecting Luke's Gospel with the apostle, whose companion he was. **That the Lord Jesus.** The repetition of the name in such immediate connection with the mention of 'the Lord' in the first part of the verse gives force and dignity to the account, which he evidently wishes to invest with all the solemnity possible, in order to rebuke the levity of the Corinthians. **The same night in which he was betrayed**—should be, *In the night in which he was being delivered up.* The verb used does not express the treachery of the act, but denotes it simply as an act of delivering him up to the authorities. The mention of the time, connecting the original institution with the tragical betrayal, has the

25 After the same manner also *he took* the cup, when
he had supped, saying, This cup is the new testament
in my blood: this do ye, as oft as ye drink *it*, in remem-
brance of me.
26 For as often as ye eat this bread, and drink this
cup, ye do shew the Lord's death till he come.
27 Wherefore whosoever shall eat this bread, and
drink *this* cup of the Lord, unworthily, shall be guilty
of the body and blood of the Lord.

25 membrance of me. In like manner also the cup,
after supper, saying, This cup is the new covenant
in my blood: this do, as oft as ye drink *it*, in remem-
26 brance of me. For as often as ye eat this bread, and
drink the cup, ye proclaim the Lord's death till he
27 come. Wherefore whosoever shall eat the bread or
drink the cup of the Lord in an unworthy manner,
shall be guilty of the body and the blood of the

same effect of solemnity. **And when he had given thanks.** This is one of the points of resemblance to Luke's account. While Matt. and Mark use the word 'bless' in this prayer, Luke uses this same word for 'giving thanks.' (See Matt. 26: 26-29; Mark 14: 22-25; Luke 22: 19, 20.) **Take, eat**—these words are to be omitted. (See Crit. Notes.) They are omitted also in Luke, but found in Matt. Mark says simply 'take.' **Which is broken for you**—should be, *which is for you.* Luke says, *which is given for you.* Matt. and Mark omit it altogether, saying simply, 'this is my body.' **This do in remembrance of me**—better, *for my remembrance—i. e.*, in order to bring me to mind. These words are found in Luke, but not in Matt. and Mark.

25. When he had supped—should be simply, *after supper.* There is no pronoun in the original, and if any is to be supplied, it should be *they.* Luke introduces this in the same words. Matt. and Mark say simply 'having taken the cup.' This cup after supper was the parting cup of the meal. **This cup is the new testament in my blood**—should be, *the new covenant.* The word has the meaning 'testament' only in Heb. 9: 16 seq. Here and elsewhere it has the meaning 'covenant.' **In my blood**—the covenant was solemnly instituted in blood. Christ's sacrifice is that by which the covenant was established. (Cf. Rom. 3: 25; 5: 9; Eph. 1: 7; 2: 13; Col. 1: 14, 20; Heb. 9: 7, 12, 13, 14, 15; 10: 22, etc.) On the difference between the Old Covenant and the New, see Heb. 8: 6-13. There is no need of noticing or defending here the use of the Greek copula. 'This is the new covenant in my blood,' in the sense of *signifies, represents.* (See on 10: 4.) The term 'new covenant' is found only here and in Luke, in the account of the Supper. The best authorities have simply 'the covenant' in Matt. and Mark.

26. For, etc.—confirms the preceding statement that these things are to be done for a memorial of Christ. **This cup**—should be, *the cup.* (See Crit. Notes.) **Ye do shew the Lord's death**—should be, *You announce the death of the Lord.* In our version the verb is graphic, representing the pictorial, symbolic character of the act; but this is not justified by the Greek verb, which means simply 'to announce,' 'to proclaim.' Meyer argues from the absence elsewhere of any figurative use of this word, that it means here to announce by word of mouth—*i. e.*, that they told the story as an accompaniment of the act. But the symbolical nature of the act seems necessary to the argument, and the figurative use of such a verb is sufficiently natural not to need exemplification or previous use to account for it. It must be an argument drawn from the nature of the act itself, that will prove that in the doing of it they are bringing the Lord to remembrance. It is in this way a confirmation in the words of the apostle of the statement of the Lord. **Till he come.** This looking forward in the rite to the coming of the Lord, its prophetical significance, increases the solemnity with which the apostle seeks to invest it.

27. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily—should be, *And so,* [or, *so that.*—A. H.] *whoever eats the bread, or drinks the cup of the Lord, unworthily.* (See Crit. Notes.) 'Unworthily.' This is not to be understood as referring to the unworthiness of the person himself to partake, but of the unworthy manner of partaking, a manner unsuited to the nature and meaning of the rite. What the apostle has in his mind may be seen from his description of the unworthy celebration of it by the Corinthians (ver. 20-22), and from the expression, 'not discerning the Lord's body,' that he uses in regard to it in ver. 29. **Shall be guilty of the body and blood**—should be, *Will be guilty of the body and the blood.* (See Crit. Notes.) This expression has been understood as meaning that his blood would be on their heads, that they would be in a manner guilty of crucify-

28 But let a man examine himself, and so let him eat
of *that* bread, and drink of *that* cup.
29 For he that eateth and drinketh unworthily, eat-
eth and drinketh damnation to himself, not discerning
the Lord's body.
30 For this cause many *are* weak and sickly among
you, and many sleep.
31 For if we would judge ourselves, we should not be
judged.
32 But when we are judged, we are chastened of the
Lord, that we should not be condemned with the
world.

28 Lord. But let a man prove himself, and so let him
29 eat of the bread and drink of the cup. For he that
eateth and drinketh, eateth and drinketh judgment
30 unto himself, if he [1]discern not the body. For this
cause many among you are weak and sickly, and
31 not a few sleep. But if we [2]discerned ourselves, we
32 should not be judged. But [3]when we are judged, we
are chastened of the Lord, that we may not be con-

1 Gr. *discriminate*....2 Gr. *discriminated*....3 Or, *when we are judged of the Lord, we are chastened.*

ing the Lord afresh. (Cf. Heb. 6: 6.) But the language used means merely, *is guilty in regard to the body and blood of the Lord*—guilty of some offence against it. Their sin, whatever it is, is a sin against that sacred body. Here, what is meant is evidently nothing more than dishonoring it as symbolized in the elements of the Supper.

28. But let a man examine himself. This is the manner in which they should partake, opposed to the unworthy manner of the preceding verse. The word 'examine' is that for testing or proving anything. This testing, according to the context, is not, as in 2 Cor. 13: 5, to see whether the person is in the faith, and so worthy to eat, but whether he is about to partake of the elements in a worthy manner, in a right spirit. (See on ver. 27.) **And so**—*i. e.*, after this self-examination. **That bread** and **that cup**—should be, *the cup* and *the bread.*

29. For he that eateth and drinketh unworthily. The last word is to be omitted. (See Crit. Notes.) The modifier of the verb is found in the participial clause, **not discerning the Lord's body,** which is to be taken conditionally—viz., *if he does not discern.* It is placed last for the sake of emphasis. **Eateth and drinketh damnation to himself.** 'Damnation' is too strong a word, and is out of place here. In our language, it is generally confined to final retribution, while the Greek word means nothing more than condemnation; and the context points in no way to final condemnation. Instead of this, ver. 30-32 describe a present judgment for the very purpose of avoiding the final retribution. 'Not discerning the Lord's body.' The verb means to know by distinguishing one thing from another; and here to know the body of the Lord symbolized in these elements, making the proper distinction between this and ordinary food. The word 'Lord's' is to be omitted, but, of course, it is understood. (See Crit. Notes.) The whole verse reads, *For he who eats and drinks, eats and drinks condemnation to himself, not discerning* (*if he does not discern*) *the body.* This failure to recognize practically the symbolism of the elements, and hence the treatment of the Supper as a common meal, is just what the apostle has pointed out, (ver. 20-22), as the fault of the Corinthians, and it is what he characterizes as an unworthy eating and drinking. (Ver. 27.)

30. For this cause—viz., because they have incurred condemnation in this way. **Many are weak and sickly, and many sleep.** These expressions refer, probably, to bodily diseases and death, not to spiritual infirmities; first, because of the more obvious meaning of the words; and second, because these things are represented as a chastening from the Lord. (Ver. 32.) So almost all the commentators.

31 For—should be, *but.* (See Crit. Notes.) **If we would judge ourselves**—should be, *if we judged ourselves.* **We should not be judged**—the two words translated 'judge' are different, the former meaning simply *to judge*, without indicating the result; and the latter having also the meaning *to condemn*, in cases in which the context demands that sense. This is the meaning here, not that they would not be judged by God, which no one escapes, but that they would not be condemned. It is the verb from which comes the noun 'condemnation' in verse 29. Self-examination and knowledge, such as is enjoined in verse 28, by leading to more intelligent and Christian conduct, would save a man from the unfavorable judgment of God.

32. But when we are judged, we are chastened of the Lord. The first clause is participial, and is better so translated—viz., *but being judged.* The word 'judged' is to be taken in the same sense as in the last clause of the preceding verse. 'We are chastened.'

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.
34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

33 demned with the world. Wherefore, my brethren, when ye come together to eat, wait one for another.
34 If any man is hungry, let him eat at home; that your coming together be not unto judgment. And the rest will I set in order whensoever I come.

This verb is better rendered 'chastised.' The chastisement is by the infliction of such evils as are mentioned in verse 30. **That we should not be condemned with the world**—better, *that we may not be condemned.* The words 'with the world' are emphatic, laying stress upon the final condemnation passed upon the evil world. The object of this present chastisement with temporal evils, is to keep God's people from sharing the final condemnation of the evil world.

33. Wherefore—should be, *and so.* **When ye come together to eat.** The eating referred to is of course the Lord's Supper, which has been the subject of discourse. **Tarry one for another.** By their indecent haste, each eating his own meal without waiting for the rest, they had turned the Supper from its memorial purposes into an ordinary and insignificant meal, a mere eating and drinking. (Ver. 20 seq.) This injunction, therefore, to wait for one another, is the proper close of his argument.

34. And if any man hunger—should be, *If any man is hungry.* (See Crit. Notes.) **Let him eat at home**—the Lord's Supper being for another purpose than to satisfy hunger; and their houses, and not the assembly of the church, being the proper place for mere eating. (See verse 22.) **That ye come not together unto condemnation**—better, *in order that you may not come together for condemnation—i. e.*, in such a way as to secure the condemnation, mentioned in verses 27-32, of those who desecrate the Lord's Supper by treating it as an ordinary meal. **And the rest**—viz., other things relating to the observance of the Supper. **Will I set in order**—*i. e.*, give orders about. **When I come**—should be, *whenever I come.* The Greek leaves the expression of time indefinite.

CRITICAL NOTES.—CHAPTER XI.

2. *Brethren* is found in DEFG, etc. it. vulg syr^{utr}, etc. It is omitted in ℵABC, sah cop, etc.

11. The order of the clauses in our version is found in D^{b} KL, etc. vulg syr^{utr}. The reverse order is to be received, on the authority of ℵABCD$^{*\ and\ c}$, etc. it. sah cop.

17. The reading in our version is sustained by Tischendorf, on the authority of ℵC^{3} D^{e} EFG, etc. d e g cop, etc. The reading, *I command, not praising*, is sustained by L. Tr. on the authority of AC* f vulg syr^{utr}. The former reading seems, on the whole, internally probable.

18. *In the church* is the reading of only a few cursives. Everything else omits the article.

24. The words, *Take, eat*, are found in C^{3} KLP, etc.; three MSS. of the vulg syr^{utr}, etc. They are omitted in ℵABC*D, etc. it two MSS. of vulg sah cop, etc. *Broken* is found in ℵ^{c} C^{3} D$^{b\ and\ e}$ EF, etc. it syr^{utr}, etc.; *given* is found in f vulg; another word for *broken* is found in D* sah cop; *which is for you* simply is found in ℵ* ABC*, etc.

26. *This cup* is the reading in ℵ^{c} C^{3} D$^{b\ and\ e}$ EK, etc. one MSS. of the vulg syr^{utr} cop, etc.; *the cup* is found in ℵ* ABC* D* FG it vulg sah.

27. *This bread* is the reading of KLP, etc. cop.; *the bread* is found in ℵABCD, etc. it vulg sah syr^{utr}, etc. *And blood* is the reading of only a few cursives. The article is to be inserted.

29. *Unworthily* is found in ℵ^{c} C^{c} DEFG, etc. it vulg syr^{utr} cop, etc.; it is omitted in ℵ* ABC* sah. *Of the Lord* is found in ℵ^{c} C^{c} DEFG, etc., two MSS. of the vulg and in the second hand in three others, syr^{utr} cop etc.; it is omitted in ℵ* ABC*, three MSS. of vulg first hand, sah.

31. *For* is the reading in ℵ^{c} DK, etc. syr^{utr}, sah cop, etc.; *but* is found in ℵ* ACDE, etc. it vulg etc.

34. *And*, at the beginning of the verse, is found in ℵ^{c} D$^{b\ and\ e}$, EK, etc.; one MSS. of vulg syr^{utr}, etc.; it is omitted in ℵ* ABCD* FG it vulg sah cop.

CHAPTER XII.

NOW concerning spiritual *gifts*, brethren, I would not have you ignorant.
2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.
3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

1 Now concerning spiritual *gifts*, brethren, I would
2 not have you ignorant. Ye know that when ye were Gentiles *ye were* led away unto those dumb idols,
3 howsoever ye might be led. Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

ANALYSIS.

General subject, the charismata, or gifts of the Spirit. **1, 2.** Introductory statement. **3.** Mark of the possession of the Spirit shown to be the acknowledgment of Jesus as Lord. **4-6.** Law of the manifestations of the Spirit, unity in diversity. **7.** Object of the charismata, the profit of the church. **8-11.** Enumeration of different charismata, all of them being declared to be the work of the one Spirit, distributing them according to his will. **12-26.** Analogy of the human body, involving the following points: The body is not one member, but many, and the many members only one body; no member can count itself out because it is not some other; nor, on the other hand, can any member declare its independence of another; there is a law of compensations in the body, by which a defect in any member is offset by a corresponding advantage; and finally, there is a law of sympathy among the members, by which the joys of each, and its pains, are felt by all, and by each of, the rest. **27-30.** Application of these principles to the one church, and its many members and gifts. **31.** Charge to the Corinthians to seek the greatest gifts, and declaration that there is a better way than even that.

Ch. 12: 1. Now concerning spiritual gifts. The apostle begins here, probably, the discussion of another of the questions submitted by the church to him, to which reference has been made in ch. 7: 1. This question is evidently in regard to the relative value and importance of the spiritual gifts enjoyed by the early church, and especially of prophecy and speaking with tongues. 'Spiritual'—this word is used in the New Testament of things belonging to both the human spirit and the divine. In this discussion it denotes the latter, gifts bestowed by the Holy Spirit. (See ver. 3-11, etc.) **I would not have you ignorant**—better, *I do not wish you to be ignorant.* This expression is one of the outward marks of the apostle's style.

2. Ye know that ye were Gentiles—should be, *Ye know that when ye were Gentiles.* (See Crit. Notes.) This is a strongly attested reading, and has in its favor that the word 'when' might easily be omitted in order to avoid the difficulty caused by it. Of course, this leaves the sentence incomplete, without any principal verb. But this is not unusual in Greek, when the structure is interrupted in any way, as it is here by the clause 'as ye were led,' coming before the participle. **Carried away unto these dumb idols**—should be simply, *the dumb idols.* The epithet 'dumb' contrasts the idols with the God whom they worship now, who confers among other things the gift of wonderful speech. **Even as ye were led**—should be, *in whatsoever way ye were led.* The Greek adverb is indefinite. The apostle emphasizes thus their dumb submission to dumb idols, an unreasoning subjection to unprofitable gods. The object of the verse, as shown by the 'wherefore,' which begins ver. 3, is to give the reason for his anxiety to enlighten their ignorance in regard to the nature of the things of the Spirit. The connection of thought is as follows: *I do not wish you to be ignorant of these phenomena, as you would be without this information, considering your former state as heathen, having no opportunity to know about such matters.*

3. Wherefore—viz., because of your ignorance arising from this former state as heathen. **I give you to understand,** is a clumsy translation of the Greek, which means, *I make known to you.* **That no man speaking by** (rather, *in*) **the Spirit.** The idea of inward connection with the Spirit is expressed, not that of mere instrumentality. Winer says (p. 390) that "the element in which the speaker lives is denoted." **Calleth Jesus accursed**—should be, *says Jesus is accursed.* 'Jesus' is not the object of the preceding verb, but the

4 Now there are diversities of gifts, but the same Spirit.
5 And there are differences of administrations, but the same Lord.
6 And there are diversities of operations, but it is the same God which worketh all in all.
7 But the manifestation of the Spirit is given to every man to profit withal.

4 Now there are diversities of gifts, but the same
5 Spirit. And there are diversities of ministrations,
6 and the same Lord. And there are diversities of
workings, but the same God, who worketh all
7 things in all. But to each one is given the mani-

subject of a separate clause. (See Crit. Notes.) The translation 'accursed be Jesus,' which is sometimes given, does not keep up the parallel with the following saying, 'Jesus is Lord,' which the Greek seems to demand. **And that no man can say that Jesus is the Lord, but by the Holy Ghost**—should be, *and no one can say, Jesus is Lord, except in the Holy Spirit.* (See Crit. Notes.) The indirect quotation, 'that Jesus is Lord,' is not in accordance with the best supported reading. He necessarily uses the proper personal name here, Jesus, instead of the official designation, Christ, as the latter would preclude cursing. If admitted to be the Christ, or the Messiah, he would not be made the subject of cursing. The word 'accursed' means, literally, *an accursed thing.* The apostle begins the discussion of the gifts of the Spirit in this verse, by giving the positive and negative signs that one has the Spirit. The test applied is the true spiritual apprehension of Jesus, not, we may suppose, as a mere statement by itself, but as a principle pervading the person's entire statement of truth.

4. Now there are diversities—should be, *But there are*—contrasting these differences in the gifts of the Spirit with the one essential sign in the preceding verse. 'Diversities.' This is the same word as that translated *differences* in ver. 5, and 'diversities' again in ver. 6; and the same word reappears in its verbal form in ver. 11, where it is translated 'dividing.' In order to preserve the effect of this probably intentional repetition, it is better to translate *divisions* in ver. 4-6, and *dividing*, ver. 11. It is the fact of *divisions* of the gifts that is expressed, and the 'differences' are implied. **But the same Spirit.** The relation of the Spirit to these gifts is different from that of the Lord, (ver. 5), and of God, (ver. 6). The gifts belong more immediately to him; and while having their source ultimately in the grace of God, and procured through the work of Christ, they are wrought in the Christian immediately by the Spirit. He is mentioned first, therefore, and then the Lord, and then God, as the ultimate source. **Gifts.** This word, in the Greek, has for its root, the word for *grace* or *favor*, (see on 1: 3), and means a manifestation of grace. It denotes here a gracious gift of God, an extraordinary favor conferred through the working of the Spirit. It is used almost exclusively in this Epistle of these miraculous gifts, but in Rom. 5: 15; 6: 23, etc., it is applied more generally to the gifts of God. The Greek word has passed over into theological language as a technical term for these miraculous gifts of the Spirit, *charisma*, plural *charismata.*

5. And there are differences of administrations—should be, *divisions of services.* The word translated 'administrations' does not denote the officers of the church, but the services performed by persons endowed with the charismata, or gifts of the Spirit. **But the same Lord**—should be, *and the same Lord.* The two facts are co-ordinate, not contrasted. The words 'services' and 'Lord,' employed here, indicate the relation in which Christ stands to these gifts. They are all, however various, to be employed in the service of him, the one Lord.

6. And there are diversities of operations — should be, *divisions of workings.* The noun is derived from the verb translated 'worketh' in the next clause; and the relation of the two statements to each other is preserved only by using the same word 'work,' in both. **But it is the same God.** 'It is' is to be omitted. (See Crit. Notes.) **Which worketh all**—should be, *them all*—viz., all these workings of the Spirit. Of course, as we have seen in ver. 4, it is only indirectly that God works these things—the agent that he employs being the Spirit. The doctrine in the paragraph is, therefore, the unity in diversity of these gifts of the Spirit. It is introduced, probably, in order that the Corinthians may not forget, in their differences about the relative value of these gifts, that they all come from the one Spirit.

7. But the manifestation, etc. This verse is better translated—*But to each one is*

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;
10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

8 festation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to
9 the same Spirit; to another faith, in the same Spirit; and to another gifts of healing, in the one Spirit;
10 and to another workings of [1]miracles; and to another prophecy; and to another discernings of spirits; to another *divers* kinds of tongues; and to

1 Gr. *powers.*

given the manifesting of the Spirit for that which is profitable. 'The manifesting of the Spirit.' There is a question whether this denotes the way in which the Spirit manifests himself, or in which the individual manifests him, makes him known. Probably the latter is to be preferred, as being a more natural explanation of the construction. In this verse the apostle passes over to a consideration of the object for which the various gifts of the Spirit are bestowed—viz., the profit of the church. And in this way, he probably means to show the unfitness of selfish disputes about the personal distinction involved in the possession of the different charismata.

8. For, etc. This is the confirmation of the preceding statement that the gifts of the Spirit are for the profit of the church. The confirmation consists in the nature of the gifts, all of them being intended for use in the service of others. **By the Spirit**—should be, *through the Spirit*—who is pointed out thus as the immediate agent in these spiritual manifestations, through whom God acts. **The word of wisdom . . . the word of knowledge**—should be, *a word*—'word' being used here in the sense of *utterance.* 'Wisdom' and 'knowledge' are to be distinguished from each other very much as in our language, wisdom being knowledge practically applied to the ends of life. Grimm says, when knowledge and wisdom are joined, "the former seems to be knowledge viewed by itself, the latter intelligence conspicuous in action." **By the same Spirit**—should be, *according to the same Spirit*—who is thus indicated as the one governing these manifestations, giving the law of them. The fact, that it is the same Spirit in all these manifestations, is emphasized throughout the paragraph, in order to show the unity, as well as the unselfish purpose, of these gifts.

9. To another faith, by the same Spirit—should be, *And to a different one faith, in the same Spirit.* (See Crit. Notes.) The word translated 'another' here, and in connection with the gift of tongues, ver. 10, is different from the word used in the other specifications. It means not only *other*, but *different;* and it probably indicates in these the introduction of a new class of gifts. The classification is not rigorous; the different groups running into each other, more or less. But there is a general division into gifts of intellect, of faith, and of tongues. 'Faith' is here neither saving faith, which belongs to all Christians, which would not therefore be designated as a special gift to some; nor is it simply the faith by which miracles are wrought, as there are other things besides miracles mentioned in this class; but it is a high degree of faith in Christ, by which men work miracles, and prophesy, and judge spirits. **By (*in*) the same Spirit.** The Spirit is here denoted as the one in whom these gifts are bestowed, in receiving whom the Christian receives the gifts. Winer says, (p. 419) that the preposition *through* "designates the Spirit as mediate agent"; *according to*, "as disposer"; *in*, "as container." **To another the gifts of healing by the same Spirit**—should be, *And to another gifts of healings in the one Spirit.* (See Crit. Notes.) 'Healings'—the word is plural, to denote the different kinds of cures.

10. To another the working of miracles—should be, *And to another works of miracles.* 'Miracles' is not the object of the verbal noun 'working,' as in Common Version, but denotes the kind of works or effects given to them to produce. The word means *powers*, or *works of power*, and it is the general term in which the miraculous cures just mentioned are included; as if Paul had said, *gifts of healings, and other works of miracles.* **To another prophecy.** On this word, see on 11: 4; and on the distinction between this and speaking with tongues, see on ch. 14. Grimm says: "It is speech showing a divine

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.
12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.
13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

11 another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.
12 For as the body is one, and hath many members, and all the members of the body, being many, are
13 one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to

inspiration, and announcing the decrees of God." **To another discerning of spirits**—should be, *distinguishing of spirits.* The word denotes the act of distinguishing between things that differ. (Cf. Heb. 5: 14.) Here the gift denoted is not the detection of the presence of spirits, or of the Spirit, but the power to distinguish between different kinds of spirits, and to determine whether, in any case, it is the Spirit of God by which a man speaks, or only his human spirit, or even an evil spirit. (Cf. 1 John 4: 1-6.) **To another divers kinds of tongues**—should be, as in ver. 9, *to a different one, kinds of tongues.* On the meaning of the word 'tongues,' see on ch. 14, where the apostle enumerates various marks by which this gift may be distinguished. **To another the interpretation of tongues**—should be, *And to another, interpretation of tongues.* The tongues, according to the description in ch. 14, were more or less unintelligible, and hence there was an interpreter needed, who was sometimes the man himself, sometimes another.

11. But all these worketh that one and the selfsame Spirit—should be, *the one and the same Spirit.* Contrasted with the variety of gifts, we have here again their unity of origin, and at the same time the fact that their distribution is a thing determined by the Spirit himself. And both considerations indicate the spirit in which any discussion of the relative merits of the gifts is to be conducted, and especially, that no gift of the Spirit given in his wise pleasure is to be despised. Meyer calls attention to the words, **as he will,** as proving the personality of the Spirit.

12. With this verse begins a confirmation of the preceding statement of unity in variety in the gifts bestowed on the church, from a consideration of the nature of Christ's body as presenting a similar unity in diversity. The apostle compares it to the human body, which is a union of various members. **As the body is one**—the statement of unity; **and hath many members**—the statement of diversity. **And all the members of that one body**—should be, *of the body.* (See Crit. Notes.) It should be *of the one body*, instead of 'that one body,' even with the reading from which our version is taken. **Being many, are one body**—the statement of unity in diversity. The participial clause, **being many,** is concessive, *though they are many.* **So also is Christ.** Evidently, Paul is not here speaking of Christ in his own person, but as representing the church, which is his body. (See ver. 27.) In some cases, where this figure is employed to denote the relation of Christ to his members, Christ is represented as the head, and in others as the personality, the indwelling and governing Spirit. For the former, see Eph. 4: 15, 16; for the latter, ch. 6: 15-19. There is nothing here to indicate certainly which is intended. But it seems more natural for the apostle to use Christ and the church as interchangeable terms, and to represent Christ as the principle of unity among the various members, and to call the church the body of Christ, if he is regarded as the personal Spirit, and not simply as the head of the body.

13. For by one Spirit—should be, *in one Spirit*, denoting the spiritual element in which the act is performed. Baptism is not merely an outward act in water; it has a spiritual side, the outward rite symbolizing an inward, spiritual reality. And just as the body is baptized in water, so the soul is baptized in the Spirit of God. (Cf. Luke 3: 16, etc.) **Are we all baptized**—should be, *Were we all baptized* — referring, of course, to the time of their conversion. **Into one body**—viz., the mystical body of Christ, the church. The unity of the Spirit makes the unity of the body. **Whether** (*we be*) **Jews or Gentiles, whether** (*we be*) **bond or free.** These outward distinctions, which separate men in other relations, are not allowed to interfere with the unity of the body of Christ. (Cf. Gal. 3: 28 seq.; Eph. 2: 14 seq., etc.) **And have been all made to drink into one**

14 For the body is not one member, but many.
15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?
16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?
17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?
18 But now hath God set the members every one of them in the body, as it hath pleased him.
19 And if they were all one member, where *were* the body?
20 But now *are they* many members, yet but one body.

14 drink of one Spirit. For the body is not one mem-
15 ber, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not there-
16 fore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not
17 therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hear-
18 ing, where were the smelling? But now hath God set the members each of them in the body, even as it
19 pleased him. And if they were all one member, where
20 were the body? But now there are many members,

Spirit—should be, *And were all made to drink of one Spirit.* (See Crit. Notes.) The tense of the verb, necessarily denoting the past, and naturally a definite past, makes it probable that the statement refers to the first reception of the Spirit, not to continued nourishment by him. Probably, too, there is no allusion to the Lord's Supper, which is not represented anywhere as symbolizing the reception of the Spirit. The figure is justified by the familiar designation of the coming of the Spirit as an outpouring. (See Acts 2: 17 seq.; Tit. 3: 6; Acts 10: 45); and also more directly by the designation of the Spirit as living water, which Christ gives to be drunk by the thirsty soul. (See John 7: 37-39.)

14. For the body is not one member, but many. The apostle, having given the statement of the union of all Christians, however outwardly diverse, in the body of Christ, now begins the proof of his representation that in this the Christian body resembles the human body, which is employed to designate it figuratively. The proof consists in the fact stated here, and developed in the following verses, that the unity of the body does not consist in its being one member, but in its unification of many members. The argument (see above) is directed against those who disparage their own gifts, or despise those of others, showing from the analogy of the members of the body, that all the gifts and endowments of individuals go to make up the efficiency of the one church, and are necessary, each to the other and to the whole.

15. If the foot shall say, Because I am not the hand—better, *a hand.* **I am not of the body**—on the principle which Paul denies, that the body is one member, all hand. **Is it therefore not of the body?**—should be, *It is not, therefore, not of the body.* The idea of not belonging to the body for this reason is negatived. (See Winer, 498.) 'Therefore.' Meyer says that the apostle means, because the foot says so. But evidently it is not meant to deny that saying this will destroy the relation, but that not being the hand will destroy it.

16. Because I am not the eye—should be, *an eye.* **Is it, therefore, not of the body?**—should be, *It is not, therefore, not of the body.* (See on ver. 15.)

17. If all the body were an eye, where were the hearing?—shows the absurdity of the supposition that the body is any one member from the necessity of all. **If the whole were hearing.** This word is used several times for the ears. (See Mark 7: 35; 2 Tim. 4: 3, 4; Acts 17: 20.) Here, its use instead of *ear*, gives vividness to the expression.

18. But now. This adverb is not temporal here, but logical, equivalent to *as it is.* **Hath God set**—should be, *God set*, merely. The emphasis in this statement is principally, it seems, on the word *God*, and in connection with this, there is a secondary emphasis on the words **as it hath pleased him**—or, *as he wished.* This fact, that God placed them 'as he wished' precludes change, dissatisfaction, and conceit. Then the words **every one** (better, *each one*) **of them,** are added to emphasize the fact that none of them are to be left out of this statement, but that each one for itself has its place and importance in the body. The application of all these statements to the matter of the charismata is plain.

19. And if they were all one member—should be, *But*, etc., contrasting this supposition with the preceding statement. **Where were the body?** The body being a union of various independent members, in which each one has its place. This is simply the argument of ver. 17, applied to the whole body, instead of to one of the members.

20. But now. Used here as in ver. 18, in the sense of *as it is.* **Are they**—should be,

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.
22 Nay, much more those members of the body, which seem to be more feeble, are necessary:
23 And those *members* of the body which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.
24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:
25 That there should be no schism in the body; but *that* the members should have the same care one for another.

21 but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet,
22 I have no need of you. Nay, much rather, those members of the body which seem to be more feeble
23 are necessary: and those *parts* of the body, which we think to be less honourable, upon these we [1] bestow more abundant honour; and our uncomely
24 *parts* have more abundant comeliness: whereas our comely *parts* have no need: but God tempered the body together, giving more abundant honour to that
25 *part* which lacked; that there should be no schism in the body; but *that* the members should have the

1 Or, *put on.*

probably, *are there.* **Yet but one body.** The Greek is simply, *but one body.* The number and variety of the members does not mar, but make, the unity of the body.

21. And the eye cannot say unto the hand, I have no need of thee—on the principle just stated of the mutual dependence of the parts. Not only is each member necessary to the whole body, but to each of the other members. The apostle selects here the more important members, such as the eye, and the head, in order to give force to his statement. Not even these can boast of independence. This part of the illustration, which is just the reverse of that in ver. 15, 16, is directed specially against those who tried to disparage the gifts of their weaker brethren.

22. Nay—should be, *But*—**much more those members of the body which seem to be weaker**—should be, *the members.* By the weaker members Paul probably means such delicate, but important, parts as the eye or ear. Notice that the statement here made is not that they are much more necessary, but 'much more,' or *rather*, are they necessary, instead of unnecessary, as is implied in the preceding verse.

23. And those members of the body which we think to be less honorable—should be, *And what we think to be less honorable parts of the body.* **Upon these we bestow,** etc.—or, *these we clothe with*—**more abundant honor.** The meaning is that the honor which seems to be comparatively wanting to the parts themselves we clothe them with, giving them, in the clothing which we put on them, more honor than we do to the unclothed, but in themselves more honorable parts. The parts meant, therefore, are the trunk and limbs. **And our uncomely parts have more abundant comeliness**—should be, *unseemly* and *seemliness.* The parts referred to that are in themselves unseemly and immodest, have for that very reason more pains bestowed on them in order to give them seemliness. The idea of the two verses is stated in ver. 24. So far, the apostle says, from one member being able to say to another, 'you are unnecessary,' if there is any part that seems to lack something, that lack is made up, either by some excellence, or by some remedy, applied by man directly to the defect itself.

24. For our comely parts have no need—should be, *But our*, etc.—contrasting this with the preceding statement. 'Our comely'—better, *our seemly parts have no need.* They are in themselves decent, without the decency of covering. **But God hath tempered**—should be, *but God tempered.* The verb is used in a sense now scarcely recognizable, viz,, to mix things together in the right proportion; and it is doubtful if this idea of proportion belongs to the Greek word, which means simply to mix together. (See Heb. 4: 2.) The idea of proportion comes in in the participial clause, describing the way in which God put the body together. **Having given more abundant honor to that** (*part*) **which lacked.** In the ways mentioned above, making delicate parts necessary, clothing less honorable, and covering unseemly parts.

25. That there should be no schism—better, *in order that there should be no schism* (possibly *schisms.*) (See Crit. Notes.) These schisms or divisions would arise from one part despising another, or from different parts arraying themselves against each other, as might be the case, if it were not for this law of compensation. **But that the members should have the same care, one for another**—should be, *may have.* This is opposed, of course, to having different degrees

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.
27 Now ye are the body of Christ, and members in particular.
28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.
29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

26 same care one for another. And whether one member suffereth, all the members suffer with it; or *one* member is [1] honoured, all the members rejoice with
27 it. Now ye are the body of Christ, and [2]severally mem-
28 bers thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then [3]miracles, then gifts of healings, helps, [4]gov-
29 ernments, *divers* kinds of tongues. Are all apostles? are all prophets? are all teachers? are all *workers of*

1 Or, *glorified*....2 Or, *members each in his part*....3 Gr. *powers*....Or, *wise counsels*.

of care for each other, or caring for one at the expense of another. This law of compensation, by virtue of which each has some particular excellence or advantage to offset seeming disadvantages in other directions, the apostle, of course, applies to the various gifts of the church.

26. And whether one member suffer. A slight change in the Greek, fairly well attested, makes this read, *And if in anything one member suffers.* (See Crit. Notes.) **Or one member be honored**—should be, probably, *or a member be honored.* (See Crit. Notes.) This is the result of God's adjustment of the body. It creates mutual sympathy of the several parts, so that the suffering and the gladness of each part is communicated to the rest. And this again is true objectively of the church; no member can suffer without detriment to the rest; and it should be true of the feelings of its members. (Cf. Rom. 12: 15; Gal. 6: 2.)

27. Now ye are the body of Christ, and members in particular—better, *members severally*, or *individually.* The first clause is a statement of what they are collectively, the second of what they are individually. This applies what he has said of the body to the church, as it is a body.

28. And God hath set—should be, *set*, the simple past tense. **Some in the church; first apostles,** etc. There is a mingling of two constructions here. If Paul had carried through the sentence, as he began it, it would read, *God set some in the church as apostles, some as prophets*, etc. But this is interrupted so as to give the order in which the different offices, or functions, of the members come. 'First apostles.' This is an office of the general church, not of an individual church, so that it is the former that is here meant. These are the most immediate representatives of Christ, receiving their power directly from him. **Prophets.** (See on verse 10.) This gift, evidently, the apostle placed first among the more general gifts of the church. (See on ch. 14.) **Thirdly, teachers.** The difference between these and the prophets is very much the same as that between preachers and teachers now, with the same opportunity for the two to run into each other. In general, indeed, there are no fixed lines of division between these functions of the members, and in only one or two cases do they belong to official position, or constitute it. **After that miracles**—should be, probably, *then miraculous powers.* It is the word translated *miracles* generally, but its proper meaning is the power rather than the miracle itself, and this meaning is better suited to the context. The apostle passes over here from classes of persons to classes of endowments or officers. **Then gifts of healing.** On the difference between these and the miracles, see on ver. 10. **Helps.** This would describe the duties of the *deacons.* But both words are quite general, and would include any kind of service, whether official or merely private. In the process of crystallization, those duties which might be performed by the members generally, would tend to fall into the hands of persons officially set apart for them. **Governments.** This would describe the work of the elders of the church, directing in its affairs. The word denotes the steering of a vessel, and figuratively, the government of affairs. This was the work of the presbyters, rather than teaching. **Diversities of tongues**—should be, *kinds of tongues.* There are three classes of gifts mentioned, probably in their proper order of rank: first, gifts of knowledge; second, miraculous gifts; third, gifts of tongues.

29. Are all apostles? etc. By these questions, the apostle emphasizes the diversity of gifts, and their distribution, showing the application of the principle stated in ver. 17–20. **Are all workers of miracles?**—should be, *Do all have miraculous powers?*

30 Have all the gifts of healing? do all speak with tongues? do all interpret?
31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

30 miracles? have all gifts of healing? do all speak
31 with tongues? do all interpret? But desire earnestly the greater gifts. And moreover a most excellent way shew I unto you.

1 Gr, *powers.*

31. But—better, *now.* The apostle passes over to a new subject, and this verse belongs with the next chapter, in which this subject is discussed. **Covet earnestly**—should be simply, *desire earnestly*, or *be zealous for.* **The best gifts**—should be, *the greatest gifts.* (See Crit. Notes.) This change admits that there are differences in the gifts, some of them being greater and more desirable than others. This is not inconsistent with what the apostle has said about the unity of their origin and purpose. It also implies that the choice of gifts may be, partly, at any rate, in the hands of the individual. But this is not inconsistent with the statement of ver. 11, that they are distributed according to the will of the Spirit. For it is not said that this is an arbitrary will. Rather, it would seem that the gifts are bestowed according to the peculiar traits and endowments of the individual, the Spirit, in some cases, at any rate, simply aiding and supplementing these endowments, as in the matter of teaching, prophesying, and administration. This would indicate the way in which such gifts as he desires may be obtained by the person. Prayer is not to be overlooked, but the person may also fit himself for one gift rather than another. **And yet I shew unto you a more excellent way.** A way that excels this just mentioned. Paul refers to the cultivation of the spirit of love (charity), enjoined in the next chapter. This he considers better than even the pursuit of the most desirable charismata, for the reasons mentioned in that chapter. But at the same time, he does not exclude the latter. Both pursuits belong to the Christian life, and may be followed together. Yet, as it is evident that in this matter of the charismata the law of love had been in part at least overlooked, and rivalries and jealousies had arisen, Paul shows how this law is more important than even the best charismata.

CRITICAL NOTES.—CHAPTER XII.

2. *When you were Gentiles* is the reading of ℵABCD etc. f g vulg syr^{p} sah, etc.; *when* is omitted in FG, etc. d e syr^{sch} cop, etc.

3. *Calleth Jesus accursed* is the reading of DEG etc. d e g sah syr^{pmg}, etc. *Says Jesus is accursed* is found in ℵABC cop syr^{utr}, etc. *That* is to be omitted in *that Jesus is Lord* on substantially the same testimony.

6. *It is the same God* is found in ℵ^{c}KL, etc.; *it is* is omitted in ℵ*ACDE, etc. it vulg sah etc.

9. *In the same Spirit*, in the second part of the verse, is the reading of ℵC^{3}DEFG, etc. g cop, etc.; *in the one Spirit* is found in AB d e f vulg, etc. This is a case in which the internal evidence helps to decide the question. The probability is that a transcriber would change to *the same Spirit*, which is found in the other parts of the statement, rather than the opposite.

12. *Of the one body* is the reading of ℵ^{c}DE d e, etc.; *of the body* is found in ℵ*ABCF, etc. f g vulg syr^{utr}, cop etc.

13. *Into one Spirit* is the reading in D^{c}EKL. etc.; *into* is omitted in ℵABC*D*F, etc. d e g vulg syr^{utr} cop, etc.

25 *Schism* is the reading in ABCD$^{b \text{ and } c}$E, etc. d e f vulg syr^{utr} cop etc.; *schisms* is found in ℵD*FG, etc. g vulg one MS., etc. Doubtful, but with slight internal probability in favor of the latter.

31. *The best gifts* is the reading of DEFG etc. it vulg cop etc.; *the greatest gifts* is found in ℵABC, etc. one MS. of the vulg, etc.

CHAPTER XIII.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

1 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a
2 clanging cymbal. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have
3 not love, I am nothing. And if I bestow all my goods

ANALYSIS.

The place of the chapter in this discussion of the charismata, is to show that love, which had probably been neglected by the Corinthians in their disputes and rivalries about these gifts, is superior to them all; and that instead of being neglected for them, it is to be pursued before even the best of them. This superiority is shown, **1-3,** by the fact that, without love, none of these gifts are of any worth. **4-7,** by the characteristic fruits of love—patience, kindness, the absence of envy, of self-conceit, of selfishness, etc.; and **8-12,** by its permanence. Finally, love is shown to be the chief of even the permanent graces, **13.**

Ch. 13. In this chapter the apostle shows the superiority of love to all the special charismata, and thus proves the pursuit of it to be a more excellent way than to desire even the best of those gifts.

1. Though—should be, *if*—**I speak with the tongues of men and of angels.** The apostle begins with the gift of tongues, and in order to make his comparison as forcible as possible, he supposes the gift of angel's tongues, a step beyond any human speech. **And have not charity**—should be, *and have not love.* The word *love* is to be substituted for *charity* wherever it occurs in this chapter. **I am become as sounding brass or a tinkling cymbal**—should be, *I have become sounding brass or clanging cymbal.* 'Tinkling' is a word badly chosen here, as it neither describes the noise made by cymbals, nor conveys the idea of the Greek word. This meant originally to sound the war-cry, and then came to be used of other loud, harsh sounds. The representation is that of a man all sound and noise, without any genuine worth. It applies especially to this gift of tongues, unaccompanied by the inward, spiritual gift of love.

2. And though I have the gift of prophecy, and understand all mysteries and all knowledge—should be, *And if I have prophecy, and know all the mysteries and all the knowledge.* 'Mysteries'—on this word see on 2: 7. It denotes here the things belonging to the divine work of salvation, which are known only by revelation. 'Knowledge'—probably contrasted with the particular knowledge of the mysteries. This knowledge is not additional to the prophetic gift; but is probably to be regarded as a part of it, inasmuch as the two clauses are connected together by the conjunction 'and' simply, without the repetition of the 'if,' as in the cases where different things are specified. On this characteristic of prophecy, that it is speech with knowledge, *see* ch. 14. **And though I have all faith**—should be, *and if,* etc. **So that I could remove**—should be, *so as to remove.* By 'faith' is here meant, as in 12: 9, miracle-working faith, not saving faith, since it is supposed to be faith without love. 'Remove mountains.' This seems to have been a proverbial expression for a great miracle. (Cf. Matt. 17: 20; 21: 21.) **I am nothing.** The contrary phrase is *to be something,* and the meaning is the same in both—to be something or nothing of any account, as in our phrase 'to be something.' (Cf. ch. 3: 7; Gal. 2: 6; 6: 3.) On the ineffectiveness of being something wonderful, without being something good, see Matt. 7: 22.

3. And though—should be, *and if.* **I bestow all my goods to feed the poor**—literally, *I feed out all my goods.* **And though I give my body to be burned**—should be, *and if I give my body that I may be burned.* The contrast here is between these striking works of love and the love itself, and conveys a rebuke of all merely ostentatious giving or self-sacrifice of any kind. Compare Matt. 6: 1-18, where the point is the hypocritical doing from one motive, of that which has the outward

4 Charity suffereth long, *and* is kind; charity envieth
not; charity vaunteth not itself, is not puffed up,
5 Doth not behave itself unseemly, seeketh not her
own, is not easily provoked, thinketh no evil;
6 Rejoiceth not in iniquity, but rejoiceth in the
truth;
7 Beareth all things, believeth all things, hopeth all
things, endureth all things.
8 Charity never faileth: but whether *there be* prophe-
cies, they shall fail; whether *there be* tongues, they shall
cease; whether *there be* knowledge, it shall vanish
away.

to feed *the poor*, and if I give my body [1] to be burned,
4 but have not love, it profiteth me nothing. Love
suffereth long, *and* is kind; love envieth not; love
5 vaunteth not itself, is not puffed up, doth not behave
itself unseemly, seeketh not its own, is not provoked,
6 taketh not account of evil; rejoiceth not in unright-
7 eousness, but rejoiceth with the truth; [2] beareth all
things, believeth all things, hopeth all things, en-
8 dureth all things. Love never faileth: but whether
there be prophecies, they shall be done away; whether
there be tongues, they shall cease; whether *there be*

1 Many ancient authorities read, *that I may glory*....2 Or *covereth*.

semblance of an entirely different motive. **It profiteth me nothing**—viz., in the way of salvation, or spiritual benefit.

4. The apostle now proceeds to personify love, and to show its excellence by its fruits. **Charity suffereth long and is kind**—should be, *love is long-suffering; is good.* It is not quickly excited to anger or passion; is patient under provocation, and mild and benignant in spirit. **Charity** (*love*) **envieth not.** In this and the following traits there is probably intended a tacit rebuke of the spirit of envy and self-conceit, shown by the Corinthians in regard to the charismata possessed by them. In fact, the chapter, as a whole, is not an excursus on love, but has the directest connection with the subject of the spiritual gifts that is under discussion, inasmuch as the Corinthians, in their eagerness to possess the best of these, or to make it appear that what they had was the best, had forgotten this greatest gift of love. **Vaunteth not itself, is not puffed up.** The former is the expression of the latter.

5. Doth not behave itself unseemly—probably, from the connection here—not in such ways as envy, conceit, selfishness, anger would lead to, and which had been displayed, very likely, by the Corinthians in their disputes about the different gifts. **Seeketh not her own**—better, *its own*, if we are going to say *itself* in the preceding clause and verse. Tregelles has a singular marginal reading here, which means *seeks not what is not its own.* But it is insufficiently supported, and is besides not so consistent with the general thought here of the unselfishness of love. (See Crit. Notes.) In the matter of the charismata, love would lead a person to seek in them, not his own good, but that of the church, and so to act in conformity with the purpose of the Spirit in giving them. (See on 12: 7; cf. 10: 24; Phil. 2: 4, etc.) **Is not easily provoked**—should be, simply, *is not provoked.* **Thinketh no evil.** The verb means rather *to reckon*, or *impute.* It does not take into account the evil done to it. (Cf. Luke 22: 37; Rom. 4: 5, 6, 8; 2 Cor. 5: 19, etc.)

6. Rejoiceth not in iniquity, but rejoiceth in the truth—should be, *but rejoiceth with the truth.* The 'truth' here is not the exact opposite of the 'iniquity'; and, moreover, the form of the statement is changed, the truth being represented as that with which, not in which, love rejoices. Meyer gives the right interpretation, viz.: Love rejoices with truth, as it sees not iniquity, but righteousness advanced. Truth has for its object the production of righteousness, and rejoices in it—a joy which love shares.

7. Beareth all things. Shows the bearing of love under provocation—it bears everything with patience. **Believeth all things.** Presents what love does, when it is tempted to distrust; it is unsuspicious and trustful. **Hopeth all things.** Love is hopeful, does not despair of good in others. **Endureth all things.** Love is steadfast and enduring; it bears, without changing to hatred, hateful things. Yet, how much temptation there was for the apostle, who draws this bright picture, and reflects in it his own strong and cheerful spirit, to say, in his haste, that all men were liars.

8. Charity (*love*) **never faileth**—literally, *never falleth—i. e., never ceases;* it is an enduring virtue. **They shall fail—they shall cease—it shall vanish away.** The first of these verbs is not the same as in the preceding sentence, and it is the same as the third verb. The following translation is better: *They shall come to an end—they shall cease—it shall come to an end.* The apostle selects three of the charismata here for the purposes of this contrast, being the three used in the preceding contrast, in ver. 1, 2. But

9 For we know in part, and we prophesy in part.
10 But when that which is perfect is come, then that which is in part shall be done away.
11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

9 knowledge, it shall be done away. For we know in
10 part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done
11 away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am be-
12 come a man, I have put away childish things. For now we see in a mirror, [1]darkly; but then face to face: now I know in part; but then shall I know
13 fully even as also I was fully known. But now abideth faith, hope, love, these three; and the [2]greatest of these is love.

1 Gr. *in a riddle*....2 Gr. *greater*.

the three represent the whole class, the contrast being between love and all the special gifts of the Spirit. These all cease, and this temporary, provisional character makes them of less importance than the permanent gift of love.

When do these charismata fail? Some say, at the end of life, and others, at the second coming of Christ. There is a difficulty in either one of these views. According to the first, there is no provision made in the statement for an end of the charismata on the earth, but only in heaven; whereas, there has been an evident cessation of them since the first age of the church. According to the second, there is substantially the same difficulty, if we regard the second coming as still future

9. For we know in part, etc. Contains the reason why knowledge and propheey shall cease. And just here we are met with the question, if love is not also incomplete, and, therefore, also transient. The answer is, that love increases only in degree, but remains the same in kind, while knowledge and prophecy were to be replaced by a different kind of knowledge, more perfect, not only in degree, but also in quality.

10. But when that which is perfect is come. The apostle does not mean here a complete prophecy, but a knowledge which differs from prophetic knowledge, in this respect of completeness. **Then** is to be omitted. (See Crit. Notes.) **That which is in part shall be done away.** Here, again, the apostle does not refer to our knowledge itself, which, though incomplete, is true as far as it goes, but to the imperfect means of knowledge.

11. When I was a child. The apostle illustrates his statement by the analogy of human knowledge in its infancy and maturity—the latter, when it comes, displacing the former. **I understood as a child, I thought as a child**—should be, *I thought as a child, I reasoned as a child.* The first verb denotes the practical bent of the mind, as when we say, *a person is so minded.* The second verb represents the purely intellectual side, specially the action of the mind in calculating, weighing, and considering. **But when I became,** etc.—should be, *Since I have become a man, I have put away.* 'But' is to be omitted. (See Crit. Notes.) The perfect tense of the verb changes the Greek word from its ordinary meaning *when* to *since.*

12. For now we see through a glass darkly—should be, *By means of a mirror in a dark saying.* The imperfectly reflecting metallic mirrors of the ancients gave much more point to the comparison. The noun in the phrase, translated *darkly* in our version, is concrete, not abstract, and cannot, therefore, be turned into an adverb of manner. It means, *in an enigma, in an obscure saying.* This would be, therefore, the exact representation, as *by means of a mirror* is the figurative representation of the means of the knowledge of the apostle and his contemporaries. A combination of the two expressions gives the following form to the apostle's statement, viz., *that we behold the truth only as it is imperfectly reflected in obscure speech; but then face to face—i. e.,* immediately, without the intervention of an imperfect medium. **But then shall I know even as also I am known**—should be, *know plainly, as also I was known plainly.* The verb is compounded with a preposition, which renders it intensive. In the last clause, a past tense is used, probably carrying it back to the time of his conversion, when God's knowledge of him as his child began. God knows us immediately, fully; and the apostle looks forward to a time when his knowledge of divine things is to be like that, though not equal to it.

13. And now This adverb is not tem-

CHAPTER XIV.

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy.
2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him;* howbeit in the spirit he speaketh mysteries.

1 Follow after love; yet desire earnestly spiritual
2 *gifts*, but rather that ye may prophesy. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man [1] understandeth; but in the

1 Or, *heareth.*

poral, but logical, meaning *in this condition of things, these things being so.* **Abideth.** As he says in ver. 7, they 'never fail.' They are permanent, not transient, like the miraculous gifts. **Faith.** This grace abides hereafter as well as here, being the necessary attitude of the soul toward God, independent of circumstances. **Hope.** This is permanent, because the future state is continuous and progressive, and the soul, therefore, is constantly looking forward into the future. **Charity**—*love.* There is no doubt that this abides. **But the greatest of these is charity**—*love.* In this the apostle reaches the climax of his statement. He has shown faith, hope, and love to be greater than the charismata, because of their permanence. Now he declares love to be the greatest of these. This supremacy is owing to its comprehensiveness, being, as our Lord says, the great commandment, containing in itself the whole law; and, as Paul says, (Col. iii. 14), the bond of perfectness—*i. e.*, it so contains in itself all graces, that perfectness is insured.

CRITICAL NOTES.—CHAPTER XIII.

10. *Then*, at the beginning of the second clause, is found only in D [b and c], KL etc., syr[utr], etc. It is omitted in ℵ ABD* etc., it vulg cop, etc.

11. *But* is found before the second part of the verse in ℵ[c] D[c] EFG, etc., f g two MSS. of the vulg syr[utr] cop, etc. It is omitted in ℵ* ABD* d e three MSS. of the vulg, etc.

ANALYSIS.

1-25. Superiority of prophecy to the gift of tongues. (1) **2-12.** Because prophecy, being intelligible, edifies the church, while speaking with tongues edifies only the man himself, unless he interprets. (2) **13-20.** Because, in speaking with tongues, the spirit only is active; but in prophecy, the understanding also. (3) **21-25.** Because speaking with tongues alone, in a meeting of the church, does not produce a favorable impression on outsiders, while prophecy is convincing and revealing.

26-40. Practical application and exhortations. **26.** General principle to rule in their meetings, that of general edification. **27, 28.** Two, or at most, three, therefore may speak with tongues, if there is an interpreter. **29-33.** Prophets may speak, two or three at each meeting, but successively; in such a way that all may speak at some time; and so as to give place always to a fresh revelation. **34-36.** Women not to speak. **37, 38.** Test of a man's possession of the charismata, that he recognize the divine authority of the apostle's directions. **39, 40.** Final injunction to seek earnestly prophesying, and not to forbid speaking with tongues; and that all things be done fittingly.

Ch. 14: 1. Follow after charity—should be, *love*, as in ch. 13. **And desire spiritual gifts.** The verb means *to be zealous for, to earnestly desire.* This exhortation contains the conclusion of the preceding chapter, and, at the same time, introduces the subject of this chapter, and so makes the transition. The conclusion is not the exclusive pursuit of love, but the union of that with zeal for the charismata. **But rather that ye may prophesy**—*i. e.*, more than the rest. There seems to be a connection between this preference of prophecy and the pursuit of love with which the cultivation of the charismata is to be joined. It is preferred because it edifies, and it is love which seeks the profit of others, instead of its own glory. Thus, at every step, the applications of what seems a mere excursus on love, appear.

2. In an unknown tongue. The word 'unknown' has no place here, as its insertion involves a begging of the question as to the meaning of the tongues. It should be, *with a tongue.* We will defer the discussion as to

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.
4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.
5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

3 spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and exhortation,
4 and consolation. He that speaketh in a tongue [1] edifieth himself; but he that prophesieth [1] edifieth the
5 church. Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church

1 Gr, *buildeth up.*

the meaning of the tongues until we have examined the characteristic marks, as they are described here; and then, perhaps, by gathering these together, we may be able to extract from them some idea of what this gift was. **Speaketh not unto men, but unto God.** The reason for this is stated in the next clause, viz., that his speech is unintelligible to men, but, of course, intelligible to God, who sees the mind of the Spirit. **For no man understandeth**—literally, *heareth.* This use of the verb *hear* in the sense of *understand* is frequent in our language. We speak of not hearing when we hear the sound, but do not distinguish the words. (Cf. Matt. 13: 13; Acts 9: 7, cf. with 22: 9, etc.) **Howbeit in the spirit he speaketh mysteries.** Probably not the Holy Spirit is meant here, but the spirit of the man as distinguished from his mind. (Cf. ver. 14–16, and Note.) 'Mysteries'—by this is meant things unintelligible to the hearers, not in themselves, but in the form of utterance. Compare ver. 5, where it is stated that the utterance may be interpreted, and that this is what is needed to render it intelligible.

3. But he that prophesieth. On this word, see on 12: 10; 11: 4. **Speaketh unto men to edification.** The preposition should be omitted before the last word, as it is the direct object of the verb. The meaning is that he speaks what edifies. 'Edification'—this word is in our language the etymological equivalent of the Greek word, but it has lost the figurative sense and impressiveness of the original. It means *building up*, as in our word *edifice*, the Christian character, or the Christian church, being looked on as a structure which Christian teaching builds up. 'Speaketh unto men'—distinguished from the speech addressed to God in ver. 2. This is intelligible to men. **And exhortation, and comfort.** We do not have in the three terms employed here an exhaustive classification of the kinds of prophetic teaching. But the first is general, and these two are specifications under it.

4. He that speaketh in an unknown tongue—should be, *with a tongue.* (See on ver. 2.) **Edifieth himself.** Of course, this is easily understood in the case (see ver. 5) that he himself can interpret what he says, which would imply that he understands it. But in the case (see ver. 27, 28) that he cannot himself interpret, and so probably does not clearly understand what he says, it is difficult to explain his edification. But probably the rapt spiritual state in which the man seems to have been would account for it, aside from mental illumination. There is a spiritual impression made, though he may not be able to analyze it, or communicate it intelligibly. His edifying of the church will depend on its becoming clear to himself, so that he can make it clear to others; but he is built up himself without this. **But he that prophesieth edifieth the church.** Because he speaks intelligibly. It is the doctrine of ch. 12, that the charismata in general are intended, not for individual profit, but for the advantage of the entire church; and the apostle is, therefore, vindicating the superiority of prophecy in a very essential particular, when he shows that it edifies the church, while the gift of tongues profits only the man himself. (See on 12: 7.)

5. I would that ye all spake, etc.—should be, *Now I wish you all to speak with tongues, but rather that you may prophesy.* There is a conjunction omitted in our version, and the verb is rendered in an improper tense. The apostle's meaning is, that the former of these is desirable in itself, but the latter more so. The reason for this is given in what precedes, not in what follows. **For greater,** etc.—should be, *and greater.* (See Crit. Notes.) This statement is co-ordinate with the first part of the verse, not its proof. The superiority is based on the principle laid down by our Lord in regard to the condition of great-

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?
7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?
8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.
10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

6 may receive edifying. But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of
7 teaching? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped
8 or harped? For if the trumpet give an uncertain
9 voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken?
10 for ye will be speaking into the air. There are, it may be, so many kinds of voices in the world, and

ness in the church, making it consist in service. (See Matt. 23: 11; Luke 22: 26 seq.) This gift of prophecy is greater, because more useful. **Except he interpret.** This, of course, removes the difference between the two gifts in this respect. Notice that the person himself is spoken of as possibly interpreting his utterance, which is a useful fact in determining the nature of it. Notice, also, that he substitutes here the plural 'tongues' for the singular, which is also to be taken into account in the explanation.

6. Now, brethren—should be, *And now.* **Except I shall speak to you either by revelation,** etc.—should be, *in revelation, in knowledge*, etc. **Doctrine**—better, *teaching.* It is the active verbal noun. This exception is virtually the same as in the preceding verse, viz., 'except he interpret,' and it brings out the different kinds of intelligible speech which are evolved in the interpretation. Probably, too—so Meyer, De Wette, Rückert, Alford—we have in the first two the means of knowledge, and in the last two the means of utterance. As means of knowledge, we have direct revelation by the Spirit, and knowledge gained by the ordinary mental processes, under the guidance of the Spirit, since knowledge, as well as revelation, is a charisma. And as means of utterance, we have prophecy, or directly inspired utterance; and teaching, in which the inspiration is not wanting, since this, too, is a charisma, but in which there is a more distinct basis of the ordinary intellectual processes in utterance. And so, in a general way, revelation and prophecy correspond, and knowledge and teaching.

7. And even things without life, etc.—should be, *Things without life, giving sound, whether pipe or harp; nevertheless, if they do not give a distinction to the sounds, how shall that which is piped or harped be known?* That is, notwithstanding they give sound, they are nevertheless unintelligible, unless there is distinction between the sounds. Our version puts in a conjunction at the beginning, where there is none; and it emphasizes the words 'things without life,' instead of the words 'giving sound.' On the construction of the sentence, see Winer, 344. **Whether pipe or harp.** The distinction is between wind instruments and stringed instruments. **Except they give a distinction.** This is the basis of intelligibleness, in musical sounds and in speech.

8. For if the trumpet—should be, *For if even a trumpet—i. e.*, although this instrument was the one used to give the signal for attack, yet, if even this gives an uncertain sound, no one will be prepared for battle. This illustration serves to prove the preceding general statement.

9. So likewise ye—better, *So also ye.* **Except ye utter**—literally, *except ye give.* **Words easy to be understood**—should be, *a significant word.* The noun is singular, but it is used in the sense of utterance, not of a single word in its restricted sense. **By the tongue.** Possibly, here is a clue to the meaning of the gift of tongues. For here, to all appearances, the tongue is spoken of simply as the organ of speech. **For ye shall speak into the air**—should be, *for you will be speaking into the air.* The air, and not the ear, will be the receptacle of unintelligible speech.

10. So many kinds of voices. The apostle expresses by this an indefinite number that he has in his mind, and modifies it still further by the words, **it may be**, or *perhaps.* By 'voices,' he means languages. The word 'tongues' is more commonly used in this sense, but this is here appropriated probably

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.
12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.
13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

11 [1]no *kind* is without signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a
12 barbarian [2]unto me. So also ye, since ye are zealous of [3]spiritual *gifts*, seek that ye may abound unto the
13 edifying of the church. Wherefore let him that speaketh in a tongue pray that he may interpret.

1 Or, *nothing is without voice*....2 Or, *in my case*....3 Gr. *spirits*.

to a different purpose. **And none of them is without signification**—should be, *And none without voice*. (See Crit. Notes.) The word translated 'signification' is the same as the word rendered 'voice' in the first part of the verse. By 'without voice' is meant, without the power or essential properties of voice or language.

11. Therefore, if I know not the meaning of the voice—should be, *the power of the voice*, literally. Each language, according to the preceding statement, has a power of its own; not a meaning simply, but a power to express thought or meaning. And it is this power, possessed by each language, which makes the inability to understand it have just the effect described by the apostle. **I shall be unto him that speaketh a barbarian**—*i. e.*, a man of strange speech. This will be exactly the result, from the apostle's premises. Because his language has a meaning which is unintelligible to me, I am a barbarian to him—*i. e.*, a person of strange speech, but not without speech. And my inability to comprehend his speech makes him the same to me. The result would be different, if there were only one speech, or if any one of them did not have the power to convey meaning that belongs to human language. The word 'barbarian' is an onomatopoetic word, expressing exactly the apostle's idea of unintelligible speech. It is a man who seems to say, ba, ba—*i. e.*, utters sounds without distinction. But this is not meant absolutely, but only relatively, to the person of a different speech. **Unto me**—literally, *in me*—*i. e.*, in my mind, in my judgment. (See Winer, 218. 385.)

12. Zealous of spiritual gifts—should be, *of spirits*. Of course, it is not meant that there were a number of spirits, instead of the one Holy Spirit. (See, on the contrary, 12: 4 seq.) But, as Meyer says, that was the appearance of things in the Corinthian Church, where they disputed about the relative superiority of gifts, as if they were something else than manifestations of the one Spirit. **Seek that ye may excel**—better, *may abound*. **To the edifying of the church**—*i. e.*, to its building up. (See on ver. 3.) This is the purpose of the charismata, and is therefore the principle on which they should select the gifts to be sought by them. But it is violated, whenever, by speaking with tongues, they use language unintelligible to the church, so that they become barbarians to each other.

13. Wherefore—viz., since they are to seek to edify the church, and not simply to edify themselves, or to display their gifts. In applying this principle to the gift of tongues, the inference is not that they are to give up this charisma, but to seek to add to it the gift of interpretation, by which it will be rendered useful. **In an unknown tongue**—should be, *with a tongue*. (See on ver. 2.) **Pray that he may interpret.** The logical connection of this with the following verse, where praying with the tongue is spoken of, has led commentators, like Meyer, De Wette, Winer, p. 460, to interpret this, *pray with a view to interpreting*, instead of, as Winer says, praying "in order to make a display of the gift." The transition from *speaking with a tongue* to *praying with a tongue*, is accounted for on the supposition that the two were identical, praying being the only kind of such speech, instead of only one of many kinds. But certainly *singing*, in ver. 15, is enumerated as a second thing different from praying, and there is a specific difference between them. And there is the further difficulty in this view, that in ver. 6, the apostle speaks of the utterance with the tongue, as being interpreted into revelation, knowledge, prophecy, and doctrine, which is scarcely consistent with the idea that prayer is the only form of speaking with a tongue. It involves also, this difficulty, that this interpretation proceeds on the assumption that the gift of tongues and the gift of interpretation belonged always to the same person, whereas, in ver. 27, 28, it is clearly indicated that the interpretation may have to be

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.
15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

14 For if I pray in a tongue, my spirit prayeth, but my
15 understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and
16 I will sing with the understanding also. Else if thou bless with the spirit, how shall he that filleth the place of [1] the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou

1 Or, *him that is without gifts:* and so in ver. 23, 24.

done by some one else. In view of this, it is sometimes explained that the person is enjoined to pray with a view to interpretation by some one. But Meyer sees that this is grammatically impossible, and therefore says that the apostle is addressing here only those who have the gift of interpretation, as well as the gift of tongues. But where is there any indication of such a division? Its omission certainly militates decidedly against this view. On the other hand, there is some force in the objection to the common interpretation embodied in our version. There is a logical fitness that the word 'pray' should mean the same thing in two clauses thus logically connected. But there is no logical necessity, unless the argument or the connection of thought depends on this identity of meaning. And in this case, the connection is easy and natural without this. If prayer is the means of obtaining the gift of interpretation, then we may suppose that the apostle directs them to pray for it; and then, in order to show the unprofitableness of the gift of tongues without interpreting, that he adduces the special case of praying with the tongue. And as we have seen, this is more easily supposable than the transition from speaking with tongues right in the midst of the sentence.

14. For, if I pray in an unknown tongue—should be, *with the tongue.* (See above.) This gives the reason why the person speaking with the tongue should pray for the gift of interpretation, viz., that without it the understanding is unfruitful, and so the church is not built up. In this argument, as we have seen, he uses the specific case of praying with the tongue to illustrate and enforce the general principle. **My spirit prayeth, but my understanding is unfruitful**—viz., for the use of the church; it produces nothing for the edification of the church. (See ver. 16, 19, etc.) The distinction that is made here between the spirit and the mind is not a general one, since the mind is generally included in the spirit. But the spirit may be looked at apart from the mind, taken in a narrow sense as the seat of the reflective and reasoning faculties; the more purely intellectual part of the man. The meaning would be then, the spirit prays, but the particular part of it known as the mind, is inactive comparatively. The man is not unconscious, since he himself is edified; nor is the mind wholly inactive; but that purely intellectual faculty by which the mind is turned upon itself and analyzes its own actions, and so is enabled to present clear and intelligible ideas to others, is dormant and unproductive. Grimm ("Lex." Art. νοῦς) says that the spirit without the understanding here is the spirit more keenly and fervently excited than usual, and wholly fixed on divine things, but lacking clear notions of them.

15. What is it then?—*i. e.*, what is it that follows from this? **I will pray with the spirit, and I will pray with the understanding also.** He will use both of these in his praying; 'with' is to be understood instrumentally. This, of course, would be understood and implied in ordinary prayer; but in praying with tongues the interpretation would have to be added, in order to have prayer with the understanding. **I will sing,** etc. This, of course, refers, not to the repetition of the hymns of others, but to the improvising of songs of praise by the singer under inspiration. (Cf. Eph. 5: 19; Col. 3: 16.)

16. Else, when thou shalt bless with the spirit—should be, *Since, if,* etc. It assigns a reason for the preceding statement. 'Bless,' viz., God—*i. e.*, if you utter his praise. It is the same act as the 'giving of thanks' in this and in ver. 17. 'With the spirit,' in the sense of ver. 14, 15, viz., with the spirit, but without the understanding. **The unlearned**—should be, *the private person.* It denotes

17 For thou verily givest thanks well, but the other is not edified.
18 I thank my God, I speak with tongues more than ye all:
19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.
20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

17 sayest? For thou verily givest thanks well, but the
18 other is not [1]edified. I thank God, I speak with
19 tongues more than you all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.
20 Brethren, be not children in mind; howbeit in

1 Gr. *builded up.*

the person not having the gift of tongues, and so not occupying the public position which the gift conferred. This person might have other gifts and the position belonging to them, but in reference to this special endowment he would be a private person or layman. **Seeing he understandeth not what thou sayest**—literally, *he knoweth not*, etc. **Amen.** This is a Hebrew word, meaning *firm.* It is used, as in our language, to confirm something that has just been said, and especially to express assent to what has been said by another, either in the way of statement or of prayer. This joining of the congregation in the prayer by the use of the *Amen* had passed over from the synagogue to Christian churches. And this Paul declares to be impossible, if the praise uttered is unintelligible.

17. For thou verily givest thanks well. The pronoun is emphatic. The reason for the impossibility that the person without the gift should say 'Amen'—*i. e.*, express his assent to the thanksgiving, is not that the person praying does not give thanks well, because he speaks under the influence of the Spirit. **But the other**—viz., the private person—**is not edified.** It is only when the person listening is edified—*i. e.*, spiritually instructed and helped by the prayer or the praise, that he can say 'Amen.' And this condition is wanting here, because he does not understand what is said, although the praise is itself good, and so far fitted to edify. The relation between the two clauses is expressed by inserting *yet* or *notwithstanding* in the latter.

18. I thank my God—'my' is to be omitted. (See Crit. Notes.) **I speak with tongues**—should be, *with the tongue.* (See Crit. Notes.) **More than ye all**—so that his preference for the other gift will not appear to be for the lack of this. This self-assertion, not for its own sake, but to serve some good purpose, is characteristic of the apostle. But it is coupled always with the assertion, or implication, that it is by the grace of God that he is what he is.

19. Yet—better, *but.* **In the church**—where, as the apostle has shown, the object of the gifts of the Spirit is the building up of the church, while in a more private place, other purposes might be made prominent. **With my understanding.** Cf. ver. 14, where Paul shows that the mind, or understanding, is unfruitful in the gift of tongues. **That . . . I might teach others also**—the words, **by my voice,** inserted in our version, are unnecessary. It is generally unnoticed by the commentators, that the apostle here implies that in the exercise of the gift of tongues, he himself is instructed; implying, of course, that the mind is only partially inactive, and is conscious, though not clearly and distinctly, of what passes through it. (See ver. 4.) **Than ten thousand words in an unknown tongue**—should be, *in a tongue.* This is the only place in the chapter where the preposition is employed with the word 'tongue.' Probably it is the instrumental use of the preposition, equivalent to *with.* (See Winer, 389; and cf. Luke 22: 49; Matt. 7: 6; Rev. 6: 8.)

20. Brethren, be not, etc.—should be, *become not.* **In understanding**—the word here is not the same as in ver. 14 seq. Paul means by it, specially, the faculty of judgment, or discrimination, by which they could distinguish and choose between a showy gift, like that of tongues, and a really useful gift, like that of prophecy. The former seemed to him comparatively childish. **Howbeit in malice be ye children**—should be, *but*, etc. The Corinthians had reversed this, having shown themselves rather childish in judgment, and somewhat malicious or ill-natured in regard to their own and others' gifts. **Be men**

21 In the law it is written, With *men of* other tongues
and other lips will I speak unto this people; and yet
for all that will they not hear me, saith the Lord.
22 Wherefore tongues are for a sign, not to them that
believe, but to them that believe not: but prophesying
serveth not for them that believe not, but for them
which believe.
23 If therefore the whole church be come together
into one place, and all speak with tongues, and there
come in *those that are* unlearned, or unbelievers, will
they not say that ye are mad?

21 malice be ye babes, but in mind be [1]men. In the
law it is written, By men of strange tongues and by
the lips of strangers will I speak unto this people;
and not even thus will they hear me, saith the Lord.
22 Wherefore tongues are for a sign, not to them that
believe, but to the unbelieving: but prophesying *is*
for a sign, not to the unbelieving, but to them that
23 believe. If therefore the whole church be assembled
together, and all speak with tongues, and there
come in men unlearned or unbelieving, will they

1 Gr. *of full age.*

—should be, *become mature.* On the principle cf. Matt. 10: 16. On the word 'mature' see on 2: 6; and Heb. 5: 14.

21. With this verse begins another part of the discussion, in which the apostle shows, not the comparative usefulness of the two gifts, but their different purpose. **In the law.** The quotation is found in Isa. 28: 11, 12. In the context, the scoffing priests are represented as sneering at the plainness and simplicity of God's instruction, calling it milk for babes. And so God says, "Yes, since they complain of that, I will speak to them through strange tongues and foreign lips"—meaning by this the Assyrian hosts that he was about to bring on the doomed country—"and not even so will they listen." Of course, the prophecy contains only an analogy to the case to which the apostle applies it. In both, the strange speech is brought into contrast with plain and instructive utterance, and in both, the reason for it is substantially the same, viz., the unbelief of those to whom it is addressed. Those who believe, it is not necessary to convince of the reality of God's being, nor of the truth of his religion; and hence speech, or any other supernatural act, having in it only, or mainly, this element of proof, of a sign, and not subserving any other end, such as instruction, is not adapted to them, while it may be to unbelievers. And this same end, the mere proof of God's being and truth, was subserved alike by the Old Testament incursions of barbarians, taking the place of God's prophets with their instructive speech, and by the New Testament gift of tongues, contrasted with the same prophetic speech. **With men of other tongues**—should be simply, *with other tongues.* **And other lips**—should be, *and with the lips of others.* (See Crit. Notes.) 'Other' in both places means not only *other*, but *different.* **And yet for all that will they not hear me**—should be, *and not even so will they hear me.* This contains in itself, by implication, the fact of their unbelief at the time the sign was given, as well as a statement of their continued unbelief, and so forms the point of transition to the next verse. This is a translation from the original Hebrew, and differs essentially from the Septuagint, which is plainly incorrect.

22. Wherefore—better, *And so*, or *So that.* **Tongues**—should be, *the tongues.* The verse contains an inference from the circumstances in which the preceding utterance was made; it being plainly enough implied in the last clause of verse 21, that God speaks to the Jews in the way stated, because they were unbelieving. **Not to them that believe, but to them that believe not.** This follows, as we have seen, from the fact that tongues contain simply the element of proof, and so subserve no useful purpose with those already convinced. **But prophesying serveth not.** This verb is out of place here; the predicate, 'is for a sign,' being carried over from the preceding part of the verse. All of the charismata, being supernatural endowments, are signs; and this one, since it contains instruction as well as proof, is specially for believers.

23. If therefore. This word 'therefore,' by making this apparently an inference from the statement of the preceding verse, has made the passage a continual stumbling-block. For this statement, instead of following from the preceding one, that tongues are for a sign to unbelievers, seems directly opposed to it; so that it seems proper to introduce it by *however* instead of 'therefore.' And this has led many interpreters to tamper with the plain meaning of verse 22. For instance, Meyer says, that tongues are a sign to make known unbelievers, and prophecy to make known believers. But in this case, the genitive would be used in the original, instead of the dative, so that it would read, *tongues are for a sign of unbelievers*, instead of *to unbelievers.* Moreover this does not make verses 23, 24, any

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

24 not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he

easier, as these verses do not show the effect of tongues in making known one class of persons as unbelievers, and of prophecy in making known another class as believers, but they show the effect of the two on the same class of persons; the one being effective, and the other ineffective, in producing belief. Meyer avoids this difficulty in his interpretation by the following statement: "Prophecy is intended as a sign, not for unbelievers, but for believers; that is, to make known those to whom the prophetic speech comes, as believers. See verse 24, where this statement of the apostle is confirmed by this, that such as come into the Christian assembly as unbelievers, being won by the overpowering impression of the prophetic utterance, bow to Christianity, and make themselves known as believers." But evidently here, though it is ingeniously covered up by the language, there is not a revelation of what they are, but a power to make them something else, viz., believers. De Wette says, that the terms *believing* and *unbelieving* in verse 22 denote, according to verses 23-25, the results of prophecy and of tongues respectively; that tongues are for those who are unmoved by them, and who remain in their unbelief, while prophecy is for those who are moved by it to belief. But who cannot see that the terms *believers* and *unbelievers* in this statement are not adapted to denote the states in which these things leave men, but those in which they find men? When we say that a thing is for a sick man, we do not mean that it will leave him sick, but, probably, precisely the opposite. Rückert has in substance the same opinion; also Stanley. Alford gives substantially the right interpretation of verse 22, but does not remove the difficulties, nor even seem to recognize them. Now, if we can make the connection of verse 23 with verse 21, instead of with verse 22, the difficulty is removed. Because then, this statement, that tongues do not convince, will follow directly from the last part of verse 21, viz., that they will not listen, even when God speaks to them with strange tongues. And this connection can be made in two ways. Either we may suppose that the apostle's principal object in introducing the quotation of verse 21 is contained in this inference, verses 23-25, and that verse 22 is to be treated as a parenthesis containing a subordinate conclusion. In this case the word 'therefore,' verse 23, would be treated as resumptive, instead of strictly inferential. Or we may make verse 22 a subordinate part of the sentence contained in verse 21, *putting simply* a comma between them—a connection perfectly allowable with the conjunction used, which, as we have seen, means *so that*, instead of therefore. Then verse 23 can easily connect itself with the principal part of the statement, viz., with verse 21. There may be slight harshness or unnaturalness in this, but it does not seem nearly so great as that involved in the other views of verse 22. **The whole church be come together into one place, and all speak with tongues.** Of course, the strangeness, and as the apostle evidently regards it, the absurdity of the spectacle is increased by its being *all*, instead of *some*. Indeed, the effect depends largely on this; since, if there were mingled with the speaking with tongues prophecy, the element of proof in the tongues might not be entirely overridden by the strange spectacle of a body of men all speaking and saying nothing intelligible. With all the incoherence and unintelligibleness of the speech with tongues, there must have been an impression of inspiration, of fine frenzy, that would be effective in its measure, if combined with other things to prove the intelligence of the assembly. **Those that are unlearned**—should be, *private persons;* those that are without gifts. (See on verse 16.)

24. But if all prophesy. Here, as in the case of speaking with tongues, the apostle supposes that they all prophesy, so as to leave no doubt as to the source of the impression produced. **One that believeth not, or one unlearned**—better, *some unbeliever, or private person.* (See on ver. 23.) **He is convinced of all; he is judged of all**—should be, *he is convicted by all; he is judged by all.* This meaning of the first verb accords better than 'is convinced,' with the other parts of the description. There is conviction of sin, judgment, and revelation of the secrets of the heart. This conviction of sin is the office

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

25 is [1]reproved by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is [2]among you indeed.

1 Or, *convicted*....2 Or, *in*.

and effect of the truth accompanied by the Spirit. (Cf. John 16: 8, 9.) The *judgment*, like the conviction of sin, is the result of the truth spoken, not the conscious act of the person speaking. The truth calls men to judgment or scrutiny before the bar of their own consciences. (Cf. John 20: 23.) **By all**—all are represented as prophesying; and so the effect is produced by all alike.

25. And thus. These words are to be omitted. (See Crit. Notes.) The words which follow are to be connected immediately with the preceding, as a part of the process described there. **The secrets of his heart are made manifest**—not to others, but to the man himself. One of the powers possessed by the truth is to uncover to the man the hidden facts of his own spirit. (Cf. John 3: 19-21.) **He will worship God.** There is implied here the conversion of the unbeliever, so that we have the converting as well as the convicting and revealing power of the truth, which is not evinced by the sign without the truth. **And report**—should be, *reporting*, or *making known*. **God is in you**—the preposition means also *among*. But probably it is this presence of God within them, manifesting itself in such powerful utterance, that is meant.

Here we may consider the question, what Paul means by *speaking with tongues*. Does he mean by *tongues*, languages? That would seem to be the natural inference from the gift of tongues in the second chapter of the Acts. But there are several things decidedly, and indeed conclusively, against that view. In the first place, the apostle's leading objection does not apply. He says that tongues are for private edification, not for the instruction of the church, and that in them a man speaks to himself and to God. (Ver. 2-4, 28, etc.) Now, if he had meant speaking in foreign languages, how evident it is that the true use of such a gift is no more private and personal than that of prophecy, and that the proper direction would have been, not to reserve it for a man's own communion with God—a use almost equally absurd with its public use in the church—but to employ it where persons of other languages were present, as at the Day of Pentecost. Then, secondly, the statement, ver. 14-16, that in the speaking with tongues, the spirit, and not the intellect, is active, and that this is the reason that the person is not understood, is not consistent with this view. For this points evidently to a quality of the thing said, not to mere obscurity of the language, and especially not to the unintelligibleness of a foreign language. This is rendered still plainer by the direct contrast which Paul makes, (ver. 19) between praying with the tongue and praying with the mind. And finally, in ver. 9, it is evident that he means by *the tongue* the organ of speech, and it is at least natural to suppose that he means the same by it in the rest of the passage. And besides, its use in this verse is superfluous and unaccountable, unless it is intended to contrast this employment of the tongue with its use in the utterance of unintelligible speech. The use of the expression speaking with tongues, or with a tongue, is that which justifies in this verse the expression *uttering speech by means of the tongue*, if we suppose that the former, like the latter, is used of the tongue as an organ of speech. The clue to the kind of speech denoted is found in the statement noticed above, that in speaking with tongues the spirit, and not the mind, is active. This would apply to ecstatic, abrupt, disconnected speech, in which the spiritual nature of the man, rather than the intellectual, found expression. And inasmuch as generally the tongue is the organ of the intellect, but in this case the latter is wanting, or does not appear, such speech would naturally come to be called speaking with a tongue, and, as such, opposed to speaking with the intellect. (Cf. ver. 19.) And inasmuch as such speech would naturally assume different forms, the plural would come to be used, and we should find expressions like *kinds of tongues*, *speaking with tongues*, etc. In substance, this is the view of Meyer and De Wette, but it differs from that in the interpretation given to verse 13, and in not limiting

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.
28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
29 Let the prophets speak two or three, and let the other judge.
30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

26 What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation.
27 Let all things be done unto edifying. If any man speaketh in a tongue, *let it be* by two, or at the most by three, and *that* in turn; and let one interpret:
28 but if there be no interpreter, let him keep silence
29 in the church; and let him speak to himself, and to God. And let the prophets speak *by* two or three,
30 and let the others [1]discern. But if a revelation be made to another sitting by, let the first keep silence.

1 Gr. *discriminate.*

the gift to expressions of prayer and praise. (See on ver. 13.)

26. How is it? Better, *What is it*, etc?—*i. e.*, what is the result of all this? **When ye come together**—viz., as a church. **Every one of you.** 'Of you' is to be omitted. (See Crit. Notes.) **Hath a psalm.** (See on ver. 15.) The word is the Septuagint translation of the Hebrew word for the Psalms, and means a religious hymn. In earlier Greek, the word designated the twanging of the harp-strings, and hence, any strain of music. **Hath a doctrine**—better, *a teaching.* **A tongue—a revelation.** The order of these words is to be reversed. (See Crit. Notes.) This brings the gift of tongues and of interpretation together, as they naturally would be placed; and also revelation and teaching. **Let all things be done unto edifying**—*i. e.*, for the building up of the church. This is the general principle to be observed in the use of these gifts. (See 12: 7; ver. 3, 4, 5, 17, 19, etc.) With this verse, the apostle begins the practical application of what he has been saying.

27. If any man speak in an unknown tongue—literally, *Whether any one speak with a tongue.* The second correlative is omitted, but the sentence begins as if he were introducing a series of suppositions. **By two, or at the most, by three, and that by course**—better, *in course*, or *in turn.* The meaning is that only two or three were to use this gift at each meeting; and that these were to speak in turn, not all together. **And let one interpret.** The word 'one' here is not the indefinite pronoun, but the numeral; so that it is restrictive. Only one was to act as interpreter for the two or three who spoke with tongues. The reason for this last injunction does not appear, but it was apparently in the interest of order.

28. Let him keep silence in the church—better, *in church.* This silence in church is contrasted with the speaking in private that follows. In the preceding verse, the first supposition is that some one has a tongue; and then it is treated on the other supposition, that there are several. Here he returns to the first supposition, and 'him' refers to the *one* speaking with a tongue. **And let him speak to himself, and to God.** Cf. ver. 2, in which the apostle says that the speech with tongues is addressed not to man, but to God; and ver. 4, in which he says that it edifies the man himself, and not the church. Hence, the apostle enjoins them here not to occupy the time of the church with what is between only the man himself and God.

29. Let the prophets speak two or three, and let the other judge—should be, *But prophets, let two or three speak, and the others judge*, or *discriminate.* By putting the word 'prophets' at the beginning of the sentence, the Greek indicates the change of subject from tongues to prophecy, and also makes more evident the connection of the word with both parts of the sentence that follows. 'Let the others judge.' The other prophets are meant. The matter of judgment is whether what is said is really prophecy or not. Of course, they would not sit in judgment on what was said, assuming it to be inspired. It is to be noticed that the apostle, in speaking of the number of prophets who are to speak, omits the words 'at most,' with which he limits the number of those who are to use the gift of tongues.

30. If anything, etc.—should be, *But if a revelation be made to another sitting by, let the first be silent.* The revelation coming fresh at the time, is an indication of its importance; and the one speaking is to stop, therefore.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.
32 And the spirits of the prophets are subject to the prophets.
33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.
34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

31 For ye all can prophesy one by one, that all may
32 learn, and all may be 1 comforted; and the spirits of
33 the prophets are subject to the prophets; for God is not *a God* of confusion, but of peace.
34 As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection,

1 Or, *exhorted.*

31. For ye may, etc.—better, *You can.* This statement is intended to confirm the preceding injunction, that in case of a revelation to another, the one speaking is to stop, and allow the other to speak. **One by one.** Is opposed, apparently, to two speaking together. One alternative to the apostle's injunction that the first be silent, is that the two speak together. But this would produce the confusion against which he would guard them, and prevent the general instruction that he wished to secure. All might speak in that way, but not in such a way that all might learn. Or, as another alternative, the first might continue speaking, and not allow the other to begin. But this would hinder the speaking of all, that the apostle desired. But in the way suggested by the apostle, all would speak one by one, either at that, or in subsequent meetings. By **all,** he means, of course, the prophets, since all the members did not have the gift of prophecy. **All may be comforted**—better, *may be exhorted.* The word has both meanings, but in this place the more general meaning is to be preferred. Grimm says, that it embraces in itself here the notions of admonishing, consoling, and confirming. By making this the object of all prophesying, the apostle implies that there were differences in the prophetic utterances, adapting them to the different persons present, so that all ought to speak, in order to satisfy all.

32. And the spirits of the prophets are subject to the prophets. 'The spirits of the prophets' here are their own spirits, though of course under the inspiration of the Holy Spirit. 'Are subject to the prophets.' They are not compelled to speak when a revelation is made to their spirits, whether they will or not. This is the second reason for the injunction that the one prophesying be silent when a revelation is made to another.

33. For God is not the author of confusion—better, *not a God of confusion.* Not confusion, but peace characterizes him. This is the reason why the spirits of the prophets are subject to the prophets, since to leave the prophets subject to their spirits would make them speak whenever the Spirit was on them, and so more than one at a time, causing confusion. But he, being instead a God of peace, subjects the spirits to the prophets, so that, by restraining them, one can speak at a time, and thus have peace. **As in all churches of the saints**—better, *all the churches,* etc. This should be connected with the following verse, instead of with this one, viz.: 'As in all the churches of the saints, let your women,' etc. Meyer states well the reason for preferring this connection, viz., that ver. 33 contains a general principle, while ver. 34 gives a specific command for the Corinthian Church, and that it is much more natural to compare one specific case with another than a general principle, obtaining everywhere, with any one or more specific cases.

34. Let your women keep silence in the churches—should be, *the women.* (See Crit. Notes.) The word 'churches' here has its primary meaning of assemblies or meetings. The apostle's command has reference, not to the churches generally, but to the assemblies of the Corinthian Church. **For it is not permitted unto them to speak.** (Cf. 1 Tim. 2: 12.) On the relation of this to the command for women to speak and pray veiled (11: 3 seq.), little definite can be said. One thing seems certain—that the injunction in ch. 11 can scarcely be treated as hypothetical, so as to mean, *If women speak or pray (and I do not allow them to), it should be with uncovered head.* For in the first place, the clause in parenthesis would have to be stated, to prevent serious misunderstanding. And as it stands, it would be a waste of time and words, and an obscuring of the real issue and of the apostle's thought, that would constitute

35 And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.
36 What! came the word of God out from you? or came it unto you only?
37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
38 But if any man be ignorant, let him be ignorant.

35 as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the
36 church. What? was it from you that the word of God went forth? or came it unto you alone?
37 If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the com-
38 mandment of the Lord. [1] But if any man is ignorant, let him be ignorant.

1 Many ancient authorities read, *But if any man knoweth not, he is not known.*

as serious a charge against apostolic authority as a positive contradiction. The apostle must be speaking of two things in these passages, so that there is a speaking of women in the meetings of the church that is allowed, and another that is not allowed. But how shall we decide what is allowed, and what is not allowed, so as to make any practical application of the teaching? Possibly, Meyer's suggestion may be taken, that the words *in the assemblies* in this passage make it applicable to the meetings of the entire church, while the other, in which permission is impliedly given for women to speak, applies to the smaller, less public, meetings of part of the church. Possibly, too, the change of customs would make the whole matter less significant, and the assumption of an unwomanly position, contrary to the established relations betweeen man and woman, less evident now than then. (See on 11: 16.) **But they are commanded to be under obedience**—should be, *But let them be in subjection.* (See Crit. Notes.) **As also saith the law.** The reference is to Gen. 3: 16, the curse pronounced on Eve. This term 'law' is frequently applied to the books containing the law, and even to the whole Old Testament.

35. And if they will—better, *if they wish to.* **Let them ask their husbands**—better, *their own husbands.* This is contrasted with asking other men in the church. The more general object of their speaking would be to teach or exhort others; this forbids them to speak in public, even for the sake of learning. **For it is a shame**—better, *shameful.* **For women**—should be, *for a woman to speak in church.* (See Crit. Notes.) It is disgraceful, because it is unwomanly, perverting the proper relations of man and woman. It was not only wrong in itself, but contrary to custom and opinion; and so it brought disgrace for women to speak in church.

36. What! came, etc.—should be, *Or came,* etc. This is an alternative on which their conduct in this matter might be justified. If they had been the source from which the word came, they might dictate the custom in reference to women's speaking, as in other matters. But as they had received the word, they would have to take this, together with the rest, from the proper source. **Or came it unto you only?** 'Only' here modifies 'you,' and is better translated *alone*, to avoid ambiguity. The question is, if they are the only ones to whom the word came. If they had been the only ones to whom it came, they might set the fashion for others to follow. The first alternative would make them independent of apostolic authority; the second, of the other churches.

37. Or spiritual—one endowed with the special gifts of the Spirit. **Let him acknowledge**—should be, *let him know*, or, *know well.* The verb is a compound, which denotes thorough knowledge. **That the things that,** etc.—the construction is not so simple as is implied in this rendering. It should be, *Let him know the things that I write unto you, that they are the commandments of the Lord.* The test of the genuineness of the claim to inspired knowledge is, that he recognizes the indisputable command of God as such. This claim of the apostle, that his command is the command of God, is significant. For commandments read *commandment.* (See Crit. Notes.)

38. But if any man be ignorant, let him be ignorant—the meaning is evident. Such ignorance, the apostle says, is hopeless; let it alone. But there is another reading, having excellent external authority, which means, *but if any one knoweth not, he is not known.* (See Crit. Notes.) That is, he is not known by God, as he knows his children. (Cf. 8: 3.) This is a severe conclusion, and if we adopt the reading, we must suppose that the ignorance which makes Paul conclude that the ignorant person is unknown by God, is quite

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.
40 Let all things be done decently and in order.

39 Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. But let
40 all things be done decently and in order.

general. A failure to acknowledge the apostle's general teaching as divine, might justify this as a probable, but not as a certain conclusion. But there are internal evidences in favor of the other reading.

39. Wherefore, brethren, covet to prophesy—should be, *And so, my brethren, seek earnestly to prophesy.* On the insertion of 'my,' see Crit. Notes. On the meaning of the verb, see on 12: 31; 14: 1. It does not seem to have been suggested to the commentators that possibly, if not probably, this first clause, like the second, refers to what they are to desire as a body, not necessarily for themselves, individually, but among them, in the church. If it refers to what they are to desire for themselves individually, then the second clause would more naturally be concerned also with the attitude of individuals in regard to speaking with tongues, and some other verb than **forbid** would have been employed. If this does refer to what the church is to desire for its members, then it should be translated: *Seek earnestly prophesying, and do not forbid speaking with tongues.* This indicates exactly the estimate put on the two gifts by the apostle. One is not undesirable, and the other is extremely desirable. (Cf. verse 1.)

40. Let all things—should be, *And let.* (See Crit. Notes.) **Decently**—possibly, *decorously* is a better word. **And in order**—by this he means that things are to be kept in their proper place. The apostle has in mind in this closing injunction such unseemly things as women's speaking in the congregation, and several talking at the same time. (Cf. verses 27-35.)

CRITICAL NOTES.—CHAP. XIV.

5. *For greater* is the reading of ℵ^{c} DEFG, etc. d e f g vulg syr^{utr}, etc.; *and greater* is the reading of ℵ* ABP, etc.

10. *Of them* is found in ℵ^{c} D^{c} EKL g syr^{utr}, etc. It is omitted in ℵ* ABDF, etc. e f vulg sah cop, etc.

18. *My God* is the reading of KL, etc., two MSS. of the vulg, etc., and the *my* is to be omitted.

21. *Other lips* is the reading of DEFG, etc. it vulg cop^{bo} syr^{p} (syr^{sch}) etc. *Lips of others* is the reading of ℵAB cursives, etc.

25. *And so the secrets* is the reading of D^{c} KL syr^{p}, etc. *And so* is omitted in ℵABD*FG d e f g vulg syr^{sch} cop, etc.

26. *Each one of you* is the reading of ℵDEFG, etc. it vulg syr^{utr}, etc. *Of you* is omitted in ℵ* AB cop, etc. *Hath a tongue, hath a revelation,* is the reading in only L, etc., and the reverse is the proper order.

34. *Your women* is the reading of DEFG d e g syr^{utr}, etc. *Your* is omitted in ℵAB f vulg cop, etc. *To be under obedience* is the reading of DFGK, etc., d e f g vulg syr^{p}, etc. *Let them be*, etc., is found in ℵAB syr^{sch} cop, etc.

35. *For women* is the reading of ℵ^{c} DEFG, etc., d e g syr^{utr}, etc. *For a woman* is found in ℵ* AB f vulg cop, etc.

37. *Commandments* is the reading of D$^{b\ and\ c}$ E**KL, etc. f vulg syr^{utr}, etc. *Commandment* is found in ℵAB cop, etc. The word is omitted by Tischendorf on the authority of D* E*FG d e g, etc., and as in itself a probable reading.

38. *Let him be ignorant* is the reading of ℵ^{c} A^{2} BD$^{b\ and\ c}$ EK, etc. syr^{utr}, etc. *He is unknown* is found in ℵ* A*D*FG d e f g vulg, etc. The external authority is thus in favor of the latter reading, which also has in its favor that it is the more difficult reading. But the reading 'let him be ignorant' brings together two vowels—the last in this word and the first in the next—that are the same; and the change to the other reading might easily have occurred therefore through the dropping of one of these. The choice is difficult.

40. *And*, at the beginning, is to be inserted on the authority of ℵABDEFG, etc., it vulg syr^{sch} cop, etc.

CHAPTER XV.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures:

1 Now I make known unto you, brethren, the gospel which I preached unto you, which also ye re-
2 ceived, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached
3 unto you, except ye believed [1] in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according

[1] Or, *without cause.*

ANALYSIS.

1-11. Statement of the historical fact of Christ's resurrection, and of the witnesses for it. **12, 13.** Inference, from Christ's resurrection, that there is such a thing as resurrection from the dead. **14-19.** Importance of Christ's resurrection to the whole system of Christian truth, and the uselessness of personal faith without it. **20-22.** Comparison between Adam and Christ carried out with reference to death and the resurrection. **23-28.** Order of the resurrection, and its connection with the surrender of the Messianic kingdom by Christ. **29-32.** Uselessness of baptism for the dead, and of Christian suffering, if there is no resurrection. **33, 34.** Warning against false teachers.

35-53. The manner of the resurrection, and nature of the resurrection body. 36–44. Resurrection body different from the present body, and argument from analogy in support of it. 45–49. Resurrection body adapted to the higher spiritual part of the man, as the present is to the lower. 50–53. Immortality of the resurrection body.

54-57. Final triumph over sin and death. **58.** Exhortation to Christian steadfastness in view of the resurrection.

Ch. 15: 1. Moreover — better, *Now.* The Greek conjunction indicates a transition to a new subject. **The gospel**—the glad tidings of salvation, in which the facts of the death and resurrection of Christ, which he proceeds to enumerate, were cardinal points. **Which I preached unto you**—the word for 'preach' here, and in ver. 2, is derived from the word for 'gospel,' and means, literally, *to bring good news*—the gospel of which *I brought the good news to you.* (Cf. Luke 2: 10.) **I declare,** at the beginning of the verse, is better translated, *I make known.* There is probably a reproach implied in this statement that he makes known to them, as if it were a new thing, the gospel already preached to them. **Which also ye have received**—should be, *which also ye received.* **And wherein,** etc., —should be, *in which also ye stand.* There is a climax in these four relative clauses, limiting the word 'gospel,' the progress being indicated by the word 'also.' **Ye stand**—opposed to *falling.* (Cf. 10: 12.)

2. By which—should be, *Through which also ye are saved.* The verb is present, denoting an incomplete process, the progress of which is contingent on their holding fast the word by which it is accomplished. **If ye keep in memory what I preached**—should be, *if ye hold fast the word with which.* They were to have a continued belief, and not merely memory, of this word, a spiritual rather than an intellectual hold of it. (Cf. Luke 8: 15; 1 Thess. 5: 21; Heb. 3: 6, 14; 10: 23.) There is another construction of this clause grammatically possible, according to which it would be rendered, *I make known, I say, with what word I preached the gospel unto you, if you hold it fast.* The difficulty is, that their holding it is not a condition of his having preached the word, but of their being saved by it. (See Winer, 561.) **Unless ye have believed in vain**—should be, *ye believed in vain.*

3. For I delivered unto you first of all —literally, *among the first things—i. e.*, the most important things. This is a confirmation of the statement that the gospel now announced is the same originally preached to them. **That which I also received.** He received it from others, and passed it along to them. The Greek verbs are such as to indicate this relation of the two acts to each other. [Canon Evans, in the "Bible Commentary," says: *Received.—i. e.*, straight from the Lord by special revelation"; but I cannot see that

4 And that he was buried, and that he rose again the third day according to the Scriptures;
5 And that he was seen of Cephas, then of the twelve:
6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.
7 After that, he was seen of James; then of all the apostles.
8 And last of all he was seen of me also, as of one born out of due time.
9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

4 to the scriptures; and that he was buried; and that
he hath been raised on the third day according to
5 the scriptures; and that he appeared to Cephas;
6 then to the twelve; then he appeared to above five
hundred brethren at once, of whom the greater part
7 remain until now, but some are fallen asleep; then
8 he appeared to James; then to all the apostles; and
last of all, as to the *child* untimely born, he ap-
9 peared to me also. For I am the least of the apostles,
that am not meet to be called an apostle, because I

the Greek verb, (or verbs), affords answer to the inquiry, "From whom did he receive the gospel?"—*i. e.*, directly from Christ, or indirectly, through human channels? Yet his language in the first chapter of the Epistle to the Galatians proves that he received the substance of the gospel from Christ by direct revelation, and the fact that 'Christ died for our sins,'—not simply that he *died*—was certainly an important part of the gospel, as understood by Paul. May we not suppose that whatever Paul *received* through human channels was certified to him by the Spirit of Christ, so that his assurance of its truth did not rest ultimately upon human testimony, but upon revelation? A. H.] **Christ died for our sins.** The preposition used here denotes simply that Christ's death had reference to our sins. **According to the Scriptures**—as the Old Testament Scriptures had foretold. (See Isa. 53: 5; Dan. 9: 26; Zech. 13: 7.)

4. And that he rose again—should be, *has been raised.* This is a past action continuing into a present state, unlike the death and burial, which are simply past actions. **According to the Scriptures.** This belongs only with the statement of the resurrection, not of the burial. Otherwise the *that* would be omitted before the second. 'The Scriptures." (See Isa. 53: 9; Ps. 16: 9, 10.)

5. And that he was seen of Cephas, then of the twelve—better, *appeared to Cephas; then to the twelve.* (See Luke 24: 34; 36 seq.; John 20: 19 seq., 26 seq.)

6. After that, he was seen of—better, *Then he appeared to.* **Of whom the greater part remain until this present**—better, *until now.* This makes a great number of living witnesses to the resurrection. **But some are fallen asleep**—should be, *fell asleep.* This cannot be identified with any appearance recorded in the Gospels.

7. After that he was seen of James; then of, etc.—should be, *Then he appeared to James; then to*, etc. Probably, if either James in the original Twelve had been meant, he would have been distinguished. Probably, also, as James, the brother of our Lord, was still living, and *the* James par excellence in the minds of the church, he would be understood as the one meant in such a case. On the use of the term *apostle* in his case, cf. Gal. 1: 19. Neither of these appearances can be identified with any in the Gospels.

8. And last of all, etc.—better, *And last of all, as if to the one born out of due time, he appeared to me also.* **One born out of due time**—literally, *the abortion.* The best commentators make the figurative term refer not to the untimeliness of his call to be an apostle, but to his inferiority to the other apostles, compared to whom he was as an immature and undeveloped child to one full-grown. It is this inferiority to which he calls attention in the next verse. But the comparison may be made more exact in this way, that they became apostles after a period of companionship with the Lord, preparing them for the office, while he came suddenly into it without this period of growth. And this character of his previous life, without any growth into the apostolic office, making the transition sudden, is certainly indicated in the persecution of the church, mentioned in ver. 9. The appearance referred to is the one near Damascus, at the time of his conversion. If anything, it was more significant than the other appearances, as there is reason to believe that in those appearances before his ascension, the Lord had the same body as during his earthly life; while this was an appearance with his glorified body.

9. Gives the reason for calling himself the abortion among the apostles. He is the least of them, unworthy of the name even, because he persecuted the church of God. (Cf. Eph. 3: 8.) **The church of God.** This is one

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain: but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.
11 Therefore whether *it were* I or they, so we preach, and so ye believed.
12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
13 But if there be no resurrection of the dead, then is Christ not risen:
14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

10 persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found [1] vain; but I labored more abundantly than they all: yet not I, but the
11 grace of God which was with me. Whether then *it be* I or they, so we preach, and so ye believed.
12 Now if Christ is preached that he hath been raised from the dead, how say some among you that
13 there is no resurrection of the dead? But if there is no resurrection of the dead neither hath Christ
14 been raised; and if Christ hath not been raised, then is our preaching [1] vain, [2] your faith also is

1 Or, *void*....2 Some ancient authorities read, *our*.

of the cases in which the term 'church' is applied to the whole body of believers on earth, which is probably its original use. [It does not seem perfectly clear that Paul persecuted "the whole body of believers on earth," or that he thought of those whom he persecuted as representing specially the whole body of believers on earth. It is at least conceivable that he meant by "the church of God," the first, and perhaps, at that time, the only Christian Church, that at Jerusalem. Whether there were other churches already formed is uncertain; but, at all events, that was the representative church, and the one against which the violence of Saul was first directed. Again, it seems to the Editor scarcely probable that the original meaning of the word church is "the whole body of believers on earth." This meaning is too remote from that of a called assembly, to be the original sense of the word.—A. H.]

10. But by the grace of God. In contrast with his own desert or fitness. **Was not in vain**—literally, *became not vain*, or *fruitless*. **But I labored more abundantly than they all.** This comparison may be with the other apostles individually, or all together. But certainly the apostle does not mean to compare his labor with the entire work of the other apostles—a piece of vanity for which even the saving reference to the grace of God would hardly atone. **But the grace of God which was with me.** 'Which was,' (the Greek article), is to be omitted. (See Crit. Notes.) 'With me'—*i. e.*, in connection with me, helping me.

11. Therefore, whether it were—better, *Whether then it be.* This is a resumption of the subject of ver. 1-8, after the digression on his calling and relative position as an apostle. Whoever it is that preaches, he says, this is what is preached. **So we preach**—viz., that Christ died for our sins, and rose, and appeared to his disciples.

12. Now if Christ be preached that he rose—should be, *But if Christ is preached that he has risen.* **How say some,** etc. This is the apostle's first argument for the resurrection. After proving the fact of Christ's resurrection, and showing that it is one of the cardinal facts in the gospel through which they are saved, he shows the connection of this great and undeniable fact with the general doctrine of resurrection; and that the denial of the general principle involves the denial of the resurrection of the Lord.

13. Then is Christ not risen—should be, *Neither has Christ been raised.* This is a direct statement of the principle implied in the preceding question.

14. Then is our preaching vain, and your faith is also vain—should be, *Vain also your faith.* Some authorities read, *Then both our preaching is vain, and your faith is vain.* (See Crit. Notes.) This shipwreck of faith, as illusory, arises probably from the discrediting of all Christ's claims by the failure of his resurrection, this being the grand proof of these claims. He would be shown, not as the conqueror of death, but as conquered by death. In this, the resurrection differed from the other miracles, that any of them might be omitted without discrediting Christ's claim; but the resurrection was absolutely necessary, seeing that he died. Especially was Christ's claim, that his death was for the redemption of men, dependent on the resurrection, since it was to be the death of the Son of God that was to redeem men; and the great proof that he was the Son of God was appointed to be his resurrection from the dead.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.
16 For if the dead rise not, then is not Christ raised:
17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.
18 Then they also which are fallen asleep in Christ are perished.
19 If in this life only we have hope in Christ, we are of all men most miserable.
20 But now is Christ risen from the dead, *and* become the first fruits of them that slept.

15 [1]vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up [2]Christ; whom he raised not up, if so be that the
16 dead are not raised. For if the dead are not raised,
17 neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in
18 your sins. Then they also who are fallen asleep in
19 Christ have perished. [3]If we have only hoped in Christ in this life, we are of all men most pitiable.
20 But now hath Christ been raised from the dead,

1 Or, *void*....2 Gr. *the Christ*....3 Or, *If in this life only we have hoped in Christ.*

15. Yea, and—literally, *And also.* **False witnesses of God**—*i. e.*, in regard to God, as appears from the reason given, which speaks of their witness of what God had done. **We have testified of God**—should be, *We testified against God.* The preposition is used on the assumption that the witness is false, and hence prejudicial, as putting God in a wrong light. **If so be that the dead rise not**—literally, *If then dead men rise not.* There is an illative conjunction in connection with the conditional particle, indicating that the supposition made is in harmony with something preceding, and here with the unbelief in the resurrection. It may be translated, *If it is not so, that*, etc. The argument in this verse is that their preaching is not only empty, as in ver. 14, but false, and in a most important particular, in regard to God's action, if there is no resurrection.

16. If the dead—should be, *If dead men.* **Then is not**—should be, *neither is.* In this verse he repeats the argument of ver. 13, using it here to confirm his inference of their false witness.

17. Your faith is also vain. This word is not the same as in ver. 14. The idea of that word is emptiness; of this, idleness, uselessness. This is a repetition of ver. 14, with the additional inference, or development of the inference, that, since their faith is vain, they are still in their sins. Christ's claim to be a Saviour having been discredited by the failure to rise from the dead, men's faith in him becomes vain, and even their sins remain.

18. Then they also which are fallen asleep in Christ are perished—should be, *fall asleep* and *perished.* Paul does not mean that the doctrine of immortality depends on the resurrection, so that *perished* here means, *became extinct.* But the word is the equivalent, or counterpart, of 'yet in your sins,' in ver. 17, and means that eternal death, or ruin, which is the result of sin. This death is not the extinction of being, since the terms used in the description of that punishment imply conscious being; but it is a degraded and ruined life. On this use of the verb *perish*, see John 3: 15, 16; 10: 28; Rom. 2: 12; 14: 15; 1 Cor. 1: 18; 8: 11. The apostle means to say that, as the living are without hope, and are yet in their sins, so the dead have already received the punishment of their sins, if Christ's claim to be a Saviour is thus discredited.

19. If in this life only. The position of the word 'only' in the Greek is not such as to justify its exclusive connection with the phrase, 'in this life.' It modifies the whole clause—*If we have only hoped in Christ in this life.* Logically, it belongs with the single phrase, but Paul has not put it there. **We are of all men most miserable**—should be, *more pitiable than all men.* On this use of the comparative, see Winer, 242. The reason of this conclusion is variously given. Some suppose that it is to be found in the sufferings that the New Testament predicts for the Christian. But this seems insufficient to account for the statement, unless we suppose strong rhetorical exaggeration just where it ought not to be. That supposes the apostle to take a low view of the comparative value of inward and outward things. Cf. Mark 10: 29 seq., which certainly teaches that there are to be manifold compensations for all the sufferings of Christians in this life. I think that the apostle has in mind, not unrequited sufferings, but unfulfilled hopes. It is the terrible disappointment that would await him hereafter, that makes the Christian in this case the most pitiable of men.

20. But now is Christ risen from the dead, and become the first-fruits of

21 For since by man *came* death, by man *came* also the resurrection of the dead.
22 For as in Adam all die, even so in Christ shall all be made alive.
23 But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.
24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

21 the first fruits of them that are asleep. For since by man *came* death, by man *came* also the resurrec-
22 tion of the dead. For as in Adam all die, so also
23 in [1] Christ shall all be made alive. But each in his own order: Christ the first fruits; then they that
24 are Christ's, at his [2] coming. Then *cometh* the end, when he shall deliver up the kingdom to [3] God, even the Father; when he shall have abolished all

1 Gr. *the Christ*....2 Gr. *presence*....3 Gr. *the God and Father.*

them that slept—should be, *But now has Christ risen from the dead, a first-fruits of them that have fallen asleep.* (See Crit. Notes.) 'Now' is here logical, not temporal, meaning, *as things are*, in opposition to the preceding supposition. 'First-fruits' denotes the beginning of anything, regarded as a pledge of the rest. Thus, the Spirit is called the first-fruits of redemption, because it is what is given to the Christian here as a pledge of what he is to have hereafter. (See Rom. 8: 23; James 1: 18; Rev. 1: 5.) And so, Christ's resurrection is the beginning, and the pledge of all the rest. He is this, because, while others had risen before him only to succumb to death again, his victory over death was permanent. 'That have fallen asleep.' This euphemism for death is not peculiar to the New Testament. It is found in the Old Testament, and in Greek writers.

21. By man—better, *through man*, or possibly, *through a man*, in both clauses. This is the proof or confirmation of the preceding statement that Christ's resurrection is a first-fruits, a pledge of the general resurrection. Notice that the apostle does not say *as through man*, denoting simply a parallelism, but *since*, denoting a reason. The apostle does not state the principle which makes it necessary that the two should correspond to each other. It is in accordance with the divine plan, but whether this is merely from the fitness of things, or from the necessity of things, we do not know.

22. For, etc.—confirmation of the preceding statement, showing who the man is in each part of the statement. **All die—all be made alive.** The context makes it certain that it is a physical death and resurrection that are meant here. And the parallelism, too, makes it certain that the resurrection of all, without any exception, is to be ascribed to Christ, as the death of all to Adam. But it is to be remembered that it is not immortality that the apostle is here speaking of, but the resurrection. Before Christ's coming, the dead are in a state of conscious existence. (See Luke 16: 20 seq., and Notes on 2 Cor. 5: 1–8.) **In Christ.** Since this is a statement true of all men, and not of Christians alone, it does not denote the spiritual connection with Christ that his disciples have, but simply denotes Christ as the personal cause of the life, as Adam is that of the death. In him, in his person, our resurrection is brought about. The construction is not such as to admit of its meaning, *all in Christ shall be made alive.* But neither is the meaning simply that Christ raises us, as in John 5: 28, 29; but that in him is found the cause, instead of the agent, of the resurrection, as in Adam that of the death.

23 But every man in his own order—literally, *But each in his own company.* The last word is a military term, denoting, not successive ranks, but a company or larger body of men. And so the statement is that each will be raised in the class to which he belongs. **Christ, the first fruits.** Properly, 'Christ' does not belong to this statement of the order of the resurrection, which is a statement in regard to those who are raised in him. But it is difficult to regard the statement about Christ as an independent one, since the following statement is introduced by a conjunction, showing the succession of that class to Christ himself in the order of the resurrection, and so including Christ in that order of succession. **Afterward, they that are Christ's, at his coming**—should be, *then*, etc. 'At his coming,' may be translated, *in the parousia* or *presence—i. e.*, during the time of Christ's presence on the earth, following his second coming. Thus, the first division, or class, in the resurrection, after Christ himself, is the company of the saints. And the resurrection is here, as elsewhere, associated with the coming of Christ. (See 1 Thess. 4: 15–17.)

24. Then cometh the end. Of what?

25 For he must reign, till he hath put all enemies under his feet.
26 The last enemy *that* shall be destroyed *is* death.
27 For he hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.
28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

25 rule and all authority and power. For he must reign, till he hath put all his enemies under his
26 feet. The last enemy that shall be abolished is
27 death. For He put all things in subjection under his feet. [1] But when he saith, All things are put in subjection, it is evident that he is excepted who did
28 subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him who did subject all things unto him, that God may be all in all.

1 Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things, etc.*

Apparently of the resurrection, since otherwise the statement in regard to that remains incomplete, ending with the first division of the raised, and leaving out all except those belonging to Christ. The 'end,' or completion, of the resurrection is in the raising up of those not belonging to Christ. **When he shall have delivered up**—should be, *Whenever he delivers up.* (See Crit. Notes.) This gives us the time of the end of the resurrection, which is connected with the delivering up of the kingdom to God, just as the resurrection of the saints is connected with the period of the *parousia.* **To God, even the Father**—better, *to the* (or, *his*) *God and Father.* This end of the special rule of Christ over all things is expressly told in this passage alone. But we are told elsewhere that it is a power given him by the Father (see Phil. 2: 9 seq.; Eph. 1: 20–23); and the statement made here, that his kingdom is to endure till all enemies are subjected, is repeated elsewhere. (See Matt. 22: 44; Acts 2: 35; Heb. 1: 13, etc.) And these statements prepare the way in this passage for the complementary statement that, when the enemies have been subdued, then the kingdom given him by the Father shall be given back to the Father. **When he shall have put down**—should be, *brought to nought*, or *destroyed.* The verb is the same as in ver. 26. **All rule and all authority**—should be, *every rule and every authority.* This gives us the time when he will deliver up the kingdom, viz., when the objects of the kingdom have been accomplished in the abolishing of all hostile powers.

25. For he must reign, till, etc. This gives the reason why his kingdom ends at the time designated, and not before. It is a citation from Psalm 110: 1, frequently referred to in this connection. The necessity arises from the divine arrangement, but also from the nature of things. To leave enemies unsubdued is a confession of failure, impossible under a divine rule.

26. The last enemy that shall be destroyed is death—should be, *As a last enemy, death is destroyed.* The tense of the verb is present, expressing the fact, without reference to the time. Of course, in the connection, it is physical death that is destroyed, and the act by which it is accomplished is the resurrection. And this shows the reason, therefore, why the close of the resurrection is made synchronous with the delivering up of the kingdom. (Ver. 24.) This is the last of "all enemies," who are to be destroyed before his kingdom ends.

27. For he hath put all things—should be, *For all things he put in subjection*, with an emphasis on the 'all,' thus giving a reason why the last enemy, death, should not be excepted from the general destruction of hostile parties, since otherwise there would be something left out of the 'all things.' The language is from Ps. 8: 6. **But when he saith, all things are put under him**—should be, *But whenever he saith, all things have been put in subjection.* The adversative conjunction is used, because this is a modification of the preceding statement. 'He saith.' The subject is God, and the reference is not to the statement in the Psalm, in which the Psalmist himself speaks, addressing God; but to the announcement to be made at some future time that, as a matter of fact, all things have been put under him, all his enemies having been subdued. **It is manifest**—*i. e.*, in the nature of things. In putting all things under the Son, the Father plainly leaves himself out. The nature of the act, and the proper position of the Father, both imply this.

28. And when all things shall be subdued—better, *whenever all things are subjected.* The same verb is used to denote subjection throughout these two verses. **Then**

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

29 Else what shall they do who are baptized for the dead? If the dead are not raised at all, why then

—the object of his reign being accomplished —**shall the Son also himself be subject**—better, *will . . . be subjected.* **That put all things under him**—better, *who subjected all things unto him.* The Son will become subject to the Father, as the very one from whom he received universal supremacy. And this will be only a return to the original state of things, before the Father delegated this power to him. The apostle has carefully chosen his language to express this very thought, that whatever power the Son has, he has derived from the Father for a particular purpose, and naturally returns it after the work is ended. **That God may be all in all.** What is meant by *God* here? Evidently, from the context, the Father. (See ver. 24, "to God, even the Father.") **All in all**—literally, *all things in all.* Grimm says, in explanation of this expression: *In order that God, through his mind and power operating in all, may exercise supreme power.* The expression occurs in two other places. One is Eph. 1: 23, 'who filleth all in all,' where the 'in all' is probably local, and the meaning is, *all things in every place;* and the other is Col. 3: 11, 'Christ is all and in all,' in which the phrase 'in all' is probably personal, and the meaning is, *everything, and in all believers.* The latter is probably substantially the meaning here, the phrase 'in all' referring to the members of the kingdom established by Christ. There are two things spoken of in the preceding passage, viz., the enemies to be destroyed, and the kingdom to be delivered up to the Father. Evidently, God dwells in the latter rather than the former; and comparing this passage with the one in Colossians, it would seem that God was eventually to take the place there assigned to the Son. There are two steps in the statement in ver. 27 and 28: first, that the Father is not included in the statement of the subjection of all things to the Son; and second, that on the other hand the Son is to become subject to the Father.

29. Else what—should be, *Since what.* The conditional clause is probably to be connected with the second question, instead of with the first. Instead of **baptized for the dead, if the dead rise not at all? why are they then,** etc.? it should read, probably, *for the dead? if the dead rise not at all, why are they then baptized,* etc.? And instead of **for the dead,** at the close of the verse, it should read, *for them;* and **why are they then**—should be, *why also are they baptized?* On this use of the conjunction translated 'also,' with interrogatives, see Winer, 437, a. . . . . The whole verse reads: *Since what will those baptized for the dead do? If dead men rise not at all, why also are they baptized for them?* This change in the punctuation much improves the rhetorical structure of the verse, the connection of the conditional clause with the second part making a reason for the repetition of the question, which otherwise it might be hard to account for. The difficulty of explaining the baptism for the dead, spoken of in this verse, is, of course, great. But the commentators are mostly agreed now that the obvious sense of the words must be taken as the only possible interpretation of them. Baptism for the dead is baptism instead of them, and so in behalf of them; in other words, vicarious baptism. It is a baptism for, or instead of, those who have died believing in Christ, but were unable themselves to be baptized. And the question is, what will they be doing who are so baptized? what will be the meaning, or use, of their action? So Meyer, De Wette, Rückert, Alford, Stanley, Grimm, Winer, p. 382, and others. Of course, the objection to this is, that it makes the apostle seem to approve, or at least, mention without disapproval, a superstitious practice plainly inconsistent with his own teaching elsewhere. But this difficulty may be overcome by supposing that he is here using merely an argumentum *ad hominem,* as our Lord does, when he asks the Pharisees by whom their sons cast out devils. (Mat. 12: 27.) We find this baptism for the dead later among certain heretical sects. All the other interpretations pervert the meaning of either the preposition or the noun in the phrase 'for the dead,' or utterly fail to satisfy the demands of the context and connection. Among these interpretations is one that refers the expression to what is called clinic baptism, or the baptism of those about to die. But in the

30 And why stand we in jeopardy every hour? | 30 are they baptized for them? Why do we also stand

first place, 'dead' does not mean 'about to die,' and the preposition would be equally out of place. The expression would be, *why are those about to die baptized?* and could not be, 'why are they baptized for the dead?' Another explanation, coming down from Chrysostom through the various stages of interpretation to comparatively recent times, makes 'baptism for the dead' equivalent to *baptism for the body*, and supposes that Paul means by it to signify that in baptism a person declares his belief in the resurrection of the body. But can 'the dead' mean 'dead bodies,' and not 'dead persons'? Or can 'baptized for the dead' mean 'baptized for one's own mortal, not dead, body,' or 'for mortal bodies' in general; so that the expression can fully resolve itself into 'baptized to signify the belief in the resurrection of the body'? Still another translates it 'over the dead,' instead of 'for the dead.' Meyer's objection to this, that it is contrary to the New Testament use of the Greek preposition, may be, as Winer suggests, (p. 382), without force. But the great objection is the irrelevancy of it in the apostle's argument. What does 'being baptized over the dead' have to do with the resurrection? What difference would it make in such baptism, or in any other honor paid to the dead, whether they were to be raised or not? Other interpretations, without doing violence strictly to the words, import into them strange significations. One makes 'for the dead' expand into this, that the number of the baptized is to be filled up as a necessary preliminary to the second coming and the resurrection of the dead. This has against it one objection that applies to several other erratic explanations, that it would be equally true of all baptisms, while the form of expression seems to limit the question to a class of baptisms. It should read, 'why are we baptized for the dead?' instead of, 'what will they do who are baptized for the dead?' But the great objection is, that it reads so much into the words not naturally suggested by them. And yet this comes nearest to satisfying the language and connection of any of the interpretations that attempt to explain away the obvious sense of the words. [The interpretation given above, which is that of a great many others, cannot be accepted as fully satisfactory. Very solid and obvious objections are offered to it by Dr. A. C. Kendrick, in the "Christian Review" (vol. xxvii., pp. 152-158.) His own interpretation is, that "baptism for the dead" means "baptized into relation to the dead; so baptized as that they belong, by sacrifice, suffering, peril, martyrdom—rather to the dead than to the living; and are thus the victims of a fate which has no alleviation nor apology, except in the resurrection," (p. 168.) In favor of this view, he appeals, among other things, to the following context: "Is it difficult, then, to determine what is meant by being baptized for the *dead?* Why the apostle himself immediately explains it. Each subsequent expression settles the general import. 'Standing in jeopardy every hour,' 'dying daily'—*i. e.*, being in daily peril of death; fighting, at the hazard of life, with the wild beasts, whether brutes, or heathen men of Ephesus—each of these is a fruit, or a portion, (according as you take 'baptized' literally or figuratively), of being baptized for the dead. Each of these is an illustration and an element of that grand folly of the Christian profession, which pledges its votaries to an untimely and violent death, with no hope of life beyond. We confess it amazes us that a solution of the difficulty of the passage so obvious, so near at hand, furnished by the apostle himself in the striking and kindred phrases immediately following, should have escaped the notice of nearly all the interpreters." (P. 672, 3.) Principal Brown, in "A Popular Commentary on the New Testament," adopts the same view: "Foreseeing that their faith would cost them the loss of all things, perhaps of life itself, not a few converts, in proceeding to baptism, went to it as their virtual death-warrant, saying virtually with the apostle—who knew not how soon it might become a reality—'We who live are always delivered unto death for Jesus' sake.' (2 Cor. iv: 11.) Our verse would then mean, 'What is to become of those who, in advancing to baptism, do so as not knowing that it may not prove their death-warrant, if the dead rise not?'"—A. H.]

30. And why stand we in jeopardy

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.
32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.
33 Be not deceived: evil communications corrupt good manners.

31 in jeopardy every hour? I protest by [1]that glorying in you, brethren, which I have in Christ Jesus
32 our Lord, I die daily. If after the manner of men I fought with beasts at Ephesus, [2]what doth it profit me? If the dead are not raised, let us eat and
33 drink, for to-morrow we die. Be not deceived: Evil

1 Or, *your glorying*....2 Or, *what doth it profit me if the dead are not raised? Let us eat, etc.*

every hour?—should be, *Why are we also in danger every hour?* The pronoun is emphatic, contrasted with the subject of the preceding verse; and this emphasis is increased by the conjunction, which, instead of connecting the verses, as in our version, modifies the pronoun. The question is in the same line as the preceding, introducing something that is meaningless, or useless, in case there is no resurrection. *Why do we encounter danger?* There is no answer to this question, if there is no resurrection, because that Christian hope for themselves and others is that for which they face danger. The subject is Paul and those associated with him in Christian work and risk. The thing for them to do in that case is to make the most of this life, instead of risking it for another. It is not Paul's hope of immortality that he bases on the resurrection, but only of a blessed immortality.

31. I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily—better, *I die daily, by the glorying over you that I have in Christ Jesus our Lord.* Our version reverses the order of the Greek. Literally it reads, *your glorying;* but by a somewhat uncommon usage, the possessive is used objectively. (See Winer, 153.) The form of asseveration is one common in Greek, but not found elsewhere in the New Testament. 'In Christ Jesus' describes the glorying as Christian in its character—a glorying by virtue of his connection with Christ. (See 1 Thess. 2: 19.) 'I die daily'—a strong expression for the danger of death which he encountered every day. (See Rom. 8: 36; 2 Cor. 4: 11; 11: 26.)

32. This verse is to be translated: *If after the manner of men I fought with wild beasts at Ephesus, what is the profit to me? If dead men are not raised, let us eat and drink, for to-morrow we die.* This change in the division of the verse, making the first part end with 'to me,' is owing to the signification given to the words 'after the manner of men,' which is probably to be taken, not as an incidental part of the conditional clause, but as the salient point in it. The emphatic position of the words indicates this; also the improbability that Paul would concede that he did this fighting after the manner of men, as is implied in the other interpretation; and finally the better adjustment of the parts of the verse secured by it. The phrase means, *with only the objects, ambitions, and hopes of ordinary men. If,* Paul says, *I fought in this wise, and not after the Christian fashion.* Further, it is to be noticed that, with almost common consent, the commentators make the fighting with wild beasts to be a figurative expression. Because, in the first place, Paul's Roman citizenship would prevent his being exposed to beasts in the arena, and secondly, neither Luke in the Acts, nor Paul himself, for instance in 2 Cor. 11: 23, mentions it. He means, by the expression, his conflicts with brutal men. We cannot refer even this to any definite thing mentioned in the Acts or elsewhere. Paul himself was not in danger from the mob of Demetrius and the silversmiths, Acts 19: 23 seq. But in Acts 20: 19, and 2 Cor. 1: 8 seq., we have reference, in a general way, to great dangers encountered by him in Asia. The meaning of this first part of the verse is, therefore, that if he fought with wild beasts of men, with only the objects, hopes, and ambitions of ordinary men, then he gained nothing by it, and might better have lived a life of peace, instead. But to be engaged in this conflict as a Christian, with the Christian hope of a future life, is great gain, if only the facts warrant that hope. The second part of the verse reads, 'If dead men are not raised, let us eat and drink, for to-morrow we die.' The conclusion here is a quotation from Isa. 22: 13, where it is given as the sensualistic cry of the people of Israel under the judgments of God, which moved them to recklessness instead of repentance. The reason given is not that there is no existence after death, but no hope. (See on verses 17, 18, etc.)

33. Be not deceived—*i. e.*, by such Epicurean utterances as the above. **Evil com-**

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.
35 But some *man* will say, How are the dead raised up? and with what body do they come?
36 *Thou* fool, that which thou sowest is not quickened, except it die:
37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*
38 But God giveth it a body as it hath pleased him, and to every seed his own body.
39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

34 companionships corrupt good morals. Awake to soberness righteously and sin not; for some have no knowledge of God: I speak *this* to move you to shame.
35 But some one will say, How are the dead raised?
36 and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not
37 quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some
38 other kind; but God giveth it a body even as it hath pleased him, and to each seed a body of its
39 own. All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and

munications corrupt good manners—should be, *evil companionships corrupt good morals.* This is an extract from Thais, a comedy of Menander, an Athenian poet, born 342 B. C., which had probably passed into a proverb. Paul warns them against associating with men who, by their denial of the resurrection, lead to the adoption of such maxims.

34. Awake to righteousness—should be, *Awake righteously—i. e.*, as you ought to do, instead of sleeping in sinful security, giving yourselves up to evil associations. **For some have not the knowledge of God**—literally, *have ignorance*, or *want of knowledge of God.* There is this ignorance of God involved in the denial of the resurrection; and the apostle assigns this as the strongest reason for awaking out of the spiritual lethargy which leads them to associate with those who disbelieve it. **I speak this to your shame**—should be, *I speak to shame you.* (See Crit. Notes.) Shaming them was the object, and not simply the result of his saying this.

35. But some man will say—better, *Some one.* This is evidently intended as an objection to the doctrine of the resurrection. If it was meant simply as a question, Paul would scarcely begin his reply with the opprobrious 'thou fool.' **How are the dead raised?** The particular question intended is stated in the next clause. **And with what body?**—should be, *with what kind of body?*

36. Thou fool. The foolishness consists in bringing forward such an objection, when there are, as the apostle shows, analogies in nature, such as these, to remove the improbability. **That which thou sowest.** The pronoun 'thou' is emphatic, to contrast it with the divine agency in the resurrection. **Is not quickened, except it die.** The new life of the plant does not succeed to the life of the seed, until the latter is brought to an end by the dissolution of the seed. This is intended to be the first part of an answer to the objection implied in the preceding question—viz., that the body perishes; and so a resurrection is impossible. The apostle answers: *Why, that is the case in all resurrections, such as we see in nature. What you yourself sow in planting, dies before it can rise as a plant.* (Cf. John 12: 24.)

37. Thou sowest not that body that shall be—should be, *not the body that shall be;* or literally, *that shall come into being.* The apostle uses the word 'body' here, anticipating the application of this to the resurrection. **But bare grain**—should be, *a bare grain*, or *seed.* This is simply an expressive way of saying, *a mere grain*, in contrast with the plant with its rich foliage. **Or of some other grain**—literally, *or of some of the rest.* This part of the analogy completes the answer to the objection raised, by showing that the body in these resurrections is not the same as that sown, and that the dissolution of the old body is, therefore, no objection to the doctrine of the resurrection.

38. As it hath pleased him—should be, *As it pleased him.* The time denoted is that of the creation, when God's will in these matters was embodied in the different plant-forms. **And to every seed its own body**—should be, *And to each of the seeds a body of its own.* Each seed has a body of its own, distinguished from all other kinds. This statement carries on the analogy therefore, so as to show that there is a resurrection in the natural world, in which, while there is a dissolution of the old body, there comes from it, as a germ, another body, determined in its form in each case by the original design, and belonging to the seed from which it sprung, as distinguished from all other kinds.

39. We have here another class of analo-

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.
41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.
42 So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption:
43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

40 another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the
41 terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from
42 another star in glory. So also is the resurrection of
43 the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised

gies intended to show that the resurrection body is not necessarily the same in substance, or attributes, as the old body. **All flesh is not the same flesh**—better, *not every flesh is the same flesh.* You may therefore have a natural body, and a resurrection body, different from each other. **But there is one flesh of men.** By reason of changes in the text, this reads: *But there is one of men, and another flesh of beasts, and another flesh of birds, and another of fishes.* (See Crit. Notes.)

40. There are also celestial bodies, and bodies terrestrial. By 'celestial bodies,' Paul does not mean what we call the heavenly bodies, such as the sun and moon; first, because these are mentioned as a separate class in ver. 41; second, because this term was not in use at the time to designate these bodies, the word 'bodies' being applied to organic bodies altogether; and third, because there are no earthly bodies to contrast with these. What he does mean, it is difficult to say, except simply that there are organisms in heaven corresponding to the organic life of this world. But we do not know what these are. Meyer and De Wette say that angels are referred to, and point to Matt. 22: 30; Luke 20: 36, as showing that angels have bodies. But the comparison with the angels in these passages is not such as to prove their materiality, but simply their immortality and unmarriageableness. And, on the other hand, Heb. 1: 14, makes it probable, in the absence of evidence to the contrary, that angels are immaterial. To suppose that he refers to the resurrection bodies, would make him assume the whole question at issue in his argument from analogy. **But the glory of the celestial is one, and the glory of the terrestrial is another.** The words 'one' and 'another' here denote difference, as well as distinction. This statement carries the apostle a step farther in his argument from analogy, and, in fact, completes it, showing that there is a difference, not only in character, but also in glory among different bodies, and thus preparing the way for the same statement of difference between the earthly and the resurrection body. And this analogy brings him very near to his immediate subject, since the present body is an earthly, and that of the resurrection a heavenly body.

41. For one star differeth from another star. The words 'one' and 'another' are unnecessary here—*star differeth from star*, is just as good English as Greek. The introduction of this last clause shows that, while the clause immediately preceding has for its subject the different glory of the stars, and of the sun and moon, yet the apostle has in his mind in using the plural 'stars' a difference among the stars themselves.

42. So also is the resurrection of the dead. This verse begins the application of the principle stated in ver. 36–41, to the matter of the resurrection, showing how the resurrection body differs from the present. **It is sown in corruption.** The subject is of course the body. 'In corruption'—*i. e.*, in a state of corruption; and so with the various corresponding phrases that follow. 'Sown'—a figurative representation of burial, borrowed from the illustration of sowing seed in ver. 36.

43. It is sown in dishonor—in weakness. These predicates have been supposed by some of the best commentators, such as Meyer, De Wette, Alford, to refer to the contrast between the body strictly after burial, and after resurrection, and to denote the corruption, offensiveness, and absolute powerlessness of the dead body as compared with the incorruption, etc., of the resurrection body. But it is not probable that the apostle has been carrying us through the series of analogies in the preceding verses to bring us to this lame and impotent conclusion, that there is a difference between a dead body and a living body. And further, the last epithet, a psychical body, or body for the soul, applies certainly to the body as living, not as dead; and the development and proof of this state-

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.
45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.
46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

44 in glory: it is sown a [1]natural body; it is raised a spiritual body. If there is a [1]natural body, there is
45 also a spiritual *body*. So also it is written, The first man Adam became a living soul. The last Adam
46 *became* a life-giving spirit. Howbeit that is not first which is spiritual, but that which is [1]natural; then

1 Gr. *psychical.*

ment in ver. 45-49 certainly has no application to the dead body. If the apostle's proof amounts simply to this, that it is not a dead body that is raised, why that goes without saying, much less proving.

44. It is sown a natural body—should be, *a psychical body.* There are two rather serious objections to the rendering 'natural': first, that it is not the meaning of the word; and second, that even if it were one of its meanings, it would be necessary to seek another to make a proper contrast to 'spiritual.' The word comes from the word for soul—*i. e.*, the lower spiritual part of the man—and is contrasted with 'spiritual,' which comes from the word denoting spirit, or the higher spiritual part of the man, that which is specially operated on by the Holy Spirit. The words do not denote, either of them, the material of the body. Of course, the term *psychical* does not denote that the present body is of the material of the soul, and the contrast would show that neither does the word *spiritual* denote the material of the resurrection body. Both words denote the body with reference to its adaptation—the one a body fitted for the residence of the soul, or lower part, and adapted to its purposes, and the other a body adapted to the spirit, or higher part. **There is a natural body, and there is a spiritual body**—should be, *If there is a psychical body, there is also a spiritual.* (See Crit. Notes.) The apostle says: 'If there is a body for the soul, or lower part, there must be one for the spirit, or higher part. His argument is based on the nature of things, which makes it at least as probable that God will provide for the wants of the higher, as of the lower part of man. He has provided for the latter, and it is, therefore, almost certain that he will for the former. It is noticeable that it is assumed here, as in other discussions of the resurrection, that the body is necessary to the completeness of the man, the human spirit being adapted to a bodily organism, and incomplete without it.

45. And so it is written—viz., in accordance with this distinction between soul and spirit, and the body adapted to each. The quotation, which embraces only the statement in regard to the first Adam, is from Gen. 2: 7. The words **the first** and **Adam** are interpolations. The second statement, in regard to the second Adam, is involved or implied in the first as its complement, by virtue of the parallelism between the two Adams. The general parallel between the two, carried out with reference to this distinction between soul and spirit, would have this, which is said to be written, as its first part. And the two together, the general parallel and this particular application of it to Adam, would lead, naturally, to the second part in regard to Christ. If there is a psychical body, there is a spiritual; and in accordance with this we have, as it is written, **the first man a living soul,** or *psyche;* and, as its complement, the **last** (*second*) **man a quickening spirit;** and each having a body to correspond. But of course, strictly speaking, this quotation is not of the nature of proof. The question remains, when Christ assumed the spiritual body, in which, as in his spiritual nature, he became the type of the Christian. (See ver. 48, 49.) Evidently, not at the incarnation; for Christ's earthly body was psychical, not glorious, nor immortal. He had the same body as ours, and it underwent the same change as ours at the resurrection. But it was at the resurrection that he put on the spiritual body. Probably, also, the quickening or life-giving spoken of here is limited by the context to the resurrection power, and if so, then that also was acquired at the resurrection.

46. Howbeit that was not first which is spiritual, but that which is natural; and afterward, that which is spiritual—

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.
48 As *is* the earthy, such *are* they also that are earthy; and as *is* the heavenly, such *are* they also that are heavenly.
49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

47 that which is spiritual. The first man is of the
48 earth, earthy; the second man is of heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that
49 are heavenly. And as we have borne the image of the earthy, [1]we shall also bear the image of the heavenly.

1 Many ancient authorities read, *let us also bear.*

should be rendered more simply, viz., *But the spiritual is not first, but the psychical; then the spiritual.* This is the order of their appearance, in accordance with the ordinary law of progression from lower to higher types.

47. The first man is of the earth, earthy—should be, *from the earth.* The word for 'earth' denotes the world in contrast with heaven. But the word from which 'earthy' comes, denotes the soil. The whole statement then, is that man originates from the earth, and is made of its soil. **The second man is the Lord from heaven**—should be, *is from heaven.* (See Crit. Notes.) The corresponding statement of the material of the body is not given. But it is implied that it corresponds to the heavenly origin; not flesh and blood. (Ver. 50.) Of course, this would not apply to the earthly body of our Lord, which was earthen like ours, but to the body of his resurrection, in accordance both with the facts and with the whole context. And even the statement of his origin, as far as his physical nature is concerned, must be taken as applying to the same, since his earthly body was earthly in its origin. However, the apostle does not carry out his statement into these details, but simply leaves his description of what the Lord is, in his spiritual nature and origin, to suggest to his readers what his body must become; how impossible it is for him to retain the merely psychical body with which his life began. Moreover, it is to be noticed that in the terms 'last Adam' and 'second man,' which Paul applies to Christ, he signifies Christ's connection with humanity; and, moreover, his typical, representative, and determining connection with man. And his thought is that, as the first Adam was prophetic of the career and character of the race in its beginning, so the second Adam, the Christ, is prophetic of the future of the race.

48. As is the earthy, such are they also that are earthy. More simply, *such are also the earthy*—a comparison of the earthy descendants with the earthy original man. The comparison is of the two natures, which correspond in each case to the earthy material of the body. The physical nature is the same in both, just as its material is the same. **And as is the heavenly, such are they also that are heavenly.** Here the comparison is between the heavenly original, the second Adam, and his descendants or successors. The word 'heavenly' denotes the dwelling-place of those referred to—viz., Christ and his followers; and in each, therefore, it refers to their glorified and heavenly state. And the statement is in regard to the nature of the resurrection body, considered as corresponding to the heavenly dwelling-place, and to the probable substance of such a body.

49. And as we have borne the image of the earthy, we shall also bear the image of the heavenly—should be, *As we bore*, and *we shall bear also.* There is very decided weight of external testimony for the reading, *let us bear also.* If this reading is adopted, the exhortation would have to be referred to the moral image. But while the textual commentators are unanimous in adopting this reading, interpreters are equally positive against it, on exegetical and internal grounds. It is certainly very strongly against the reading, that it makes a positive break in the discussion, nothing before leading up to it, and nothing following leading from it. And this argument becomes almost decisive, in view of the fact that ver. 50 seq. are a natural development of this verse taken as a statement, but not as an exhortation; and that the passage is so introduced as to indicate that it is intended as an explanation or development of what precedes. Moreover, the difference between the two readings is very slight, being only the change in a single vowel, from short o to long o, and in which an accident might easily occur, not strictly subject to the ordinary rules of textual criticism. And the

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth
51 corruption inherit incorruption. Behold, I tell you a mystery: [1]We all shall not sleep, but we shall
52 all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we

1 Or, *we shall not all sleep.*

reading of the Textus Receptus has the support, in itself very strong, of the Vatican, the oldest and best of the MSS.

50. Now this I say. That is, *This is what I say.* The expression is not intended to introduce a new statement, but an explanation of his meaning in the preceding verse. *This is what I mean*, he says, *in declaring that we shall bear the image of the heavenly one*—viz., **That flesh and blood cannot inherit the kingdom of God.** The impossibility is not moral, nor spiritual, but because of the unfitness that bodies adapted to the earthly state should enter the heavenly life. **Neither doth corruption inherit incorruption.** This brings out the unfitness, the body of flesh and blood being corruptible, and the kingdom of God an incorruptible state.

51, 52. Behold, I show you a mystery—should be, *I tell you.* The word 'mystery' here, as elsewhere in the New Testament, means something hidden merely, not mysterious in our sense of the word. (See on 2: 7.) **We shall not all sleep**—should be, *we all shall not sleep.* In regard to the various readings, see Crit. Notes. The statement seems to have given trouble in very early times, and the manipulators of the text were busy with it to remove the difficulty. But the received text, from which our version was made, is probably correct, as it is that form of the text that caused the difficulty; and so would occasion the changes. There are three interpretations of the passage. First, that the statement is that not all of us—*i. e.*, not all men, will die; but that all will be changed in one way or another—the dead by being raised immortal, and the living by a change without death; and that since the apostle uses the first person plural of both, he does not say to which part of the statement he belongs. This avoids the supposed difficulty that the apostle included himself among the living at the time of the resurrection and the advent. This, however, is not at all a strict interpretation of the language of this verse, and is quite impossible as a rendering of the last clause in ver. 52. **The dead shall be raised incorruptible, and we shall be changed.** Here there is a direct contrast between 'the dead' on the one hand, and 'we' on the other, showing that Paul does include himself in the class to be changed, and, therefore, not among the dead who are to be raised. There is also such a contrast between the verbs, 'shall be raised' and 'shall be changed' in this clause, that the latter cannot be taken as a general predicate, including the former as one of its parts. The second interpretation makes this a statement about the whole generation of Christians to which Paul belonged, that they would all of them not sleep, but be changed—that is, not one of them would die. The word 'all,' of course, would have to be taken in a very loose sense, in order to avoid involving the apostle in entirely unnecessary foolishness in this case. (Cf. 6: 14 and 11: 30.) But such a modification is not without example. (See Matt. 3: 5; 4: 24; 8: 34; Mark 1: 5, etc.) The third interpretation connects the words, 'at the last trump,' with both the negative and positive parts of the statement of ver. 51; and in this way limits the entire statement to those who are living at the time of this last trump. All of them are to be changed, instead of dying and being raised. But Paul includes himself in this class, as appears from the unbroken force of the contrast in ver. 52, between 'the dead' and 'we.' The word 'we' is emphatic because of this contrast. Of these interpretations, the first is entirely inadmissible, the second is allowable, the third is exegetically sound and unimpeachable. There can be but little doubt that the apostle looked forward to the second coming as a near event. **In the twinkling of an eye**—better, *a glance of an eye.*

[To the second interpretation given above,

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.
54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

53 shall be changed. For this corruptible must put on incorruption, and this mortal must put on immor-
54 tality. But when [1]this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that

1 Many ancient authorities omit *this corruptible shall have put on incorruption, and.*

the following objections may be urged. It does not account for the emphatic position assigned to the word *all* (πάντες). If the reader will pronounce the words aloud, giving to the word *all* the emphasis required by its position in the Greek, he will at once perceive that this interpretation is untenable. "ALL (of us)" cannot mean *many* or *some* (of us). Again, this interpretation supposes the apostle to have uttered a *false* prediction, and that, too, as a *mystery*, a fact or truth *revealed* to him. With this, compare his words in 1 Thess. 4: 15. This prediction was not fulfilled, for Paul and every one of his Christian brethren 'fell asleep,' or died. Finally, this interpretation supposes the apostle to have made in this place a positive statement, inconsistent with his language elsewhere—such a statement as that language makes it very improbable that he uttered. (Compare 1 Cor. 6: 14; 2 Cor. 4: 14.)

To the third interpretation (approved by Prof. Gould), there are also grave objections. For, in the first place, it is scarcely natural to connect 'shall not sleep' with 'in a moment, in the twinkling of an eye, at the last trump,' while it is perfectly natural to connect 'shall be changed' with these expressions, or the event which they define. And, in the second place, the words thus understood represent Paul as classing himself with those who were to be alive, and to be changed without dying, at the coming of Christ. But in his own case, at least, the prediction was not fulfilled; for he died before the coming of Christ to raise the dead. His words, therefore, as thus explained, cannot be accepted as a revelation from God. Nor can they be accepted as reasonable in themselves, or consistent with his language in other places.

The first interpretation, however, seems to us not only allowable, but correct. Observe the connection. The apostle has shown that the dead will not only be raised, but be raised with changed, incorruptible bodies—bodies that can inherit the kingdom of God. But all Christians will not die. Many will be alive when the Lord shall return without sin unto salvation. How will these be prepared for the state of glory? In answering this question, the apostle associates himself with the party of the living, and says: ALL (of us) *will not sleep*, and receive the changed body by resurrection; *but* ALL (of us)—whether we sleep or do not—*will be changed at the last trump. For the trumpet will sound, and the dead will be raised*—in changed—*i. e.*, spiritual bodies, as previously declared—*and we*—as many of us as belong to the living at that hour—*shall be changed*, and thus prepared to inherit the kingdom of God. This is the interpretation of De Wette, Alford, Canon Evans, in the "Bible Commentary"; T. T. Shore, in Ellicott's "New Testament Commentary"; David Brown, in the "Popular Commentary," edited by Dr. Schaff, and many others, distinguished alike for scholarship and exegetical tact. Alford remarks that the emphasis is both times on πάντες—all. ['All of us] shall not sleep, but [all of us] shall be changed'—*i. e.*, the sleep of death cannot be predicated of [all of us], but the resurrection change can.—A. H.]

53. This verse confirms the preceding statement in regard to the raising of the dead, and the change of the living, by showing the necessity of the putting on of immortality, common to them both. **Must**—in the nature of things (cf. ver. 50) **put on**—as one puts on a garment, a figurative representation of change.

54. So when—should be, *But whenever.* **Then shall be brought to pass**—better, *shall come to pass.* **Death is swallowed up in victory**—should be, *was swallowed up unto victory.* The phrase denotes the victory of life as the result of this swallowing up of death. The quotation is from Isaiah 25: 8, and is taken directly from the Septuagint, which, however, differs only slightly from the original. The latter reads: "He will swallow up death forever."

55 O death, where *is* thy sting? O grave, where *is* thy victory?
56 The sting of death *is* sin; and the strength of sin *is* the law.
57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.
58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

55 is written, Death is swallowed up [1]in victory. O death, where is thy victory? O death, where is thy
56 sting? The sting of death is sin: and the power of
57 sin is the law: but thanks be to God, who giveth us
58 the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not [2]vain in the Lord.

1 Or, *victoriously*....2 Or, *void*.

55. O death, where is thy sting? O grave, where is thy victory?—should be, *O death, where is thy victory? O death, where is thy sting?* (See Crit. Notes.) In the second question, even if the word translated 'grave' were retained, it should be rendered *Hades—i. e.*, the place of departed spirits. This is a quotation from Hosea 13: 14, and corresponds to the Septuagint, except that the latter reads *judgment* for *victory* in the first question. The Hebrew reads: "Where is thy destruction, death? where is thy plague, O grave?" In the original, it refers simply to God's averting of destruction from Ephraim, and the apostle merely uses the language as a fitting expression of the triumphant conclusion of his discussion. **Thy sting.** Death is thought of as a serpent stinging, and the taking away of his sting signifies the removal of his power to destroy.

56. The sting of death is sin—should be, *Now the sting*, etc. The sting is here, as in the preceding verse, the power of death to destroy. This, the apostle says, is sin. But then, how are we to account for the general resurrection? If death is destroyed only as sin is, how can we explain the destruction of death where sin remains? The answer is, that the resurrection spoken of in this second part of the chapter, from, say ver. 42 on, is the blessed resurrection of the righteous, and so this statement is to be limited to that. The entire deliverance from the power of death in every sense is given only to the righteous. The wicked are still under the power of the second death. (See Rev. 2: 11; 20: 6; 21: 8.) **And the strength of sin is the law.** We have here the germ of the apostle's doctrine of the relation between sin and the law; and, as this is one of the very earliest of his Epistles, probably the first mention of it in his writings. His doctrine is that, since responsibility depends on knowledge, the condemnation and curse of sin come through the law; and, further and deeper, that it is through the law that the dormant power of sin in the soul is awakened, so that, with the knowledge of the law, comes the quickening of sin and the death of the man. (See Rom. 5: 13; 7: 5, seq., etc.)

57. But thanks be to God, which giveth us the victory. There is probably here a reference to the victory mentioned in ver. 55. Instead of death gaining the victory over us, God gives us the victory over death and the hostile powers associated with it. **Through our Lord Jesus.** This victory over death is a part of the redemptive work of Christ, which includes the renovation of both soul and body. The sting of death is sin; and Christ, in removing sin, removes the death which it causes.

58. Therefore—better, *And so*, viz., since we are to have this victory over death. **Be ye steadfast**—should be, *Become steadfast.* They are to grow steadfast under the influence of this truth and this hope. **Always abounding in the work of the Lord.** This means, the work that he gives them to do. **Forasmuch, as ye know,** etc.—gives the reason why they should abound in work, viz., that it is not in vain. **Is not in vain**—literally, *is not empty—i. e.*, of reward. If there were no resurrection, the reward of their toil would be gone. **In the Lord**—by virtue of their connection with him, who is the resurrection and the life.

CRITICAL NOTES.—CHAPTER XV.

10. The reading, *which was with me*, is found in ℵ^{c} AD $^{b\ and\ c}$ EK, etc. sah, etc. *Which was* (the Greek article), is omitted in ℵ* BD* FG it vulg, etc.

14. *And*, in the clause, *and your faith*, etc., is found in only D^{c} EKL, etc. syr^{p}, etc., and is to be omitted.

20. *And become* is found in only D^{c} KL, etc., syr^{utr}, etc., and is to be omitted.

CHAPTER XVI.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.
2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

1 Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do
2 ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no

24. *Shall have delivered up* is the reading of only KL, etc., it vulg. The present is the correct reading.

29. *For the dead*, at the close of the verse, is the reading of only D[c] L, etc., syr[sch], etc. *For them* is the correct reading.

38. *His own body* is the reading of ℵ[c] KL, etc. *A body of its own* (omitting the Greek article) is the reading of ℵ*ABDEFG, etc.

39. *One flesh of men* is the reading of some cursives, one MS. of the vulg syr[sch] cop, etc.; *flesh* is omitted in ℵABDEF, etc., it vulg syr[p], etc. *And another of birds* is the reading of AKLP, etc., one MS. of it, two MSS. of vulg syr[utr], etc.; *flesh* is inserted in ℵBDEFG, etc., MSS. of it and vulg cop, etc. The order of the clauses about fishes and birds is found, as in our version, in FGKL, etc. f g syr[p]. The reverse order is found in ℵABDEP, etc., d e r vulg syr[sch] cop, etc.

44. *There is a natural body* is the reading of D[b and c], EKL, etc., syr[sch], etc. *If there is* is found in ℵABCD*FG, etc., it vulg cop, etc. *A spiritual body* is the reading of KL, etc., syr[utr], etc.; *body* is omitted in ℵABCDE FG, it vulg, etc.

47. *Is the Lord from heaven* is the reading of ℵ[c] AD[b and c] KL, etc., syr[utr], etc.; *is from heaven* is the reading of ℵ* BCD* EFG, it vulg cop, etc.

49. *We shall bear* is the reading of B and some inferior versions. *Let us bear* is the reading of ℵACDEFGKLP, etc., it vulg cop, etc., syr. readings doubtful. (See Exegetical Notes.)

51. *We shall all not sleep, but we shall*, etc., is the reading of BD[b and c], EKLP. So, omitting first clause, syr[utr] cop, etc. *We shall all sleep, but we shall*, etc., is the reading of ℵ(A)CFG, etc. *We shall all rise, but we shall not*, etc., is the reading of D* d e f vulg, etc. The last two readings are evidently caused by the desire to remove the difficulty in the first.

55. The order of the clauses containing the words *sting* and *victory*, is found, as in our version, in ℵ[c] A** DEFGKLP, etc., it syr[utr], etc. The reverse order is found in ℵ*BCIM, etc., vulg cop, etc.; *Hades* in the second clause (Common Version, *grave*) is the reading of ℵ[c] A** KLMP, etc., syr[utr], etc. *Death* is the reading of ℵ*BCDEFGI, it vulg cop, etc.

ANALYSIS.

1-4. Directions in regard to the collection for the church at Jerusalem. **5-9.** Information about the apostle's movements. **10-12.** The coming of Timothy and Apollos, and instructions how the former shall be received. **14.** Final exhortations. **15-23.** Salutations and benediction.

Ch. 16: 1. Now concerning the collection for the saints. The church at Jerusalem is meant. (See ver. 3; Acts 11: 28-30; Rom. 15: 26.) This was the poor church of the period, owing to the fierceness of the persecution to which it was exposed. Jerusalem was the head-quarters of Christianity and of Judaism; and as the great conflict of Christianity in the first century was with Judaism, this was its battle-field. And the church there was the scattered church, deprived of their homes, or uncertain of them, obstructed in their business, and suffering everything belonging to people under a ban. So much was this the case, that when allusion is made to relief for the poor, it is understood who are meant, as in this passage, and in Gal. 2: 10. The apostle considered it part of his duty to lay the Gentile churches, themselves poor, under contribution to relieve this want of the mother church; and frequent allusion is made to it in his Epistles. **As I have given order**—should be, *as I gave order*. This order to the churches of Galatia is something of which we have no record elsewhere.

2. Upon the first day of the week—better, *Every first day of the week*. We have here, perhaps, one of the very few allu-

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.
4 And if it be meet that I go also, they shall go with me.
5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.
6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

3 collections be made when I come. And when I arrive, [1] whomsoever ye shall approve by letters,
4 them will I send to carry your bounty unto Jeru-
5 salem: and if it be meet for me to go also, they shall go with me. But I will come unto you, when I shall have passed through Macedonia; for I do pass
6 through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me for-

1 Or, *whomsoever ye shall approve them will I send with letters.*

sions to the religious use, or remembrance, of the Lord's Day in the New Testament. (See Acts 20: 7; Rev. 1: 10.) And it is worthy of note that benevolence should be the thing enjoined in one of these. **Let every one of you lay by him in store, as God hath prospered him**—should be, *Let every one of you lay up at his house, treasuring whatever he has been prospered in.* The phrase 'by him,' in our version, should be, probably, *at his house.* (See Acts 10: 6; 21: 16; Luke 19: 7; 2 Tim. 4: 13, etc.) *In store* is, literally, *treasuring;* and the antecedent of the relative clause following, is its object. 'Whatever he has been prospered in.' Out of whatever he has had success in during the week, the apostle would have him lay up at home something towards this collection. **That there be no gatherings when I come**—literally, *That, whenever I come, no collections may be made then.* Practically, this work would have been accomplished by the weekly laying up for the purpose. On this demand for benevolence from the prosperous, see 2 Cor. 8: 1-3, 12-15. [The remark of Principal Brown is worthy of consideration—viz.: "This weekly contribution was to be reserved for 'the Lord's Day.' This indicates, by the way, that that day was already regarded by all Christians as a sacred day, and, as such, the proper day (as we find from Acts 20: 7) for public worship. In this view, their laying by their weekly sum *on that day* would both stamp the contribution with a sacred character, and hallow and stimulate the generous principle itself."—A. H.]

3. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem—should be, *And whenever I come, whomever ye approve, these I will send by letters to bring your gift unto Jerusalem.* The verb *approve* does not mean *to signify approval*, but to *approve by testing;* and the instrument therefore would have to be the means of testing, not of signifying approval. Thus the words, *by letters*, do not belong with the verb *approve*, but with the next clause. By *sending by letters*, the apostle probably means, giving them letters in regard to the object of their mission. He probably wrote letters to several persons in Jerusalem. The word translated *liberality*, means, literally, *favor;* and here the *gift* expressive of their good-will.

4. And if it be meet that I go also, they shall go with me—should be—*And if it is worthy of my going also—i. e.*, if the amount collected is large enough to justify his going. A small gift he would send by ordinary messengers, but a worthy gift he would dignify by his own presence. This purpose was carried out. (See Acts 24: 17; Rom. 15: 25-27.) This language has a certain effect of visibility about it, whether it is intended or not.

5. Now I, etc.—should be, *And I.* Our version indicates a change of subject, whereas this matter of his coming to them has been mentioned in ver. 2, 3. **When I shall pass through**—should be, *Whenever I have passed through.* The apostle's original intention was to come to them first, and pass through Corinth to Macedonia, and then to make a second visit on his return from Macedonia. (See 2 Cor. 1: 15 seq.) But, for reasons given in that passage, he went to Macedonia first. **For I do pass through Macedonia**—better, *For I am coming through Macedonia.* It does not mean (see ver. 8) that he was passing through Macedonia at the time, as he was in Ephesus, and meant to stay there till Pentecost. But the present is used for the future, as in our language, specially with verbs of coming and going. (Cf. Acts 19: 21.)

6. And it may be that I will abide, yea, and winter—should be, *or even winter.* **That ye may bring me on my journey**—literally, *Send me forward.* Sometimes this included giving the traveler their company

7 For I will not see you now by the way; but I trust
to tarry a while with you, if the Lord permit.
8 But I will tarry at Ephesus until Pentecost.
9 For a great door and effectual is opened unto me,
and *there are* many adversaries.
10 Now if Timotheus come, see that he may be with
you without fear: for he worketh the work of the
Lord, as I also *do*.
11 Let no man therefore despise him; but conduct
him forth in peace, that he may come unto me: for I
look for him with the brethren.
12 As touching *our* brother Apollos, I greatly desired
him to come unto you with the brethren: but his will
was not at all to come at this time; but he will come
when he shall have convenient time.

7 ward on my journey whithersoever I go. For I do
not wish to see you now by the way: for I hope to
8 tarry a while with you, if the Lord permit. But I
9 will tarry at Ephesus until Pentecost; for a great
door and effectual is opened unto me, and there are
many adversaries.
10 Now if Timothy come, see that he be with you
without fear; for he worketh the work of the Lord,
11 as I also do: let no man therefore despise him. But
set him forward on his journey in peace, that he
may come unto me: for I expect him with the
12 brethren. But as touching Apollos the brother, I
besought him much to come unto you with the
brethren: and it was not at all [1]*his* will to come now;
but he will come when he shall have opportunity.

1 Or, God's *will that he should come now.*

the first part of the journey, as in Acts 21: 5; sometimes providing him with things necessary for his journey, as in Titus 3: 13. But all that is expressed in the word itself is simply starting him on his journey. 'Ye may bring me.' The pronoun is emphatic—you, instead of some other church. **Whithersoever I go.** It was the apostle's intention, (see ver. 4 and Acts 19: 21), to go to Jerusalem. But this was in connection with the collection; and he makes it contingent on the amount of that, so that there was some doubt where he would go. As to the design to come to Corinth, the apostle went there in the early winter, probably, and remained three months. (See Acts 20: 2.)

7. For I will not see you now by the way; but, etc.—should be, *For I do not wish to see you now by the way; for*, etc. (See Crit. Notes.) His wishing to remain some time with them, longer than would be possible now, is his reason for not stopping now. 'By the way'—viz., to Macedonia. **I trust to tarry a while**—should be, *I hope to remain some time*, which he could not do if he stopped now.

8. But I will tarry, etc.—should be, *I shall remain at Ephesus till Pentecost.* How long this would be depends on the question, when and where this Epistle was written.

9. For a great door and effectual is opened. If there is to be any change in the natural order of the adjectives, both of them should be placed after the noun—*A door is opened to me, great and effectual.* This is a figurative designation of the opportunity for Christian work. The second adjective is difficult to translate, as it is not adapted to the figure. It means, *giving him an opportunity for active work.* **And there are many adversaries**—*i. e.*, opposers of his work. Active opposition to religion is as much a reason for energy in religious work as a favorable opportunity; and the two are very likely to be found together.

10. Now if Timotheus come. There is no reason for changing the ordinary form of this name. It should be *Timothy.* He had already been sent, (see 4: 17); but as he was to go through Macedonia, he would not arrive till after the letter. (See Acts 19: 22.) **See that he may be with you without fear**—should be, *See that he may become without fear among you.* This charge was occasioned, probably, by the disturbed and divided state of the church, and by the youth of Timothy, who was sent to represent the apostle in such a state of affairs. **For he worketh the work of the Lord.** For like commendations of Timothy, see Phil. 2: 22; 1 Thess. 3: 2.

11. Let no man therefore despise him. (See 1 Tim. 4: 12.) The apostle here indicates the kind of opposition that Timothy might encounter—they might despise him on account of his youth. The apostle they might oppose, but they would scarcely look down on him. **But conduct him forth in peace**—better, *Send him forth.* The verb is the same as in ver. 6. (See Note.) 'In peace.' Without the strife and contempt with which they might dismiss him. **That he may come unto me.** Their contentiousness might have the effect of detaining him, instead of hastening his departure. If Timothy were to regard only his own comfort, it would have the latter effect; but if he looked to his duty, he would stay until the church was in such condition that he could go in peace. **With the brethren.** (See Acts 19: 22), where, however, only Erastus is mentioned. This account, therefore, supplements that.

12. As touching our brother Apollos—

13 Watch ye, stand fast in the faith, quit you like men, be strong.
14 Let all your things be done with charity.
15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)
16 That ye submit yourselves unto such, and unto every one that helpeth with *us*, and laboureth.
17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.
18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

13 Watch ye, stand fast in the faith, quit you like
14 men, be strong. Let all that ye do be done in love.
15 Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto
16 the saints,) that ye also be in subjection unto such, and to every one that helpeth in the work and
17 laboureth. And I rejoice at the [1]coming of Stephanus and Fortunatus and Achaicus: for that which
18 was lacking on your part they supplied. For they refreshed my spirit and yours: acknowledge ye therefore them that are such.

1 Gr. *presence.*

should be, *But as touching*, etc. **I greatly desired**—should be, *I sought him much.* The apostle does not wish them to suppose that his rival in the affections of the Corinthian Church was hindered from coming to them by him. **But his will was not at all to come at this time**—should be, *And it was not at all his wish to come now.* Probably, it does not mean that he would not come, but that he did not wish to come, probably for the reason implied in the next clause, and in the 'now' of this—viz., that it was not a convenient time for him to come. **With the brethren.** Those who brought this letter. **When he shall have convenient time**—better, *When he has opportunity.*

13. Watch ye, etc. This is not to be connected with anything preceding, but begins a new paragraph, containing the closing words. **Stand fast in the faith.** This word 'faith' is not used in the New Testament to denote the thing believed, the combined doctrine or creed of the church. Even in Jude 3 it is shown by the context that it is the ethical or spiritual element in faith, and not its intellectual or doctrinal context, that is to be contended for. Here it means the faith in Christ, which is the initial, and one of the fundamental graces, of the Christian life. This class of exhortations, so characteristic of Paul, and consorting so well with the soldierly quality, and energy, and strenuousness of his life, ought to be studied by those who find only the gentle and passive virtues in Christianity.

14. With charity—should be, *In love.* The translators have made the same mistake here as in chap. 13.

15. I beseech you, brethren—should be, *Now I beseech you*, etc. **Ye know,** etc. Parenthetical clause, giving the ground of the exhortation. **The first fruits of Achaia**—*i. e.*, the first converts to Christianity. (See ch. 1: 16, and Note.) **They have addicted themselves to the ministry of the saints**—should be, *They set themselves to the service of the saints.* 'Set themselves' is contrasted with appointment by others to this work. It is voluntary, and not imposed, service. 'Saints'—all Christians.

16. That ye submit yourselves unto such—should be, *That ye also.* They were to do something, as well as these leaders in Christian service. This is to be grammatically connected, of course, with 'I beseech,' in ver. 15. 'Submit yourselves.' Yield to them the precedence which their service renders fit—pay proper deference to their advice and persons. **That helpeth with us.** The verb is probably intended to be left without limitation—*that helps and labors.* **I am glad of the coming**—should be, *But I rejoice over the presence.* The word translated 'coming' has *presence* for its original meaning; and this is to be preferred here. **Fortunatus and Achaicus.** These are unknown, aside from this mention. **For that which was lacking on your part they have supplied**—should be, *For they supplied the lack of you.* Instead of meaning that they supplied something that was lacking on the part of the Corinthians, it signifies that they made up to the apostle for the absence of the Corinthians.

18. For they have refreshed—should be, *For they refreshed.* **My spirit and yours**—viz., by their coming. This is an example of the frequent delicacy and subtleness of the apostle's thought. He was refreshed by their coming, but also the Corinthians, he says, who knew that they were with the apostle, and rejoiced in being brought thus into communication with him. **Therefore acknowledge ye them that are such**—should be, *know well*, not 'acknowledge,' a meaning which is not found elsewhere. Such men, he

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
20 All the brethren greet you. Greet ye one another with a holy kiss.
21 The salutation of *me* Paul with mine own hand.
22 If any man love not the Lord Jesus Christ, let him be Anathema, Maran atha.
23 The grace of our Lord Jesus Christ *be* with you.
24 My love *be* with you all in Christ Jesus.
¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

19 The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church
20 that is in their house. All the brethren salute you. Salute one another with a holy kiss.
21 The salutation of me Paul with mine own hand.
22 If any man loveth not the Lord, let him be anath-
23 ema. [1] Maranatha. The grace of the Lord Jesus
24 Christ be with you. My love be with you all in Christ Jesus. Amen.

1 That is, *Our Lord cometh.*

says, are worth knowing, not merely in a passing way, but thoroughly. 'Therefore'—because they are men whose coming refreshed the spirit.

19. The churches of Asia. Asia Minor, on the east coast of the Ægean Sea, is meant. These are the churches to whom the seven Epistles in Revelation were addressed, that at Ephesus being the most important. **Priscilla**—should be, *Prisca*, of which *Priscilla* is a diminutive. (See Crit. Notes.) 'Prisca' seems to be the form used by the apostle; so in Rom. 16: 3; 2 Tim. 4: 19, while in Acts the other form is found. **In the Lord**—distinguishing it as a Christian greeting. **With the church in their house.** This expression is used in Rom. 16: 5, where the house is also that of Aquila and Prisca. The custom of these assemblies at private houses might easily arise in the New Testament churches, which were scattered over such large spaces. The difficulty of assembling all in one place would lead to these neighborhood assemblies, and to that somewhat fixed membership and character which gave them the name of churches. Aquila and Prisca had been living in Rome, when Paul first met them, and came to Corinth on account of the decree of Claudius ordering Jews out of Rome. Then they accompanied him to Ephesus, and he left them there. At the time that the Epistle to the Romans was written, they seem to have returned to Rome. And when the Second Epistle to Timothy was written, they appear to have been at Ephesus. They had no continuing city.

20. All the brethren. 'All' is to be emphasized—all the brethren, as well as those with Aquila and Prisca. **Greet ye one another with a holy kiss**—literally, *in a holy kiss.* (See Rom. 16: 16; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Pet. 5: 14. Also Article *Kiss*, in Smith's "Bible Dict.") It was the token, at that time, of Christian love.

21. The salutation of me, Paul, with mine own hand—should be simply, *of Paul with my hand.* The apostle says, in 1 Thess. 3: 17, that this is his sign in every letter. He employed an amanuensis for the body of the Epistle, but wrote the closing words himself. (See Rom. 16: 22.)

22. If any man love not the Lord Jesus Christ. The name 'Jesus Christ' should be omitted. (See Crit. Notes.) **Let him be Anathema, Maran atha**—should be written, *Anathema, Maranatha.* And there is no reason why it should not be translated, so as to read, *Let him be accursed. The Lord cometh*—literally, it is, *has come;* the past tense being used to emphasize the imminence of the event. Of course, this would give great force and solemnity to the anathema, inasmuch as the Lord's coming was to judgment.

23. The grace of our Lord Jesus Christ be with you. 'Christ' is to be omitted. (See Crit. Notes.) On the form of benediction, see on 1: 3. **My love be with you all in Christ Jesus.** This is a statement, not a wish, and should read, *My love is with you all.* This is in spite of their divisions, their partial estrangement from him, and their worldliness. **Amen** is probably to be omitted. (See Crit. Notes.) The subscription is of late date and uncertain origin, and is to be omitted. (See Crit. Notes.)

CRITICAL NOTES.—CHAPTER XVI.

7. *But I trust* is found in only KL syr^{p}, etc.; *for I trust* is the correct reading.

19. *Priscilla* has the authority of ACDEF GKL, etc., two MSS. of vulg syr^{utr}, etc. *Prisca* is found in ℵBMP, one MS. of it three of vulg cop, etc. (See Exegetical Notes.)

21. The words *Jesus Christ* are found in

ℵ^{c} C^{3} DEFGKLP, etc., it vulg syr^{utr} cop, etc. They are omitted in ℵ*ABC*M, one MS. of it, etc. The phrase *Lord Jesus Christ* is so common that it is quite improbable that a transcriber should omit from it the words *Jesus Christ*.

23. *Christ* is found in ℵ^{c} ACDEFGKLMP d e g r, four MSS. of vulg cop syr^{utr}, etc. It is omitted in ℵB, one MS. of it, two of vulg, etc. There is the same internal reason for its omission as in the case of the words *Jesus Christ* in ver. 21.

24. *Amen* is found in ℵACDEKLP d e, two MSS. of vulg syr^{utr} cop, etc. It is omitted in BFM f g r, two MSS. of vulg., etc. This ending is found in Rom. Gal., and in the Textus Receptus of the other Epistles. But the critical commentators reject it in these last. It has, however, good external authority in Phil., 1 Thess., 2 Thess. (?), Philemon. The internal evidence is against it, and has caused it to be rejected, on account of the ease with which such an ending to a benediction would be inserted by a transcriber, and the difficulty, on the contrary, of supposing its omission by a transcriber. The subscription in most of the MSS. consists simply of a title, such as First to Corinthians; or an ending, such as End of First to Corinthians. D^{b} adds, *was written from Philippi;* E, *was written from Philippi;* KL add to this, *through Stephanas and Fortunatus and Achaicus and Timothy, by Paul and Sosthenes.* B^{3}P adds, *was written from Ephesus.*

INTRODUCTION TO THE SECOND EPISTLE TO THE CORINTHIANS.

PROOFS OF PAUL'S AUTHORSHIP.

There is no doubt of the authorship. The Epistle is quoted by Irenæus, Athenagoras, Clement of Alexandria, and Tertullian, all of them belonging to the second century. Its style is unmistakable, and it has undoubted connections with the life of Paul, with the church, and with the First Epistle.

TIME AND PLACE OF WRITING.

It appears from 2 : 13; 7 : 5; 8 : 1; 9 : 2, 4, that Paul wrote this letter while in Macedonia, to which he went from Ephesus. (See Acts 20 : 1.) The place cannot be determined more exactly. The time of this visit to Macedonia, within which the Epistle was written, was A. D. 58, the same year as that of the First Epistle.

OCCASION AND OBJECT OF THE LETTER.

We learn from 1 Cor. 16 : 10, that Paul had sent Timothy to Corinth, and was expecting his return; and from 2 Cor. 1 : 1, that he had returned, and was associated with Paul in the writing of this letter. And it appears from 2 : 13, that he had sent also Titus; and from 7 : 5 seq., that Titus had returned, bringing him tidings of the state of the church, and especially of the effect of the first letter. This furnishes the occasion of the Epistle, the apostle finding matter in these reports for a second letter. The accounts were partly encouraging, especially in regard to the submission of the church to the apostle's injunction respecting the incestuous member; but also, in regard to a part of the church, discouraging. The licentiousness among them had not wholly ceased. Nor were their divisions and strifes at an end. Indeed, the latter had entered on a new and dangerous phase. Instead of a slight defection from Paul, on account of the simplicity of his style, there is now an open revolt under the lead of his old enemies, the Judaizers. They did not, to be sure, attack his innovating doctrine. But they taunted him with his failure and fear to use his apostolic authority, and threw doubts on his possession of that which he had not the courage to use. They compared this weakness with the bravery, at a safe distance, of his letters. They even taunted him with his refusal to receive aid from the Corinthians, which they attributed to his lack of love for them. And they went so far as to put forward apostolic claims for their own leaders, who had the strength of self-assertion and of domineering that the apostle lacked.

Paul had also to defend himself against a charge of fickleness in not coming to Corinth, as he had promised in the First Epistle. He writes this Epistle, in fact, in order that they may be prepared for his coming, and that he may not have to resort to unpleasant measures against them. And, in order to put them in the proper frame of mind towards him and

his work, he places before them the greatness of the ministry entrusted to him, contrasting it with his own weakness and mortality, and makes them feel that in him they are dealing with an ambassador of Christ.

He has on his mind, moreover, the collection for the church at Jerusalem, on which he dwells more at length and more earnestly than elsewhere.

Owing to the mixed reports from the church, the first and last parts of the letter present a striking contrast. Paul is very strong in his feelings, and the tender and lofty strain of the first chapters, contrast strongly with the severe and impassioned outpouring of the close of the letter.

THE SECOND EPISTLE OF

PAUL THE APOSTLE TO THE CORINTHIANS.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

1 Paul, an apostle of Christ Jesus through the will of God, and Timothy [1] our brother, unto the church of God which is at Corinth, with all the saints who
2 are in the whole of Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 Blessed *be* [2] the God and Father of our Lord Jesus Christ, the Father of mercies and God of all com-
4 fort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves

1 Gr. *the brother*....2 Or, *God and the Father.*

ANALYSIS.

1, 2. Salutation. **3-7.** Paul thanks God for the uses that he enables him to make of affliction, and of the divine comfort in affliction, in comforting others. **8-11.** Paul's trouble and great danger in Asia, and the deliverance wrought by God. **12-14.** He assures himself of the help of their prayers in his troubles, because of his holy and pure life by the grace of God among them. **15-22.** He defends himself from the charge of fickleness in not carrying out his original purpose of coming to them before going to Macedonia. **23, 24.** His real reason for not coming to them, that he wished to spare them.

Ch. 1: 1, 2. On these verses, see on corresponding verses in First Epistle. **Timothy, our brother**—should be, *the brother.* Timothy was the constant companion, or representative, of Paul, after the apostle first found him at Lystra. (See Acts 16: 1.) Since the writing of the first Epistle, he must have returned to the apostle, and probably brought with him reports of its effect, on which this letter is based. **An apostle of Jesus Christ**—should be, *Of Christ Jesus.* (See Crit. Notes.) **With all the saints which are in all Achaia.** The form of this address indicates that there were no other churches in Achaia, only individual Christians scattered here and there. Achaia is the Roman province of that name, including all Greece. [There was, perhaps, a small church in Cenchrea. (Rom. 16: 1.)—A. H.]

3. Blessed. *Praised* is a more distinctive rendering of the Greek word. The verb means, *to speak well of;* and from it comes our word eulogy. **God, even the Father of our Lord Jesus Christ.** The language is the same as in Eph. 1: 3, and 1 Peter 1: 3, where it is translated, *The God and Father of our Lord Jesus Christ.* And this is the more natural, though possibly not the necessary, construction. The same reason would lead to the translation, *Our great God and Saviour, Jesus Christ*, in Titus 2: 13. **The Father of mercies.** The word translated 'mercies' means always feelings, not manifestations of mercy. The phrase therefore denotes that the Father is characterized by mercies or compassions. **And the God of all comfort**—should be, *Of every consolation.* He is the God from whom comes every consolation. This description prepares the way for the statement of his consoling that follows.

4. Who comforteth us—viz., himself and Timothy, whom he associates with him in the salutation, and possibly others connected with them in the instruction of the Corinthian Church. That it is not Christians generally is shown by ver. 6, where he connects this comfort with that which they in turn give to the Corinthians. The particular affliction that Paul has in mind, is probably that mentioned in ver. 8. The consolation he leaves indefinite, simply thanking God that he is always comforted in such circumstances. **That we may be able to comfort them which are in any trouble**—should be, *Those in every tribulation.* This is a striking ex-

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.
6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.
7 And our hope of you *is* steadfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.
8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

5 are comforted of God. For as the sufferings of
Christ abound unto us, even so our comfort also
6 aboundeth through Christ. But whether we are afflicted, it is for your comfort and salvation; or whether we are comforted, it is for your comfort, which worketh in the patient enduring of the same
7 sufferings which we also suffer: and our hope for you is stedfast; knowing that, as ye are partakers
8 of the sufferings, so also are ye of the comfort. For we would not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our power,

ample of the fineness of the apostle's feelings, and of his peculiar unselfishness, that he should have others in mind when God comforts him, and think how he could use that comfort to benefit others. Moreover, he attributes this purpose to God in the divine comfort, to enable those whom he comforts to comfort others. **By the comfort**—should be, *through the comfort.* The apostle's thought is not merely a general one, that he may be able to comfort others, but that he may be able to administer to them the same comfort that God does to him. He studies the ways in which God consoles him, that he may practice the same on others. And this, too, he represents as God's purpose. He does things to be imitated by men.

5. For as the sufferings of Christ abound in us—should be, *Abound toward us.* By 'the sufferings of Christ,' he means those that he endured, the opposition and persecution on account of the truth, and on behalf of men, that they might be saved. These sufferings of Christ were repeated in his disciples, who encountered the same opposition in doing the same work. (Cf. Matt. 10: 16-42; John 15: 18-21.) **So our consolation also aboundeth by Christ**—better, *So through Christ abounds our consolation also.* It is implied in the preceding, that their suffering was through Christ; and so, he says, is the consolation. The nature of the comfort we may gather from 4: 17, where he says: "The momentary lightness of our affliction worketh out for us more and more exceedingly, an eternal weight of glory."

6. This verse, according to the best text, should read: *And whether we are afflicted, it is for your comfort and salvation; or are comforted, it is for your comfort, which worketh in endurance of the same sufferings which we also suffer.* The way in which both the affliction and the consolation secure this same result of comfort for them, is shown in ver. 4. The affliction for Christ is sure to bring consolation through Christ; and this consolation he uses to console them in like trouble. And so, they being enabled to endure affliction and be steadfast, their salvation, which is for those that endure to the end, is furthered. **Which is effectual,** etc. Or, as above, *Which worketh in endurance,* etc. This denotes the sphere in which the consolation manifests its activity. The consolation enables them to endure and be steadfast. 'Endurance' is not merely here the patient bearing of affliction, but remaining under it steadfast in faith. (See James 1: 12; Heb. 10: 36.) **The same sufferings.** The sufferings being of the same kind as his (Paul's); the same consolation applies to both.

7. And our hope of you—should be, *for you.* The apostle means his hope that they will be comforted. **Knowing that,** etc. His confidence rests on the constant association of this kind of sufferings and of comfort. He who suffers for Christ will be comforted through Christ. The apostle advances here from the thought of the comfort that he can point out to them out of his own experience, to the hope of the comfort that they will actually realize in their experience.

8. In this verse, Paul gives the occasion for the preceding reference to his troubles. **We would not have you ignorant**—should be, *We do not wish you to be ignorant.* **Of our trouble which came to us**—should be, *Concerning our affliction which befell us in Asia.* (See Crit. Notes.) We have no definite account of this affliction. (See 1 Cor. 15: 32; 16: 9; Acts 20: 18, 19.) That it was not a sickness is shown by ver. 5, where it is called 'sufferings of Christ.' And it seems from all that he says about it here, to have been of the nature of persecution. **That we were**

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:
10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*
11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

9 insomuch that we despaired even of life; [1]yea, we ourselves have had the [2]sentence of death within ourselves, that we should not trust in ourselves, but
10 in God who raiseth the dead; who delivered us out of so great a death, and will deliver: on whom we have [3]set our hope that he will also still deliver us;
11 ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

1 Or, *but we ourselves*....2 Gr. *answer*....3 Some ancient authorities read, *set our hope; and still will he deliver us.*

pressed out of measure, above strength—should be, *That we were oppressed exceedingly, beyond our strength.* The pressure or oppression denoted is not necessarily that of persecution, but the weighing down of any kind of grief or pain. There is no pronoun in Greek before 'strength,' but in English it is necessary to fill out the sense. This clause does not denote what the trouble is, but its greatness; and he probably assumes that they have heard of the affliction. He does not want them to be ignorant how much he suffered from the affliction of which they already knew.

9. But we had the sentence of death in ourselves—should be, *But we ourselves have had the answer of death in ourselves.* The Greek word translated 'sentence' does not mean that, but 'answer' or 'response.' The inward answer that the apostle gave to the question of his probable fate was, that he would die. 'We ourselves'—not only others, but we ourselves, expected nothing else. **That we should not trust**—should be, *In order that we may not trust.* It denotes the divine purpose in bringing them into such extremity. **But in God which raiseth the dead.** When he is brought to face death and expect it, it is the God who raises the dead in whom he trusts.

10. And doth deliver. There is very strong authority here for substituting the reading, *And will deliver.* (See Crit. Notes.) In fact, there is better authority for omitting these words altogether, than for the Received Text, on which our version is based. The difficulty with the future tense is that it seems to make what follows a senseless repetition. But the evidence, on the other hand, seems too strong to be overcome; and we should be very careful not to allow our idea of what the writer should say, to overcome the evidence as to what he did say, even if it seems to involve needless repetition. Then this is one of the cases in which the reading for which there is the strongest evidence is the one that will account for both of the others; whereas, if we suppose either of the other readings to be the original text, the variations are not easily accounted for. And besides, repetition is not always tautological or forceless. It may be emphatic. And in this case, the words of the repetition, with the slight addition, 'in whom we trust, (or better, *have hoped*), may be read in such a way as to have this effect of emphasis by reiteration. **In whom we trust, that he will yet deliver us**—should be, *In whom we have placed our hope, that he will also still deliver.* The verb means *to hope*, instead of *to trust*, and is in the perfect tense.

11. Ye also helping together by prayer for us—should be, *You also helping in our behalf by prayer.* The verb means 'to work together' or 'to help'; but 'to help together' adds something that does not belong to it. And 'for us' belongs with the participle, and not with the verbal noun 'prayer.' This clause is probably not conditional, but causal—not, *if you help by your prayers*, but, *since you do.* Their prayers contribute to the result. **That**—better, *In order that*, inasmuch as what follows is not the thing prayed for, but the purpose of the prayer. **That for the gift bestowed upon us by means of many persons, thanks may be given by many on our behalf**—should be, *For the gift bestowed on us by means of many, thanks may be given from many persons in our behalf.* The prepositions in the Greek necessitate this change, that with 'many persons' connecting it with the giving of thanks, and that with 'many' connecting it with the bestowing of the gift. 'Persons'—literally, *countenances* or *faces.* Grimm, in his Lexicon, says that the conception is of "countenances turned toward God," and expressing the pious and grateful feelings of the soul. 'By the means of many'—as the apostle indicates at the be-

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.
13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;
14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.
15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-
13 ward. For we write none other things unto you, than what ye read or even acknowledge, and I
14 hope ye will acknowledge unto the end: as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.
15 And in this confidence I was minded to come first unto you, that ye might have a second [1] benefit;

1 Or, *grace*. Some ancient authorities read, *joy*.

ginning of the verse, through their prayers. 'The gift' is the deliverance for which the apostle hopes, and to which the Corinthians contribute their prayers.

12. For our rejoicing—should be, *our boasting*. **In simplicity and godly sincerity**—should be, *In the holiness and purity of God*. For the reading 'holiness,' see Crit. Notes. The change from sincerity to purity is a matter of definition, the latter being the proper meaning of the Greek word. **Godly**—should be, *of God—i. e.*, proceeding from God, implanted by him; and it belongs with both the nouns 'holiness' and 'purity.' **Fleshly wisdom** is that which belongs to the natural, unrenewed man. (See on *flesh*, 1 Cor. 1: 26.) **But by the grace of God**—should be, *in the grace*. This is opposed to the self-reliance of fleshly wisdom, and it denotes that manifestation of the favor, or grace, of God by which the moral powers of men are sustained and reinforced. On the general meaning of the word, see on 1 Cor. 1: 3. **We have had our conversation**—should be, *We behaved ourselves*. This word 'conversation' is very nearly the etymological equivalent of the Greek verb, and it had an English meaning, now antiquated, corresponding to that. But in the English of to-day, the Greek word means *to conduct* or *behave ourselves*. **And more abundantly to you-ward.** And so, since his conduct in his relations to them had been, even more than elsewhere, of the kind described, he makes a special claim on them for their prayers. This is the connection of this and the following verses—they give the reason why the apostle expected their prayers, on the one hand, and an answer on the other, in the consciousness of his godly character and life.

13. For we write none other things unto you than what ye read. This is a vindication of Paul's sincerity in what he writes. The meaning is that he intends just what appears in his writing, without any hidden meaning or reservation. They need not look for any double meaning in what he says. **Or acknowledge**—should be, *Or even know well*. The verb probably does not mean 'to acknowledge.' In any case, it is a rare meaning; and there is no reason for substituting it here for the ordinary meaning, 'to know well.' (See on 1 Cor. 14: 37; 16: 18.) Besides his assurance that he is writing to them honestly, they have their own personal knowledge of him to confirm what he says about the purity of his life. **And I trust ye shall acknowledge even to the end**—should be, *And I hope that you will know well to the end*. (On the omission of 'even,' see Crit. Notes.)

14. As also ye have acknowledged us in part—should be, *As also in part you knew us well*. Their knowledge of the apostle had been partial in almost every direction, as was shown by the frequent occasion that he had to vindicate himself and to correct their misapprehensions. And yet, as he shows by the continued use of the same verb, what part they did know was not uncertain. **That we are your rejoicing**—should be, *glorying* or *boast*. **Even as ye also are ours in the day of the Lord Jesus**. This is the day of judgment, when everything is manifested; and to glory in one then is very different from glorying in this time of uncertain knowledge. (See 1 Cor. 4: 5.) With what excellent tact and good feeling the apostle removes the appearance of self-glorification in this 'as ye also are ours.' In this *you do—you did—I hope you will—I am your glorying—you are also ours*, we have an excellent specimen of the apostle's style—its peculiar, but not ineffective involution, and lingering over a word.

15. I was minded—should be simply, *I*

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.
17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?
18 But *as* God *is* true, our word toward you was not yea and nay.

16 and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set
17 forward on my journey unto Judæa. When I therefore was thus minded, did I shew fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and
18 the nay nay? But as God is faithful, our word to-

wished in this confidence—viz., that they knew him, at least in part, and so would receive him with joy, and be benefited by his coming. **That ye might have a second benefit**—should be, *a second favor*. The word denotes the visit as a manifestation of the apostle's favor, a gift of love. This visit would be in addition to the one still intended, and so would make 'a second favor.'

16. And to pass by you—should be, *By way of you to go through into Macedonia*. Instead of the route marked out here, Paul went first to Macedonia, where he now was, and intended to come from there to Corinth. That is, in crossing over from Asia Minor, instead of coming southward to Corinth, and then north into Macedonia, and then a second time to Corinth, he came first to Macedonia, and then to Corinth, making only one visit there. (See 1 Cor. 16: 5.) In Macedonia there were the churches of Philippi and Thessalonica. **Out of Macedonia**—should be, *from Macedonia*. **And of you to be bronght on my way toward Judea**—should be, *And by you be sent forward to Judea*. (On this verb, see on 1 Cor. 16: 11.) This visit to Judea was the one to carry the contributions of the churches to the saints at Jerusalem. (See Acts 24: 17; Rom. 15: 25; 1 Cor. 16: 4.)

17. When I therefore was thus minded, literally, *Wishing this therefore*—and since the relation of the participial clause is not that of time, but of that in which the action of the verb takes place, it should be translated, *In wishing this, therefore*. **Did I use lightness?** A more specific word is needed here, such as *light-mindedness* or *fickleness*. And there are two words omitted in the English, which should read, *Did I for this reason use fickleness in any way?* The fickleness would consist in this change of his original plan. **Do I purpose according to the flesh?**—*i. e.*, as the unrenewed man forms his purposes. **That with me there should be**—should be, *that*, or *in order that, there may be*. The Greek denotes not a result, as our version implies, but a purpose. The change of plan is not undesigned, a mere result, but it belongs to the original purpose. What Paul denies is that he proposes to himself a change of his avowed intentions, if convenience happens to dictate. **Yea, yea, and nay, nay**—should be, *the yea, yea, and the nay, nay*. The two together make double-mindedness; one alone, single-mindedness; duplicity and simplicity. He would say 'yea,' and stick to it; or 'nay,' and stick to that; but not 'yea' and 'nay.'

18. But as God is true, our word, etc.—literally, *But God is faithful, that*, or *because, our word*, etc. **Was not yea and nay**—should be, *is not*, etc. (See Crit. Notes.) The 'word' here is not, as we should expect, the apostle's own, in conversation or affirmation, but the word preached by him. For in the next verse, which confirms this statement, the 'word' appears as **the Son of God, Jesus Christ, who was preached among you.** This is not therefore in contrast with what precedes, as the subject is different, but introduces something new, in which there is the same singleness as in his own purposes. Otherwise, we have the unconscious, and partly untenable assumption, that his own word is true, because his preaching is true. It is sometimes offered in explanation of this difficulty, that the apostle speaks subjectively of the word in this verse, arguing, not from its objective truth, but from his truthfulness in preaching it. But this cannot be carried on into the next verses, where it is certainly the word in its objective reality, that is presented. And to suppose that he has in mind the natural correspondence between the character of the word, and the character of the preacher, is to give elevation to the apostle's thought, but not exactness. The natural correspondence would have to be necessary, in order to justify so unconscious a transition, or to render it intelligible to his readers. [The interpretation rejected by Prof. Gould is thus explained by Principal Brown: "'When we

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.
20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.
21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

19 ward you is not yea and nay. For the Son of God, Jesus Christ, who was preached among you [1] by us, *even* [1] by me and Silvanus and Timothy, was not
20 yea and nay, but in him is yea. For how many soever are the promises of God, in him is the yea: wherefore also through him is the Amen, unto the
21 glory of God through us. Now he that stablisheth us with you [2] in Christ, and anointed us, is God;

1 Gr. *through*....2 Gr. *into*.

were with you, was it vacillating, fickle preachers that preached to you the unchanging One, the Son of God, Jesus Christ, the same yesterday, to-day, and forever? Did we hold him forth to you as stability itself, while we ourselves were the reverse? Were ye assured that he was the faithful and true Witness by men in whose own word no trust could be placed?' It is an appeal to the incongruity of the thing, and to their whole bearing at Corinth as men, like their message, honest and true. And, conscious of this himself, there is a certain hurt feeling in the appeal, as what ought not to have been extorted from him."—A. H.]

19. This verse confirms what he says in regard to his preaching. **The Son of God, Jesus Christ,**—should be, *Christ Jesus.* (See Crit. Notes.) He chooses this full and solemn title to emphasize the impossibility of the thing that he denies. **Who was preached among you by us, even by me,** etc.—should be, *through us, through me,* etc., denoting them as God's agents in the preaching. He preached to them through Paul and the rest. The word for 'preached' is the one denoting it as heralding. **Silvanus and Timotheus.** This is an indication whom the apostle has in mind, when he uses *we* to associate with himself those engaged in preaching the gospel to the Corinthians. 'Silvanus' is the same as *Silas* of the Acts, the latter being an abbreviated form of the name. He first appears in Acts 15: 22 seq., as one of the two delegates bringing to Antioch the decision of the church at Jerusalem in regard to the matter in dispute between Paul and the Judaizers. And then, ver. 40, he is chosen by Paul to take the place of Mark as his companion in his second missionary journey. **Was not yea and nay**—should be, *Did not become yea and nay.* This refers probably to the time of Christ's earthly manifestation; what he is now, he then became. **But in him was yea**—should be, *But in him there has come to be yea.* The subject changes here. Christ being the one in whom the action of the verb takes place, cannot be the subject, which is therefore the *yea.* The tense of the verb also changes to the present. The meaning, as appears from the next verse, is that in Christ is found, not denial, nor here fulfillment and there denial, but only fulfillment of God's promises.

20. For all the promises of God in him are yea, and in him Amen—should be, *For as many as are the promises of God, in him is the yea, wherefore also through him the Amen.* Instead, that is to say, of one simple sentence having *promises* for its subject, and *yea* and *Amen* for predicates, we have a sentence with three clauses, one having *promises* as its subject, and another *yea,* and another *Amen.* (On the change to 'wherefore through him,' in the last clause, see Crit. Notes.) It appears from this fact that the 'Amen' is to be explained differently from the 'yea.' The latter denotes the fulfillment of the promises in Christ; the former, the assent of men to the fact of their fulfillment. Christ says *yes* to the promises of God, and men say, *amen, it is so,* to that *yes.* **Unto the glory of God by** (*through*) **us.** This belongs to the last clause. It is through the preaching, and through the preachers of Christ, that men are led to say the *Amen,* and so to glorify God.

21. Now he which establisheth us with you in Christ—should be, probably, *for Christ.* The Greek preposition for 'in' is not used, and while it might be construed as a pregnant construction, so that 'establishes into Christ' should be equivalent to 'establishes in Christ,' that is not probable here. The establishing might possibly be taken as bringing them more and more into Christ. But it would be an unusual and unnatural form of expression. It is better to take it as meaning that they are established in their relation to Christ. **And hath anointed us.** This may refer either to the anointing of the

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.
23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.
24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

22 [1] who also sealed us, and gave *us* the earnest of the Spirit in our hearts.
23 But I call God for a witness upon my soul, that to
24 spare you I forbear to come unto Corinth. Not that we have lordship over your faith, but are helpers of your joy: for in [2] faith ye stand fast.

1 Or, *seeing that he both sealed us*....2 Or, *your faith*.

apostle for his work, or to the anointing of Christians generally. It is in favor of the former, that it does not involve the repetition of the same general gift of the Spirit in ver. 22. But, on the other hand, the view that it refers to the anointing of Christians generally has this greater consideration in its favor, that all the other things mentioned are common Christian gifts. And, moreover, the connection with the preceding points to the same. These verses are intended to show the divine agency in making Christ to us what he is represented to be in ver. 18 seq. And this specific and individual gift would scarcely be classed with the promises of God. The anointing is that of the Spirit spoken of in 1 John 2: 20, 27. (Cf. Acts 10: 38.) In the ordinary anointing with oil, there is simply consecration by means of a symbolic act; but in this anointing with the Spirit there is consecration by means of that which actually prepares the Christian for his work.

22. Who hath also sealed us. The sealing is marking them as God's, and this is also done by the Spirit. (See Eph. 1: 13; 4: 30.) In the first of these passages, the seal and the earnest, or pledge, are mentioned together, as here. Notice that the seal is inward; it is the renewing Spirit. **And given the earnest of the Spirit in our hearts.** The word translated 'earnest' is, literally, *earnest-money—i. e.*, something in hand as a pledge of the payment of the whole. It is explained in Eph. 1: 14, where the "Holy Spirit of promise," with which we "are sealed," is called the earnest of our inheritance, for the redemption of the purchased possession. That is, the Spirit is given Christians now, as the pledge of the future heavenly inheritance. Thus, these three blessings, the anointing, the sealing, and the pledge of the future, are only different forms or representations of the work of the Spirit.

23. Moreover, I call God for a record upon my soul—should be, *But I call on God as a witness upon my soul.* The subject is changed, and the conjunction should be translated 'but.' 'I' is emphatic, equivalent to, *I, for my part*, and indicating that he passes over now to a subject concerning himself alone. 'Upon my soul' is explained quite generally as meaning, *against my soul.* But this requires the addition of, *if I do not tell the truth;* and it is better, therefore, to take the preposition as meaning that it is his soul which is to be affected, either for good or evil, by the witness of God. **That to spare you**—should be, *Sparing you.* The participle is present, and a future participle is required to denote purpose. **I came not as yet**—should be, *I came no longer*, or *no more.* The expression corresponds to the "second benefit." (Ver. 15.) What he spared them by omitting this intended visit, is shown in the next chapter to be his displeasure about the incestuous person, whom he wished to have removed before he came again.

24. Not for that we have dominion over your faith. The apostle disclaims the lordship over their faith, which seems to be implied in the preceding, the sparing implying the power to punish, and, in general, the possession of authority over them. **But are helpers of your joy.** This, and not the dominion, is the reason of his action. Whatever he does, he claims to do, not as their master, but as their friend, helping their joy. See Phil. 1: 25, 26, where Paul speaks of the furtherance of his disciples' faith as contributing to the abundance of their joy. **For by faith ye stand**—should be, probably, *In faith ye stand*, denoting that in which, in regard to which, they are steadfast. This steadfastness is a reason for not lording it over their faith, but for helping and increasing the joy that their faith gives them. Their personal faith in the Lord Jesus, in itself considered, does not seem to have been affected, though some of its accompaniments and fruits were neglected.

CRITICAL NOTES.—CHAPTER I.

1. *Jesus Christ* is the reading in ADEGKL, etc., it vulg syr^{sch} cop, etc. *Christ Jesus* is

CHAPTER II.

BUT I determined this with myself, that I would not come again to you in heaviness.
2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

1 [1] But I determined this for myself, that I would not
2 come again to you with sorrow. For if I make you sorry, who then is he that maketh me glad, but he

[1] Some ancient authorities read, *For.*

found in ℵBMP syr^{p}, etc. The latter is to be retained as the more unusual reading.

6. The Received Text here has little or no authority. L. Tr. insert the clause, *and our hope*, etc., after whether *we are afflicted*, etc., and before *whether we are comforted*, etc., on the authority of BDEFG, etc., d e f g syr^{p}, etc. T. Tr. (margin), give the reading adopted in the Notes on the authority of ℵACM, etc., r vulg syr^{sch} cop.

8. *Which came to us* is found in ℵ^{c} D$^{b\ and\ c}$ EKL, etc., syr^{utr} cop, etc.; *to us* is omitted in ℵ* ABCD* FG, etc., it vulg, etc.

10. *Does deliver*, in the second clause, is found in D^{c}EFGKLM f vulg syr^{p}, etc. The words are omitted in AD* d e one MS. of vulg syr^{sch}, etc. *Will deliver*, is the reading in ℵBCP g three MSS. of vulg cop, etc. (See Notes.)

12. *Simplicity*, is the reading of ℵ^{c} DEFGL it vulg syr^{utr}, etc. *Holiness* is found in ℵ* ABCKMP cop, etc.

13. *Even to the end*, is the reading of D^{c} KLMP, etc., syr^{p}, etc. *Even* is omitted in ℵABCD*EFG, etc., it vulg syr^{sch} cop, etc.

18. The verb translated *was not* in our version is found in ℵ^{c} D$^{b\ and\ c}$ EKL, etc. syr^{utr}, etc.; *is not* is the reading in ℵ*ABCD*FGP, etc., it vulg cop, etc.

19. *Jesus Christ* is found in ℵ^{c} BDEFGKLP, etc., it vulg and the versions generally. *Christ Jesus* is the reading in ℵ*AC. The latter reading is probable, as the less usual form.

20. *And in him*, is the reading of D$^{b\ and\ c}$ EKL, etc. syr^{p}, etc. *Wherefore through him also* is found in ℵABCFGP, etc. f g vulg syr^{sch} cop, etc. D* d e have, *and through him.*

ANALYSIS.

1, 2. Reason for the apostle's delay in coming to them, viz., that he would have been obliged to come in grief, which he had decided not to do again. **3, 4.** Purpose of the first letter, to remove the cause of this grief. **5.** The offender in this matter has grieved not only him, but all the church. **6-8.** But now he has been punished sufficiently, and they ought to pardon him. **9.** Because their obedience has been sufficiently proved in the infliction of this punishment. **10, 11.** Because he has the apostle's forgiveness. **12, 13.** Paul's anxiety, on coming to Troas, to hear from Titus, whom he had sent to Corinth, about the state of the church, owing to which he leaves his work at Troas, and comes to Macedonia to meet Titus. **14-17.** The good news from them leads him to thank God, and to magnify his work.

Ch. 2: 1. This is a continuation of the subject of the last part of ch. 1. **I determined this with myself**—should be, *for myself.* **That I would not come again to you in heaviness**—should be, *in sorrow*, in order to correspond, as the Greek does, with the verb *make sorry* in the next verse. Probably, the apostle has in mind both the sorrow that he would cause them, and that which he would experience himself. The expression itself would suggest only the latter, and it is this sorrow, to be felt by himself, that is spoken of in ver. 3. But the expression is immediately connected with "I make you sorry," in ver. 2; and that must be the sorrow that is prominent in his mind when he speaks of coming to them in sorrow. **Come again to you.** 'Again' is so placed in the Greek that it must modify the whole expression, and not merely the verb. Now, as the first visit of the apostle to Corinth, mentioned in Acts 18, was certainly not a visit in grief, and there had been, according to this, such a visit, the apostle must have made two visits already. This coincides with 12: 14; 13: 1.

2. For if I make you sorry. 'I' is emphatic, in order to bring into greater relief the subjects of the two contrasted sentences. **But the same which**—should be simply, *But he that.* The argument is, *The very one whom I grieve, if I make you sorry, is the one from whom I receive joy, and by whom, if I*

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.
4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.
5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.
6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

3 that is made sorry by me? And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence
4 in you all, that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.
5 But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too
6 heavily) to you all. Sufficient to such a one is this

grieve him, I may expect to be grieved; and I shall, therefore, in grieving you, be cutting off the sources of my own joy. The apostle has in mind the mutual unpleasantness of such a state of things, when one has to reprove his own friends. This is what makes him want to defer his visit until, by written reproof, he has removed the difficulty and prepared the way for a pleasant visit, when he does come.

3. And I wrote this same unto you. 'Unto you' is to be omitted. (See Crit. Notes.) 'This same' thing is what they all have in mind when he speaks of the sorrow that he causes them, viz., his reproof of the church in the First Epistle, and especially in regard to the matter of the incestuous person in ch. 5. **Lest, when I came, I should**—better, *In order that, when I come, I may not.* **Of whom I ought to rejoice**—better, *Over whom*, etc. Paul wished by his letter to remove that in their position towards this matter, which would cause him grief when he came. **Having confidence,** etc. He has such confidence in their rejoicing over his joy, that he trusts them to do whatever will bring him joy.

4. For out of much affliction and anguish of heart I wrote unto you with many tears — literally *through*, or *in the midst of, many tears.* (See Winer, 379, Note.) 'Out of,' etc., denotes the source in his own feelings of the writing of the letter. It flowed from this affliction. This spirit in administering reproof—not in anger, but in sorrow—softens the reproof, and tends to soften the hearts of the reproved. **Not that ye should be grieved**—better, *Not that you might be made sorry.* The verb is the same as in ver. 2; and *might* expresses the idea of purpose, conveyed by the Greek, better than 'should.' **But that ye might know the love,** etc. His object was to show them the love from which all true reproof springs—the love that would rather bear the pain of grieving the loved one, than see him given up to sin. **Which I have more abundantly unto you.** His love towards the Corinthian Church was not only abundant, but more abundant than to his disciples generally.

5. But if any have caused grief, he hath not grieved me, but in part; that I may not overcharge you all—should be, *But if any one has caused sorrow, he has caused sorrow not to me, but in part, not to be hard (on him), to you all.* 'Me' is emphatic, and is in contrast with 'you all'; 'in part' modifies the latter, not the former; and 'overcharge' has for its object *him* understood, referring to the offender. Paul regards the wrong done by the offender as inflicted, not on him, but on the whole church. At the same time, he knows that, as in all such cases, it is only in a partial sense that the evil affects so large a number, and he puts in this modification, that he may not be hard on the offender.

6. Sufficient to such a man is this punishment, which was inflicted of many—should be, *By the most, the majority.* This has led many commentators to suppose that the punishment referred to is the refusal to associate with the offender, enjoined by the apostle in ver. 9 seq. of 1 Cor. 5, and not the formal excommunication enjoined in ver. 3 seq. But in the first place, the language does not necessarily exclude the latter. The probability is, that excommunication was not assented to by all the members of the church; that it was done by only a majority of such a church as that at Corinth. And if this was the case, it would only be necessary to find some reason why the apostle should mention it. And this would easily appear in the consideration, that this would be a dereliction from duty on the part of the minority, and that there would be the same reason for calling attention to it, as if it had been committed by the entire church. Moreover, in the sec-

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.
8 Wherefore I beseech you that ye would confirm *your* love toward him.
9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.
10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

7 punishment which was *inflicted* by [1] the many: so that contrariwise ye should [2] rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow.
8 Wherefore I beseech you to confirm *your* love toward
9 him. For to this end also did I write, that I might know the proof of you, [3] whether ye are obedient
10 in all things. But to whom ye forgive any thing, I *forgive* also: for what I also have forgiven, if I have forgiven any thing, for your sakes *have I for-*

1 Gr. *the more*....2 Some ancient authorities omit, *rather*....3 Some ancient authorities read, *whereby*.

ond place, if the apostle's solemn injunction to turn the offender out of the church had been neglected, it is scarcely probable that he would have written that the other punishment was enough, nor have implied, as he does in ver. 9, that in this matter they had stood the test of obedience in all things. 'Sufficient' in this case does not mean that this punishment is enough without any other, but without any more; that it has lasted a sufficient time.

7. So that, contrariwise, ye ought rather to forgive—should be, *So that, on the contrary, you rather forgive.* The 'ought' does not belong here, but this sentence denotes the act of forgiveness as the consequence of the sufficiency of the punishment. **Lest perhaps such a one should be swallowed up with overmuch sorrow**—should be, *Lest in any way . . . with his overmuch sorrow.* 'Be swallowed up.' This is explained by some commentators as denoting actual destruction, either physical or spiritual, that would result to the man through his excessive sorrow. But all these explanations seem forced; and the language does not demand them, as the verb may easily denote figuratively the effect of extreme sorrow, just as we speak of being consumed or devoured with grief. So De Wette, Grimm.

8. Wherefore I beseech you that ye would confirm your love toward him—should be, *Wherefore, I beseech you to decree love toward him.* The verb means *to confirm*, but also *to decree.* And the latter is evidently the meaning here. The apostle would have the church publicly decree the man's pardon, and so show its love towards him; the feeling of love being put here for the action that it would prompt.

9. For to this end also did I write—viz., his directions in regard to the incestuous person, in 1 Cor. 5. **That I might know the proof of you**—should be, *Your proved character.* The word means both the *proof* or *test* of character, and *proved* or *tested character.* The latter is the meaning here. He wishes to know what they will prove to be after testing. So in Rom. 5: 4, the word translated "experience"; Phil. 2: 22. **Whether ye be**—should be, *If you are.* This verse gives another reason for the command to pardon the offender, viz., that Paul's object in writing to them about his punishment was to test their obedience, which object had been accomplished to the apostle's satisfaction.

10. To whom ye forgive anything—should be, *But to whom*, etc. This assurance of the apostle's endorsement takes another obstacle out of the way of the forgiveness enjoined on them. They might fear that they would forgive before the apostle was ready to do it. But *no*, the apostle says, **'whom you forgive, I also.'** As he has said in ver. 5, the wrong is committed against them, and if they forgive it, he is not going to hold back. **For if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ**—should be, *For I also, what I have forgiven, if I have forgiven anything, on your account have I forgiven it in the person* (or, better, *presence;* see margin of Revised Version) *of Christ.* (See Crit. Notes.) This matter of forgiveness is, in Paul's mind, common to him and to them; he forgives what they do; and his own forgiveness, supposing that he has forgiven anything, is on their account—*i. e.*, in order to secure their forgiveness of the same. The apparent inconsistency between the first part of the statement, in which he seems to make his forgiveness wait on theirs, and the second part, in which he represents himself as having already given his forgiveness in order to secure theirs, is explained by making the first part denote his joining with the church in forgiving the wrong done to them, and the second his expectation that the church will

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.
12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord;
13 I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.
14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

11 *given it* in the [1] person of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.
12 Now when I came to Troas for the gospel of Christ,
13 and when a door was opened unto me in the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia.
14 But thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through

1 Or *presence.*

join him in his forgiveness of the offence, so far as it is personal to himself. The personal offence against himself he has forgiven. The offence against the church he forgives, if the church does. 'In the presence of Christ'—with the sense of responsibility that that presence gives.

11. Lest Satan should get an advantage of us—should be, *That we may not be overreached by Satan.* This advantage would be gained by making use of their failure to forgive, to lead the offender into further sin. This Hebrew name of the Evil One means *the Adversary.* **For we are not ignorant of his devices.** *Designs* is a better translation, the word denoting purposes rather than devices. This knowledge of his purposes enables them to guard against him, as an ignorant or unwary person could not.

12. Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord—should be, *Now, having come to Troas for the gospel of Christ, and a door having been opened to me in the Lord.* It is better to retain the participial form of these two clauses, as they are not simply temporal, but concessive. The meaning is, *Though I came for this purpose, and though the way was open for me, yet I could not rest, because Titus did not come with news from you; and so I left Troas and came into Macedonia to meet him.* 'Troas.' The full name was Alexandria Troas. It was a city of Mysia, on the northwest coast of Asia Minor, founded by Lysimachus, and named by him in honor of Alexander the Great. It was the place where Paul had the vision which brought him into Europe, and whence he crossed over into Macedonia. (See Acts 16: 8 seq.) 'The gospel of Christ.' This is the objective genitive, denoting the gospel in regard to Christ—not, therefore, 'Christ's gospel,' as in the Common Version. 'A door was (*having been*) opened unto me'—*i. e.*, an opportunity to preach the gospel. 'In the Lord'—denotes the sphere in which the opportunity is given, not the person by whom it is given, as in Common Version. (See Winer, 389.) It stands here for *in the cause or kingdom of the Lord.* This statement is in continuation of the account, begun in ver. 4, of the trouble and anxiety given him by the state of things at Corinth.

13. I had no rest in my spirit, because I found not Titus my brother. Titus had been sent to Corinth to find out the condition of affairs there, and specially the result of Paul's letter; and the apostle could not rest till he had seen him and heard his report. (See ch. 7: 6 seq.; 12: 18.) **But taking my leave of them**—should be, *Having taken leave.* 'Of them,' viz., the Christians at Troas. **I went from thence into Macedonia**—should be simply, *I went forth.* Macedonia was on the way from Troas to Corinth, and the apostle hoped to intercept Titus and get earlier news.

14. Now thanks be unto God—should be, *But*, etc. This is in contrast with the preceding statement of unrest. The apostle does not tell us, as we should expect, what news he had from Titus, but assumes their knowledge of that, and makes it an occasion for thanksgiving and for magnifying his office. **Which always causeth us to triumph**—should be, *Who always leadeth us in triumph.* The other is contrary to the usage of the verb, which means *to triumph over.* Winer gives it as a doubtful meaning, p. 23. Grimm adopts it in his Lexicon; Meyer and others reject it. On the whole, the analogy of New Testament usage permits such a causative use of a neuter or merely transitive verb, but only in extreme cases. The proper meaning is always preferable, if it makes sense. In this case the apostle regards his conversion as

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:
16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

15 us the savour of his knowledge in every place. For we are a sweet savour of Christ unto God, in them
16 [1] that are saved, and in them that perish; to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for

1 Or, *that are being saved, and in them that are perishing,*

a victory gained over him by the Lord, and his subsequent life, with its Christian labors and successes, as celebrating the Lord's triumph over him; and so he says here, 'who always leadeth us in triumph.' 'Always.' The apostle puts his success in this case, or rather God's successful use of him, as simply an illustration of the triumph in which God always leads him. The figure is taken from the triumphal processions in which victories or conquests were celebrated, and in which the conquered were led about in triumph by the conquerors. 'In Christ.' Christ here has the article, and so it should be probably *the Christ*, or *the Messiah*, the term being employed in its official, and not in its personal sense. (See on 1 Cor. 1 : 1.) It is in Christ that God triumphs over him, Christ being the representative of the Father in the work of redemption, and the Father working in Christ. **And maketh manifest the savour of his knowledge by us**—should be, *Through us.* The 'savour of his knowledge' is the fragrance, or perfume, of the knowledge of Christ. See ver. 15, where the fragrance is said to be of Christ. The language carries forward the figure of a triumphal procession, in which incense was burned before the victor's chariot. The knowledge of Christ is represented as a fragrance, brought to men by the apostles. **In every place.** Like the 'always' above, this represents the effect of the apostle's teaching at Corinth as that which universally accompanies it.

15. For we are—better, *Because*, etc. **Unto God**—*i. e.*, *For God*, in *his behalf.* **A sweet savour of Christ.** The sweetness represents the essential nature of the gospel in both the opposite effects which it produces. The apostles are represented here as being themselves the fragrance, which before they are represented as bringing or making known. This is a common figure, which makes an object to be the effect that it produces. Inasmuch as they make this fragrance known to men, they are that to them—that is what they mean to men. 'A sweet savour of Christ.' Christ is the one from whom the perfume comes. **In them that are saved, and in them that perish**—should be probably, *In those being saved, and in those perishing.* The participle is present in both cases, and this more naturally denotes the act in its progress, not in its completion. And this probable conclusion from the language is confirmed from the context. The apostle rejoices in the effect of his word on those that are saved, and this effect is, he says, life. But life is salvation in the New Testament representation, and therefore the salvation cannot be completed in those for whom life is to be secured by the word. This agrees with ch. 4: 16, which speaks of the renewing, day by day, of the inner man; with ch. 7: 9 seq., in which he describes the effect of this very word in the First Epistle, as working repentance in them unto salvation, etc.

16. To the one we are the savour of death unto death; and to the other the savour of life unto life—should be, *To the one a savour from death unto death; and to the other a savour from life unto life.* (See Crit. Notes.) The 'death' and 'life' here represent the source of the fragrance, which source, in ver. 15, is Christ. And so they show what Christ is to the two classes of men, viz., death to the one, and life to the other; and the apostles are to men a fragrance to men, either from Christ as death, or from Christ as life. According as men accept or reject him, he is life or death to them. Any truth having moral or spiritual quality harms those whom it does not help. (Cf. John 3: 18, 19.) 'Unto death' and 'unto life' denote the results of this fragrance. **And who is sufficient for these things?** The Greek emphasizes the phrase, *for these things*, reading, *And for these things, who is sufficient?* The apostle means the things just mentioned, belonging to his apostolic office as a teacher of that word which means either life or death to men. These seem so great that he asks, *Who is sufficient for them?*

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

17 these things? For we are not as the many, [1]corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

CHAPTER III.

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

1 Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to

1 Or, *making merchandise of the word of God.*

17. For we are not as many, which corrupt—should be, *For we are not as the many, corrupting*, or *adulterating*. 'The many' are probably the anti-Pauline teachers in the churches. (Cf. 11: 13.) **But as of sincerity, but as of God**—should be, *from sincerity*, and *from God*. The former denotes the mental quality, the sincerity or purity, from which their teaching comes; the latter, its divine source. **In the sight of God.** Their teaching not only has a divine source, but is uttered in the divine presence, with the solemn feeling of responsibility which that presence brings. **In Christ.** Their speech, like their action, is in Christ, deriving its character from their connection with him. Most of the commentators regard this verse as containing, by implication, the answer to the preceding question, as if Paul had said, *I and my like are sufficient for*, etc. But, in order to be understood, anything omitted certainly needs to be more plainly hinted or implied than this. And even the emphatic *we*, which might help the matter some, is wanting here. The alternative is not, as Meyer indicates, to suppose that there is a negative answer implied to the preceding question, for which this verse gives the reason, in which case, as he says, the question would have to be, 'Who of himself is sufficient?' But such a question may imply, not the impossibility of finding any one sufficient for this work, but only the great difficulty of finding such. In this view of the question, this verse may give the reason for it by setting forth further, in a negative and positive way, the nature of the work. 'Who,' Paul says, 'is sufficient for this work that we do? For it is not an adulteration of God's word, as with the many false teachers, but a pure and divinely directed utterance, in the presence of God and in union with Christ, of that word. And who is sufficient for this?

CRITICAL NOTES.—CHAPTER II.

3. *Unto you* is found in $\aleph^c$ C^c DEFG, etc., it vulg syr^{utr}, etc. It is omitted in $\aleph^*$ ABC* OP cop, etc.

10. *If I forgave anything, to whom I forgave* is the reading of only D^b KL syr^p, etc. *What I have forgiven, if I have forgiven anything* is the reading of $\aleph$ABCFGO (D^c EP) it, etc.

16. *Savour of death—savour of life* is the reading of DEFGKL it vulg, etc. *Savour from* is the reading of $\aleph$ABC cop, etc.

ANALYSIS.

1-4. Paul replies to the anticipated charge of self-commendation, that they, his converts, are his epistle of commendation. **5, 6.** His sufficiency for this ministry comes from God. **6-11.** Contrast between the old covenant and the new, of which they are servants; the former bringing death, and the latter life; the one being transient, and the other permanent; and the service of life under the new covenant therefore excelling in glory that of death under the old. **12-15.** Having such a ministry as this, the apostle speaks out freely and boldly, not using the concealment that Moses used when he vailed his face and hid from the children of Israel the transitoriness of the old covenant—a vail which remains until this day. **16-18.** Removal of the vail from the mind of the Israelites, when they turn to the Lord, who is represented in the world by the Spirit of truth and of intellectual freedom; and the change into his glory of those who behold that glory with unvailed face.

Ch. 3: 1. Do we begin—better, *Are we beginning?* The reference is to the last verses of ch. 2. **Again**—refers to such passages as 1 Cor. ch. 2 and 3; 4: 15-21; 9, etc., about which Paul had probably heard similar charges of self-commendation. **Or need we, as some.** Paul probably refers to the difference between himself and the teachers op-

2 Ye are our epistle written in our hearts, known and read of all men:
3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.
4 And such trust have we through Christ to Godward:
5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

2 you or from you? Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables
4 *that are* hearts of flesh. And such confidence have
5 we through Christ to Godward: not that we are sufficient of ourselves, to account any thing as from

posed to him, not necessarily in condemnation of the practice mentioned, nor speaking slightingly of them on account of it, but simply to remind the Corinthians of the closer relation in which he stands to them, and, in fact, to all his churches. For he says 'from you' as well as 'to you.' (Cf. 1 Cor. 4: 15.) It seems from this that in the early church teachers carried with them commendatory letters from one church to another. But the apostle did not need these, as his work and his converts were his sufficient vouchers. **Or letters of commendation from you.** 'Letters of commendation' is to be omitted. (See Crit. Notes.)

2. Ye are our epistle, viz., of commendation. Paul and his associates point to their converts as their commendation. **Written in our hearts.** In other places, where the Corinthian Christians were not known, Paul would tell their story; and for this purpose they were written in his heart. Just as the life of Christ, written or told, keeps up the effect of his personal presence and teaching and action. **Known and read of all men**—wherever the apostle went, of course.

3. Forasmuch as ye are manifestly declared to be — literally, *Being manifested that you are.* Their life and character showed that they were this. **The epistle of Christ**—better, *an epistle of Christ.* There is no article in the Greek, which is not conclusive in favor of this rendering, but renders it probable. Christ is represented as the author of this epistle, recommending Paul and his companions. **Ministered by us**—or, *served by us.* The idea of the Greek is difficult to render into English. It means that they, as teachers of the gospel, acted as servants or assistants in the writing of this Epistle. They were the amanuenses, or penmen, of Christ. **Written not with ink, but with the Spirit of the living God.** This represents the Holy Spirit as the material used in this work, as if it were his very substance that entered into it. It is nearly the same idea as in the figure of the vine and its branches, the living bread, etc. **Of the living God**—contrasted with dead material, such as ink. **Not in tables of stone, but in fleshly tables of the heart**—should be, *But in tables, hearts of flesh*, or, *In hearts of flesh as tables.* (See Crit. Notes.) The figure changes here, probably under the influence of the thought of the distinction between the old and the new covenant, which is introduced in ver. 6, but has probably already come into Paul's mind. They are no longer the epistle, but that on which it is written. There is a similar confusion between the seed and the soil, in the parable of the sower.

4. And such trust have we through Christ to God-ward—better, *Such confidence through Christ toward God.* The confidence spoken of is that begotten by the possession of these epistles, spoken of in the preceding verses. Not exactly, as Luther says, a confidence that they had prepared this living epistle; but a general confidence in their office and work, begotten by the possession of such an epistle, prepared by themselves. 'Through Christ.' Christ, being the author of these letters, is the one through whom the confidence based on them comes. 'Toward God' denotes the object of his confidence, which is directed, not toward himself, but toward God.

5. Not that we are sufficient of ourselves to think anything. Meyer explains this word 'think' here as meaning "to settle in his judgment the ways and means, and generally the manner of conducting his apostolic office." Alford says that it means "to carry on any of the processes of reasoning or judgment, or faith, belonging to the apostolic calling." It is the word meaning to reckon or calculate, and denotes the operations of the practical intellect, such as making calculations, or devising methods and means. The sufficiency to do this is not from themselves,

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;
8 How shall not the ministration of the spirit be rather glorious?
9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

6 ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter kill-
7 eth, but the spirit giveth life. But if the ministration of death, [1] written, *and* engraven on stones, came [2] with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* [3] was passing away:
8 how shall not rather the ministration of the spirit
9 be with glory? [4]For if the ministration of condemnation hath glory, much rather doth the minis-

1 Gr. *in letters*....2 Gr. *in*....3 Or, *was being done away*....4 Many ancient authorities read, *For if the ministration of condemnation is glory.*

but from God. **As of ourselves**—better, *As from ourselves—i. e.*, as if the source of these devisings was in themselves.

6. Who also hath made us able ministers of the new testament—should be, *Who also made us sufficient to be servants of the new covenant.* On the word *testament*, see on 1 Cor. 11: 25. The word 'able,' better rendered *sufficient*, to correspond with the same word in ver. 5, does not denote their ability as ministers, but their ability to be ministers, or servants. On the word 'ministers,' see on 1 Cor. 3: 5. It is better translated *servants*, because the latter preserves the figurative idea. The Greek word is figurative, not technical. **Not of the letter, but of the Spirit.** These words denote what characterizes this new covenant. It is not a covenant characterized, as the old was, by the letter, by something written on tables of stone, but by the Spirit of God, which writes laws, to be sure, but writes them on the heart. The difference is, that the old covenant—the law—writes out what men are to do; but the new brings with it the Spirit, creating spiritual life, and thus enabling men to perform the otherwise unperformed commands. **For the letter killeth, but the Spirit giveth life.** In what sense the letter, which is Paul's description of the law here, kills, is explained in Rom. 7: 7 seq. Man's sinful nature, brought into relation to the law, finds in it an occasion of sin, and not of righteousness; and so spiritual death ensues. That is, when man becomes a moral and accountable being through his knowledge of right and wrong, his sinful nature determines the character of his moral being, and he becomes spiritually dead. A nature disposed to holiness, if brought into relation to the same law, becomes spiritually quick and living. **But the Spirit giveth life.** The Holy Spirit changes this state of spiritual death into one of life. The law of God brought by him to the conscience and heart of man, becomes the occasion of obedience, and so of life.

7. But if the ministration of death—*i. e.*, the service performed by Moses, in bringing to men the law which kills. **Written and engraven in stones**—should be, *Engraved in letters on stones.* **Was glorious**—should be, *Took place in glory.* The reference is to the second giving of the law, when Moses saw the glory of the Lord, and his face shone. (See next clause, ver. 13, and Ex. 33: 18–34; 7: 29 seq.) **So that the children**—should be, *sons.* **Of his countenance**—should be, *Of his face.* The word is the same as the one translated *face* immediately preceding. The account in Ex. 34: 30, is that the people were afraid to come near him. **Which glory was to be done away**—should be, *Was passing away.* The participle is present, and describes the action as taking place. This clause is concessive. *They could not look on the glory, passing away though it was.*

8. How shall not the ministration of the Spirit be rather glorious?—should be, *How shall not rather the ministration* (or *ministry*, or *service*) *of the Spirit be in glory?* Here, as in ver. 7, the glory is not that which belongs essentially to the service, but that which accompanies it, the element in which it is accomplished. It is not 'glorious,' but *in glory.* The 'ministration of the Spirit,' is the service performed by men in bringing in the new covenant of the Spirit. The argument is from the less to the greater, from the ministry of death to that of the life-giving Spirit. The former was in glory, much more the latter. The glory in the new dispensation is from beholding the face of the Lord, with the transformation which it effects in the soul of the believer. (See ver. 18.)

9 For if the ministration of condem-

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.
11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.
12 Seeing then that we have such hope, *we* use great plainness of speech:
13 And not as Moses, *which* put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

10 tration of righteousness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory
11 that surpasseth. For if that which [1]passeth away *was* [2]with glory, much more that which remaineth *is* in glory.
12 Having therefore such a hope, we use great bold-
13 ness of speech, and *are* not as Moses, *who* put a veil upon his face, that the children of Israel should not look stedfastly [3]on the end of that which [4]was pass-

1 Or, *is being done away*... 2 Gr. *through*....3 Or, *unto*....4 Gr. *was being done away*.

nation be glory—should be, probably, *For if to the ministration of condemnation there is glory.* (See Crit. Notes.) That is, if there is glory attaching to it. **Much more doth the ministration of righteousness exceed in glory.** 'Much more' here is logical, so that the comparison is two-fold. In the first place, this service exceeds the other in glory; and, secondly, it is much more certain that this exceeds in glory than that the other has any glory. It is to be noticed here that 'righteousness' in this comparison corresponds to 'the Spirit' in the parallel statement, (ver. 8); and that, therefore, it is the real righteousness of personal character that is meant. [But may not Paul be looking at different aspects of the new covenant, in ver. 8 and 9? Certainly, in this verse, *righteousness* is contrasted with *condemnation.* Hence Principal Brown says: "Mark how the true sense of the word 'righteousness' here fixes itself by the contrast in the verse; for just as the one economy is first said to be that of 'death,' the other that of 'life,' so here the same contrast is presented as that of 'condemnation' by the law, and 'righteousness' by the gospel, which obviously means, 'justifying righteousness.'" —A. H.]

10. For even that which was made glorious had no glory in this respect—should read, *For that which has been made glorious, has not been made glorious in this respect.* If 'even' is to be inserted at all, it should be with the verb—viz., *has not even been made glorious.* But it is to be omitted. (See Crit. Notes.) 'In this respect,' is explained by what follows—viz., **by reason of the glory that excelleth.** The glory of the old covenant disappears even, so much does the glory of the new covenant surpass it.

11. For if that which is done away was glorious—should be, *If that which passeth away was with glory.* The Greek means, literally, *through glory*, but it denotes the circumstances or surroundings of the event as that through which it passes to completion. (See Winer, 379.) It may be translated, *in the midst of glory.* **Much more that which remaineth is glorious**—should be, *Is in glory.* The thing which passes away here is the ministry of the old covenant, and that which remains is the ministry of the new covenant. The things compared are the same as in the preceding verses, but the point of comparison changes, so that it is now the comparative permanence of the two that is regarded. The argument is, that the transient may manifest itself in glory, but the permanent is more certain to have this accompaniment.

12. Seeing then that we have such hope—better, *Having then such a hope.* The hope meant is that their service of the new covenant will be accompanied with greater glory than belonged to the old covenant; but specially, that it is to be, unlike that, a permanent glory. **We use great plainness of speech**—better, *Freedom of speech.* Frankness, the disposition to tell everything, and to keep back nothing, is the quality meant. It is contrasted with the concealment practiced by Moses in vailing his face. Paul feels that he had nothing about his completely and permanently glorious mission to conceal, as Moses had.

13. And not as Moses, which put a vail over his face. 'Which' is to be omitted. **That the children of Israel could not steadfastly look to the end of that which is abolished**—should be, *That the sons of Israel might not look steadfastly on the end of that which was passing away.* This clause denotes the purpose, which is expressed by *might*, and not by *could.* And the participle, rendered in the last clause 'is abolished,' is present, and is to be rendered as imperfect. (See Winer, 341.) The thing passing away here was the glory on the face of Moses; and

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.
15 But even unto this day, when Moses is read, the vail is upon their heart.
16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.
17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

14 ing away: but their [1]minds were hardened: for until this very day at the reading of the old covenant the same veil [2]remaineth unlifted; which *veil*
15 is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart.
16 But whensoever [3]it shall turn to the Lord, the veil
17 is taken away. Now the Lord is the Spirit: and

1 Gr. *thoughts*....2 Or, *remaineth, it not being revealed that it is done away*....3 Or, a man *shall turn*.

the thing signified by that passing away was the doing away of the old covenant itself. (See ver. 14.) The account of this vailing is found in Ex. 34: 33 seq. Our version reads, "And till Moses had done speaking with them, he put a vail on his face." Probably, it should read, *And when Moses had done speaking with them*, etc. Literally, it is, *And Moses finished . . . and he put a vail . . .* With this change, the two accounts agree with each other. He allowed them to see the glory, but not its disappearance, lest they might see in that the transient nature of the old covenant itself.

14. But their minds were blinded—should be, *Were hardened—i. e.*, dulled, rendered unimpressible. 'But' expresses the contrast between this hardening and the effect supposed to be produced by the apostle's frankness. The hardening was produced by the vail, which prevented their seeing the transitory nature of the old dispensation. This effect was providential, however, as the perception of this transitoriness was undesirable, before the truths associated with it, and necessary to its proper development and beneficial effect, were ready to be revealed. **For until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ**—should be, *For until this day the same vail remaineth upon the reading of the old covenant, it not being unvailed that it is done away in Christ.* The apostle means that the children of Israel have not, up to that time, seen that the old covenant is done away in Christ, just as they were prevented from seeing that the glory passed away from the face of Moses. The thing that is not unvailed in the last clause is that the old covenant passes away in Christ.

15. But even unto this day, when Moses is read, the vail is upon their heart—should be, *But until this day, whenever Moses is read, a vail lies upon their heart.* 'Moses' stands here for the Law, or the Books of the Law. 'Heart' here, and in many other places, stands for the entire inner man, including the intellect as well as the affections. (See Matt. 13: 15; Mark 2: 6, 8; Luke 1: 51, 66; 2: 19, 35, 51; John 12: 40, etc.) 'Until this day'—*i. e.*, even after Christ has come; and so in ver. 14. It emphasizes strongly, therefore, the permanence of the effect produced on the Jewish mind—an effect not removed even by the entrance of the new covenant.

15. Nevertheless, when it shall turn to the Lord, the vail shall be taken away—should be, *But, whenever it turns to the Lord, the vail is taken away.* The statement is a general one. 'It' refers to the word 'heart' in ver. 15. The reason of this result, aside from the general consideration mentioned in ver. 17, is that the Lord is the author of the new covenant, and turning to him, therefore, opens the eyes to the passing away of the old covenant.

17. Now the Lord is that Spirit—should be, *the Spirit*, not referring to anything that has been said before, but to his general character as the Spirit of truth. That absolute identity between the Lord and the Spirit is not meant, is shown by the expression, the Spirit of the Lord, in the next clause. The Lord is said to be the Spirit, because the Spirit represents Christ, acting as his agent in carrying forward his work in the world, just as the Father and Son are said to be one. (See John 14: 16–26; 15: 26; 16: 7 seq.) In these passages, the Spirit is represented as taking the place of Christ among his disciples and in the world; and in 14: 16–23, the return of Christ to his disciples is identified with the coming of the Spirit. **And where the Spirit of the Lord is.** The Spirit is called the Spirit of the Lord, for the same reason that in the previous clause he is identified with him, viz., because he is sent by Christ to represent him and to do his work. "He shall not speak

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

18 where the Spirit of the Lord is, *there* is liberty. But we all, with unveiled face [1]beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

1 Or, *reflecting as a mirror.*

from himself, but whatsoever he hears, that shall he speak." "He shall take of the things of Christ, and show it unto (us.") **There is liberty.** 'There,' in this instance, is not the adverb of place, but simply a part of the verb *there is.* (See Crit. Notes.) The 'liberty' meant is mental liberty, which comes with the removing of the vail, leaving the mind free to work unimpeded. Just as the removal of a vail from the eyes leaves them free, as we say, so the removal of a vail from the mind leaves that free. This verse explains, therefore, how it is that, when the heart turns to the Lord, the vail is removed. The Lord is the same as the Spirit of truth, whose presence removes restraints, and brings intellectual freedom; and, therefore, turning to him removes the vail.

18. But we all, with open face beholding as in a glass the glory of the Lord—should be, *And we all, with unvailed face, beholding in a mirror the glory of the Lord.* The 'we' is emphatic, applying to themselves the preceding general statement. 'With open face'--the participle is derived from the word translated *vail* throughout the chapter, and *unvailed* is the proper translation to bring out this correspondence. It is in contrast with the vail upon the heart of the sons of Israel. (Ver. 14-16.) 'Beholding in a mirror'—the *mirror* is the word preached, or as we have it, written, through which the knowledge of Christ is obtained. Men do not, since Christ left the world, have direct, personal knowledge of the Lord; they see him as one sees a reflection in a mirror, through the spoken or written record. 'The glory of the Lord' This beholding of the glory of the Lord makes their case parallel with that of Moses. **Are changed into the same image.** Like Moses, the glory which they behold, is reflected in their own faces—they are transfigured, which, by the way, is the exact equivalent of the word translated 'changed.' Of course, the change is a spiritual one, just as the beholding is with the eye of the mind. **From glory to glory.** Probably this does not mean progress from one glory to another, but 'from glory' denotes the source of the change, in the glory of the Lord, and 'to glory' denotes its result in the reflected glory of the beholder. **As by the Spirit of the Lord**—should be, *As from the Lord, the Spirit.* The position of the words renders our version incorrect. Moreover, the rendering substituted results naturally from the statement which gives the key to the entire passage, that *the Lord is the Spirit.* The 'as' does not denote the resemblance of this change to that coming from the Lord, as the two are identical; but the congruity of the nature of the change with its source—that it is just such a change as we should expect from the Lord, who has been identified with the Spirit of transforming truth.

CRITICAL NOTES.—CHAPTER III.

1. *Letters of commendation* is found in D* and c EFGK, etc., d e f g syr utr, etc. It is omitted in ℵABC vulg cop, etc.

3. *Fleshy tables of the heart* is the reading of FK it vulg syr sch cop, etc.; *tables, hearts of flesh* is the reading of ℵABCDE, etc., syr p.

9. *The ministration of condemnation* is the reading of BD bEKL, etc., f g vulg cop, etc.; *to the ministration of condemnation* is found in ℵACD*FG a d e two MSS. of vulg syr utr, etc.

10. *Even* (see Notes) is found in some cursives, f g vulg, etc. It is omitted in ℵABCD, etc., cop, etc.

15. *When Moses is read* is the reading of DEFG, etc.; *whenever*, etc. is found in ℵABC, etc.

CHAPTER IV.

THEREFORE, seeing we have this ministry, as we have received mercy, we faint not;
2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.
3 But if our gospel be hid, it is hid to them that are lost:

1 Therefore seeing we have this ministry, even as
3 we obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in
3 the sight of God. But and if our gospel is veiled,

ANALYSIS.

1, 2. The chapter opens with a statement of the way in which Paul and his associates conduct so glorious a service, discarding the wiles of a weak cause, and depending on the unreserved declaration of the truth. **3, 4.** If, therefore, their gospel is hidden, it is by Satan blinding the minds of unbelievers. **5, 6.** In their preaching, Christ is proclaimed as Lord, and they as only servants, whom God has himself illuminated for the illumination of others. **7-11.** It is earthen vessels that hold this treasure of light; and so their preservation is due to God, who rescues them from the constant danger of death to which their service exposes them. **12-18.** This saved life devoted to the disciples, to whom, in the spirit of faith, they speak, even in the face of death, upheld by the hope of the resurrection for both themselves and their converts, by the knowledge that troubles work the renewal of the inner man and an eternal weight of glory, and by looking at unseen and eternal things.

Ch. 4: 1. Therefore, seeing we have this ministry. 'Therefore' is explained by the clause that follows. *On this account*, he says, *because we have this ministry. Service* is a better word here than *ministry.* (See on 3: 6.) **As we have received mercy**—should be, *As we received mercy.* This clause is to be connected with the preceding, not with the following, clause. Otherwise, we have two incongruous reasons for the not-fainting. He declares that he has this ministry in accordance with the mercy bestowed on him at the beginning. **We faint not.** The service in which he is engaged has such promise of success and glory as not to allow discouragement.

2. But have renounced the hidden things of dishonesty—should be, *But we renounced the hidden things of shame.* The verb is not perfect, simply past, and the time referred to is probably that of entering on this service. By 'the hidden things of shame,' he means those things that shame hides, things of which one is ashamed, and which he therefore conceals. He refers, probably, to the secret things, the wiles and artifices by which those who adulterate the word hope to succeed. The reference to false teachers, who use other than the straightforward methods of the apostle, are frequent in his writings. And occasionally, as here, the apostle has these in his mind when he denies such things of himself. **Nor handling the word of God deceitfully** — should be, *Nor corrupting the word of God*—viz., by the admixture of false teachings. **But by manifestation of the truth.** There are two contrasts here—first, between concealment and craft on the one hand, and manifestation, making things plain, on the other; and second, between the truth manifested by him, and the corruption of the truth used by others. **To every man's conscience**—should be, *To every conscience of men.* It is not different men, but differences of conscience, of which he is thinking. Whatever the conscience, he employs only the one method, the manifestation of the truth, to conciliate it. Notice that the conscience is here made the judge of objective moral truth. In general in the New Testament, the conscience is the faculty of moral judgment in men. **In the sight of God.** The consciousness of whose presence restrains and purifies him.

3. But if our gospel be hid—should be, *But even if our gospel is veiled.* The apostle has in mind the vailing of the Mosaic legislation spoken of in the preceding chapter. He supposes that there are cases in which the same thing happens in his preaching of the gospel, in spite of the open showing of the truth that he practices. **It is hid to them**

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

4 it is veiled in them [1] that perish: in whom the god of this [2] world hath blinded the [3] minds of the unbelieving, [4] that the [5] light of the gospel of the glory of Christ, who is the image of God, should
5 not dawn *upon them.* For we preach not ourselves, but Christ Jesus as Lord, and ourselves as
6 your [6] servants [7] for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our heart to give the [8] light of the knowledge of the glory of God in the face of Jesus Christ.

1 Or, *that are perishing*....2 Or, *age*....3 Gr. *thoughts*....4 Or, *that they should not see the light . . . . image of God*....5 Gr. *illumination*....6 Gr. *bond-servants*....7 Some ancient authorities read, *through Jesus*....8 Gr. *illumination.*

that are lost—should be, *It is vailed in those that are perishing—i. e.*, in the case of these. How this happens, we are told in the next verse.

4. The god of this world—should be, *Of this age.* (See on 1 Cor. 1: 20.) The god of this age is Satan, who usurps the place of God in the life of men. (See John 12: 31; 14: 30; 16: 11.) **Hath blinded**—should be, *blinded.* **The minds of them which believe not**—should be, *Of the unbelieving.* The class, *unbelievers*, is identical with the class, *perishing*, in the preceding verse, to which the relative at the beginning of this verse refers; and this phrase, therefore, denotes the characteristic of the class, which explains the fact stated of them. As when we say, "in him we lost a good man," so the apostle says, "in those being lost, Satan blinds the minds of unbelievers." And this fact explains the statement that the gospel is vailed in them, which, therefore, is not due to any crafty corruption of the word by the apostle. **Lest the light of the glorious gospel of Christ . . . should shine unto them**—should be, *That the light of the gospel of the glory of Christ might not shine.* The 'glory' is not an attribute of the gospel of Christ . . . but the 'glory of Christ' is the subject of the gospel, or glad-tidings. This glory belongs to Christ, as **the image of God.** (Cf. John 1: 14-18; Col. 1: 15 seq.; Heb. 1: 3, etc.) In the passages in Colossians and Hebrews, this image is said to belong to Christ before his incarnation; and it certainly seems to be a part of the doctrine of the Logos, as well as of the Christ. Moreover, as the gospel pertains specially to the incarnation, this glory would attach also to the incarnate Christ. On the omission of 'unto them,' see Crit. Notes. It is implied, but not expressed.

5. For we preach not ourselves, but Christ Jesus the Lord—should be, *As Lord.* And the next clause, showing that they do preach themselves as servants, would show that these words, *as Lord*, modify both parts of the sentence, which means, therefore, that they do not preach themselves as Lord, but Christ Jesus, and themselves as their servants. This verse is intended to confirm what he has said in the preceding verse, of the gospel that he preaches as the 'gospel of the glory of Christ.' Put in this negative way, it also serves as a denial of any charge of self-exaltation in his work that might be, or possibly had been made against him. **And ourselves your servants for Jesus' sake**—the word for *servants* here is the strongest one used, denoting slaves, bond-servants. The reason that Paul used this term is, that he considered the service not voluntary, but obligatory. 'For Jesus' sake' denotes the nature of this obligation.

6. For God, who commanded the light to shine out of darkness, hath shined in our hearts—should be, *Because it is God, who said, Light shall shine out of darkness, who shined in our hearts.* (See Crit. Notes.) The reference is to the creation of light, Gen. 1: 3; and the identity of this Creator of light with the Illuminator of the soul is affirmed. **To give the light of the knowledge of the glory of God in the face of Jesus Christ,** literally, *for enlightenment* of (or *from*) the knowledge, etc. 'Jesus' is to be omitted before 'Christ.' (See Crit. Notes.) The enlightenment meant is their illumination of others, and the source of it is the knowledge of the glory of God in the face of Christ. It is in order that they may illumine others with this knowledge that God has shined in their own hearts. Further, this is the reason that they preach Christ, that God reveals his glory through Christ, and this connects itself therefore with the clause 'who is the image of God' in ver. 4. And, again, the identity of

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;
9 Persecuted, but not forsaken; cast down, but not destroyed;
10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.
11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God,
8 and not from ourselves; *we are* pressed on every side, yet not straitened; perplexed, yet not unto de-
9 spair; pursued, yet not [1]forsaken; smitten down,
10 yet not destroyed; always bearing about in the body the [2]dying of Jesus, that the life also of Jesus may
11 be manifested in our body. For we who live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal

1 Or, *left behind*....2 Gr. *putting to death.*

the One who illumined them that they might illumine others with the God of light, is given as the reason why they preach Christ, who is the reflection of the Father's glory.

7. But we have this treasure in earthen vessels. The treasure meant is the shining of God in their hearts for the illumination of men. The 'earthen vessels' are their bodies, and the point of the comparison is the destructible nature of these bodies, to which is committed the treasure of the divine light. It is not the inferior value, but the inferior strength of the earthen vessels that is pointed out. **That the excellency of the power may be of God, and not of us**—should be, *And not from us.* The power meant is shown by what follows to be that which keeps the vessels from destruction, so as to fulfill their office as holders of the treasure. This power to keep his servants for his service, alive in the midst of danger, is God's, not the result of their own strength or indestructibility.

8. We are troubled on every side, yet not distressed—should be, *Being pressed in every way, but not straitened.* All the verbs in ver. 8-10 are participles in the original, and should be so translated, in order to show their connection with the preceding statement, with the subject of which they agree, and which they are intended to explain. 'We have this treasure,' Paul says, 'in earthen vessels,' being troubled, perplexed, etc., this constant exposure to danger and death being intended to show the frailness of the earthen vessels. On the other hand the contrasted clauses, 'but not distressed,' etc., are designed to show the excellency of the power which is from God. The more exact translation of the first two participles given above brings out the contrast between them better. They are *pressed*, but not *put into a narrow place*, not *straitened;* *perplexed, but not in despair*—the contrast here is between doubt and despair.

9. Persecuted, but not forsaken—'persecuted' by men, but 'not forsaken' by God. Here, again, the figurative terms employed are picturesquely contrasted—*pursued, but not left behind.* **Cast down, but not destroyed**—better, *Thrown down, but not destroyed.* The language here is that of conflict, either in the field or the arena, as the preceding has been that of pursuit.

10. Always bearing about in the body the dying of the Lord Jesus—should be, *The putting to death of Jesus.* On the omission of the words 'the Lord,' see Crit. Notes. It is the violent death of Jesus at the hands of men that Paul represents them as carrying about, and he means by it their constant exposure to such death. **That the life also of Jesus might be made manifest**—should be, *May be manifested.* The 'life of Jesus' here is his life from death, his resurrection; and it is manifested in them by their rescue from the perils of death. The putting to death is their constant exposure to death, and the life is their deliverance from that.

11. For we which live are alway delivered unto death for Jesus' sake. The words 'which live' are intended to bring out, by contrast with the statement that they are always being delivered to death, the kind of living death that they lead, the constant bringing together in their lives of these opposites. It is better translated, *For we, the living, are always being delivered unto death.* **That the life also of Jesus might be made manifest**—better, *may be manifested*—**in our mortal flesh.** It is the mortal flesh, the frail earthen vessel, that is thus preserved, and the excellency of the power is thus shown to be of God. This verse shows in what the

12 So then death worketh in us, but life in you.
13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;
14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.
15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

12 flesh. So then death worketh in us, but life in you.
13 But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we
14 speak; knowing that he who raised up [1] the Lord Jesus shall raise up us also with Jesus, and shall
15 present us with you. For all things *are* for your sakes, that the grace, being multiplied through [2] the many, may cause the thanksgiving to abound unto the glory of God.

1 Some ancient authorities omit, *the Lord*....2 Gr. *the more.*

bearing about of the violent death of Jesus, in the preceding verse, consists. It is in a constant deliverance to death, but that they may live, not die. And the life of Jesus, which is manifested in their mortal flesh, the life from death, consists, therefore, in this deliverance from threatened death, as his did in deliverance from actual death.

12. So then death worketh in us, but life in you—better, *The death*, and *The life*, viz., the life and death of which he has spoken, their exposure to death, and deliverance from it. The death works in them, putting them in continual jeopardy of their lives; but their saved life works, or is active, not so much in themselves, but in those among whom they labor, to whom that life is given.

13. We having—should be, *But having.* It contrasts this with the previous statement that death works in them, in spite of which, Paul says, his belief constrains him to speak. Though it brings him to face death continually, he believes, and must speak. **The same spirit of faith, according as it is written.** These two clauses are correlative, and the meaning is, *The same spirit of faith as is shown in this writing.* **I believed, and therefore have I spoken**—should be, *Wherefore I spoke.* This is a quotation from Ps. 116: 10. It follows the Septuagint, the original Hebrew reading, *I believed, for I spoke.* The interpretations of the passage in the Psalm are numerous, but a probable explanation of it removes the essential difference between the original and the quotation. This makes the speaking to be a proof of the Psalmist's belief, so that it reads like this—*I believed, as is shown by the fact of my speaking.* This is virtually the same as what Paul says, which makes the speaking flow from the belief. Moreover, this is a case in which a quotation from the Septuagint is just as available for the apostle's purpose as one from the original. 'The same spirit of faith.' The object of the apostle's faith was the gospel, and its power to save. The identity between this and the Psalmist's faith consisted in the impulse to speech given by both. And in the apostle's case, this impulse was not to be overcome by the danger of death.

14. Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus—should be, *That he who raised up the Lord Jesus, will raise up us also with Jesus.* (See Crit. Notes.) This knowledge gives him courage to speak, in spite of the constant danger of death to which he is exposed. Even if he actually dies, he will be raised again. This raising is 'with Jesus'; not, of course, at the same time, but in conjunction with him. There is a spiritual, but not a temporal connection of the two events. **And shall**—better, *will*—**present us with you.** The presentation is at the judgment seat of Christ, where the Father brings them "holy, blameless, and undefiled," having "reconciled them in the body of his (*Jesus'*) flesh, through death." (See Col. 1: 22.) This is an important part of the apostle's confidence. He will be raised, and so he faces the danger of death; but also his converts will be raised and saved, and this great purpose of his preaching inspires in him fresh courage to speak the word of faith to them.

15. For all things are for your sakes. The things meant are all those endured by the apostle and his associates, of which he has spoken. This statement connects itself immediately with the words 'with you,' in the preceding verse. It is the association with them in the resurrection and final salvation that gives him courage; for all that he endures is for their sakes. **That the abundant grace might, through the thanksgiving of many, redound to the glory of God**—should be, *That the grace, having been made greater through the greater number, may make the thanksgiving abundant unto the*

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.
17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;
18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

16 Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed
17 day by day. For our light affliction, which is for the moment, worketh for us more and more exceed-
18 ingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

glory of God. It is impossible to render in English the combined clearness and force of the original. By 'the greater number,' he means the increased number of those saved, which increases the grace manifested in their salvation. The thought is thus, *The greater grace, manifested in the greater number of the saved, causes greater thanksgiving, to the glory of God.* He sees his work, therefore, leading up, through the salvation of men, and their abundant thanksgivings, to the glory of God. And so, while it is for their sakes, this, in its turn, is for the glory of God. And every new convert increases the full stream that is flowing increasingly toward God.

16. For which cause we faint not—viz., because of this hope of the resurrection. **But though our outward man perish**—should be, *Is decaying.* The outward man is the physical nature, which he represents as decaying, as the result of his troubles and persecutions. The reference is not to final dissolution, but to daily wasting away. **Yet the inward man is renewed day by day.** 'The inward man' is the spiritual nature. The renewing in this clause is not represented as effected anew every day, but as a process going on daily. The agent is the same affliction that is wasting the body. (See ver. 17.) This renewal is opposed to the spiritual decay that would be implied in fainting, or loss of courage.

17. For our light affliction, etc.—should be translated, *For the momentary lightness of our affliction is working out for us more and more exceedingly an eternal weight of glory.* 'The momentary lightness of affliction' makes an exact contrast to 'the eternal weight of glory.' And the word translated 'exceeding' modifies the verb, and not its object. The way in which affliction accomplishes this end in us is shown in Rom. 5: 3 seq. The glory is not exclusively the inward renewal of the preceding verse, but it is so intimately connected with it, that the renewal as a present effect is accounted for by the glory that is to be revealed. (Cf. Rom. 8: 18 seq.)

18. While we look, etc.—a statement of the ground of the preceding, *Inasmuch as we look.* To *look at* is here to fasten the gaze on that which one has made the object of life. Because the Christian's purpose is contained within the unseen things, not the visible things of this life, therefore the troubles here encountered are rewarded with the eternal weight of glory. Otherwise they might work a very different result, producing dissatisfaction and bitterness. **For the things which are seen are temporal**—and, therefore, one whose purposes are confined to these has temporal rewards; while the eternal nature of the unseen things brings to their seeker eternal rewards.

CRITICAL NOTES.—CHAPTER IV.

4. *Unto them* at the close of the verse is found in D$^{b\ and\ c}$ EKLP, etc., syr^{utr}, etc. It is omitted in ℵABCD*, etc., it vulg, etc.

6. *To shine* is the reading of ℵ^{c} CD^{c} EFG, etc., it vulg, etc.; *will shine*, of ℵ*ABD*, etc., syr^{utr}, etc. *Jesus* in the name *Jesus Christ* is found in ℵCHKLP syr^{utr} cop, etc.; and in the reverse order in DEFG it vulg, etc. It is omitted in AB, etc. The omission is on internal grounds.

10. *The Lord*, before Jesus, is found in KL syr^{p}, etc. It is omitted in ℵABCD, etc., it vulg syr^{sch} cop, etc.

14. *By Jesus* is the reading of ℵ^{c}DKL, etc., syr^{utr}, etc.; *with Jesus* is found in ℵ*BCD, etc. it vulg cop, etc.

CHAPTER V.

FOR we know that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.
2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:
3 If so be that being clothed we shall not be found naked.

1 For we know that if the earthly house of our [1]tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the
2 heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from
3 heaven: if so be that being clothed we shall not be

1 Or, *bodily frame.*

ANALYSIS.

1. Paul gives as a reason for the hope expressed in 4: 17 seq., the fact of the resurrection. **2-4.** This fact of the resurrection, confirmed by the longing that he has, even here in the earthly body, for the heavenly body, and to exchange this for that without death. **5.** Pledge of the resurrection in conversion, and the gift of the sanctifying Spirit. **6-8.** In view of the resurrection, and of the fact that, even without that, death brings him home to the Lord, he prefers to die, although it means disembodiment. **9-13.** The apostle's ambition, whether with the Lord or away from him, to please him, since he and all men are to be judged. **14, 15.** The love of Christ restrains him from any other life than this, since by Christ's death men die to sin, and henceforth live unto the Lord. **16, 17.** The new relations and aspect of things introduced into life by this dying with Christ. **18-21.** The divine source of these new things, their basis in the reconciling work of Christ, and the service of the Christian teacher in connection with them.

Ch. 5: 1. For we know that, if our earthly house of this tabernacle were dissolved—should be, *If our earthly house of the tent be destroyed.* By 'earthly' is meant the house that we have upon the earth. 'Of the tent,' denotes the kind of house—viz., a tent, describing the temporary character of the body as an abode of man. We speak of the *destruction*, not the *dissolution*, of a house. And the condition is put in the future simply, so that it should be, *is destroyed*, not *were destroyed.* **We have a building of God**—should be, *from God*, denoting him as its source. **A house not made with hands**—distinguishes this from other houses, not from other bodies. **Eternal, in the heavens.** There are two points of contrast here—first, of the *eternal* house with the temporary *tent;* and second, of the house *in the heavens* with the house *upon the earth.* The apostle introduces here his confirmation of his statement, in 4: 17, in regard to the 'eternal weight of glory.' In his thoughts that glory is inseparably connected with the resurrection. (See 1 Cor. 15.)

2. For in this we groan—should be, probably, *For even in this we groan.* Probably, too, the word understood after 'this' is *tent*, so that the meaning is, *Even in this tent*, even before we die and are disembodied, we sigh for the heavenly body. The disembodied state is one from which Paul shrinks, as one ill-adapted to the human spirit, which is evidently fitted for life in an organism. But even here, while inhabiting a body, he longs for the eternal, heavenly body. **Earnestly desiring to be clothed upon with our house which is from heaven**—should be, *To put on over it*—viz., this tent—*our house from heaven.* The verb translated 'to be clothed,' means *to put on one thing over another.* The apostle's meaning, which he explains in ver. 4, is that he wished not to die, which would be to exchange this state for the bodiless state, but to exchange this body immediately for the heavenly body. On the figure and its meaning, see more fully in ver. 4. 'From heaven' denotes the source from which the glorified body comes, the same as 'from God.' (Ver. 1.) This statement, that even here we groan for it, contains a confirmation of the preceding statement, that we know that there is a heavenly house for us, since without this knowledge, we should not sigh thus for that house.

3. If so be that being clothed, we shall not be found naked—should be, *Since we shall be found clothed, not naked.* (See 1 Thess. 4: 16, 17.) The time referred to is the time of Christ's Second Coming. The resurrection of the dead, and the change of the living, are

4 For we that are in *this* tabernacle do groan, being burdened: nor for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.
5 Now he that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit.
6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

4 found naked. For indeed we that are in this [1] tabernacle do groan, [2] being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of
5 life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit.
6 Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are

1 Or, *bodily frame*....2 Or, *being burdened, in that we would not be unclothed, but would be clothed upon.*

to take place before they meet the Lord; and so all alike will be found by him clothed, not naked—that is, all with bodies. This general expectation is the basis of the particular desire of the apostle that he may belong to the class of those who live and are changed. If it were not that all are to be clothed, he could not reasonably desire to be *overclothed.*

4. For we that are in this tabernacle—should be, probably, *For even we that are in the tent.* The 'even,' as in ver. 2, distinguishes them from the disembodied dead. **Not for that we would be unclothed, but clothed upon**—should be, *Since we do not wish to put (it) off, but to put on over it*—viz., our house which is from heaven. (Ver. 2.) The apostle's groaning is because he does not wish to put off this body—*i. e.*, to die, but to put on over it the immortal body. This latter, however, is not in order that he may wear the two together, but as he expresses it, **That mortality,** etc.—rather, *That the mortal may be swallowed up of life.* 'The mortal' is the rendering, rather than 'that mortality,' etc. Instead of the concrete, *the immortal,* however, he substitutes the abstract term, 'life.' The meaning is that the mortal body is to be swallowed up by the immortal. And he expresses, in this figurative way, the difference between dying and the change that passes over the body in the case of those living at the time of Christ's coming. (See 1 Cor. 15: 51 seq.) This passage, therefore, expresses the apostle's groaning, not over the present state, but over the prospect of disembodiment, leading him to desire to live until Christ comes, by which he would avoid that, and experience instead the immediate change of the mortal for the immortal body.

5. Now he that hath wrought us for the self-same thing is God—should be, *He that wrought us for this very thing.* The time referred to is that of their conversion. 'This very thing' is not the particular manner of putting on the heavenly body, which is the more immediate subject, but the possession of that body, which is the general subject of the paragraph. It is decisive in favor of this reference, that the Spirit is the earnest of the future glory common to all alike, both those who die and those who are changed; and not of the change without death, that is the portion of only a part. (See 1: 22; Eph. 1: 14; Rom. 8: 23.) **Who also hath given**—should be, *Who gave.* (See Crit. Notes.) **The earnest of the Spirit.** (See Note on 1: 22.) There are two pledges given here of the future glory of which Paul speaks; first, their conversion, in which God wrought them with that very end in view; and second, the gift of the sanctifying Spirit, which is God's promised pledge of the future of his saints. It is our spiritual renewal and growth by which we receive assurance.

6. Therefore we are always confident, knowing—should be, *Therefore, being always of good courage, and knowing.* These participial clauses were intended to give the reason for some statement to follow, probably that they are 'willing rather to be absent from the body, and to be present with the Lord.' But the construction is broken off by the parenthesis in ver. 7, and is resumed in ver. 8 in another form. **Therefore**—viz., because of his hope of the resurrection, of which the grounds are given in the preceding verse. **At home—absent.** The home denoted here is not the house, but the country in which one dwells; and the principal clause might therefore be translated, *we are exiles from the Lord.* The **body** and **the Lord** are neither of them the home meant, but what gives character to the two homes. (See Phil. 1: 23.) Death, although it had the disadvantage of leaving the spirit disembodied, nevertheless brought him into the presence of the Lord. And, besides, there was the resurrection to look forward to.

7 (For we walk by faith, not by sight:)
8 We are confident, *I say,* and willing rather to be
absent from the body, and to be present with the Lord.
9 Wherefore we labour, that, whether present or ab-
sent, we may be accepted of him.
10 For we must all appear before the judgment seat
of Christ: that every one may receive the things *done*
in *his* body, according to that he hath done, whether *it*
be good or bad.
11 Knowing therefore the terror of the Lord, we
persuade men; but we are made manifest unto God;
and I trust also are made manifest in your consciences.

7 absent from the Lord (for we walk by faith, not by
8 [1]sight); we are of good courage, I say, and are will-
ing rather to be absent from the body, and to be at
9 home with the Lord. Wherefore also we [2]make it
our aim, whether at home or absent, to be well-pleas-
10 ing unto him. For we must all be made manifest
before the judgment-seat of Christ; that each one
may receive the things *done* [3]in the body, according
to what he hath done, whether *it be* good or bad.
11 Knowing therefore the fear of the Lord, we per-
suade men, but we are made manifest unto God; and
I hope that we are made manifest also in your con-

1 Gr. *appearance*....2 Gr. *are ambitious*....3 Gr. *through.*

7. For we walk by faith, not by sight—better, *We walk through faith, not through visible appearance.* The word translated 'sight' does not mean *seeing*, but *the thing seen*, the fashion or form of a thing. Here the context shows that it refers to the form, or visible appearance, of the Lord. The preposition denotes that through which, in the midst of which, we walk. (So Grimm, "New Testament Lexicon," Winer, p. 379, etc.) The apostle conceives faith as the sphere in which we walk, and not the visible presence of the Lord. *We are absent from the Lord*, Paul says, *for we have not here the form of the Lord with us, only the faith in him.*

8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord—should be, *But we are of good courage, and well pleased rather to become exiles from the body, and to come home to the Lord.* The conjunction serves to resume the thought after the parenthesis of ver. 7. (See Winer, 443.) But it is not resumed in the same form, so as to read, *But being of good courage, we are well pleased*, etc. But the first clause is made co-ordinate with the second, instead of being put into a subordinate participial clause. The verb translated 'we are willing' is stronger than that, and means *we are well pleased*, or, with the adverb, *we prefer.* The verbs 'to be absent,' and 'to be present,' have the meaning given them in ver. 6, and moreover, they are in a tense to denote action rather than state, and should be translated as above, *to become exiles*, and *to come home.* The apostle has shown in the preceding part of the paragraph how he shrinks from death, as leaving his spirit without a house; but now, in view of the courage which the hope of the resurrection imparts, and of the fact that absence from the body means presence with the Lord, he says that he even prefers death.

9. Wherefore we labour—should be, *Wherefore also we are ambitious.* The Greek verb has this more specific meaning, *to seek the honor of something; to be ambitious for something* and there seems to be no reason for excluding it here. What a noble and striking form it gives to the thought! *I am ambitious*, Paul says, *to be well pleasing to God.* (See John 5: 44.) **Whether present or absent**—better, as above, *Whether at home or exiles.* From what? the context seems to allow two answers to this question, viz., the body and the Lord. But, inasmuch as the desire expressed is *to be well pleasing unto him*, it seems more probable that the reference is to the Lord. It is the apostle's ambition to please his Lord, whether in his presence or absence.

10. For we must all appear before the judgment seat of Christ—better, *shall be manifested before.* It is not simply appearance, but manifestation that is to take place. It is to be made to appear what manner of men they are. (Cf. ver. 11; 1 Cor 4: 5, etc.) **That every one may receive the things done in his body, according to that he hath done, whether it be good or bad**—better, *That each one may receive the things done through the body, according to what he did, whether a good thing or an evil thing.* This gives the reason of his ambition to please the Lord. The verb *receive* here is the one used specially of receiving what belongs to us, and particularly the rewards of our deeds. To receive the deeds is of course to receive their rewards. We get back our deeds in their consequences.

11. Knowing therefore the terror of the Lord—better, *The fear of the Lord*—knowing what it is to fear the Lord in view of the judgment. **We persuade men, but we are made manifest unto God**—better, *We persuade men, but to God we have been*

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.
13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.
14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

12 sciences. We are not again commending ourselves unto you, but *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in
13 heart. For whether we [1]are beside ourselves, it is unto God; or whether we are of sober mind, it is
14 unto you. For the love of Christ constraineth us; because we thus judge, that one died for all, there-

1 Or, *were.*

made manifest. These two statements are closely connected, so as to contrast what they do to man and to God. And this close connection and contrast make it probable that the thing of which they persuade men, and in which they are made manifest to God, is the same. But that in which they are made manifest to God is evidently from the context, (see ver. 12, cf. ver. 9), their ambition to be well-pleasing to the Lord. The meaning is therefore that, under the influence of the fear of the Lord, they persuade men of their desire to please him; but to God this desire has been made plain, so that they do not need to persuade him of it. The persuasion is, however, probably that of deeds, not of words. (See ver. 12 seq., cf. 3: 1 seq.) The mention of men in this connection seems singular, but is probably to be explained in this way. The apostle's conduct, though influenced by the fear of the Lord, brings him into relation with both God and men; and he tells us, therefore, what his conduct is toward both—viz., such as to persuade men of that which is already clear to God, that he seeks the honor of pleasing the Lord. **And I trust, also, are made manifest in your consciences**—should be, *And I hope that we have been manifest in your consciences also.* Paul hopes that his conduct has been such as to make this desire clear to the Corinthians, as well as to God. Notice that the conscience is made the judge of other men's actions.

12. For we commend not ourselves again unto you—should be, *We are not commending ourselves again unto you.* (See Crit. Notes, and Note on 3: 1.) **But give you occasion to glory on our behalf**—should be, *But giving you occasion to glory.* But *giving* is not the same construction as *commending* in the first clause, as this is a participle, and that a finite verb. It is this difference that leads to the translation, 'but *speak* as giving' in the Revised Version. What gives this occasion of boasting is their conduct, which precludes the necessity of self-commendation. **That ye may have somewhat to answer them**—should be, *That ye may have it against them*, etc. What they were to have was what the apostle gave them—viz., *occasion to glory over him;* and this they were to use against those who boasted in merely the outward appearance of piety. **In appearance, and not in heart.** The opposition is between those who carry the appearance, or pretence, of piety in their countenance and outward appearance, and those who have the genuine article in their heart. The word for 'appearance' means, literally, *countenance.* (See Matt. 6: 16; 16: 3; 22: 16; ch. 10: 1, 7, etc.) There is here again, probably, a reference to Paul's opponents, the false teachers.

13. This verse confirms the statement, that he gives them occasion to glory. **Whether we be beside ourselves . . . whether we be sober**—should be, *Are beside ourselves . . . are of sound mind.* That he was beside himself, was probably a charge brought against Paul by his opponents, both on account of his enthusiasm and of the revolutionary character of his teaching. **It is to God.** All that side of his work that makes him seem insane to the lukewarm, and conservative, and worldly, is inspired by devotion to God. He is, he admits it, carried out of himself, when he thinks of God. He is an enthusiast in God's service. **It is for your cause**—better, simply, *It is for you.* The other side of Paul's work, in which he appeared as the shrewd, practical man of affairs, "becoming all things to all men," crying out: "I am a Pharisee," preaching the discourse on the Areopagus to the Athenians; and that on the steps of the Temple to the Jews, was the side turned toward men. In his work of convincing and gaining them, it was necessary for him to temper zeal with discretion.

14. For the love of Christ constraineth us—better, *restrains us.* The idea is that

they are restrained by the love of Christ from any other objects or purposes than those set forth in the preceding verse. (On the use of the verb, see Luke 12: 50; 19: 43; Acts 18: 5; Phil. 1: 23.) Paul's action on one side, is toward God, and on another, towards men; and he says that the love of Christ restrains him from any other purpose. The 'love of Christ' is probably his love for them, as Paul goes on to speak of his death for them. **Because we thus judge, that if one died for all, then were all dead**—should be, *Having judged this, that one died for all, therefore all died.* (On the omission of *if*, see Crit. Notes.) The preposition translated 'for' means generally and strictly, *in behalf of*, not *instead of.* But here it is necessary to the argument to introduce the vicarious idea, not in place of the other meaning, but in addition to the other, or as implied in it. Here, however, it is not a death to save others from death; but to secure in itself the death of others. 'Therefore all died'—'were dead' neither makes sense, nor translates the Greek. The statement that *all died* is not true actually; but only in the sense that what one has done for him, he may be regarded as doing himself; and so far as results are concerned, the two are the same. But the principle, as applied to spiritual things, depends for its validity on the person's acceptance or endorsement of what is done for him—*i. e.*, on the truly representative nature of the act. Of the many results accomplished for his disciples by the death of Christ, the one meant here is evidently their death to sin. And this is done by their becoming "united with him by the likeness of his death." (See Rom. 6: 2 seq.) 'Therefore all died.' There is nothing here to restrict the universality of these statements, unless it be the nature of the statements themselves. But the first of them, that Christ died for all, certainly requires no limitation; and the second, so far as it is an inference from the first, shares its universality. In the sense in which the death to sin is accomplished by the death of Christ, aside from the faith of the Christian, it is universal. Provisionally, all men died to sin in the death of Christ.

[The course of thought, as explained above, is very plain; but we do not see how it introduces "the vicarious idea" at all. For the death of Christ is declared to be "not a death to save others from death, but to secure the death of others." "Provisionally, all men *died to sin* in the death of Christ." That is, provision was made by the death of Christ for the moral renovation of all men—for their dying to sin, and rising to holiness. Thus the blood of Jesus, the sacrifice of the Lamb of God, may have in it only moral power to secure the translation of men out of darkness into God's marvelous light. If it fails to do this, the failure is due to lack of faith in them. But it is worthy of notice that Paul does not speak of all men as dying *with* Christ; but of his death as being in some sense their death. Their dying was positively accomplished in his dying. For he uses the past tense of the verb in the second clause as well as in the first, as if he were speaking of an event which took place at the death of Christ. If he had said, "One died for all, therefore all" will die, or should die, the meaning would have been different. Moreover, the article before *all* in the Greek is to be noted. "One died for all, therefore the all died"—*i. e.*, *the* all for whom he died, themselves died; such was his relation to them, that his death was their death. In other words, his death was vicarious, and delivered them from a certain kind of death, to which they were exposed on account of their sins.

The following is Bernhard Weiss' comment on the view presented by the author: "That what is spoken of here cannot be the ethical dying with Christ, appears from the fact that this is by no means the consequence of the death of Christ *in itself*, but of the fellowship of his death, which is involved in the living fellowship with him . . . nor by any means the consequence of his death *for all*, since only believers enter into living fellowship with Christ; whereas his death has certainly taken place for all, and in itself stands for the death of all, whether or not they appropriate the salvation which is thereby provided. The second half of the verse gives no support to the ethical interpretation, but plainly the contrary; for the no longer living to ourselves (which is identical with that ethical dying), is here connected with the death of Christ as a *demand*, and is therefore not already in itself a consequence of it. A distinction is evidently made between that which his mediatorial death has provided for us, and

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.
16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.
17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

15 fore all died: and he died for all, that they who live should no longer live unto themselves, but unto him who for their sakes died and rose again.
16 Wherefore we henceforth know no man after the flesh: even though we have known Christ after the
17 flesh, yet now we know *him so* no more. Wherefore if any man is in Christ, [1] *he is* a new creature; the old things are passsd away; behold, they are

1 Or, there is *a new creation.*

that to which it constrains us; for the very judgment of the apostle regarding the greatness of that deed of kindness, and the duty which grows out of it for us, keeps him within the bounds of a behavior which is in keeping with the love of Christ which was shown in that death. Still less can it be implied in ver. 15, that the dying of Christ has brought to light the fact that all are forfeited to death (Gesc. p. 135 f.), which is simply contrary to the meaning of the words." ("Bib. Theol. of the New Testament," Vol. I, pp. 422. 23, Note 5.)—A. H.]

15. This verse is better translated, *And he died for all, that the living may no longer live unto themselves; but unto him who died and rose for them.* 'The living' are those who partake of the new life in Christ. Those who die with Christ also rise, and live with him; they die to sin, but rise to "newness of life"; they are dead unto sin, but "alive unto God." (See Rom. 6: 4 seq.) And it is the living of the new life that is meant here. For living 'unto themselves,' on the other hand, is the old life; and the statement is, therefore, that this is the object of the death of Christ, that they who share with him the new life, may cease from the old life, the selfish living unto themselves. To live '*unto him who died and rose for them*,' is the developed statement of the new life. This is to be consecrated to him, through whom it was obtained. The love of Christ therefore restrains them: it makes them love him, and so keeps them from any other than the life to God and to men, which living to Christ means. It is to be noticed that Christ is represented here as not only dying for us, but also rising for us. And in just the same way as it follows from his dying for all, that all died, so it follows, from his rising for all, that all rose.

16. Wherefore, henceforth know we no man—better, *So that we henceforth know no one after the flesh.* 'We' is emphatic, contrasting their action in this respect with what others may do, possibly with reference to his opponents and their worldly standards of judgment. The phrase 'after the flesh,' modifies the verb; so that the statement is, that their knowledge of men is not according to the flesh. This results from the death of all men, accomplished in the death of Christ, which makes for the Christian, who looks on things as Christ does, a new point of view from which to regard men. The 'flesh' denotes what man is naturally, aside from what Christ has done for him, and includes such elements as his birth, race, position, wealth, and so on. **Yea, though we have known Christ after the flesh**—should be, *Even if we have known Christ after the flesh.* This does not refer to Christ while he was in the flesh; but in his natural, human appearance as a Nazarene, lowly in his birth, without the education of the schools, rejected by men, and finally crucified. Notice that the opposite to the flesh is, in Paul's phraseology, the spirit; that the spiritual element in man is introduced or developed only in the new birth, and that the two are in opposition; that in Christ both exist from the beginning, and in harmony; that to know Christ after the flesh, therefore, while it means the same as to know man after the flesh in this respect, that both denote a knowledge according to the lower part of the nature, differs from it in this, that the flesh and the spirit are in Christ different, but not opposed elements. Paul's knowledge of Christ according to the spirit changes entirely the view that he had of him when he looked only at the flesh; but in Christ the spiritual dominates; it does not destroy the natural, while in man the spiritual destroys the natural. **Yet now henceforth.** 'Henceforth' does not belong here. 'Now'—viz., since his conversion, which has changed his point of view.

17. Therefore if any man be in Christ, he is a new creature—better, *So that if any one is in Christ he is a new creation.* This

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation:
19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.
20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

18 become new. But all things are of God, who reconciled us to himself through Christ, and gave unto
19 us the ministry of reconciliation: to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having [1]committed unto us the word of reconciliation.
20 We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God.

1 Or, *placed in us.*

follows generally from the statement in verse 15, that Christians are to live no longer to themselves, but to Christ who died for them; but more particularly from the statement of verse 16, of the new knowledge of men, and especially of Christ, that the Christian has since his conversion. It follows from this, is proved by it, that he is a new creation. The change is produced by being *in Christ.* Personal connection with him brings in for the individual the new order of things which was inaugurated for the race by his death and resurrection. The 'new creation' is one different in kind from the old, the adjective denoting newness in kind. **Old things are passed away; behold, all things are become new**—should be, *The old things passed away; behold new things have come to be.* (See Crit. Notes.)

18. And all things are of God—should be, *And all the things are from God.* The things meant are those mentioned in the preceding verses, the new things of the Christian life. The manner in which God produced them, is stated in the following clause, viz., by the reconciliation of men to himself. **Who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation**—should be, *Who reconciled us to himself through Christ, and gave to us the service of reconciliation.* On the omission of 'Jesus,' see Crit. Notes. On the translation 'service,' instead of 'ministry,' see on 3: 6; and 1 Cor. 3: 5. There is a possibility that the reconciliation here may be either of God to men, or of men to God. The person reconciled may be either the direct or indirect object of the verb, although the former is strictly the proper usage. Here the 'service of reconciliation,' (ver. 18,) and the 'word of reconciliation,' (ver. 19,) that are said to be given to the apostles, are so connected with ver. 20, in which they are represented as beseeching men *to be reconciled to God*, that there can be little doubt that it is the reconciliation of men to God that is meant. Moreover, the change of which this is the explanation, is a change in man. See on first clause of verse, who 'reconciled us'—'and gave to us'—the word 'us' in these two clauses refers to different persons. It is Christians generally who are reconciled, and Christian teachers to whom the service of reconciliation is given.

19. To wit, that. Literally, *As that.* It differs from 'that,' in representing what follows as the substace of the message, instead of the exact message. (See Winer, 618.) **God was in Christ, reconciling the world**—the comma after Christ should be omitted probably; 'in Christ,' not being the predicate with *was*, but a modifier of the verb *was reconciling.* The statement is, therefore, that God was reconciling the world to himself, and that he was doing this in Christ. **Not imputing their trespasses unto them**—better, *Not reckoning unto them their trespasses.* This is the ground on which God seeks to reconcile the world to himself, that he is a gracious God, 'forgiving iniquity, transgression, and sin.' God in Christ is not a reckoner of sin, but a deliverer from sin. **And hath committed unto us the word of reconciliation**—should be, *And having put in us the word of reconciliation.* This commission to Christian teachers, to carry out the work of actual reconciliation of individual persons, is an accompaniment of God's provision for reconciliation in Christ. The word is represented to be put in them as a depository, placed in their minds and hearts for distribution to the world. (See 4: 7.)

20. Now then we are ambassadors for Christ; as though God did beseech you by us—should be, *Therefore we are ambassadors in behalf of Christ, as if God were exhorting through us.* What they do is in behalf of, not in place of Christ, he being the

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

21 Him who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in him.

one through whom reconciliation is effected, and who therefore sees his work accomplished, as men are actually reconciled. God is represented as the one whose ambassadors they are, in the clause, 'as if God were exhorting through us.' **We pray you in Christ's stead**—should be, as above, *In behalf of Christ.* **Be ye reconciled to God.** This is not to be taken as a direct address to his readers, who are already reconciled; but as a representation of what the apostle preaches to all. Evidently it is men here who are to be reconciled, and God is the one seeking reconciliation. And yet men say, when another has wronged them, that he must take the first step towards reconciliation. God seeking reconciliation with men—this is at once the glory of God and the hope of men.

21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him—should be, *Him who knew not sin he made to be sin in our behalf, that we may become the righteousness of God in him.* (See Crit. Notes.) This statement is not peculiar in its substance, though its form is singular. It is simply the familiar teaching of Paul, that Jesus took the place of the sinner, and suffered for him. (See Rom. 5: 6-11; 8: 3, 4; 1 Cor. 15: 3; Gal. 3: 13.) The cross of Jesus, and the things that it represents, were not things that befell him because of what he himself was, but because of the sins of others. They were the penalty that he paid for the sins of the race with which he was identified.

[This verse has always been esteemed a classical passage on the doctrines of atonement and justification. Three essential truths are expressed by it.

First, that Jesus Christ was in himself perfectly sinless. His spirit was absolutely free from any inclination to evil. Though proved by every kind of trial and allurement, he passed through life "holy, guileless, undefiled," conscious of doing his Father's will from the hour when he "was led up by the Spirit into the wilderness to be tempted by the devil," to the hour when he cried in the garden, "O my Father, if this cannot pass away, except I drink it, thy will be done." The words "who knew no sin," are exceedingly forcible, as if the apostle wished to set in the clearest possible light the immaculate righteousness of the great Sin Bearer.

Second, this holy being God "made to be sin," the abstract being used, for the sake of greater emphasis, instead of the concrete. Christ, though holy, was treated by God as if he were a sinner, being called to take the lot and place of the sinners for whom he died (see ver. 14 and Acts 2: 23; 1 Pet. 2: 24). The vicarious nature and intent of the Saviour's death are distinctly taught. Peter refers to the same mysterious event when he speaks to the Jews on the Day of Pentecost, saying, "Him, being delivered up by the determinate counsel and foreknowledge of God, ye, by the hand of men, without the law (ἀνόμων) did crucify and slay" (Acts 2: 23); and when in his First Epistle he writes of Christ as one "who himself bore our sins in his own body upon the tree" (2: 24). The Rev. Ver. "on our behalf" is a better rendering of the original than the Com. Ver. "for us."

Third, that the object sought by making the Son of God their Sin Bearer was that men, though in themselves sinful, might be treated by God as righteous through their union with Christ; or, in other words, might be justified and saved. The view entertained by some that the word "sin" here signifies sin-offering, is neither so obvious as the one given above, nor does it furnish so fitting a contrast to "the righteousness of God" in the last clause. Yet if it were correct, the doctrinal import of the passage would not be essentially changed. The certainty that Christ, according to the eternal purpose of God, was treated as a sinner, not because he was such in his own life, but on account of his connection with the human race, renders it certain that those who are in him are accepted by God as righteous, not because they are so in themselves, but on account of their connection with him. And this interpretation agrees with the experience of renewed men. They are deeply conscious of ill desert, and dare not approach God with any claim of personal holiness.

We select two views of this striking pas-

CHAPTER VI.

WE then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

1 And working together *with him*, we intreat also

sage. Dr. Weiss remarks: "Here it is expressly asserted that the treatment of the Sinless One as a sinner was the means whereby the treatment of sinners as sinless was rendered possible; and so the new righteousness, upon which the salvation of man depended, was wrought out. . . . Accordingly, the death of Christ, which was suffered for the salvation of men, stands vicariously for the death of all (ver. 15); his being treated as a sinner makes it possible that they should be treated as righteous, so that they need no longer die the death which he has died in their stead; and it is in this supreme act of kindness which he has shown them that the constraining power of his love lies." Dr. Waite, in the "Bible Com.," says: "Him, the sinless, God identified with sin—all sin that ever has been or will be committed by man, gathered up, as it were, into one total —God imposed upon him the guilt of all this, regarded and treated him as guilty of it all. Christ took it on himself in a most real sense, and felt all the horror of it. This he did on our behalf; for the object was that we should become the righteousness of God in him—Christ. That is, that God might regard and treat us as though we were righteous, having a righteousness, not of our own, nor of the works of the law; but yet a most real righteousness, of which God is the author and giver. The idea involved in the words 'in him' is that of representation, as in ver. 15, 'one died for all, therefore all died.' The abstract terms, 'sin' and 'righteousness,' signify that there is no sin whatsoever of which Christ did not bear the guilt, nor any element of righteousness which believers do not obtain from God in Christ."—A. H.]

CRITICAL NOTES.—CHAPTER V.

3. *If so be that* is the reading of BDEFG, etc.; *since* of ℵCKLP, etc. It is probable, however, that the defect in the Authorized Version belongs to the translation rather than to the text.

5. *Who also gave* is the reading of ℵ^{c}D ^{b} and ^{c} EKL, etc., syr^{p}, etc.; *also* is omitted in ℵ*BCD*, etc., d e f g vulg syr^{sch} cop, etc.

12. *For* is to be omitted at the beginning of this verse on the authority of ℵBCD*, etc., d e f g vulg syr^{utr} cop, etc.

15. *If one died* is the reading of ℵ^{c}C*, etc., f vulg cop, etc.; *if* is omitted in ℵ*BC^{2}DEF, etc., d e g syr^{utr}, etc.

16. *Yea* is to be omitted on the authority of ℵ*BD*FG, etc., d e f g vulg syr^{sch}, etc.

17. *All things* is to be omitted on the authority of ℵBCD*, etc., d e f g vulg syr^{sch} cop, etc.

18. *Jesus* is to be omitted on the authority of ℵBCD*, etc., it vulg syr^{utr} cop, etc.

21. *For*, at the beginning of the verse, is to be omitted on the authority of ℵ*BCD*, etc., d e f g vulg cop.

ANALYSIS.

Ch. 6: 1. Paul adds to his previous exhortation that they be reconciled to God, this, that they do not receive the grace of God in vain. **2.** He enforces this by showing that this is a time when salvation depends on the manner of this acceptance. **3-10.** He shows that they who make this appeal are themselves blameless, not vain receivers of the grace of God. **11-13.** He declares his affection for them, inspiring this appeal, and urges them to return it. **14-16.** In contrast with this appeal, he urges them not to associate with unbelief and sin, showing the incongruity of such association. **17, 18.** He shows that God receives such as leave the world.

Ch. 6: 1. We then, as workers together with him, beseech you also, etc.—should be, *And working together with him, we exhort also that ye receive not the grace of God in vain.* This is not an inference from the preceding, but a continuation of it. The work in which they help Christ, or work together with him, is that described in 5: 18 seq., belonging to those to whom the service and work of reconciliation is given. They work together with Christ for the salvation of men. 'We exhort also.' The adverb here belongs with the verb, not with its personal object, as

2 (For he saith, I have heard thee in a time accepted,
and in the day of salvation have I succoured thee: be-
hold, now *is* the accepted time; behold, now *is* the day
of salvation.)
3 Giving no offence in any thing, that the ministry
be not blamed:
4 But in all *things* approving ourselves as the min-
isters of God, in much patience, in afflictions, in neces-
sities, in distresses,
5 In stripes, in imprisonments, in tumults, in labours,
in watchings, in fastings;

2 that ye receive not the grace of God in vain (for he
saith,
At an acceptable time I hearkened unto thee,
And in a day of salvation did I succour thee:
behold, now is the acceptable time; behold, now is
3 the day of salvation): giving no occasion of stumb-
ling in any thing, that our ministration be not
4 blamed: but in everything commending ourselves,
as ministers of God, in much [1]patience, in afflic-
5 tions, in necessities, in distresses, in stripes, in im-
prisonments, in tumults, in labours, in watchings, in

1 Or, *steadfastness.*

is possible in our version. In 5: 20, they are represented as beseeching, or exhorting, men to be reconciled to God; now, in the exercise of the same office, as helpers of Christ, they exhort them also not to receive the grace of God in vain. 'The grace of God' meant, is that received at conversion, the divine favor, and the gifts that accompany it. And to 'receive' it 'in vain,' is to receive it without bringing forth its proper fruits; and so, without obtaining the salvation that is its object. It does not denote the reception given to it by the world, that rejects it, the hearing of the gospel without being affected by it; for the verb denotes a favorable reception. As to the possibility of joyful, but unsuccessful, reception, see Luke 8: 13.

2. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee—should be, *For he saith, In an accepted time I hearkened to thee, and in a day of salvation did I succor thee.* The person speaking is Jehovah, and the words, quoted from Isa. 49: 8, are addressed to the servant of Jehovah, whose work it was *to raise up the tribes of Jacob*, but also to be *a light to the nations, and salvation to the ends of the earth.* Whatever the primary reference of this servant of Jehovah, in Isaiah, may be, the prophetic reference is to Christ. The emphasis comes on the time, 'an accepted time,' and 'a day of salvation.' Because it is such a time, men should beware how they receive the grace of God. God heard Christ, and helped him in a time favorable to the accomplishment of his work, in a day of salvation, and in such a time, therefore, no less result than salvation depended on men's reception of the grace of God. 'An accepted time,' is a favorable time. **Behold, now is the accepted time.** The quotation ends with the preceding clause, and these words are the application by the apostle of the prophecy to the present time. They do not denote just the present moment, as they are often used by preachers, so as to be a warning against procrastination; but the present dispensation, the Christian Era, as the day of salvation pointed out by the prophet. The lesson is the danger of receiving the grace of God without its fruits, as no less a result than salvation is thereby frustrated. (See Rom. 6: 21-23.)

3. Giving no offence in any thing, that the ministry be not blamed—should be, *Giving no occasion of stumbling in any thing, that the service be not blamed.* The word translated 'offence,' denotes, literally, *a stumbling-block*, and, figuratively, something by which others are led into sin. It was specially necessary, of course, in those who besought others not to receive the grace of God in vain, to give no occasion of sin or stumbling themselves. The word 'ministry' does not denote the body of men to which the apostle belonged, but the service of the gospel in which he was engaged. (See 3: 6-4: 1.) He was jealous of the honor of that service. The participle 'giving,' modifies the subject of the verb 'beseech' in ver. 1.

4. But in all things approving ourselves as the ministers of God—should be, *But in every thing commending ourselves as servants of God.* **In much patience**—better, *In much steadfastness.* (See on 1: 6.) It denotes the quality in which they commend themselves, and what follows, as far as ver. 6, the circumstances in which it is exercised. Paul commends himself by his steadfastness in the midst of trials. **In afflictions—in distresses.** On these words, see on 'troubled' and 'distressed.' (Chap. 4: 8.) **In necessities.** This word is used only in the later Greek in this sense to denote troubles, as bringing men into a state of extreme and pressing need.

5. On the whole passage, see 11: 23-27. **In stripes.** See Acts 16: 23 seq. **In imprison-**

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,
7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,
8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;
9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;
10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

6 fastings; in pureness, in knowledge, in longsuffering,
in kindness, in the Holy Spirit, in love unfeigned,
7 in the word of truth, in the power of God; [1] by the
armour of righteousness on the right hand and on
8 the left, by glory and dishonour, by evil report and
9 good report; as deceivers, and *yet* true; as unknown,
and *yet* well known; as dying, and behold, we live;
10 as chastened, and not killed; as sorrowful, yet al-
way rejoicing; as poor, yet making many rich; as
having nothing, and *yet* possessing all things.

1 Gr. *through.*

ments—should be, *in prisons.* (See Acts 16: 23 seq.) **In tumults.** (See Acts 13: 50; 14: 19; 16: 19 seq.; 19: 28 seq. **In watchings.** The word for 'watching,' means, literally, *sleeplessnes.* There is a question whether the **fastings** are voluntary or involuntary. The connection certainly seems to point to the latter, by classing this with things necessarily imposed on the apostle by his work, in spite of which he maintains steadfastness.

6. By pureness. The preposition here is *in*, as far as the phrase 'by the armor of righteousness,' in ver. 7. The apostle, having indicated the circumstances in which he shows perseverance, resumes, in this verse, the enumeration of qualities in which he and his associates commend themselves. **By (*in*) the Holy Ghost** (*Spirit.*) The enumeration of qualities is interrupted here, to introduce the active, personal principle in which they all have their rise, the Holy Spirit, of which they are the fruit. **Love unfeigned.** This denotes, probably, the principle in themselves which is at the root of all these other qualities.

7. The word of truth, the power of God. These are their special commendations as teachers—the word of truth that they preach, and the power of God that accompanies it. (See 1 Cor. 2: 4, 5; 1 Thess. 1: 5.) **By the armour of righteousness on the right hand and on the left**—should be, *By means of the weapons of righteousness for the right hand and the left.* The classification is into weapons of offence and defence. 'The weapons of righteousness,' are those which righteousness uses to defend itself, and to overcome its enemies. And it is by means of these that the apostle is able to manifest the qualities of righteousness that have been mentioned, and which commend him as a servant of God.

8. By honour and dishonour, by evil report and good report—should be, *Through glory and dishonor, through evil report and good report.* The apostle begins here an enumeration of various contrasted aspects of his life, in each of which contrasts both sides alike commend him as the servant of God. The preposition denotes that by means of which he is commended. **As deceivers, and yet true.** The word 'yet' should be omitted; it mars the sense, which is that in both aspects alike he is commended. These two are specifications under the general head of 'evil report and good report.' That his enemies called him a deceiver was a commendation, since it arose out of their ignorance of the truth.

9. As unknown, and yet well known. 'Yet' is to be omitted for the same reason as above. 'As unknown' denotes what he is in relation to the world. His obscurity in the world is owing to his devotion to God, for the sake of which he gave up distinction, and it therefore commends him as a servant of God. On the other hand, his fame as a servant of God, and among the servants of God, also commends him. **As dying, and, behold, we live.** (See 4: 9 seq.) Persecution for righteousness' sake, and on the other hand, deliverance wrought by God, both alike commend him, one as a mark of faithfulness, and the other as a mark of God's favor. (See Mark 13: 12 seq.) **As chastened, and not killed**—better, *chastised.* (See Heb. 12: 6 seq.) The word denotes primarily the training of children, and then, as a secondary meaning, peculiar to the Septuagint and New Testament, the disciplinary punishment that forms a part of this training. This gives the divine meaning and purpose in the previous 'dying.'

10. As sorrowful, yet always rejoicing. (See Rom. 5: 3 seq.; 8: 17 seq.; ch. 4: 17 seq., etc.) It is to be noticed that the 'rejoicing' here is not instead of the sorrowing, but accompanies it. He always rejoices, even when he sorrows. The Christian is not relieved from

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.
12 Ye are not straitened in us, but ye are straitened in your own bowels.
13 Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged.
14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

11 Our mouth is open unto you, O Corinthians, our
12 heart is enlarged. Ye are not straitened in us, but
13 ye are straitened in your own affections. Now for a recompense in like kind (I speak as unto *my* children), be ye also enlarged.
14 Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?

sorrow, but rejoices in the divine purpose and spiritual effect of it. In this he enters specially into the mind of his Lord. (See Heb. 2: 10-18.) **As poor, yet making many rich**—better, *But making*, etc. The enriching is with the spiritual riches of Christ's kingdom. (See ch. 8: 9; 1 Tim. 6: 18; Eph. 3: 8, etc.) **As having nothing, and yet possessing all things.** 'Yet' is to be omitted. The contrast here is between their personal poverty, and their possession of all things in Christ. (See 1 Cor. 3: 21-23.) The earth belongs to the meek, and is to become theirs by actual possession. (See Matt. 5: 5.) And the spirit that belongs to this right of ownership in the world, is a part of the commendation of Christ's true followers. He looks on the governments and business and pleasures of the world, as belonging to the principle of righteousness and love that he represents in the world. And it is his work in life to bring the rightful owner into possession. This gives true dignity and self-respect to the humble Christian.

11. O ye Corinthians, our mouth is open unto you, our heart is enlarged. After the description, ver. 3-10, of the ways in which the apostle, and those associated with him, commend themselves as the servants of God, Paul passes over again in this verse to their appeal to the Corinthians not to accept the grace of God in vain. He begins with a statement of the place that they have in his heart—'our heart is enlarged' unto you,—it is made wide to take them in and give them a large place; and of the urgent impulse that he has to speak to them—'our mouth is open unto you.'

12. Ye are not straitened in us, but ye are straitened in your own bowels. The revisers translate, '*In your own affections.*' The use of the word 'bowels' in this sense is somewhat archaic, and the Greek denotes the inward parts generally. The meaning is, that they have not a narrow place in his heart, but are straitened for room in their own, where he has not yet found a large place.

13. Now for a recompense in the same, literally, *But for the same recompense.* The exact expression would be, *The same thing as a recompense*, or, as we say, *As a recompense in kind.* He wants love returned with love, his large heart for them recompensed by their large heart for him. **I speak as unto my children.** 'My' is to be omitted. He uses the same frankness and plainness in claiming their love that he would with his children. **Be ye also enlarged.** He would have them enlarge their heart, as he does, so that he may find a place in it; and that these words of love that he speaks may be heeded.

14. Be ye not unequally yoked together with unbelievers—should be, *Become not*, etc. The figurative language employed is borrowed probably from the command, in Deut. 22: 10, not to plow with an ox and an ass together, and about which he would probably say the same as about muzzling the ox, in 1 Cor. 9: 9, 10. The apostle does not intend to forbid all association with unbelievers (cf. 1 Cor. 5: 10); but such association with them as would involve complicity in their sin, or the imitation and continuation of their evil ways. The term used is general, and does not denote marriages with the heathen. This command not to associate with unbelievers is in contrast with the exhortation, in the preceding verse, to give the apostle a place in their affections; and it is the application, peculiarly suited to their circumstances and temptations, of the general command, in verse 1, not to receive the grace of God in vain. **For,** etc., gives the reason for the preceding exhortation, showing in a series of contrasts the sharp opposition between the Christian and un-Christian character, and the incongruity of their associating together. **For what fellowship hath righteousness with unrighteousness?**—better, *For what share has righteousness with lawlessness?*

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?
16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.
17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,
18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

15 And what concord hath Christ with [1]Belial? or what portion hath a believer with an unbeliever?
16 And what agreement hath a [2]temple of God with idols? for we are a [2]temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be
17 my people. Wherefore
Come ye out from among them, and be ye separate,
saith the Lord,
And touch no unclean thing;
18 And I will receive you,
And will be to you a Father,
And ye shall be to me sons and daughters,
saith the Lord Almighty.

1 Gr. *Beliar*....2 Or, *sanctuary*.

And what communion hath light with darkness?—should be, *Or what community has light with darkness?* (See Crit. Notes.)

15. And what concord hath Christ with Belial?—should be, *And what is the concord of Christ with Beliar?* (See Crit. Notes.) 'Beliar' is, however, probably only another name for *Belial.* The word in the Old Testament is not a personal name, but means *worthlessness, wickedness.* Here, however, it is evidently a name of Satan. It is not found elsewhere in the New Testament. It is wrongly translated *Belial* in several passages in the Old Testament. (See 1 Sam. 25: 25; 30: 22; 2: 12, etc.) For instances of its proper rendering, see Deut. 15: 9; Ps. 41: 8, etc. **Concord.** The figure is that of musical harmony. **Or what part hath he that believeth with an infidel?**—should be, *Hath a believer with an unbeliever?* The word 'infidel,' though etymologically the same as *unbeliever*, has come to have a different meaning; and the Greek is better translated by the latter term.

16. And what agreemennt hath the temple of God with idols?—better, *A shrine*, or *sanctuary, of God.* (See 1 Cor. 3: 16, Note.) The word translated 'agreement' denotes literally, *voting together* for the same thing. The verb from which it comes is the one translated *consent* in Luke 23: 51. Neither is found elsewhere in the New Testament. **For ye are the temple of the living God**—should be, *For we are a shrine of the living God.* (See Crit. Notes.) This statement applies to the church, not to individual Christians, inasmuch as part of the proof given is that God walks among them. God is called 'the living God,' to distinguish him from the heathen gods. **As God hath said**—should be, *As God said.* The quotation is from Lev. 26: 11, 12. Instead of, **I will dwell in** (or, *among*) **them,** the original reads, *I will place my tabernacle among you.* It belongs to the promises made by God to his people, on condition that they will walk in his statutes. **And will walk in them**—should be, *Among them*, as is evident from the nature of the action designated.

17. Wherefore come out from among them. This quotation is not from any single passage in the Old Testament, but represents the spirit and substance of several. (See *c. g.*, Isa. 52: 11; Ezek. 11: 20; 2 Sam. 7: 14.) **Wherefore**—*viz.*, because God dwells among them, consecrating them. **Come out from them.** Originally this was said of the departure of the captive Israelites from Babylon (see Isa. 52: 11); and is applied by the apostle to the spiritual separation of God's true people from the unbelieving world. The spirit is the same as that of the Lord's prayer for his disciples. (See John 17: 15.) **And touch not the unclean thing**—should be, *An unclean thing.* This denotes the separation from unholy things, as the exhortation 'come out,' does from unholy people. **And I will receive you.** The subject is emphatic. God will receive those who come out from the world.

18. This part of the quotation is a reproduction of the language of 2 Sam. 7: 14, containing God's promise to the son of David, who succeeds him on the throne. It is one of those cases in which Paul reproduces partly the language, and partly the thought, of different passages in the Old Testament, giving his own thought by that means a support in Old Testament phraseology. **And will be a Father unto you, and ye shall be my sons and daughters**—literally, *Will be for a Father unto you, and ye shall be to me for*

CHAPTER VII.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.
2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.
3 I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you.*

1 Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.
2 [1]Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no man.
3 I say it not to condemn *you:* for I have said before, that ye are in our hearts to die together and

1 Gr. *Make room for us.*

sons and daughters. The thought, moreover, is slightly different. The nominative means that they are to be the sons; this turn of the expression, that they are to serve for sons, or be as sons. (See Winer, 183 seq.) **The Lord Almighty.** The phrase used is the translation, in the Septuagint, of the Hebrew term, 'Lord of Hosts.' It is frequent in the Apocalypse (see Rev. 1, 8; 4: 8, etc.); but it is not found elsewhere in the New Testament. It emphasizes the greatness of the promise.

CRITICAL NOTES.—CHAPTER VI.

14. *And what communion* is the reading of K syr^{ptxt}, etc. *Or what* of ℵBCDEFG, etc., it vulg $syr^{sch\ and\ pmg}$ cop, etc.

15. *What concord hath Christ*, is the reading of DEFGKL, etc. g syr^{utr}, etc. *What is the concord of Christ*, is found in ℵBCP it pl vulg cop, etc. *Belial* is the reading of f g vulg, etc. *Beliar*, of ℵBCLP, etc. two MSS. of vulg cop, etc.

16. *You are* is the reading of $ℵ^{c}CD^{c}EFGK$, etc., f g vulg syr^{utr}, etc. *We are*, of $ℵ^{*}BDLP$, etc. d e cop, etc.

ANALYSIS.

1. The apostle enjoins purifying, as the only condition of obtaining the promise contained in 6: 16–18. **2.** He appeals to them again to receive him, instead of associating with evil men and things, and denies that he and his associates have harmed them in any way to prevent this. **3.** He disclaims any intention to condemn them in this appeal. **4–16.** He vindicates his confidence in them by a reference to the good news brought him by Titus—of the way in which they received the apostle's previous letter, with its instructions in regard to the incestuous person.

Ch. 7: 1. The first verse of this chapter belongs with the preceding, and is one of the conspicuous instances of the occasional unskillfulness in our present divisions into chapters and verses. **These promises**—viz., that God will receive them, and be a Father to them. **Let us cleanse ourselves.** This is the condition, named in the preceding chapter, on which the promises are based. It corresponds to the 'come out from among them . . . and touch not an unclean thing.' **From all filthiness**—should be, *From every pollution.* **Of the flesh and the spirit**—there is no article in the Greek, and it is better translated *of flesh and of spirit.* These words are used in their primary sense here, denoting the physical and spiritual part of man, without the added notion, so frequent in Paul's writings, of the sinful and the holy part. **In the fear of God**—denotes the feeling in which the work of **perfecting holiness** is to go forward. It is inspired by the absolute and inevitable divine judgment against sin. Man's progress in the knowledge of God has changed his view of the nature of this judgment, but not of the fact.

2. Receive us—better, *Make room for us.* It repeats again the injunction of 6: 13, and means that the Corinthians are to make room for them in their hearts. **We have wronged no man . . . we have corrupted . . . we have defrauded . . .** should be, *We wronged—we corrupted*, etc. 'Corrupted.' The other verbs denote not inward, but outward injury; and this is probably to be translated *destroyed* or *ruined.* These denials refer, probably, to charges made against Paul and his associates by their enemies, which, if true, would prevent their reception. The injunction to receive them is in contrast with their associations with unbelievers, against which he has warned them.

3. I speak not this—better, *I say it not.* This is variously explained. But it is referred most naturally to the preceding charge to receive them, which would imply condemnation

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.
5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.
6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;
7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

4 live together. Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.
5 For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side; without *were* fightings, within *were* fears.
6 Nevertheless he who comforteth the lowly, *even*
7 God, comforted us by the [1] coming of Titus; and not by his [1] coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that

1 Gr. *presence.*

of the Corinthians for not receiving them, and to the denial of the charges of wronging and defrauding, which would imply that they were inclined to believe them. He says that he does not mean to condemn them for not receiving him, but to exhort them now to do it. **For I have said before,** etc.—proves that the preceding was not said to condemn them, as that purpose would be contrary to his expressed love for them. It may condemn them incidentally, but that is not his purpose. **To die and live with you.** The natural subject of these infinitives is the same as that of the preceding verb, viz., *you* not *we;* and this makes the object of the preposition, on the other hand, *us*, instead of *you*, with *us* therefore. The revisers translate it, 'to live together, and to die together.' Paul carries them in his heart, and so they are with him, whatever fate befalls him; whether death, which is constantly threatening him, and so is put first, or life.

4. Great is my boldness of speech toward you—better, *my confidence.* 'Boldness of speech' is a primary meaning of the word; but a secondary meaning is *confidence*, which is better suited to the context, as giving further proof that he does not say anything to condemn them. It is also this thought which is carried on in the rest of the verse. For examples of this meaning, see Heb. 3: 6; 10: 35; 1 John 2: 28. **Glorying of you**—should be, *over you.* This glorying is caused by the coming of Titus, with his good report of them. **I am exceeding joyful** — literally, *I overabound, or overflow, with joy.*

5. For when we were come into Macedonia—should be, *For even when*, etc. This is the same coming spoken of in 2: 12 seq., and he has spoken, in that connection, of his unrest in Troas. Now he says that the same continued, even when he came into Macedonia. This brings before his readers the affliction spoken of in the preceding verse. **Our flesh had no rest.** 'Flesh' denotes here the human nature, not so much as sinful, but as weak, and liable to infirmities. **Without . . . within**—these prepositions refer to the apostle and his associates. They found outside of themselves conflicts with opposers, either in or out of the church, and within themselves fears arising from these conflicts, and possibly also from the state of the Corinthian Church.

6. Nevertheless God, that comforteth those that are cast down—should be, *But he that comforteth the devressed God.* The word that we have translated 'depressed,' means, commonly, *lowly;* but here, probably, those depressed with sorrow. The clause denotes the general principle of God's action under which he comforted Paul.

7. But by the consolation—should be, *But also by the comfort.* **When he told us your earnest desire—your mourning** — literally, *Reporting to us your longing—your mourning.* **Your fervent mind toward me**—should be, *your zeal for me.* 'For me' belongs, probably, with all three of the verbal nouns, 'longing,' 'mourning,' and 'zeal.' They longed to see him again; they mourned over the grief caused him by their sin; and they were zealous in his behalf against his enemies. This feeling was occasioned by what Paul had written them in the First Epistle, specially about the incestuous person. This had produced repentance in them for their previous attitude about that matter (see 1 Cor. 5: 2, 6); and at the same time, it had quickened their affection for him. Titus, seeing this, was comforted; and when he told it to Paul, he was comforted by the comfort of Titus. **So that I rejoiced the more**—there is no word corresponding to 'the' in the Greek. This statement has been explained variously, but the most natural explanation makes the comparison between the coming of Titus and the comfort

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.
9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.
10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

8 I rejoiced yet more. For though I made you sorry with my epistle, I do not regret it: though I did regret *it* (1 for I see that that epistle made you sorry,
9 though but for a season), I now rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing.
10 For godly sorrow worketh repentance 2 unto salvation, *a repentance* which bringeth no regret: but the

1 Some ancient authorities omit, *for*....2 Or, *unto a salvation which bringeth no regret.*

of Titus. Paul rejoiced over the former, but more over the latter.

8. For though I made you sorry with a letter—should be, *Because, though I grieved you in the letter.* The letter referred to is the First Epistle, specially that part of it about the incestuous person. This confirms the preceding statement in regard to his rejoicing, showing how he rejoiced in spite of the grief caused them by the first letter, though, at first, that made him repent of writing it. **I do not repent**—the first part of the verse ends here, and the concessive clause, **though I did repent,** is to be connected with 'now I rejoice' at the beginning of ver. 9. The word translated 'repent' in these two clauses should be translated *regret.* **For I perceive that the same epistle hath made you sorry, though it were but for a season**—should be, *For I see that that epistle grieved you, though for a time.* This is the reason of his temporary repentance. He did not wish to grieve them even for a time. How full of the true tenderness of Paul this utterance is!

9. Now I rejoice. This is contrasted with his temporary repentance. It is immediately connected with the second concessive clause in ver. 8, so that it reads, *Though I did regret, now I rejoice.* **Not that ye were made sorry.** That was the cause of his repenting, and would still lead to the same, if the sorrow stood alone. **But that ye sorrowed to repentance.** This is the same form of the verb that has been translated 'made sorry,' or 'grieved,' and the meaning is the same here. The grief that he had caused them led to a sincere and hearty change of mind, an abandonment of their sin; and that makes the apostle rejoice, in spite of the painfulness of the process. **For ye were made sorry after a godly manner**—literally, *According to God—i. e.*, in the manner prescribed by God, and conformed to his nature. **That ye might receive damage by us in nothing**—should be, *from us.* The damage meant is indicated in ver. 10, viz., *death.* Any other than the sorrow according to God endangered the health and life of their soul. The purpose denoted is the divine purpose in so ordering the result of the apostle's admonition.

10. For godly sorrow worketh repentance unto salvation not to be repented of—should be, *For the sorrow according to God worketh repentance unto salvation not to be regretted.* This change removes the apparent reason in our version for connecting 'not to be repented of' with 'repentance,' because the connection of meaning does not exist in the Greek. The one denotes a change of feeling in regard to conduct, from satisfaction to care and anxiety; and the other a change of mind and purpose. The latter, therefore, is the common word in the New Testament for 'repentance,' while the former denotes mere 'regret.' Moreover, the two words are not placed together in the Greek, but the adjective is placed after the word 'salvation,' making it probable that the adjective modifies that. The word used is the same as that translated *regret* in ver. 8, and this shows the connection of thought. 'The grief that I caused you,' Paul says, 'I did regret; but this result of salvation is not to be regretted.' **But the sorrow of the world worketh death.** This ethical conception of the world as evil, allied to the flesh and the devil, and ruled over by Satan, is found three times in the Epistle of James, once in the Epistles of Peter, but frequently in the writings of John and Paul. The 'death' meant is spiritual death; so that if the letter of the apostle had wrought this sorrow, instead of the sorrow according to God, they would indeed have suffered loss from him. 'Death' is here contrasted with 'salvation,' and the immediate result in contrast with 'repentance' is not introduced therefore. Bitterness and hardness would be constituent elements of it.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

11 sorrow of the world worketh death. For behold this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In every thing ye approved yourselves to be pure in the matter. 12 So although I wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God. 13 Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you

11. For behold this self-same thing, that ye sorrowed after a godly sort—should be, *For behold this same sorrowing according to God.* On the omission of *ye*, which makes this change, see Crit. Notes. 'Look at it,' the apostle says, 'and see what fruits it produced in you.' It confirms from the case in hand the preceding statement, that sorrow, according to God, works repentance unto salvation. **What carefulness it wrought in you**—should be, *What great zeal*, or *earnestness, it wrought for you.* This zeal in the matter of the incestuous person, had taken the place of their former indifference. (See 1 Cor. 5: 2 seq. and Note.) **Yea, what** — literally, this is simply *but*, in each case, and a better translation would be *Nay, but clearing of yourselves, etc.* The apostle means in a sort of way to correct in each word the preceding one, and substitute for it one that more fully expressed his meaning. **Clearing of yourselves**—this is a single word in the Greek, meaning *defence.* He means by it their defence of themselves in this matter. They saw in it now, as they did not before, something involving them as members of the same church, and felt the necessity of defending themselves against the implication of sharing the incestuous person's guilt. **Indignation**—against the offenders. **Fear.** Bengel's conjecture that this was fear lest the apostle come to them with a rod, referring to 1 Cor. 4: 21, has been generally accepted. **Vehement desire**—better, *longing.* They feared that he might come with a rod, but longed to see him. **Zeal.** It will be noticed that these words go in pairs—defence of themselves and indignation against the offender; fear lest the apostle come to correct them, and longing to see him; and it is probable, therefore, that this refers to zeal to punish the offender, so connecting it with the following word. **Revenge**—should be, *avenging*, or *punishment.* **In all things ye have approved yourselves to be clear in this matter**—should be, *In everything ye proved yourselves to be pure in the matter.*

12. Wherefore. The apostle reasons from the result accomplished, to his own purpose in writing the letter. *You can see now*, he says, *what was my object in writing, although I wrote to you.* The apostle does not qualify this in any way; the mere fact of writing to them about such a matter would seem at first sight to show no friendly purpose. So he says, though I wrote, it was really for your sake; I meant to bring out your zeal for us. **I did it not for his cause**—better, *on account of him.* **That had done the wrong**—should be, *that did the wrong.* The reference is, of course, to the incestuous person. **Nor for his cause that suffered wrong**—better, *Nor on account of him that was wronged*—meaning the father, the husband of the woman taken. **But that our care for you in the sight of God might appear unto you**—should be, *But for the sake of showing unto you before God your zeal for us.* (See Crit. Notes.) 'Our care for you' is an evident emendation. He wished them to know the zeal that they had for him—how much they really cared for him. And this he expected would be shown in their conduct about this matter, after receiving his letter. 'In the sight of God' belongs to the predicate, not to the subject, and should be placed as above. The apostle adds the phrase because what is made to appear before God will come out in its true light.

Here again the fineness of the apostle's feeling appears. It is a master-stroke to say that *the* object of an admonitory letter about the sin of one of their members was to show them how much they really cared for their spiritual father, and that the result vindicated it.

13. Therefore we were comforted in

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.
15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.
16 I rejoice therefore that I have confidence in you in all *things*.

14 all. For if in any thing I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which
15 I made before Titus, was found to be truth. And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.
16 I rejoice that in every thing I am of good courage concerning you.

CHAPTER VIII.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

1 Moreover, brethren, we make known to you the grace of God which hath been given in the churches

your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all—should be, *Therefore we have been comforted; but in addition to our comfort, we rejoiced more exceedingly over the joy of Titus, because his spirit has been refreshed by you all.* (See Crit. Notes.) In addition to the apostle's joy over the accomplishment of his purpose, when he saw that the Corinthian Christians were stirred up by his letter to show their zeal for him, he had a still greater, a more exceeding joy, caused by the joy of Titus. 'By you all'—literally, *from you all.* The Greek preposition does not denote the agent, but the source of the refreshing.

14. For if I have boasted anything to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth—should be, *Because, if in anything I have gloried to him in your behalf, I was not put to shame; but as we spake all things to you in truth, so also our glorying before Titus proved to be truth*—literally, *came to be truth.* It depended on the result, whether it was true or not, and became truth or falsehood according to that. 'I was not put to shame' is to be explained in the same way, as referring to the result, if he were found boasting without cause. 'As we spake all things to you in truth.' Before, he had spoken to them, and had been found truthful; now, he has spoken about them, and with the same result. How finely the apostle makes it appear that all his joy is an unselfish joy for others, and genuine and great withal!

15. The obedience of you all, how with fear and trembling ye received him. The fear and trembling are not personal feelings toward Titus himself, but denote the quality of their obedience. They were anxious to please him, and feared lest in any way they might fail of doing it.

16. I rejoice therefore. 'Therefore' is to be omitted. (See Crit. Notes.) **I have confidence in you**—should be, *I have courage concerning you.*

CRITICAL NOTES.—CHAPTER VII.

11. *This same thing, that ye sorrowed*, is the reading of ℵ^{c}DECLP, etc., d e vulg syr^{utr}, etc.; *this same sorrowing*, omitting *ye*, is found in ℵ*BCFG, etc.

12. *Our care for you* is the reading of some cursives, of f vulg. etc.; *your care for you* is the strange reading of ℵDF; and *our care for us*. of G d* g; *your care for us* is found in BCD $^{b \text{ and } c}$, EKLP, etc., d** e syr ^{utr} cop, etc.

13. *Therefore we were comforted in your comfort, yea*, etc., is the reading of some cursives, syr ^{pc*}, etc. *Therefore we were comforted, but*, etc., is the reading of ℵBCDEF, etc., it vulg syr^{sch}, syr^{ptxt}, etc.; *your comfort* is the reading of FKL, etc., cop syr ^{pc*}; *our comfort* of ℵBCDEGP 33, etc. it vulg syr$^{sch \text{ and } ptxt}$, etc.

16. *Therefore* is found in only a few cursives, syr$^{p \text{ mg}}$, etc.

ANALYSIS.

General subject, the contribution to the church at Jerusalem. **1-5.** The example set by the churches of Macedonia. **6-8.** Enforcement of their duty by this example. **9.** Example of self-sacrifice set by Christ. **10, 11.** Advice, rather than command, expedient for them, as they had already begun the work. **12-15.** Readiness to give, according to their means, all that is required. **16-24.** Naming and commending of the messengers sent to them about this matter.

Ch. 8: 1. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia—should be,

2 How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.
3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;
4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.
5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

2 of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty
3 abounded unto the riches of their [1] liberality. For according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord,
4 beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to
5 the saints: and *this*, not as we had hoped, but first they gave their own selves to the Lord, and

1 Gr. *singleness.*

Now we make known to you, brethren, the grace of God which has been given in the churches of Macedonia. The conjunction used indicates merely a change of subject. By a fine turn of thought, the apostle attributes the liberality which he sees in the Macedonian churches, and wishes to enjoin on the Corinthians, to the grace of God. The favor which they bestow on others becomes thus a divine favor bestowed on them. The churches of Macedonia were at Thessalonica and Philippi and Berœa.

2. How that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality—should be, probably, *That in much trial of affliction is the abundance of their joy, and their deep poverty abounded unto the riches of their liberality.* There are two contrasts here—that between the 'trial of affliction' and the 'abundance of joy,' and between the 'deep poverty' and the 'riches of liberality'; and it is better, therefore, to separate the statement into two, each containing one of these contrasts. Moreover, the words 'abundance' and 'abounded' correspond to each other in such a way as to sustain this view. 'Trial of affliction'; 'trial' is used here in the sense of *testing*, or *proof;* and the phrase denotes the testing of them by means of affliction. The Macedonian churches suffered much from persecutions, a trial foreshadowed by the experience of the converts at the beginning. (See 1 Thess. 1: 6; 2: 14; Acts 16: 19 seq.; 17: 5 seq.) This is a great part of the Christian victory, to be filled with a great joy in the midst of affliction, and to be liberal out of poverty. (See Mark 12: 44.)

3-5. These verses all belong together in one sentence. 'They were,' in ver. 3, and 'This they did,' in ver. 5, by which the statement is broken up into several parts in our version, are to be omitted. Moreover, in ver. 4, 'That we would receive' is to be omitted (see Crit. Notes); and also the words 'Take upon us.' In the same verse, 'gift' is to be rendered *favor*, and 'fellowship' is better translated *sharing*. 'The favor and the sharing' is a case of hendiadys, and should be translated, *The favor of sharing. And*, at the beginning of ver. 5, does not connect this with some preceding statement; but it connects this part of the statement about their giving, viz., that they gave themselves, with previous modifications of the same; viz., that it was up to, and even beyond their ability, that it was of their own accord, etc. The whole may be translated thus—*For according to ability, I bear witness, and beyond ability, of their own accord, beseeching of us with much entreaty the favor of sharing in the service to the saints, and not as we hoped; but themselves they gave first to the Lord, and to us through the will of God.* The simple statement is that *they gave*, and everything else is a modification of that, denoting the amount and manner of their giving, what they gave, and to whom they gave it. 'I bear witness.' The apostle knew their poverty. 'Of their own accord.' This is to be connected with the participial clause following. Instead of being besought to do this favor, they themselves besought the favor of a share in it. 'And not as we hoped, but themselves they gave.' That is, instead of the small gift, which was all that the apostle had hoped out of their poverty, they gave in such a way as to involve and exhibit absolute self-consecration and self-sacrifice. See again Mark 12: 44, which is a most instructive parallel. 'To the saints'—the church at Jerusalem is meant. (See 1 Cor. 16: 1, and Note.) *First to the Lord, and to us.* Their giving to the saints was a giving first to the Lord of saints, and then to the apostle, who made this matter his own. (See Matt. 25: 34 seq., and Gal. 2: 10.) 'Through the will of God'—belongs

6 Insomuch that we desired Titus, that as he had
begun, so he would also finish in you the same grace
also.
7 Therefore, as ye abound in every *thing*, *in* faith, and
utterance, and knowledge, and *in* all diligence, and *in*
your love to us, *see* that ye abound in this grace also.
8 I speak not by commandment, but by occasion of
the forwardness of others, and to prove the sincerity of
your love.
9 For ye know the grace of our Lord Jesus Christ,
that, though he was rich, yet for your sakes he became
poor, that ye through his poverty might be rich.
10 And herein I give *my* advice: for this is expedient
for you, who have begun before, not only to do, but also
to be forward a year ago.

6 to us by the will of God. Insomuch that we ex-
horted Titus, that as he had made a beginning
before, so he would also complete in you this grace
7 also. But as ye abound in every thing, *in* faith,
and utterance, and knowledge, and *in* all earnest-
ness, and *in* [1] your love to us, *see* that ye abound in
8 this grace also. I speak not by way of command-
ment, but as proving through the earnestness of
9 others the sincerity also of your love. For ye know
the grace of our Lord Jesus Christ, that though he
was rich, yet for your sakes he became poor, that
10 ye through his poverty might become rich. And
herein I give *my* judgement: for this is expedient for
you, who were the first to make a beginning a year

1 Some ancient authorities read, *our love to you.*

with the entire statement. It was by his will that they gave themselves.

6. Insomuch that we desired Titus—better, *We exhorted.* **That as he had begun**—should be, *He began before.* **The same grace**—should be, *This grace.* 'Grace,' as used here, denotes a virtue proceeding from the grace of God, mentioned in ver. 1. This exhortation was the result of the preceding. The zeal of the Macedonians led the apostle to urge Titus to complete the same work among the Corinthians. He wished to see them manifesting this grace of liberality, as well as the other graces that Titus had quickened in them by his coming. (See 7: 10 seq.)

7. Therefore—should be, *But.* The older interpreters had no scruples about such an arbitrary interchange of conjunctions as this change from *but* to *therefore;* and our version here reflects this looseness of the interpreters. (See Winer, 450, 451.) The conjunction indicates that the apostle turns from his account of the Macedonian churches to direct exhortation addressed to the Corinthians. **In faith, and utterance, and knowledge, and in all diligence, and in your love to us**—should be, *By faith*, etc., denoting that by which they excel. 'Utterance'—strictly, *word.* This enumeration of the things in which the Corinthians abound is the same as in 1 Cor. 1: 5 (see Note); and it indicates the discrimination of the apostle in the distribution of his praise. 'And all diligence'—should be, *And every zeal.* The Greek is distributive, meaning every kind or form of earnestness.

8. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love—should be, *I speak not by way of commandment, but as testing, through the zeal of others, the genuineness also of your love.* (See on 1 Cor. 7: 6.) He sets before them for imitation this zeal of others, and so tests the genuineness of their love. The love meant is their love as Christians for their brethren, which he urges them to show by their liberality.

9. For ye know the grace of our Lord Jesus Christ. This gives a motive for the exhortation of the apostle; but, strictly speaking, it serves as a proof that this does test the genuineness of their love, since Christ is their example, and their love shows itself to be genuine by its resemblance to his. 'Grace'—the exhibition of his favor. **Rich**—in his heavenly exaltation, before his incarnation. **Became poor**—by taking human nature and condition. **That ye, through his poverty, might be rich**—should be, *That ye, by the poverty of that one, might be enriched.* 'That one'—in Greek, the demonstrative pronoun, which is more emphatic than the simple personal pronoun, and is intended here to bring out the contrast between the person, Christ, and the condition, poverty. (On the enrichment of the Christian by Christ, cf. 4: 17, 18; 5: 1-5, 17-21; 1 Cor. 15: 3, 21-23; Rom. 8: 1-11, 14-18, 28-39; 5: 1-5; Rev. 3: 18, etc.) The argument of the verse is that Christ's was a self-sacrificing love, and theirs must be the same, to be genuine.

10. And herein I give my advice. The word 'advice' is to be emphasized, to contrast it with the word 'commandment,' in ver. 8. It is advice, and not command, that he gives. **For this is expedient for you**—the thing meant is giving advice, instead of command. Command might be expedient in the case of those who had never shown any disposition to give; but advice is the thing for them. The apostle says that it is expedient, not fitting; because if a command is unnec-

11 Now therefore perform the doing *of it;* that as *there*
was a readiness to will, so *there may be* a performance
also out of that which ye have.
12 For if there be first a willing mind, *it is* accepted
according to that a man hath, *and* not according to that
he hath not.
13 For *I mean* not that other men be eased, and ye
burdened:
14 But by an equality, *that* now at this time your
abundance *may be a supply* for their want, that their
abundance also may be *a supply* for your want; that
there may be equality:

11 ago, not only to do, but also to will. But now com-
plete the doing also; that as *there was* the readiness
to will, so *there may be* the completion also out of
12 your ability. For if the readiness is there, *it is* ac-
ceptable according as *a man* hath, not according as
13 *he* hath not. For *I say* not *this*, that others may be
13 eased, *and* ye distressed: but by equality; your
abundance *being a supply* at this present time for
their want, that their abundance also may become *a*
supply for your want; that there may be equality:

essary, to give it lowers the quality of the action, and hence is inexpedient. **Who have begun before, not only to do, but also to be forward, a year ago**—should be, *Who were the first to begin, a year ago, not only to do, but also to will.* There is probably a contrast with the Macedonians intended. *You are men*, the apostle says, *who began before the Macedonians in this matter; and now certainly advice, rather than command, to follow their example in carrying out the thing so begun, is expedient for you.* (See Winer, 560.) They had the start of the Macedonians, not only in doing this, but also in the will, the purpose to do it, so that their whole action in the matter antedated that of the Macedonians, and they could not be said to have had their cue from them in any part of it.

11. Now, therefore, perform the doing of it—should be, *But now complete the doing also.* Paul assumes throughout that their willingness is unabated; and now he urges on them to complete, not only the willing, but also the doing of the work of love. **That as there was a readiness to will, so there may be a performance also out of that which ye have**—should be, *That as there is the readiness to will, so there may be the completion also out of your possession.* Meyer supplies the copula, instead of the substantive verb, in both parts of this sentence, making the predicate the last phrase, so that it would read, *That as the readiness to will is according to your possession, so the completion may be according to the same.* It is a question as to what Paul's main object seems to be—whether it is to obtain a certain measure of beneficence from them, or the beneficence itself. The latter is more probable; and the measure comes in as an incidental matter, as in our version. *Out of that which you have.*'—literally, *Out of the (your) having.* According to Winer and others, this denotes the standard of their giving—*according to your possession.* (See Winer, 368.)

12. For if there be first a willing mind, etc.—should be, *For if the readiness is present, it is acceptable, according as it hath, not according as it hath not.* On the substitution of *It hath* for *A man hath*, see Crit. Notes. There is a personification of the readiness, or willingness, which is represented as having, and not having.

13. For I mean not that other men be eased, and ye burdened—should be, *For it is not that there may be ease for others, and for you distress.* Our version does not preserve the construction of the Greek, in which the clause beginning with *that* denotes the purpose of the preceding. The words to be supplied are simply *it is*, referring to the contribution asked of them. 'Ease'—relief from the troubles of poverty. This verse confirms, in connection with the following verse, the statement of ver. 12, that men are asked to give only of what they have, or according to their means, by showing that the object for which he asks them to give is not the relief of others by the affliction of themselves, as would be the case, if they gave beyond their means.

14. But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want—should be, *But according to equality. At the present time your abundance is for their lack, in order that also their abundance may come to be for your lack.* The Greek does not admit of supplying 'that . . . may be' after 'equality'; but only 'is,' as above. And probably the phrase, 'but according to equality,' belongs with the preceding verse, in order to avoid the repetition of the same idea at the beginning and end of this same sentence. Ver. 13 would read then *For it*—(*i. e.*, the contribution asked of them)—*is not that there may be ease for others, and affliction for you; but* (it is) *on the principle of equality.* And this verse would read as above, with *That there may come to be equality* to close that. The

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.
16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.
17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.
18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;
19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:
20 Avoiding this, that no man should blame us in this abundance which is administered by us:

15 as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.
16 But thanks be to God, who putteth the same
17 earnest care for you into the heart of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own
18 accord. And we have sent together with him the brother whose praise in the gospel *is spread* through
19 all the churches; and not only so, but who was also appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and *to shew* our readiness:
20 avoiding this, that any man should blame us in *the*

purpose stated, 'That also their abundance may come to be for your lack,' supposes that at some time the case might be reversed, the church at Jerusalem becoming comparatively prosperous, and *vice versa*, in which case the present favor would be returned.

15. As it is written. The quotation is from Ex. 16: 18.. The word 'gathered,' in the two clauses, is from the context of the passage in Exodus. The statement is taken from the account of the gathering of manna by the children of Israel, in which each man, no matter what he gathered, was found to have an omer, neither more nor less. The apostle sees in it a parable of God's intent to equalize things through the liberality of the rich.

16. But thanks be to God, which put, etc. —should be, *Who gives the same zeal for you in the heart of Titus.* The apostle probably means the same zeal that he himself has, and which he has shown in the earnestness of the preceding exhortation. With this verse, he passes over to the practical details about the appointment of Titus to the work of collection.

17. For indeed he accepted the exhortation—better, *Because on the one hand he accepted the exhortation, but on the other, being more zealous, he came to you of his own accord.* The exhortation meant is to come to them. 'More zealous'—viz., than the mere acceptance of an exhortation would imply. **Of his own accord**—not, of course, without the exhortation named; but complying voluntarily with it, as according with his own wish. 'He came.' This action was not past at the time of writing; but would be when the letter was read—the epistolary aorist.

18. And we have sent with him—should be, *We sent*, etc. **The brother.** Who this was is not known. Paul calls no name, except that of Titus, in any mention made by him of this collection for the church at Jerusalem. **Whose praise is in the gospel throughout,** etc.—should be, *Whose praise in the gospel is throughout*, etc. In the gospel, denotes the sphere in which the brother has praise, in the defence and proclamation of the gospel.

19. Chosen of the churches, etc.—should be, *Chosen by the churches to be our traveling companion in the matter of this charity ministered by us, for the glory of the Lord himself, and for our readiness.* On the change from 'with this grace' to 'in the matter of this grace,' and from 'your ready mind' to 'our readiness,' see Crit. Notes. On the word **administered,** see on 3: 3. The 'glory of the Lord' and 'our readiness' are both governed by the same preposition; and the insertion of the words 'declaration of' in the English Version, and of 'to shew' in the Revised Version, is therefore out of place. The two cannot easily be connected with the ministration of the charity by the apostle, and are therefore to be considered as denoting the purpose of the appointment of his associate by the churches. It conduced to the glory of the Lord, and to his own readiness to undertake the work. How this is brought about is indicated in the next verse.

20. Avoiding this, that no man should blame us in this abundance which is administered by us—better, *Caring for this, that no one may blame us in the matter of this bounty ministered by us.* The participle with which the verse begins is to be connected with the statement of the sending of the brother, in ver. 18. 'We sent him,' Paul says, 'by way of caring for this, that no one blame us in this matter.' By having this associate appointed, he avoided all possible charges of dishonesty in the administration

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.
22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.
23 Whether *any do inquire* of Titus, *he is* my partner and fellow helper concerning you: or our brethren *be inquired of, they are* the messengers of the churches, *and* the glory of Christ.
24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

21 *matter of* this bounty which is ministered by us: for
we take thought for things honourable, not only in
the sight of the Lord, but also in the sight of men.
22 And we have sent with them our brother, whom we
have many times proved earnest in many things,
but now much more earnest, by reason of the great
23 confidence which *he hath* in you. Whether *any in-
quire* about Titus, *he is* my partner and *my* fellow-
worker to you-ward; or our brethren, *they are* the
[1]messengers of the churches, *they are* the glory of
24 Christ. [2]Shew ye therefore unto them in the face
of the churches the proof of your love, and of our
glorying on your behalf.

1 Gr. *apostles*....2 Or, *Shew ye therefore in the face . . . on your behalf unto them.*

of the trust. This precaution, and such matters of apology and self-defence as in chap. 12: 17, 18, are indications of a sad state of feeling toward Paul, even in his own churches.

21. Providing for honest things—should be, *For we take thought for things honorable.* (See Crit. Notes.) 'Honest' was a good translation of the Greek word at the time of making the Authorized Version; but is too specific now. The word means *good, morally.* **Not only in the sight of the Lord.** If he only was to be satisfied, this precaution would be unnecessary; but the apostle knew that he had also to guard against the suspicions of men. To be right, as well as to appear right, is necessary with God; to appear right, as well as to be right, is sometimes necessary with men.

22. And we have sent . . . we have proved—should be, *And we sent . . . we proved.* **Diligent**—should be, *zealous,* or *earnest.* **Upon the great confidence which I have in you**—should be, *For,* or *on account of his great confidence in you.* This brother is nameless, and unknown, like the one in ver. 18. The revisers, by translating 'many times,' 'in many things,' instead of *oftentimes,* etc., have preserved, as far as possible, the four repetitions of the same word in this verse, in which it is so characteristic of the apostle's style.

23. He is my partner and fellow-helper concerning you—should be, *He is my partner, and toward you my helper.* The latter part of the predicate denotes what he is to Paul, in the special matter of his relations to the church. **Or our brethren**—those mentioned in verses 18 and 22 are meant. **They are the messengers of the churches.** The word 'messengers' is in the Greek the same as the word for 'apostles'; and its use here is one of the instances of the unofficial use of the official titles of church officers in the New Testament. **The glory of Christ**—men whose work and life bring glory to Christ. Paul makes a distinction here between Titus and these brethren from the churches, putting the work of Titus, in some sense, on a level with his own.

24. Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf. There is strong proof that the verb here is participial in its form. And in this case, it is probable that a verb is to be supplied from the participle before the phrase, 'before the churches,' the thought being that in showing this proof to them, you show it before the churches. It would read then, *Showing therefore the proof of your love, and of our glorying in your behalf to them, you show it before the churches.* These men were the messengers of the churches; and what the Corinthians show to them, therefore, they show before the churches. This is a motive, then, for them to do the thing stated. The love meant is their love for their brethren. On Paul's boasting in their behalf, cf. 9: 2.

CRITICAL NOTES.—CHAPTER VIII.

4. *That we would receive* is found in only a few unimportant MSS. and versions.

12. *A man* is found in C^2L cop syr^{pc*}, etc. It is omitted in ℵBC*DEFG, etc., it vulg syr^{ptxt}, etc.

19. *Your ready mind* is the reading of only F and a few other unimportant authorities. *Our* is the correct reading.

21. *Providing* is the reading of KL, etc.; *for we provide* is found in ℵBDEFGP, etc., it vulg syr^{utr}, etc.

24. *Shew ye* is found in ℵCD$^{b\text{ and }c}$ E**, etc., f vulg syr^{utr}, cop, etc. *Shewing* is the reading of BD*E* FG d e g, etc. The latter is internally much more probable.

CHAPTER IX.

FOR as touching the ministering to the saints, it is superfluous for me to write to you:
2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.
3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:
4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

1 For as touching the ministering to the saints, it
2 is superfluous for me to write to you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and [1] your zeal hath stirred up [2] very
3 many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be pre-
4 pared: lest by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this

1 Or, *emulation of you*.... 2 Gr. *the more part.*

ANALYSIS.

Continuation of Paul's exhortation about the collection for the church at Jerusalem.

1, 2. Acknowledgment of the readiness of the Corinthians. **3-5.** Reason for sending the brethren, that this confidence might not be put to shame. **6.** The reward of giving proportioned to the generosity of the gift. **7.** The spirit in giving must be cheerful, not grudging. **8-11.** God will supply the means, and multiply the fruits, of such giving. **12-14.** Thanksgiving to God from the receiver of gifts is a fruit of giving, as well as the supply of his wants. **15.** Thanks to God for his gift of grace, that has such fruits of good-will and of gratitude among men.

Ch. 9: 1. For as touching the ministering to the saints—better, *For concerning the service to the saints.* (See on 3: 3.) The service meant is the contribution to the church at Jerusalem, as before. **It is superfluous.** What Paul has said in the preceding chapter has had reference to the reception of the messengers, the measure of the gift required, and other details, rather than the duty itself. Any reference to that has been rather veiled. And now Paul gives as a reason for dwelling on these things, rather than the service itself, that the latter is superfluous. At the same time, with his accustomed tact, he introduces in this very way another indirect exhortation to benevolence.

2. For I know the forwardness of your mind—better, simply, *Your readiness.* This readiness makes it superfluous to write to them about it. **For which I boast of you to them of Macedonia**—should be, *Of which I boast for you to the Macedonians.* **That Achaia was ready a year ago**—should be, *That Achaia has been prepared since a year ago.* 'Achaia' is not simply the church at Corinth, but the whole province of which this church was the Christian centre. **And your zeal hath provoked very many**—should be, *And your zeal stirred up the most* (of them.) It was an incitement to them to take up the same matter.

3. Yet have I sent the brethren—should be, *But I sent the brethren.* In spite of his confidence that they are surely ready, he sends the messengers to make it sure. **Lest our boasting of you should be in vain in this behalf**—should be, *In order that our boasting for you may not be made void in this respect.* **Ye may be ready**—better, *You may be prepared.* It is a participle, instead of an adjective, and denotes the act, as well as the state of preparation. **As I said**—refers to the statement in the preceding verse, that 'Achaia has been prepared since a year ago.'

4. Lest haply, if they of Macedonia come with me—should be, *Lest by any means, if Macedonians come with me.* **We (that we say not ye).** Of course, there would be room for both to be ashamed; he, that he had boasted without cause; and they that, in a matter where they had started so promisingly, they had been so backward and negligent as to make his glorying vain. He mentions his own shame, as he says, not to speak of theirs. **Should be ashamed in this same confident boasting**—should be, *May be ashamed in this confidence.* Paul himself, it must be remembered, was intending to come to them, partly on this very errand of the collection for the church at Jerusalem; and Titus, and the two brethren accompanying him, were sent before to prepare the way. (See 1 Cor. 16: 1-9; ch. 13: 1-10.)

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.
6 But this *I say,* He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver.
8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things,* may abound to every good work:

5 confidence. I thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your afore-promised [1] bounty, that the same might be ready, as a matter of bounty, and not of [2] extortion.
6 But this *I say,* He that soweth sparingly shall reap also sparingly; and he that soweth [3] bountifully shall reap also [3] bountifully. *Let* each man *do* according as he hath purposed in his heart; not [4] grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in

1 Gr. *blessing*....2 Or, *covetousness*....3 Gr. *with blessings*....4 Gr. *of sorrow.*

5. Therefore I thought it necessary—better, *I thought it necessary therefore.* **The brethren**—viz., Titus and the two others (See ch. 8: 16–18, 22.) **That they would go before**—that is, before Paul and his companions came. **And make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness**—should be, *And make ready beforehand your before-promised blessing, so that this shall be ready in this manner, as a blessing, not as covetousness.* (See Crit. Notes.) The apostle calls this gift a blessing; literally, *a benediction.* At first the word denoted a spoken, but here an acted, blessing. 'As a blessing, not as covetousness.' This denotes, by way of the difference in spirit between the two, a liberal and a niggardly gift. The former is given in a single desire to bless others; the latter, with the covetous spirit that seeks to keep as much as possible for itself.

6. But this I say—should be, probably, *But in regard to this,* viz., the giving as a blessing, not as covetousness. It is doubtful if it is admissible in Greek to supply 'I say,' as in our version. (But see Winer, 596.) **He which soweth sparingly.** The figure represents a person's action in life as a sowing and a reaping; the consequences of an act are the fruit that a man reaps from it. And according to the law of sowing and reaping, if in any such matter as giving, working, or the like, the action is sparse and saving, the reaping will be the same. **And he which soweth bountifully, shall reap also bountifully**—should be, *And he that sows with blessings, will reap also with blessings.* By 'with blessings' is meant sowing and reaping, so that blessings result. If a man acts in such a way that blessings come to others, he will reap such consequences as to bless himself. (See Winer, 392, 394.)

7. Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity—should be, *Let each man give as he has purposed in his heart; not from grief, or from necessity.* (See Crit. Notes.) The 'grief' is the state of mind from which the gift comes. Paul does not wish it to come from a "morose and unwilling" mind, grieved to have to give. 'For God loveth a cheerful giver.' This saying is found in the Septuagint version of Prov. 22: 8, though it is not found in the Hebrew text. It reads there, 'A cheerful man and a giver God praises.' The apostle puts this in, in order to guard against any unwilling gift to which one might be compelled by his urgent appeal. He would have them feel that the mere outward act of giving is not commendable, and does not win God's love; but only that which comes from the spontaneous and glad desire of the heart to benefit others. The principle is the same as in our Lord's directions about almsgiving in Matt. 6: 2-4, that giving must be giving, inwardly and in its purpose, as well as in the outward act. The outward act is beautiful, and must not, therefore, be joined to an unlovely spirit; it is unselfish, and must not have a selfish motive.

8. And God is able to make all grace abound toward you—should be, probably, *Every gift abound.* So Meyer, Grimm. The word is the very flexible word translated *grace* in our version; but having also this meaning of *gift,* as a manifestation of favor from one person to another. The general subject here, from ver. 8 to 11, is God's bestowal of the means to gratify benevolent

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.
10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness:)
11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

9 everything, may abound unto every good work: as it is written,
He hath scattered abroad, he hath given to the poor;
His righteousness abideth forever.
10 And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteous-

desires on such as have these desires; and the translation *gift* is in better accord with this general subject. It means the gifts of outward prosperity and abundance. **That ye, always having all sufficiency in all things**—should be, *In order that, having always in everything every independence.* The word translated 'sufficiency' means strictly *self-sufficiency*, the state in which one has enough himself to be independent of others—*self-supporting.* Hence, it is used in 1 Tim. 6: 6; Phil. 4: 11, of *contentment.* There is a question whether it is used here to denote outward or inward independence; that which comes from a steady or grateful spirit, or from sufficient means. But here again the general subject decides for the latter. **May abound.** Notice how the verse is bound together by this repeated 'abound.' 'God is able to make every gift abound . . . that you may abound.' A similar characteristic of Paul's style is found in the repetition of 'all' and 'every' in the verse. **May abound to**—may have abundance for; may have an overflow of good things that shall result in good works.

9. As it is written. The quotation is from Ps. 112: 9. **He hath dispersed abroad; he hath given to the poor**—should be, *He scattered, he gave to the poor.* The scattering is in contrast with the collection of things for themselves that characterizes others. **His righteousness remaineth forever.** This saying in the original is in immediate parallelism with "his horn shall be exalted with honor," and indirectly with "the righteous shall be held in everlasting remembrance"; and the thought is probably that his righteousness is a perpetual memorial of him, an enduring monument. Paul may have quoted it with the idea of the perpetuity of the righteousness itself. The quotation is evidently intended to bring to mind the beautiful description in the Psalm of such righteousness as Paul has been commending.

10. Now he that ministereth seed to the sower both minister bread for your food, and multiply your food sown, and increase the fruits of your righteousness—should be, *And he that supplieth seed to the sower, and bread for food, will supply and multiply your seed, and will increase the fruits of your righteousness.* The conjunction at the beginning does not introduce a new subject, but continues the previous one. The description of God as 'he that supplieth seed to the sower, and bread for food,' is taken from Isa. 55: 10; and this is a sufficient reason for keeping together the two parts, instead of separating them, as in our version. It is interesting too that Isaiah uses this as an analogy of deeper things in God. The *supplying and multiplying your seed* might be taken literally, and the argument be that God would do in their case what he does generally. But the *multiplication of the fruits of their righteousness* is evidently not agricultural, and makes it probable that the former is not. The general thought is that God supplies to men the materials and the fruits of their work. And the particular seed which they are sowing is alms and blessings for the poor. God will then, according to the general law, supply and multiply the means for this good work. Following out this thought, the *increase of the fruits of their righteousness* will be the multiplication of human gladness, and the lessening of human sorrow, that will result from their work.

11. Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God—should be, *Ye being enriched in everything unto every liberality, which worketh through us thanksgiving to God.* There is a lack of grammatical connection between this and the preceding verse, which causes the insertion of 'ye' at the beginning. This participial clause states the way in which the preceding promise will be carried out. They are to be every way enriched, with a view to their own liberality, and to the production in others of thanksgiving to God; and we have here the seed, the sowing, and the fruits.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;
13 While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;
14 And by their prayer for you, which long after you for the exceeding grace of God in you.
15 Thanks *be* unto God for his unspeakable gift.

11 ness: ye being enriched in everything unto all [1]liberality, which worketh through us thanksgiving to
12 God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings
13 unto God; seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the [1]liberality of *your* contribution unto
14 them and unto all; while they themselves also, with supplication on your behalf, long after you by rea-
15 son of the exceeding grace of God in you. Thanks be to God for his unspeakable gift.

1 Gr. *singleness.*

12. For the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God—should be, *Because the service of this offering is not only filling up the measure of the wants of the saints, but also overflowing through many thanksgivings to God.* The word translated 'service,' better, '*offering*' is used to denote the service of worship and sacrifice in the Old Testament; and probably here it denotes their almsgiving on its religious side, as an offering to God. The argument in the passage is the contrast between 'filling up' and 'overflowing.' Their act has not only its proper effect in filling up the necessities of the saints at Jerusalem, but it overflows this original measure of its purpose, by producing thanksgiving to God. The verse is a justification of his introduction of thanksgiving as a fruit of their giving, showing that it produces, not only satisfaction, but also thankfulness to God in those benefited by the gift.

13. While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men—should be, *Since they, through the proof of this service, glorify God for your obedience to your profession in respect to the gospel of Christ, and for the liberality of your contribution in respect to us, and to all.* The phrase, 'through the proof of this service,' denotes the occasion of their glorifying God—viz., the proof of the Corinthians, and the approval of their faith, by means of this service rendered to the saints at Jerusalem. What follows is the ground of their glorifying God, and it is looked at first with respect to the gospel of Christ, in which respect their praise is for the obedience of the Corinthians to their confession; and second, with respect to the saints at Jerusalem, and everywhere, in which respect, it is for the liberality of their contribution. So, in substance, Meyer, who unravels the singular construction admirably. Their confession is of Christ, and this confession sets up a standard which they are to follow in their lives. It is the subjective form of obedience to Christ. The persons who are represented as glorifying God, are the saints at Jerusalem, they being those who are led by the gifts of the Corinthians, and of others, to render thanks to God. **And by their prayer for you, which long after you for the exceeding grace of God in you**—should be, *And they themselves, with prayer on your behalf, longing for you on account of the exceeding grace of God upon you.* This is another phase of the thankfulness spoken of above. It leads the church at Jerusalem to long to see men on whom God has bestowed such grace. In these material gifts that they receive, they are God's spiritual gifts to the donors, and they long to see such recipients and manifestors of God's grace to the world. The phrase, 'with prayer on your behalf,' denotes the accompaniment of this longing.

15. Thanks be unto God for his unspeakable gift. God's unspeakable gift is his grace in Jesus Christ, a beautiful fruit of which is this mutual love and good-will of Christians, though of different nations and far distant.

CRITICAL NOTES.—CHAPTER IX.

4. *Confident boasting.* Literally, *confidence of boasting*, is the reading of ℵ^{c} D^{c} EKLP, etc., syr^{utr}, etc.; *of boasting* is omitted in ℵ* BCD*FG, etc., it vulg eop, etc.

5. *Whereof ye had notice before*, is the poor rendering of a reading found in KL, etc. *Promised before*, is found in ℵ BCDEFGP it vulg, etc.

CHAPTER X.

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:

1 Now I Paul myself intreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good

7. *Purposeth* is found in DEKL, etc. *Has purposed* is found in ℵ BCP it vulg, etc.

10. *Minister . . . multiply . . . increase* is the reading of ℵ^{c} D^{c} FGKL, etc. *Will minister*, etc., is found in ℵ* BCD* P it vulg cop, etc.

ANALYSIS.

General subject.—Paul's defence against the charge, brought against him by his Judaizing opponents, that he is a different man, present and absent.

1, 2. He beseeches them not to force him to be bold against them, present, as well as absent. **3-6.** The weapons of his warfare not fleshly, but spiritually strong to capture, or to punish, disobedient thoughts. **7-11.** Commending them to their own principle of looking at things before their eyes, he assures them that any proofs of being an officer in Christ's service that any body has, he has also; that if he should make a greater boast in this respect than he has, God will vindicate it, so that he may not seem to be a mere terror in his absence; and, finally, that he is the same in deed present, that he is by letter absent. **12-14.** The proof of these things to be found, not in his own words of self-commendation, but in his work, covering, without any stretching, a province reaching as far as them. **15, 16.** He hopes that he shall grow, by this standard of measurement, so as to outgrow them, and preach beyond them, and not glory as some others, in another man's work. **17, 18.** Such glorying is really glorying in God, whose commendation, through the work which he gives the man to do, is the only approval.

Ch. 10. In this chapter, Paul resumes, more sharply and definitely, the subject of his authority, and of the opposition to it in Corinth, which he has touched in passing in the early part of the letter. And here his tone becomes sharp, and sometimes self-conscious, with an undertone of wonderful tenderness, that implies a sad state of things in the church, toward which the apostle feels, nevertheless, a peculiar attachment on account of its readiness to understand the gospel of the grace of God.

1. Now I Paul myself. Every word here is emphatic, in order to bring the person and authority of the apostle into bold relief. He is the founder of many widely separated churches, the care of which presses on him; and in the long periods of necessary absence of this revolutionary and hated apostle, many Judaizing false teachers came in to oppose and undermine him. And now he wishes to assert himself, at the very beginning, against all such with his, 'Now I Paul myself.' **By the meekness and gentleness of Christ**—better, *By the gentleness and mildness of Christ.* The first is the opposite of hardness and severity, and the second is very nearly Matthew Arnold's "sweet reasonableness," in which he finds partly the secret of Christ's method. Paul, who wishes to be like Christ, makes this the motive of his appeal to the Corinthians, to allow him to be gentle instead of severe. **Who in presence am base among you**—better, *In your presence am lowly.* Our version gives the idea of lowliness in personal appearance or bearing. It is the opposite of *being absent.* **But being absent am bold toward you**—better, *Am brave toward you.* The idea is that he is brave enough at a distance; but before people is humble and deferential. He takes up here the charge that is made against him (see ver. 9, 10) of being contentious and hard, but lacking the spirit to keep it up before others. He quotes therefore, somewhat ironically, the language of his opponents, praying them to allow him to keep up this role, and play this double part, and not force him to be consistently bold against them. The beauty of this closing part of the Epistle is its revelation of the many-sided and very human personality which Paul presents in all his letters, but which is often obscured in the importance of the ideas and truths of which he is to many the mere channel.

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.
3 For though we walk in the flesh, we do not war after the flesh:
4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)
5 Casting down imaginations, and every high thing

2 courage toward you: yea, I beseech you, that I may not when present shew courage with the confidence wherewith I count to be bold against some, who count of us as if we walked according to the flesh.
3 For though we walk in the flesh, we do not war ac-
4 cording to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the
5 casting down of strong holds); casting down [1] im-

1 Or, *reasonings*.

2. But I beseech you. This resumes his subject after the ironical detour of ver. 1. The revisers translate it, 'Yea, I beseech,' which is better. **Be bold.** There are two words in the verse translated by this. The first means simply to be brave or courageous; the second, to be aggressively bold in one's bearing and conduct. **With that confidence wherewith I think to be bold**—should be, *With the confidence with which I count on being bold.* I scarcely think that the revisers' *count to be* is idiomatic English. **Which think of us as if we walked**—should be, *Who count us as walking.* Paul here beseeches them that he may not be thus bold, because it does not depend on his disposition, but on their conduct. **According to the flesh.** 'The flesh' is in Paul's thought the merely natural, human side of man, without the influence of the Divine Spirit, by which sin is expelled, and the higher spiritual nature of man is developed. The particular form of carnality here is the two-faced and pretentious conduct with which they charge him, one thing present, and another absent, the boastful timidity that belongs to the world, and not to Christ. Notice that here the apostle's chief difficulty is not with the church, but with the misleaders of the church, and with the church only as it is weakly misled.

3. For though we walk in the flesh, we do not war after the flesh—should be, *We do not war according to the flesh.* This phrase, 'according to the flesh,' wants to be carried over in its exact form from the last verse; because on the contrast between that and 'in the flesh' depends the meaning of the verse, and its connection with ver. 2. 'We have the flesh,' Paul says, 'as an element in which our life is passed; but not as the standard to which the warfare of our life is conformed.' It is a thoroughly New Testament and Pauline thought, this, that both these warring elements, the flesh and the spirit, the new man and the old man, the lower nature and the higher, the worldly and the unworldly spirit, enter into the Christian life; and that the conformity of the life to the higher element, as the large result of the battle, with its changing fortunes, characterizes the Christian. (See Rom. 13: 11–14; 1 Cor. 5: 6–8; Gal. 5: 16–26; Eph. 4: 22–24; 5: 8–14; Col. 3: 5–13.) He singles out here that part of his life which is specially in question, his apostolic warfare against the sin and evil in the world. (See in regard to this, 1 Thess. 1: 5—2: 12; 2 Tim. 2: 3–13.)

4. (For the weapons of our warfare are not carnal)—better, *fleshly*, in order to keep up, as the Greek word does, the connection with the word 'flesh' in the preceding. The kind of weapons employed, he uses to prove his statement about the method of his warfare. Dropping the figure, the meaning is that he does not use the means of accomplishing his object that belong to the world, and to men of the world; such, for instance, as the craft and hypocritical policy with which they charge him. **But mighty through God**—should be, *Strong before God—i. e.*, in his sight. (See Winer, 212.) These weapons of righteousness are not those that seem strong to men; but have what counts for strength before God. This is contrasted with the weakness for spiritual purposes of fleshly weapons. It is a case of adaptation of means to ends, of the refusal to employ unspiritual methods in spiritual work, and of the calm reliance on the strength of spiritual weapons, of the truth, of righteousness, of faith, of the word of God, to do God's work. (See Eph. 6: 13–18.) **To the pulling down of strongholds**—better, *Casting down*, as in ver. 5, where the same word is used. 'Strongholds'—entrenchments and fortifications of opinion, in which men strengthen themselves against the gospel.

5. Casting down imaginations—should

that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

aginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ;

6 and being in readiness to avenge all disobedience,

7 when your obedience shall be fulfilled. [1] Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is

1 Or, *Do ye look . . . face.*

be, *Reasonings*, a very different matter. (See Rom. 2: 15; Mark 11: 31; Rom. 2: 3; 1 Cor. 13: 11, where the translation *thought* or *reason* properly conveys the meaning.) **And every high thing that exalteth itself**—should be, *Every high thing erected against.* Paul carries out here the figure of a fortification, and means by a 'high thing' anything like a wall or tower, which by its height gives an advantage in battle. **The knowledge of God** is the truth against which these defences are erected. The gospel of Christ is a revelation of God, of what he essentially is, and not of what he exceptionally does; and its result in man is frequently said to be a knowledge of God. (See John 17: 3; Acts 17: 23 seq.; 1 Cor. 1: 24; 2: 10 seq.; Col. 1: 9–23; Heb. 1: 1 seq., etc.) **And bringing into captivity every thought to the obedience of Christ,** should, be probably, *Leading captive every thought into obedience to Christ.* The hostile thoughts of men are to be captured and brought into the state, or realm, of obedience to Christ. This 'obedience to Christ' is another representation of the idea and purpose of the gospel. See John 14: 15, 21, 23, 24; 15: 10; 17: 6, 17, for Christ's own final, solemn words about obedience as the fruit and test of belonging to him. The participles in this verse do not agree with the word 'weapons' in the preceding verse; but at the same time, the close connection between this and verse 4, the thought in this verse being a continuation of the last clause in verse 4, forbids the supposition that the latter is a parenthesis, and that these participles agree with the subject of the verb in verse 3. It is a case of anacoluthon probably, or lack of connected structure, and the marks of parenthesis should be omitted, and this verse translated, *Since we cast down . . . and lead captive . . .*

6. And having in a readiness to revenge all disobedience, when your obedience is fulfilled—should be, *And are in readiness to avenge every disobedience, whenever your obedience is completed.* There are two sides to his employment of the spiritual weapons of righteousness—the destruction of opposing forces, resulting in the capture for Christ of the hostile thoughts of men, and the punishment of those who continued hostile. Paul saw in the church as a whole an incomplete obedience, thoughts not yet conquered for Christ, and in the Judaizing disturbers a complete disobedience, an unconquerable hostility to the true gospel. But he reserved his punishment of the latter class until the lines were clearly drawn, and he could count men clearly on his side, or on the side of his opposers. Another key to what his enemies called his timid and temporizing policy. Notice that it is by spiritual weapons that he proposes to effect both capture and punishment.

7. Do ye look on things after the outward appearance?—should be, probably, *Do you look at the things that are before your face?* Other interpretations are, *You look* etc.; and *Look* etc., making it imperative. The former makes it a charge against them, that they do not look deeply into things. The latter makes it an injunction to open their eyes to patent facts. Our explanation is that Paul asks them if they do this, supposing that it is what the Judaizers have directed them to do, to look at the facts lying right before them of Paul's timid and inconsistent policy, and judge if such a man can be a true apostle; and that Paul anticipating their answer turns their attention to other facts before their face. The translation after, 'to the outward appearance,' is contrary to usage. **If any man trust to himself**—better, *Has confidence in himself.* **He is Christ's.** It is not an ordinary belonging to Christ that is meant, for that is not in question; but the official connection with him of one commissioned to do apostolic and representative work. **Let him of himself think this again**—better, *Let him consider this again with himself.* (See Crit. Notes.)

8 For though I should boast somewhat more of our
authority, which the Lord hath given us for edifica-
tion, and not for your destruction, I should not be
ashamed:
9 That I may not seem as if I would terrify you by
letters.
10 For *his* letters, say they, *are* weighty and power-
ful; but *his* bodily presence *is* weak, and *his* speech
contemptible.
11 Let such a one think this, that, such as we are in
word by letters when we are absent, such *will we be* also
in deed when we are present.
12 For we dare not make ourselves of the number, or

8 Christ's, so also are we. For though I should glory
somewhat abundantly concerning our authority
(which the Lord gave for building you up, and not
for casting you down), I shall not be put to shame:
9 that I may not seem as if I would terrify you by my
10 letters. For, His letters, they say, are weighty and
strong; but his bodily presence is weak, and his
11 speech of no account. Let such a one reckon this,
that, what we are in word by letters when we are
absent, such *are we* also in deed when we are present.
12 For we are not bold [1]to number or compare our-

1 Gr. *to judge ourselves among, or to judge ourselves with.*

The words 'again with himself' are an interesting allusion to the words *has confidence in himself.* As if the apostle had said: *He has carried the matter to judgment before himself, he has looked at himself, and said, I am Christ's, I am an apostolic man: now let him weigh this also in the silence of his own mind, that I have like proofs of apostolicity with himself.* The apostle introduces here the question about which they are to look at his patent facts. The word 'Christ's' at the end of the verse, is to be omitted. (See Crit. Notes.)

8. This verse should be translated, probably, *For if I make some greater boast concerning our authority, which the Lord gave for building you up, and not for casting you down, I shall not be put to shame.* On the substitution of 'if' for 'though,' the omission of 'us' in the relative clause, see Crit. Notes. The comparison is with the boast made in verses 3-6. The description given of this authority is probably suggested by the word 'casting down' in the previous account of it, (ver. 4, 5), and is meant to assure them that this casting down is not of them, but of their hostile thoughts, and that they are to be built up by it. **I shall not be ashamed.** The result will justify a greater boast even than what I have made. This confidence that any assertion of apostolic authority made by him will be justified by the event, he uses as proof that he is Christ's man in this official sense.

9. That I may not seem as if I would terrify you by letters—should be, *Seem, as it were, to terrify you by my letters.* So Meyer and Grimm. The 'as it were' softens the harshness of the expression. This is the purpose served by the vindication of his authority prophesied in the preceding 'I shall not be put to shame.' If he proves to be a man with divine authority to subject men to Christ, and to punish disobedience, he will no longer seem to be a mere terror at a distance, putting courage into his letters that he loses at close quarters. It is the divine purpose in procuring this vindication.

10. This verse introduces the charge to which his last words refer. **His bodily presence.** By this they mean his actual presence, himself when present in body, and not simply represented in his absence by letters. It is not his port or figure, his personal appearance, which the word 'presence' does not mean in Greek. **And his speech contemptible**—*i. e.*, what he says, not his manner of saying it. The word translated 'contemptible' is a participle, and means *despised*, actually considered of no account by men.

11. Let such a one think this, that such as we are in word by letters when we are absent, such will we be in deed when we are present—better, *Let such a one consider this, that as we are in word by means of letters being absent, such also in deed being present.* The word for 'consider' is the same as that rendered 'count' in ver. 2. The idea of the word, from which come its various meanings, is that of calculation. The verb in the principal clause is left to be supplied from the preceding subordinate clause; and its omission in English preserves better the flavor of the original. But the tense should be present, as in the verb from which it is taken. It is a statement of what he is, not a threat of what he will be. Paul is, as he tells us frequently, a Jew, or a Greek, under law, or without law, strong or weak, all things to all men; but not because of inconsistency, or changeableness in himself, but because of a wise and skillful adaptability, in which there is strength instead of weakness.

12. For we dare not make ourselves of

compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you; for we are come as far as to you also in *preaching* the gospel of Christ:

selves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with them-
13 selves, are without understanding. But we will not glory beyond *our* measure, but according to the measure of the [1]province which God apportioned to
14 us as a measure, to reach even unto you. For we stretch not ourselves overmuch, as though we reached not unto you: for we [2]came even as far as unto you

1 Or, *limit*. Gr. *measuring-rod*....2 Or, *were the first to come*.

the number, or compare ourselves with some that commend themselves—should be, *For we do not venture to place ourselves among, or by the side of, certain of them that commend themselves.* He implies that there is a venturesomeness in self-praise that he has not the hardihood to undertake. There is a play on words in the two infinitives that is difficult to render into English; the above is only an attempt. He does not say 'certain that,' but 'certain of them that.' They belong to the class of *self-commenders*. This statement is intended to confirm the preceding one—that he is the same in word and deed. He is not a man to praise himself, he lets his deeds speak for him; and that ought to show them that he will not be boastful and self-asserting in his letters, and then timid in action. **But they,** etc.—should be, *But they, measuring themselves by themselves, and comparing themselves with themselves, are not wise.* This is characteristic of self-commendation; at least, of the self-commendation of these opponents of the apostle. It is not comparing themselves among themselves, but with themselves; or for one man, comparing himself with himself. The process is indirect, but simple, and not uncommon. The man sets up his own virtues as a standard of excellence, and makes this a test of himself and others, so that the wise man praises wisdom; the monk, asceticism; and so on. 'Are not wise.' Because the standard must be objective, if a man would have a true estimate of himself.

13. But we will not boast of things without our measure—should be, *Boast without measure.* There is no limit or restraint to the self-commendation that measures itself by itself. The subjective standard is vague and elastic, and the man who adopts it boasts without measure really. The 'we' is emphatic, contrasting Paul with the self-commending Judaizers of the preceding verse. **But according to the measure of the rule which God hath distributed to us, a measure to reach even unto you**—should be, *Which God apportioned to us as a measure to reach even unto you.* Paul's measure of himself is the work that God has permitted him to do, the ground covered in that work. This he thinks of as a measuring-line, or rod, giving the boundary-line of his province, and hence defining the limits of his glorying. The measure of his boasting is the length of the line which measures his work; and that stretches from Jerusalem to Corinth. 'Province,' by which the revisers translate the word for 'rule,' is an unnecessary stretching of its meaning.

14. For we stretch not ourselves beyond our measure, as though we reached not unto you. That is, our proper measure brings us unto you in our work, and so we do not need to stretch ourselves beyond that to come to you. The measure is evidently the ground actually covered by Paul in his work. Merely to travel over the ground in coming to them, does not bring him properly to them, nor make him reach to them; it is necessary to preach, and labor, and found churches, over all this intervening space, to make him reach them in any such sense that it will be a measure of his work, and hence of his glorying. (See verses 15, 16.) There is evidently here an allusion to the enemies of the apostle, whose presence in Corinth involved a stretching of themselves beyond their limit. **For we are come as far as to you also in preaching the gospel of Christ**—should be, *For we came through even to you in the gospel of Christ.* This confirms the preceding statement that he does not need to stretch himself to reach to them. He has actually reached them without that skipping of any intervening place, or imperfect working of it, that would constitute stretching himself out. 'In the gospel of Christ,' denotes the sphere in which his work is, and in which he reaches them.

15 Not boasting of things without *our* measure, *that is*, of other men's labours: but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,
16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.
17 But he that glorieth, let him glory in the Lord.
18 For not he that commendeth himself is approved, but whom the Lord commendeth.

15 in the gospel of Christ: not glorying beyond *our* measure, *that is*, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our [1]province unto
16 *further* abundance, so as to preach the gospel even unto the parts beyond you, *and* not to glory in
17 another's province in regard of things ready to our hand. But he that glorieth, let him glory in the
18 Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

1 Or, *limit*. Gr. *measuring-rod*.

15. Not boasting of things without our measure in other men's labors—should be, *Not boasting without measure in other men's labors*. The unlimited and unregulated boasting of the disturbers of the church had this for one of its marks, that it was regardless of boundary lines and property, and boasted of work really belonging to others. Corinth, for instance, was in the sphere of the apostle's labors; but they came there, and alienated his converts, and boasted of them as if they had been converts from heathenism. But the apostle would do no work that was not strictly pioneer and missionary work, and so ran no risk of boasting of other men's labors. **But having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly**—should be, *But having hope, your faith being increased, to be enlarged in you according to our rule unto excess*. It is difficult to translate; but the meaning can be explained. Paul has spoken of measuring himself by his work, by the amount of territory actually covered, not skimmed over, by him in that work. Keeping up this figure of measurement, he speaks here of 'having hope to be enlarged'—that is, to have the greatness of his stature increased by the extension of his work. But since they form the present limit of his work, it must be *in them* that this growth takes place. It must be done by their 'faith being increased,' which, when it reaches a certain stage, will allow him to leave them. His greatness will grow with their faith, until it reaches the point of 'excess,' when, having outgrown them, he can pass on to another stage marked by the work done with another people. This is becoming great 'according to his rule'—that is, according to the standard of measurement given him by God in the amount of territory actually included within the boundary lines of his work. Or, to drop the figure, Paul wishes to finish his work among the Corinthians, so as to be able to go on and include further territory in his work, which shall add to his true apostolic greatness.

16. To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand—should be, *So as to preach the gospel in the parts beyond you, not to boast over things prepared for us within another's line*, or *boundary line*. This will be the result of his growing in them through the growth of their faith unto overgrowth—that he can preach the gospel beyond them. Opposed to this is such boasting as his opponents practice over labor accomplished for them in another man's field.

17. But he that glorieth, let him glory in the Lord. This is opposed to the false glorying of the preceding verse. Glorying that is justified by work done will acknowledge that the work is due to the grace of God, and will be a glorying in God therefore. But glorying in another man's work, as if it were your own, will fail to acknowledge its obligation to God as well as to man. This is a quotation, or an adaptation, from Jer. 9: 24. Instead of 'in the Lord,' it reads '*In this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness*,' etc. Paul means by *the Lord* here probably God, as in the original. (See 1 Cor. 1: 31.) After all Paul's glorying, we find that, through his reference of everything to God, his glorying is in God, not in himself.

18. For not he that commendeth himself is approved—should be, *That one is approved*—a reduplication of the subject for the sake of emphasis. Self-commendation is by words. God commends a man by the deeds that he does through him. (See 3: 1 seq.) There are other things, to be sure, that God does *for* a man to show his approval. But in the context, it is rather the man's own deeds, regarded as coming from God, that constitute the divine approval.

CHAPTER XI.

WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.
2 For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.
3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

1 Would that ye could bear with me in a little foolishness: [1] nay indeed bear with me. For I am
2 jealous over you with a [2] godly jealousy: for I espoused you to one husband, that I might present
3 you *as* a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your [3] minds should be corrupted from the simplicity and the purity that is toward Christ

1 Or, *but indeed ye do bear with me*....2 Gr. *a jealousy of God*....3 Or, *thoughts*.

CRITICAL NOTES.—CHAPTER X.

7. *Of himself* is the reading of CDEFGKP, etc.; *with himself* is found in ℵBL it vulg, etc. *Christ's*, at the end of the verse, is found in D^{c}EKL cop, etc. It is omitted in ℵBCD* FGP, etc., it vulg syr^{utr}, etc.

8. *Though* is the reading of ℵ^{c} D^{c} E**L syr$^{sch\ and\ pmg}$; *if* is the reading of ℵ*BCD*E* FGP it vulg cop, syr^{ptxt}, etc. *Us* is found in D^{c}EFGKL, also P f two MSS. vulg, etc. It is omitted in ℵ*BCD* d e three MSS. vulg, etc.

ANALYSIS.

General Subject.—Paul's defence of himself against the Judaizing false teachers.

1. Paul's entreaty that they will bear a little boasting from him. **2-4.** His reason for this is his zeal for Christ, and his anxiety lest, through the misrepresentations of his opponents, the Corinthians should be alienated, not from him, but from Christ, whom he represented. **5, 6.** Beginning of a comparison between himself and these pretended apostles. **7-12.** Special defence against the misrepresentations of his course in preaching the gospel to them without charge. **13-15.** Reason for their misrepresentation of Paul, that they themselves are false apostles. **16-33.** Continuation of the apostle's comparison of himself with the false teachers, with special emphasis on the fact that it is what they call weakness of which he boasts.

Ch. 11: 1. Would to God ye could bear with me a little in my folly—should be, *Would you could bear from me some little foolishness.* (See Crit. Notes.) The 'foolishness' meant, is that of glorying over his apostolic work. (See ver. 16-19, 21 seq.; 12: 1, 5, 6, 11.) He is forced thus to speak by word, as well as deed, in commendation of himself, in order to bring to their minds his spiritual quality and authority, of which his detractors had made them forgetful; yet he feels the folly of it. The apostle several times boasts in this way under protest, as much as to say, *If boasting is in order, why I have copious material for it.* (See Phil. 3: 4 seq.) **And indeed bear with me**—better, *Nay, indeed.* He turns from a wish that they might, to a request that they will, bear with him.

2. For I am jealous over you with godly jealousy—should be, *With the jealousy of God*, instead of his own. The church over which he was jealous, was in danger of defection from God, not from himself; and hence his jealousy was a sharing of the divine jealousy; not a personal feeling. **For I have espoused you to one husband, that I may present you as a chaste virgin to Christ**—should be, *For I betrothed you to one husband, to present a chaste virgin to Christ.* Paul thinks of himself as the person who arranges a marriage for another. He has acted as the friend of Christ, in securing the Corinthian Church to be his bride. And hence his jealousy lest the bride that he has betrothed to Christ should be unfaithful. His honor is concerned. There is an emphasis on the *one* husband, and on the *pure virgin.* He has arranged for an exclusive tie between them and Christ, not to be shared by another than Christ; and his object is to present the church to him pure, not led off by false friends to another love. It is to be noticed that the jealousy in this verse is ascribed to God, and the husband is Christ. This is owing to the fact that in the New Testament Christ represents God in his relations to the church.

3. Through subtilty—better, *In his craftiness.* **So your minds should be corrupted from the simplicity that is in Christ**—should be, *Your thoughts may be corrupted from their singleness and purity toward*

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.
5 For I suppose I was not a whit behind the very chiefest apostles.
6 But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

4 For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with
5 *him*. For I reckon that I am not a whit behind
6 [1]the very chiefest apostles. But though *I be* rude in speech, yet *am I* not in knowledge; nay, in every thing we have made *it* manifest among all men to

1 Or, *those pre-eminent apostles.*

Christ. On the omission of 'so,' and the insertion of 'and purity,' see Crit. Notes. The allusion in the first part of the verse is, of course, to the account of the temptation in Gen. 3. The thing that the apostle would guard with jealous care, is the singleness and purity of their thoughts toward Christ; and he sees in the Judaizing teachers as dangerous an enemy of this loyalty as the serpent was in Eden. If they had only drawn the church away from himself, it would have saddened, but not dismayed, him. But these men endanger the relations between Christ and his church. See 1 Cor. 3: 4-10; Phil. 1: 15-18; and Gal. 1: 6-9, for Paul's different estimate of these two things.

4. Have not preached . . . have not received . . . have not accepted—should be, *Did not preach . . . did not receive . . . did not accept.* **Another spirit,** and **another gospel**—should be, *A different spirit*, and *a different gospel*, denoting a difference of quality, and not simply a numerical difference. There is a difference also between the words translated 'receive' and 'accept.' You receive an unexpected blow on the cheek; you accept it, when you turn the other also. **Ye might well bear with him**—better, *Bravely would you bear with him.* The commendation is ironical, as is shown by the nature of the thing commended (see Gal 1: 8, 9); and also by the argument in ver. 5, which is evidently in favor of the ironical sense of this verse. There is a change in the form of the conditional sentence, the condition being expressed in such a way as to assume its truth, but the conclusion so as to imply an unfulfilled condition. The description, therefore, wavers between two conceptions of the situation. The first shows the Corinthian Church actually hearing the preaching of a different gospel, and of another Christ; the second remembers that there is no such thing in reality as another Christ; and so represents such a hearing as merely a supposition contrary to fact. In any case, what is suggested is the danger of the situation which approaches or resembles this; and so the verse confirms the fear expressed in ver. 3.

5. For I suppose I was not a whit behind the very chiefest apostles—should be, *For I reckon that I am in nothing behind the superexcellent apostles.* This confirms the negative implied in the preceding irony. 'In nothing I am behind,' etc. It is as though he said: *And so you cannot be doing so very well in accepting their version of the gospel instead of mine.* There is a rhetorical implication in this also that he is not only not behind them, but even superior to them; so that such acceptance is anything but well done. The words translated in our version, 'the very chiefest apostles,' are by many supposed to refer to the Twelve. But it is beside Paul's purpose, and breaks up the continuity of his argument, to compare himself with them. And the expression itself is exaggerated, so as to convey an impression of irony rather than seriousness; so that there is a great probability that it refers in a severely ironical way to the Judaizing opponents of the apostle, the 'false apostles transforming themselves into apostles of Christ,' of verse 13.

6. But though I be rude in speech, yet not in knowledge—better, *Even if I am a layman in my speech, yet not in my knowledge.* 'Rude' does not preserve exactly the flavor and history of the Greek word. It means originally *a private person;* for instance, a citizen as opposed to a ruler, a soldier instead of an officer; and then *an unprofessional person, a layman*, or *one unskilled in any art or occupation.* To the Jews, it would be *an unlearned man*, as opposed to a Rabbi. Paul uses it in 1 Cor. 14: 16-23, 24, of a person who does not have some one of the charismata, or gifts of the Spirit, and hence does not occupy the corresponding position in

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?
8 I robbed other churches, taking wages *of them*, to do you service.
9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.
10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

7 you-ward. Or did I commit a sin in abasing myself that ye might be exalted, because I preached to
8 you the gospel of God for nought? I robbed other churches, taking wages *of them* that I might min-
9 ister unto you; and when I was present with you and was in want, I was not a burden on any man: for the brethren, when they came from Macedonia, supplied the measure of my want; and in every thing I kept myself from being burdensome unto
10 you, and *so* will I keep *myself*. As the truth of Christ is in me, no man shall stop me of this glorying in

the church. Here, evidently, he is speaking of the apostolic gifts and office; and he says that he may not bear the marks of that about him in his speech; he may be unskilled or unprofessional in that, but not in his knowledge. He has apostolic knowledge, if not such skill in expression as should characterize an apostle. The first part of the statement is concessive; but it is concession for the sake of the argument. Paul defends elsewhere his divesting of his preaching of all the manners and mixtures of the schools, which is probably the charge against him. He was a "plain man, who talked right on." (See 1 Cor. 1: 17 seq.; 2: 1 seq., etc.) **But we have been thoroughly made manifest among you in all things**—should be, *But in everything having made it manifest among all in respect to you.* (See Crit. Notes.) This participial clause belongs with the predicate of the preceding clause. The thing that he represents himself as having 'made manifest' is his knowledge. It is not to them that he speaks of manifesting it, but 'among all in respect to' them. They are his "epistles, known and read of all men"; and by their knowledge of the truth, he shows among all men his knowledge as their teacher. (See 1 Cor. 1: 5, 6.) On the importance of this knowledge among all the other gifts, except the faith, hope, and love, which belong to character, see Eph. 3: 4; Gal. 1: 12, 16.

7. Have I committed an offence—should be, *Or did I commit a sin.* **Because I have preached to you the gospel of God freely**—should be, *Because I proclaimed to you the glad tidings of the gospel of God without charge.* The humbling of himself consisted in foregoing his apostolic privilege of support from the church to which he was preaching. (See 1 Cor. 9: 4, 6–15; Acts 18: 3; 20: 34.) The exaltation of them was through their introduction into the kingdom of God with its privileges. The element in this gratuitous preaching, that his enemies manufactured into a charge against him, was that it seemed to make the Corinthian Church inferior to those that contributed to the apostle's support, and therefore to show a lack of love for them. (See 12: 13; ver. 11.) The word translated 'preached' is from the same root as the word 'gospel.' 'The gospel of God' is the glad tidings of which he is the author; that he sent through Christ into the world.

8. I robbed other churches. A strong statement of the fact that he took from them more than was necessary for his support among them. These statements in regard to his receiving support from other churches are to be taken in connection with those in 1 Cor. 9, as meaning only something over and above what he did for his own support. **To do you service**—better, *That I might serve you.* What he wanted was to serve them without pay, for reasons that he mentions afterward; and in order to serve them in this way already determined on, he receives aid from other churches. Probably (see ver. 9) these churches were those of Macedonia.

9. I was chargeable to no man—better, *I was not a burden on any man.* The rest of the verse should be translated, *For the brethren having come from Macedonia supplied my lack; and in everything I kept, and will keep, myself unburdensome to you.* The case that is considered here is his action after he has exhausted what he has brought with him from Macedonia, and also what he is able to earn himself. Even then he did not come upon the church; but was saved from it by the opportune arrival of the brethren from Macedonia with further contributions.

10. As the truth of Christ is in me—a solemn form of asseveration. The truth of Christ dwelling in him makes him truthful, and vouches for the truth of what he says. **No man shall stop me of this boasting**—should be, *This boasting shall not be silenced*

11 Wherefore? because I love you not? God knoweth.
12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.
13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.
14 And no marvel; for Satan himself is transformed into an angel of light.

11 the regions of Achaia. Wherefore? because I love
12 you not? God knoweth? But what I do, that I will do, that I may cut off [1]occasion from those who desire an occasion; that wherein they glory, they
13 may be found even as we. For such men are false apostles, deceitful workers, fashioning themselves
14 into apostles of Christ. And no marvel; for even

1 Gr. *the occasion of them.*

for me. The boasting meant is that he makes the gospel of Christ without charge. (See 1 Cor. 9: 18 and Note.) He felt himself under constraint to preach the gospel; but to preach it gratuitously was to forego a privilege, of which he might boast.

11. This verse denies one reason that might be alleged for this, and used against him. To refuse a gift is often a sign that one feels so coldly or hardly toward another that he is unwilling to be put under obligation to him.

12. But what I do, that I will do—should be, *Also will I do;* and the rest of the verse should be translated, *That I may cut off the occasion of those who wish an occasion, that in the thing in which they glory, they may be found even as we.* The meaning is very obscure, and of course has been variously interpreted. There are two interpretations that seem to be tenable. The first supposes that the purpose expressed in the last part of the verse is the apostle's, and adopts the punctuation of our version, placing a semicolon between it and what precedes; that the glorying of the opponents is over an assumed indifference to reward or pay, a refusal to receive compensation, such as the apostle glories in; and that the purpose of the apostle is to cut off any occasion to charge him with the reverse, so that they may be found no better than he in this matter, even on their own assumption. The difficulty in this is to get in this last modification—namely, *Even on their own assumption.* But it does not seem so difficult as Meyer's explanation, which supposes that the purpose of the apostle is to make them actually, and not simply in pretence, the same as himself. For that would be a matter of becoming what they are not, not of being found what they are. The second interpretation of which I speak, makes the purpose in this last part of the verse to be that for which the opponents seek an occasion; and the punctuation to be only a comma. The thing then over which they glory, and in which they find the apostle abasing himself, is the exercise of their privilege to be paid for their service. But in this, they know that the apostle exercises a self-denial that has an appearance of superior virtue; and they want an opportunity to say that in this matter they are just like him in demanding pay. They glory in demanding their rights, and yet they want to say of Paul, who glories in foregoing his rights, that his glorying is vain. Such is the frequent inconsistency of men, who glory in rejecting, and even ridiculing, what they call an ideal and unpractical virtue. The difficulty in this, that it should be, in order that *we may be found even as they*, instead of *they as we*, is considerable; but on the whole, the least among the various difficulties. And there is no interpretation without difficulty.

13. This verse gives the reason for the preceding statement of the purpose of these opponents. They seek to pull down true apostles, being themselves false apostles. **Deceitful workers.** Those who are accomplishing their own ends while pretending to be working for the church. **Into the apostles**—should be, *Into apostles.* The transformation spoken of is such as to take on the appearance, and not the reality. They are not apostles, but put on an appearance of apostleship. This is one of the examples of the extension of the use of the term apostles. It seems to be applied to any independent and authoritative teacher of the gospel, whose position could be derived from Christ himself, instead of from some church.

14. For Satan himself is transformed—should be, as in ver. 13, *transforms himself.* 'Satan' is here contrasted with his servants, and the argument is from the greater to the less, from the greater change in Satan to the less change in these false apostles. The element of all holy natures is light. (See 1 John 1: 5, 7; Luke 2: 32; John 1: 4, 5, 7, 8, 9; 8: 12; Eph. 5: 8, etc.) On the other hand dark-

15 Therefore *it is* no great thing if his ministers also
be transformed as the ministers of righteousness;
whose end shall be according to their works.
16 I say again, Let no man think me a fool; if other-
wise, yet as a fool receive me, that I may boast myself
a little.
17 That which I speak, I speak *it* not after the Lord,
but as it were foolishly, in this confidence of boasting.
18 Seeing that many glory after the flesh, I will glory
also.
19 For ye suffer fools gladly, seeing ye *yourselves* are
wise.

15 Satan fashioneth himself into an angel of light. It
is no great thing therefore if his ministers also
fashion themselves as ministers of righteousness;
whose end shall be according to their works.
16 I say again, Let no man think me foolish; but if
ye do, yet as foolish receive me, that I also may
17 glory a little. That which I speak, I speak not after
the Lord, but as in foolishness, in this confidence of
13 glorying. Seeing that many glory after the flesh, I
19 will glory also. For ye bear with the foolish gladly,

ness is the element of evil. (See Luke 22: 53; 2 Cor. 6: 14; Eph. 5: 8; 6: 12.) The change indicated therefore is extreme.

15. This verse should be translated, *It is no great thing therefore if his servants also transform themselves as servants of righteousness*, etc. Here the change which is expressed in the preceding verse symbolically, as from darkness to light, is denoted abstractly as from servants of Satan to servants of righteousness. It is not a great thing, because the change is not nearly so great as in the case of Satan. **Whose end shall be according to their works**—not according to their appearances and pretences. The 'end,' the final fate is what determines the reality of things, and not always their present course. And while the latter may be according to appearances, the former is always according to facts or works. (See 1 Cor. 4: 5.)

16. Let no man think me a fool—better, *foolish*. The Greek word is not so strong as *fool*. The foolishness referred to is that of boasting, which is contrary to Christian wisdom. What follows may be translated, *But if you do not avoid it, even if it be as a foolish person, receive me, that I also may boast some little.* **I say again.** This is a repetition of what he has said in verse 1, but with the proviso that he is not foolish, though his actions may appear so. It is a case in which the motive has to be taken into account, in order to determine the real character of the act contrary to its appearance. To rehearse one's good actions is the outward form of boasting, but may be merely self-defense. (See John 10: 32, 37, 38; 14: 11, 12; 15: 24, etc.) A decisive proof that this spirit of boasting is absent here is the evident repugnance of the apostle to the whole thing. But if they do think him foolish in this sense, a boastful person, why, he wants them to be consistent, and receive him in this character, so that he may boast a little, as well as the Judaizers, to whom the role is natural and customary.

17. I speak it not after the Lord, but, as it were, foolishly, in this confidence of boasting—better, *I speak not according to the Lord, but as in foolishness, in this confidence, etc.* (See Crit. Notes.) This is said of the nature of the act in itself considered. To boast is foolish; it is not the Lord's way; it is the way of the flesh; and only exceptional circumstances can justify it. But there are these exceptional circumstances, as we have seen. And hence the apostle may speak of it as foolish or not, according as he looks at the act by itself, or in connection with its motive. The words, 'in this confidence,' etc., modify the whole preceding sentence, the verb, that is, with both its other modifiers.

18. This verse contains one of the reasons for the apostle's indulging in boasting. Others have boasted, in order to vindicate their claims to apostleship as against his; and the apostle sees that its effect on the church has been such as to endanger his influence, compelling him to a distasteful action adopted by men of the world to accomplish their objects. The words 'after the flesh,' denote the general character of boasting, not of this particular instance. It is the positive form of the 'not according to the Lord,' which has just been applied by the apostle to boasting as such. And there is included in the list of boastings that follows one specification, *the service of Christ, that does not belong to the category of things after the flesh.* (See ver. 23 seq.) This is not parallel, therefore, to the expression "no confidence in the flesh," and "confidence in the flesh," in Phil. 3: 3, 4. It is the act of boasting, as such, that is characterized as "after the flesh"; but, of course, with the modification implied in that.

19. For ye suffer fools gladly, seeing ye yourselves are wise—better, *Ye bear with the fools gladly, being wise.* This is an ironical reason for his speaking foolishly. He says: *I am foolish, to be sure; but then you are wise, and wise people are patient with the foolish.*

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.
21 I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also.
22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.
23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

20 being wise *yourselves*. For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he
21 smiteth you on the face. I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am
22 bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham?
23 so am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes

20. For ye suffer. Most likely they would, but that is not what the apostle means to say. He means, *You bear it*, or *you exercise forbearance, if a man bring you into bondage.* This is a strong expression of the harsh authority exercised over the church by these false teachers. (See Matt. 23: 8–12; 1 Pet. 5: 2, 3.) It is plain, from the rest of the description of these enslavers, that it is subjection to persons, and not to an enslaving system like the law, that is meant here, as in Gal. 2: 4; 4: 9. **Devour you.** By this he expresses strongly the extortion practiced on them by these men. See, again, 1 Pet. 5: 2, 3, where the apostle exhorts the elders not to do their work for base gain. **If a man take of you**—should be, *If a man captures you*, as a hunter takes game; if he takes possession of them by arts and circumventions. **If a man exalt himself.** That is, if he gets himself called rabbi, master, and the like, and assumes airs of superiority. (See, again, Matt. 23: 8–12.) **If a man smite you on the face.** This is a strong expression of the proud and rude treatment to which the church was subjected by these men. They bore it, it seems, because it appeared an exhibition of strength and of proper authority on the part of these men. The Christian doctrine of equality, and of the use of strength in the service of the weak, instead of in the promotion and enrichment of the strong, is not easily comprehended by either the strong or weak.

21. I speak as concerning reproach, as though we had been weak—should be, *I say by way of disparagement, as it were, that we have been weak.* The disparagement is of himself, and is, of course, ironical. Strength is a good, and weakness an evil, in themselves considered; but to confess weakness as the opposite of such strength as is here described, and as a disparagement of himself, is intensely ironical. The mildness and "sweet reasonableness" of Christ, seem weakness to many, but are real strength. 'As it were, that,' denotes that this is a pretended, and not a real, opinion, and heightens the expression of irony. On the tense of the last verb, see Crit. Notes. **Howbeit whereinsoever any is bold**—better, more simply, *But in whatever any one is bold.* The boldness meant is evidently from what follows boldness of speech, "confidence of glorying." Whatever these men dare to boast of, he can confidently boast of the same. **I speak foolishly** — literally, *In foolishness.* The constant return to this confession of foolishness, as a kind of refrain, shows how strongly the apostle feels the false position in which he is placed. Boasting is not natural to him.

22. Are they Hebrews? . . . Israelites . . . the seed of Abraham? The subjects in this series of questions are unemphatic; the emphasis is on the predicate. It is uncertain what is the precise difference between the three names used here. 'Hebrews' is the national name, probably; 'Israelites' the theocratic; and 'seed of Abraham' denotes them as the inheritors of the promises. Paul repeats the varied vocabulary of their boasting, by which they sought to heighten the effect.

23. Are they ministers of Christ?—better, *servants of Christ.* **I speak as a fool**—should be, *I speak as one beside himself*, the word being different from the one employed in verses 1, 16, 17, 19, 21. **I more.** Probably this means, *More than they; in a greater degree.* But there is some reason for Meyer's explanation, which makes it mean, *more than a servant of Christ.* Paul has denied them this title (ver. 13-15), and so he may mean that if they are that, then he is something more. But the comparisons that follow, tend rather to show them behind him in the things that belong to this office, than entirely lacking them. He does not, however, concede to them a claim to this position, except for the purpose of his present statement. The rest of this verse should be translated, *In labors more abundantly, in prisons more,*

24 Of the Jews five times received I forty *stripes* save
one.
25 Thrice was I beaten with rods, once was I stoned,
thrice I suffered shipwreck, a night and a day I have
been in the deep;
26 *In* journeyings often, *in* perils of waters, *in* perils
of robbers, *in* perils by *mine own* countrymen, *in* perils
by the heathen, *in* perils in the city, *in* perils in the
wilderness, *in* perils in the sea, *in* perils among false
brethren;
27 In weariness and painfulness, in watchings often,
in hunger and thirst, in fastings often, in cold and
nakedness.

24 above measure, in deaths oft. Of the Jews five
25 times received I forty *stripes* save one. Thrice
was I beaten with rods, once was I stoned, thrice
I suffered shipwreck, a night and a day have I
26 been in the deep; *in* journeyings often, *in* perils of
rivers, *in* perils of robbers, *in* perils from *my*
[1]countrymen, *in* perils from the Gentiles, *in* perils
in the city, *in* perils in the wilderness, *in* perils
27 in the sea, *in* perils among false brethren; *in*
labour and travail, in watchings often, in hunger
and thirst, in fastings often, in cold and naked-

1 Gr. *race.*

in stripes exceedingly, in deaths often. (See Crit. Notes.) These are specifications of the things in which he exceeded them as a servant of Christ. Both in his labors and his sufferings he claimed to surpass them. The third clause is in the form of comparison, and means, *in stripes exceeding them.* The fourth is positive, leaving it to be implied that in this frequent exposure to death, he went beyond them, or perhaps even, that in such exposure he had something that they had not experienced at all. On the transposition of the second and third clauses, see Crit. Notes. On the first clause, see 1 Cor. 15: 10. On the second, see 1 Cor. 15: 30-32; 2 Cor. 4: 11. On the third, see 6: 5; Acts 20: 23.

24. Of the Jews—should be, *From Jews.* The beating with rods that follows, was a Roman punishment; and hence the contrast implied between stripes received *from Jews*, and *from Gentiles.* The *forty stripes, save one*, was owing to the Jewish law that not more than forty should be given, and to the rabbinical refinement restricting it to thirty-nine, in order to prevent mistakes. (See Deut. 25: 3.) There is no record elsewhere of these beatings. Probably this and the following verse are parenthetical, developing, in the way of direct statement, the immediately preceding, *in deaths often.* The regular structure is resumed in ver. 26.

25. Thrice was I beaten with rods. One of these occasions was the familiar one at the time of his first visit to Philippi. (See Acts 16: 23.) **Once was I stoned.** This was at Lystra. (See Acts 14: 19.) **A night and a day I have been in the deep**—should be, *Have I spent in the deep.* This must have been in connection with one of his shipwrecks, when he was cast away on some part of the wreck. These shipwrecks are not mentioned in Acts. To refer it to Acts 27 is of course incorrect, as that came later.

26. In journeyings often, etc.—should be, *By journeyings often;* and so through the first phrase of ver. 27. It is the instrumental dative, resuming the structure of ver. 23, and showing that by which he proves himself more a minister of Christ than they. **Perils of waters**—should be, *Perils of rivers.* These dangers from rivers and from robbers are not recounted in Acts. **Perils by mine own countrymen**—should be, *From my race.* Paul, though an apostle to the Gentiles, was persecuted mostly by the Jews. (See Acts 9: 23, 29; 13: 45 seq.; 14: 2 seq.; 14: 19 seq.; 17: 5 seq.; 17: 13 seq.; 18: 12 seq.; 21: 27 seq.) **Perils by the heathen**—should be, *From Gentiles.* Of these, the only cases mentioned in the Acts are 16: 19 seq.; 19: 23 seq.) **In the city—in the wilderness**—better, *In city—in wilderness.* **Among false brethren.** We have no record of anything but opposition from the Judaizing Christians, to whom reference is made here probably. But it is not wholly improbable that this opposition might go to the length of personal danger. (See Gal. 2: 4.)

27. In weariness and painfulness—should be, *By labor and toil;* a favorite conjunction of terms with the apostle to denote severe work. (See 1 Thess. 2: 9; 2 Thess. 3: 8.) (On the change from *In* to *By*, see Crit. Notes.) **In fastings often.** Probably, as hunger and thirst have just been mentioned, this refers to voluntary fasts. Such fasts were observed in the early church, generally in connection with prayer. (See Acts 14: 23; 13: 2, 3.) But it is one of the results of textual criticism to strike out many of the references to fasting in the New Testament—*e. g.*, Matt. 17: 21; Mark 9: 29; 1 Cor. 7: 5; Acts 10: 30.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.
29 Who is weak, and I am not weak? who is offended, and I burn not?
30 If I must needs glory, I will glory of the things which concern mine infirmities.
31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.
32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

28 ness. [1]Beside those things that are without, there is that which presseth upon me daily, anxiety
29 for all the churches. Who is weak, and I am not weak? who is made to stumble, and I burn not?
30 If I must needs glory, I will glory of the things that
31 concern my weakness. [2]The God and Father of the Lord Jesus, he who is blessed [3]for evermore, know-
32 eth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes,

1 Or, *Beside the things which I omit.* Or, *Beside the things that come out of course*....2 Or, *God and the Father*....3 Gr. *unto the ages.*

Our Lord did not forbid fasting, but prescribed the spirit of its observance. (See Matt. 4: 2; 6: 16 seq.; 9: 14 seq.)

28. Beside those things that are without, that which cometh upon me daily—should be, *Beside the things that I omit, my daily charge is the care of all the churches.* The word translated 'without,' in our version, means always *beside, except.* (See Matt. 5: 32; Acts 26: 29.) On the change from *That which cometh upon me* to *my charge*, see Crit. Notes. There is no grammatical connection between this verse and anything preceding; and it is better, therefore, to make it a sentence by itself, as in the above translation. Having enumerated all the special things that he cares to name, instead of going on to add to this list, he makes this general statement that his daily charge is the care of all the churches. And this care, unlimited in its time and application, coming every day, and extending to all the churches, is the fitting climax of the apostle's account of himself as a servant of Christ.

29. Who is weak, and I am not weak? 'I' is not emphatic, not being expressed in the Greek. The idea is that he enters by sympathy into the spiritual condition of every one of his children in Christ. No one of them can be weak in faith or conscience without Paul feeling it with the weak brother **Who is offended, and I burn not?**—should be, *Who is made to stumble*, etc. *Burning* is a figurative expression of any strong feeling; here, of pain or grief. The 'I' is emphatic in this case; and the meaning is, *And I am not the one to suffer the pain?* The principle is a universal one, that when a person is led into sin, the one to suffer is the one that has spiritual charge of him. The verse is very instructive, and suggestive on vicarious suffering.

30. This verse is better translated, *If it is necessary to glory, I will glory over the things of my weakness.* The 'weakness' here is contrasted with the kind of strength spoken of in ver. 20. For a man to be self-asserting, authoritative, putting others down and himself up, these false apostles considered strength. But the weakness that consists in endurance, in patience, in suffering and sympathy, in self-sacrifice, is the apostle's material of boasting, if boast he must. Hence, his account of himself as a servant of Christ, is of his sufferings, and toils, and sympathy; of the things that belong to the beatitudes. (See Matt. 5: 3-12.) It is one of the fruits of Christianity that weakness and strength of spirit have changed places in the estimate of so many, and that the apostle's irony in calling these things weakness can be appreciated.

31. The God and Father of our Lord Jesus Christ, which is blessed for evermore—should be, *The God and Father of the Lord Jesus, who is praised* (or *to be praised*) *forever.* (See Crit. Notes.) The word 'blessed,' in our version, is ambiguous; and if pronounced in two syllables, is misleading. The word may have either of the two meanings given above, with some preference for the latter. The idea would be then that all praise is due him forever. The clause is added to give the weight of God's adorableness to the assertion. The statement that is thus asseverated is probably what follows; as otherwise we have to go back beyond ver. 30 for the connection.

32. In Damascus . . . the city of the Damascenes. The repetition here is characteristic. Paul's style was strong, but not neat. **The governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me**—should be, *The ethnarch of Aretas the king guarded the city of the Damascenes to take me.* (See Crit. Notes.) The guarding

33 And through a window in a basket was I let down by the wall, and escaped his hands.

33 in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

CHAPTER XII.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

1 [1]I must needs glory, though it is not expedient; but I will come to visions and revelations of the

1 Some ancient authorities read, *Now to glory is not expedient, but I will come, etc.*

was probably by a watch set at the gates. And we learn from Acts 9: 23, that this watch was kept by the Jews. There is a bit of historical problem here. Syria was a Roman province; but it appears to have been at this time very temporarily under Aretas, King of Arabia, and to have been governed by a prefect of his appointment. How this fact, not mentioned elsewhere, came about, whether by the favor of the Roman Emperor, or by a sudden incursion, is matter of conjecture. But the idea of conquest is not probable. Aretas was the father-in-law of Herod Antipas.

33. By the wall—should be, *Through the wall.* The window was probably an opening in the wall itself. The basket was a rope basket. This carries forward the account of the apostle's weakness. Among the instances of it were such ignominious escapes as this.

CRITICAL NOTES.—CHAPTER XI.

Bear with me . . . in my folly is the reading of KLP, etc., syr^{sch}? cop?; *bear from me . . . foolishness* is found in ℵBDEP, also FG it vulg syr^{p}, etc. *Some* is inserted before *little* in ℵBDEM, etc., f vulg syr^{p}, etc. It is omitted in FGKLP d e g r, etc.

3. *So your minds*, etc., is found in D $^{b\text{ and }c}$ EKLM, etc., f vulg syr^{utr}, etc.; *so* is omitted in ℵBD*FGP d e g r cop, etc. *From the simplicity* is the reading of ℵ^{c}D^{c}KLMP f vulg syr^{sch}, syr$^{p\ txt}$, etc. *And purity* is added in ℵ*BFG g syr^{pc*}, also in D*E d e, etc.

6. *Have been made manifest* is the reading of ℵ^{c}D^{c}EKLP r vulg syr^{utr} cop, etc.; *having made it manifest* is found in ℵ*BFG g, etc.

23. *In stripes . . . in prisons* is the order in ℵ*FG g, etc.; also ℵ^{c}D^{b}KLM syr^{utr} cop, etc. The reverse order is found in BD* $^{and\ c}$ E d e f vulg.

27. *In labor* is the reading of ℵ^{c}KLMP f vulg, etc.; *by labor* of ℵ*BDEFG d e g, etc.

28. *That which cometh upon me* is found in KLMP it vulg, etc., *my charge* is found in ℵBDEFG, etc.

31. *Our Lord* is found in DEMP d e f vulg syr^{sch} cop, etc.; *the Lord* in ℵBFGKL g syr^{p}, etc. *Jesus Christ* is the reading of DEKLMP d e f vulg syr^{sch} cop, etc.; *Christ* is omitted in ℵBFG g syr^{p}, etc.

32. *Desirous to* is found in ℵD^{c}EKLMP, also in FG g cop syr^{p}, etc. It is omitted in BD*d e f vulg syr^{sch}, etc.

ANALYSIS.

General subject.—Paul's vision and counteracting affliction; and his defence of his apostolic action. **1-6.** His vision, and the statement that he glories over the subject of that, not over himself. **7-10.** His thorn in the flesh, given to prevent exaltation over his visions, and his glorying over that and like *weaknesses*, because of the sufficient grace of Christ, and the power of Christ perfected in such *weaknesses*. **11.** The bitter necessity of boasting forced on him by their failure to do him justice. **12.** Proof that he established his apostleship among them by signs and miracles. **13-15.** Defence of his action in working among them gratuitously, in which he sees a chance for them to derogate his apostolic work. **16-18.** Defence against the possible charge that he extorted money from them by his emissaries. **19-21.** He is not really defending himself in all this, but seeking their spiritual good, which is hindered by their loss of confidence in him.

Ch. 12: 1. This verse should be translated, *It is necessary to glory, though not indeed expedient; but I will come to visions and revelations of the Lord.* Paul returns here to his constant refrain of repugnance at the boasting that he feels forced on him. Before, he has dwelt on the foolishness of it, and now he dwells more soberly on the unprofitableness of it. This inexpediency is owing to the moral quality of the thing in itself; making it

2 I knew a man in Christ above fourteen years ago,
(whether in the body, I cannot tell; or whether out of
the body, I cannot tell; God knoweth;) such a one
caught up to the third heaven.
3 And I knew such a man, (whether in the body, or
out of the body, I cannot tell: God knoweth;)
4 How that he was caught up into paradise, and
heard unspeakable words, which it is not lawful for a
man to utter.

2 Lord. I know a man in Christ, fourteen years ago
(whether in the body, I know not; or whether out
of the body, I know not; God knoweth), such a one
3 caught up even to the third heaven. And I know
such a man (whether in the body, or apart from
4 the body, I know not; God knoweth), how that he
was caught up into Paradise, and heard unspeak-
able words, which it is not lawful for a man to

dangerous to indulge in it, even when circumstances make it necessary and right. The necessity, as we have seen, is because the charges and self-praise of his enemies force him to vindicate himself. The 'visions and revelations' he introduces as a new subject of boasting, treating it in the peculiar and characteristic manner that we shall see, ver. 5.

2. This verse should be translated, *I know a man in Christ fourteen years ago (whether in the body—I know not; or out of the body—I know not—God knows), such a one caught up as far as the third heaven.* Everything tends to show that the apostle is here talking of himself. First, of course, that he boasts of it, and introduces it in the midst of these references to himself. And then, his evident acquaintance with these unspeakable things. Moreover, in ver. 7, he directly identifies these revelations as made to himself. His speaking of it in the third person is owing to the peculiar nature of such a vision, in which a man is rapt out of himself, as it were, and looks at himself from the outside. His doubt whether this took place in the body or not. arises from the inactivity of the lower sensibilities at such a time, while the consciousness of the personal state would be through these. Paul is not in doubt whether it was merely an appearance or vision, or an actual sight of the celestial things; but whether the catching up was simply of the spirit, or of the whole man, body and spirit; and in which form an actual beholding took place. Paul would not mention in this connection, probably, anything less than that. 'The third heaven.' There is, of course, much disputing about Paul's meaning here. But there seems to be little doubt that he had in mind the Rabbinical idea of seven heavens. He was himself a Rabbi, and the language here is such as to suggest that doctrine and nothing else. Both the terms, 'third heaven' and 'paradise,' belong to that nomenclature, and the nature and connection of the two statements confirm the reference. For, as we shall see, the two statements are not identical, but successive to each other; and this exactly corresponds to the relative position of the 'third heaven,' and of 'paradise' in the Rabbinical heavens. But we need not suppose that Paul's intention went any further than to use this familiar language for the expression of his thought. If he had had, as we suppose, a real vision of celestial things, the reality would be larger probably than the finical speculation of the Rabbis. And this language would be used, therefore, by way of accommodation as a convenient vehicle for the fact, common to both the reality and the doctrine, that there are many heavens. The time of this event, fourteen years before, puts it probably within the period of his stay at Antioch, previous to his first missionary tour, and prevents the identification of this with any of the recorded visions of Paul. 'Fourteen years ago' belongs with the participle 'caught up.'

3. And I knew—should be, *I know.* **I cannot tell**—should be, *I know not.* The use of this conjunction, denoting an additional fact and not a resumption or continuance of the preceding, shows that the two statements are not identical, but succeed each other: and that therefore, 'third heaven' and 'paradise' are not identical terms.

4. Paradise. This was originally a Persian word, denoting first, a park for game, and then a pleasure-garden. It is applied, in the Scriptures, to the abode of blessed spirits, where they dwell in the presence of God. (See Rev. 2: 7.) It would not correspond, therefore, to the comparatively low third heaven. The apostle approaches his great statement, as he seems to have come to his august vision, gradually. And his dwelling on the mysteriousness of it in the repeated 'whether in the body,' adds to the effect of this stately drawing near. **Unspeakable words, which it is not lawful for a man to utter.** These two modifiers explain each other. The first does not mean, *Too great to be spoken, beyond the capacity of speech;* but

5 Of such a one will I glory: yet of myself I will not glory, but in mine infirmities.
6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.
7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

5 utter. On behalf of such a one will I glory: but on my own behalf I will not glory, save in *my*
6 weaknesses. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me *to be*, or heareth from me.
7 And by reason of the exceeding greatness of the revelations, [1]that I should not be exalted overmuch, there was given to me a [2]thorn in the flesh, a messenger of Satan to buffet me, that I should not be

1 Some ancient authorities read, *wherefore*.....2 Or, *stake*.

things that it is *wrong to speak, on account of their sacredness.*

5. This verse should be translated, *On behalf of such a one will I glory; but on behalf of myself, I will not glory, except in my weaknesses.* The apostle makes a contrast here between *such a one* and *himself.* And yet such a one was himself; but so rapt out of himself and made the subject of a strange experience, in which he was simply passive under the hand of another, that he seems to himself a stranger. It is not the ordinarily active Paul, into whose experiences his own energy entered, and made them subjects of boasting, but only an instrument played on by a strange hand, over whom he might boast, but not as he would boast over his proper self. 'Except in my weakness.' The things that he endured rather than the things that he performed; or among his deeds, those that showed the weakness of service and humility, not the strength of self-assertion, were his material of boasting. (See ver. 10.)

6. For though I would desire to glory, I shall not be a fool; for I will say the truth—should be, *For if I wish to glory, I shall not be foolish; for I shall speak truth.* The use of the auxiliaries in the Authorized Version is commended to the attention of those who profusely eulogize its English style. And as a translation of the Greek, it is equally commendable. **Lest any man should think**—should be, *Lest any one think.* **Or that he heareth of me**—should be, *Or heareth from me.* The first part of this verse is intended to prove the ability to glory, if he wishes it, implied in ver. 5. (See Winer, 453.) 'I shall not be foolish.' The foolishness of boasting is here meant in a different sense from 11: 1, 16, etc. There it is applied to boasting in itself considered; here to untrue boasting. He will not be foolish; for he will speak the truth. Singular and rare boasting that! In the last part of the verse, he gives his reason for not boasting. He does not want any one's estimate of him to depend on his stories, but on his acts performed in the person's presence. This may come from what they see him do, or what they hear him say in the way of teaching, Christian conversation, and the like. (See Col. 4: 6.) This is a self-denying standard, depriving him of much just advantage; but Paul will leave no chance of accusation in other men's thoughts, especially as they have accused him of being weak, when present, in both action and speech. (See 10: 10.) So he will leave the Corinthians to judge of him by what he is in Corinth.

7. This verse should be translated, *And because of the surpassing nature of the revelations, wherefore, that I may not be exalted, there was given me a thorn in the flesh, a messenger of Satan to buffet me, that I may not be exalted.* On the insertion of *wherefore*, which changes the structure, see Crit. Notes. The word translated, **exalted above measure,** is a compound verb, but it takes the whole verb to express the simple idea of *exalt.* The phrase, **in the flesh,** denotes, probably, the sphere or locality of the suffering; it was a bodily, not a spiritual, infliction. The chief objection to Meyer's interpretation of *a thorn for the flesh*, a scourge for the sinful pride of the man, is that it leaves this important question, whether it is bodily or spiritual, unsettled, and yet boldly takes the physical answer for granted. As to the nature of this 'thorn in the flesh,' it is one of the vexed questions of interpretation. Certainly there is nothing here nor elsewhere to decide it. But since it is described here as continued, while still his active labors as an apostle were kept up, it must have been something local, not weakening the general system. And if Gal. 4: 13 seq. refers to the same thing, then ver. 15 may contain an intimation that it was an affection of the eyes. And Gal. 6: 11 may be supposed to contain a reference to the same

8 For this thing I besought the Lord thrice, that it might depart from me.
9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.
10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

8 exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from
9 me. And he hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may
10 [1]rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

1 Or, *cover me.* Gr. *spread a tabernacle over me.*

visual weakness in its *large letters with my own hand.* But these are slight materials for theory-building. 'A messenger of Satan.' It is frequently inferred from this, and 1 Cor. 5: 5, and the like, that the New Testament contains a dualistic doctrine of evil, referring diseases, and other material evils, to the action of Satan. But certainly such a doctrine is untrue, all such effects being directly traceable to the laws of nature, and not superimposed upon nature. They are, therefore, divine in their origin; and the only sense in which they can be truly traced to Satanic agency, is by connecting them with the moral evil of the world, which is attributed to the evil one. And the language used here can just as easily be explained in this true, as in that untrue, way. It comes out of Paul's vivid sense of the connection between the moral and the physical evil in the world, and his idea of what the world would be without sin. (See Rom. 8: 19-23.) The gift is divine, and the purpose, to prevent his pride, is the divine purpose. The first 'that I may not be exalted,' is the purpose of the gift; and the second, of the buffeting.

8. This verse should be translated, *Concerning this, I besought the Lord thrice that it may depart from me.* 'The Lord' here is Christ, as 'my strength,' in the answer, (ver. 9), is 'the power of Christ,' in the latter part of the verse. 'Thrice' is evidently a definite number. Twice he made his request without any answer, and the third time, he received the answer given.

9. And he said unto me—should be, *He hath said.* The perfect denoting an act of which the results continue to the present time. **My grace is sufficient for thee.** Not enough to enable him to bear the pain, which would be comparatively irrelevant; but sufficient for him, enough for him to have without this removal of pain, for which he asks. **For my strength is made perfect in weakness.** This is the reason why Christ's grace is enough. That grace is not made powerless in man's weakness; but perfects its strength just then; and hence it is sufficient for the sufferer without the added favor of healing. This is, of course, because spiritual good is better than material, and grace increases the former. 'My' is omitted before 'strength'; but is understood. (See Crit. Notes.) **In my infirmities**—better, *My weaknesses.* **May rest upon me.** The Greek here is very expressive. The verb means *to fix the habitation; to take up the abode in.* (See John 1: 14; Rev. 7: 15; 21: 3.) It is not the common coin of figurative expression, and hence its choice marks more than ordinary fitness of language. **Rather**—marks a comparison between glorying in weaknesses and praying to have them removed. The clause that follows denotes the purpose of his glorying in weaknesses, considered as a means of detaining them. The 'weaknesses' meant, are such as are mentioned in ver. 10, and not spiritual weaknesses, such as liability to temptation. (See on ver. 5.)

10. Therefore I take pleasure in infirmities, in reproaches—should be, *Wherefore I take pleasure in weaknesses; in injuries.* The **reproaches** (or, *injuries*), **necessities, persecutions, and distresses** (or afflictions), are specifications under *weaknesses.* The 'weaknesses' are, as before, the things that he endures—those in which he is passive and powerless. **For Christ's sake.** This might modify either the preceding nouns; so that the meaning would be, *weaknesses, injuries, etc., for the sake of Christ;* or the verb, *he takes pleasure, for Christ's sake, in these things.* The difficulty with the former is that, it makes an unnecessary limitation of the thought, especially as the particular case mentioned, 'the thorn in the flesh,' is not for the sake of Christ. The statement is then, that he takes pleasure for Christ's sake, in

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.
12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.
13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.
14 Behold, this the third time I am ready to come to you: and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind [1]the very chiefest apostles,
12 though I am nothing. Truly the signs of an apostle were wrought among you in all [2]patience, by signs
13 and wonders and [3]mighty works. For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.
14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents

1 Or, *those pre-eminent apostles*....2 Or, *stedfastness*.. .3 Gr. *powers*.

weaknesses, inasmuch as the power that he receives he employs for Christ. **For when I am weak**—should be, *For whenever*. The 'strength' that he receives is spiritual strength. (See Rom. 5: 3-5.) **Then** is emphatic—that is just the time that he is strong.

11. I am become a fool in glorying; ye have compelled me—should be, *I have become foolish—you compelled me.* (See Crit. Notes.) The apostle's sorrowful refrain again, uttered here as he looks back over the adulatory talk about himself, in which he has indulged. But he has been compelled to it by their misjudgment of him, and the consequent danger that they will be alienated from Christ. (See on 11: 2 seq.) **For I ought to have been commended of you**—should be, *by you.* This is emphatic, in contrast with the self-commendation to which he has been compelled. Paul means that men should judge of him by what they personally see or hear (see on ver. 6.); but he has failed of just judgment on this ground among the Corinthians. Instead of being commended by them, he is led therefore, contrary to his rule and desire, to commend himself. 'I' is also emphatic, in contrast with the boastful false apostles, who seem to have been commended by the Corinthians. **For in nothing am I behind the very chiefest apostles**—should be, *For in nothing was I behind the superexcellent apostles.* The reference is to the false teachers. (See Crit. Notes.) It is a reason why he, at least as much as they, should have received the commendation of the Corinthians. **Though I be nothing**—the apostle feels that he is nothing, and the grace of Christ everything; and yet that grace operates to make him something who is nothing; otherwise it is poor grace. (See 1 Cor. 15: 8-10.)

12. This verse should be translated, *The signs of the apostle were wrought among you in every patience, by signs and wonders and powers.* (See Crit. Notes.) The definite article before 'apostle' makes it abstract, denoting what belongs to the class. 'Every patience' differs from 'all patience,' of the Common Version, as denoting every kind of patience, instead of the quantitative idea of 'all patience.' 'In every patience' is the spirit in which these signs were wrought—the constancy which keeps one to his purpose in spite of obstacles and sufferings, **Signs, and wonders, and mighty deeds** (or, *powers*), are the three New Testament words for miracles; one denoting them as tokens of divine approval; another by the wonder that they inspire; and the third by the power that they display. They are the things by means of which the signs of an apostle were wrought among them by Paul.

13. This verse should be translated, *For what is there in which you were made inferior to the other churches, except that I myself was not burdensome to you?* This is the apostle's appeal to them in support of the preceding statement. In the context, the inferiority would consist, not in the character of the church, but in the nature of the work done there by the apostle, irrespective of its results. He has not done less or worse work, nor fewer miracles there, than in other churches. The only respect in which there had been any possible disparagement of them, was that mentioned in 11: 7 seq., that he received nothing from them for his labor. In that respect he had not shown signs of being an apostle! He calls it a *wrong*, with reference to their view of it, being himself, as we have seen, conscious of nothing but good intention in it.

14. The first part of this verse should be translated, *Behold, this is a third time I am ready to come to you; and I will not be bur-*

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.
16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.
17 Did I make a gain of you by any of them whom I sent unto you?
18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?
19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

15 for the children. And I will most gladly spend and be [1]spent for your souls. If I love you
16 more abundantly, am I loved the less? But be it so, I did not myself burden you; but, being
17 crafty, I caught you with guile. Did I take advantage of you by any one of them whom I have
18 sent unto you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?
19 [2]Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying

1 Gr. *spent out*....2 Or, *Think ye . . . you.*

densome. On the insertion of 'this' and the omission of 'to you,' see Crit. Notes. The 'third time' does not belong to his readiness to come, but to his coming. There had been two previous visits, and this was the third. This is introductory to his statement that he means to act in the same way in reference to his support, as on the two preceding visits. His reason for this is that, he does not seek their goods, but themselves. The first motive is the selfish one—it profits him; the second is unselfish—he seeks them for their good. **For the children,** etc. This presents his reason for seeking *them*, and not *theirs*. He reasons from the analogous relation of parents to children—he being their spiritual father. But this is not the side of his relation to them that determines the question of his receiving support from them, though it does establish his obligation to lay up spiritual goods for them. This unselfishness is striking. On Paul's view of the support of apostles, considered as a general principle rather than a personal preference, see 1 Cor. 9: 5 seq.

15. And I will very gladly spend and be spent for you—should be, *And I will most gladly spend and be consumed for you.* The spending is probably to be taken in its ordinary sense, denoting the use of his money to support him in their service. The passive verb in the second clause is an intensive form of this, denoting that he lays himself out completely for them. It is a figurative expression for the consecration of his life and strength to their service. **Though the more abundantly I love you, the less I be loved**—should be, *If I loved you more abundantly, am I loved less?* (See Crit. Notes.) His willingness to serve them freely, gratuitously, is a proof of his greater love; and now do they, he asks, so misunderstand him as to take this very occasion to love him less?

16. But be it so. This is a concession of what he has said about not being burdensome to them. Paul takes for the time the position of an opponent, and says, *Supposing that I did not myself burden you, I caught you with craft; I got from you by emissaries what I did not myself take.* The sense would be expressed by inserting *did I?* at the end of the verse. The subject is emphatic in the clause, *I did not burden you*, contrasting *I* with Titus, and the others sent to them. (On the verb of this clause, see on 11: 20.)

17. By any of them whom I sent unto you?—should be, *By any one of them whom I have sent to you.* He answers the supposition in the preceding verse by a question appealing to their knowledge of the facts. *Did I take advantage of you by my emissaries, being too crafty to do it myself?*

18. I desired Titus, and with him I sent a brother—should be, *I exhorted Titus, and I sent with him the brother.* The exhortation was to make a visit to Corinth. 'The brother' was known to them (and hence the use of the article), but unknown to us. The visit was evidently the one mentioned in ch. 7. The one spoken of in ch. 8 was not yet made. He mentions this visit by way of example, it being the latest and the freshest in their mind. **In the same spirit**—should be, *By the same Spirit*, denoting the Holy Spirit as the standard to which this conduct was conformed. **In the same steps**—denotes the outward, as the other does the inward, likeness of their action. The footsteps are Paul's; and the question is, whether Titus followed his example of unselfishness.

19. Again, think ye that we excuse ourselves unto you—should be, *You think all this time that we are defending ourselves unto you.* It is not certain that this is a statement instead of a question; but it is rhetori-

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:
21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

20 For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, [1]tumults; lest, when
21 I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

1 Or, *disorders*.

cally preferable. (On the change of 'again,' see Crit. Notes.) **We speak before God in Christ; but we do all things, dearly beloved, for your edifying**—should be, *Before God in Christ we speak, and all things, beloved, for your upbuilding.* This is Paul's answer to the preceding charge that he finds in their thoughts. 'Before God' is in contrast with 'to you' in the preceding, and both are emphatic. Instead of defending himself before *them*, he is speaking before *God*. He is Paul's judge. In Christ is probably in contrast with the merely human spirit in which he would defend himself before them. 'All things' does not need any other verb supplied with it, but is the object of 'we speak.' This gives the unselfish purpose of his speech, in contrast with the selfishness of mere self-defence before men for its own sake. The construction of his action is the same as in 11: 2. He has no merely selfish purpose to set himself right before them; but wishes by this defence to regain their love for Christ, whom he represents, and so to build them up spiritually. It is not the act, but the ultimate purpose of self-defence, that he denies.

20. This verse should be translated, *For I fear, lest by any means, on my coming, I may find you not such as I wish, and be found by you such as you do not wish; lest by any means there may be strife, jealousy, wraths, factions, slanders, whisperings, inflations, disorders.* On the change to the singular in the first two words of the above list, see Crit. Notes. The first is doubtful; but the change is adopted by the revisers, and in the principal texts. The verse confirms the preceding statement, showing the necessity of his speaking such words as he has for their edification. But he does not here present the edification as an end in itself, but with reference to their relations to him, which has been the subject of those last chapters. His fear lest he may be found what they do not wish, refers to his castigation of their offences, spoken of in 10: 2-6. The sins named in this list are those that belong to the factions, and personal and party strifes among them.

21. This verse should be translated, *Lest, when I come again, my God shall humble me in respect to you, and I shall mourn over many of them who have sinned before, and have not repented; on account of the uncleanness and fornication and licentiousness which they committed.* This sentence, as the preceding ones introduced by 'lest,' is connected with the verb 'I fear,' in ver. 20, and gives another of the things feared by him. This class of sins, coming under the general head of impurity, is distinct from the class enumerated in ver. 20, and forms the other distinguishing vice of the Corinthian church. This is the reason that the apostle separates the two from each other, in order that the double trouble, with its crossings and complications, may be defined and emphasized. The only reason that can be given why the apostle should mourn 'over many of them who have sinned before, and have not repented,' instead of over all such, is that the entire class would include some other sins than lust, which is the particular sin that he has in mind here. The phrase, 'on account of their uncleanness,' etc., belongs with the verb, 'I shall mourn,' denoting the ground of that. This sin of impurity is the one over which he expects specially to mourn, and be humiliated; but there are other sins, and hence sinners of that class are only many, not all sinners. The apostle says 'my God,' because he recognizes in all such divine action the personal relation of God to himself. What lends to this humbling its significance is that it comes from *his* God.

CRITICAL NOTES.—CHAPTER XII.

1. It is difficult to analyze in the English the different changes in this verse. *Doubtless* is the rendering of a Greek word found in

CHAPTER XIII.

THIS *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.
2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

1 This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be
2 established. I have said [1] beforehand, and I do say [1] beforehand, [2] as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again,

1 Or, *plainly*....2 Or, *as if I were present the second time, even though I am now absent.*

KM, etc.; *but* is substituted in ℵD cop. *It is necessary*, instead of either, is found in BD^{c}EFGLP, etc., it vulg syr^{utr}, etc. *It is not expedient for me*, is found in D^{c}EKL, etc. d e syr^{p}; *though not indeed expedient*, is the reading in ℵBFG f vulg cop. *For I will come* (see margin of Authorized Version) is found in DEKL syr^{utr}, etc.; *but I will come*, is the reading of ℵBFG, etc., f g vulg cop, etc.

5. *My infirmities* is the reading of ℵD^{c} EF, etc.; f g vulg, etc.; *my* is omitted in BD*, etc., d e syr^{utr} cop, etc.

7. *Wherefore* is inserted (see Notes) in ℵA BFG g, etc. It is omitted in DEKLP, etc. d e f vulg syr^{utr}, etc.

11. *In glorying* is found in ℵ^{c} A^{2} D$^{b\ and\ c}$ EK, etc., syr^{utr} cop, etc. It is omitted in ℵ*A*BD*, etc., it vulg, etc.

12. *In signs*, is the reading of D^{c} EK, etc., vulg one MS. cop. It is *by signs*, in ℵ*ABD, etc. it vulg syr^{utr}, etc.

14. *The third time*, is the reading of KLP, etc.; *this is a third time* is found in ℵABFG it vulg syr^{utr} sah cop, etc. *Burdensome to you*, is the reading of D$^{b\ and\ c}$ EKL, etc. it vulg syr^{utr} sah cop; also D* FG; *to you* is omitted in ℵAB, etc.

15. *Though* is the reading of ℵ^{c}D$^{b\ and\ c}$ EKLP, etc. f vulg syr^{utr}, etc.; *if* is the reading of ℵABFG sah cop. *If the more I love you*, making the other clause that follows, conditional, instead of this clause, is the reading in ℵ^{c}BDEFGKLP it vulg, etc. *If I love you more*, making this conditional, is the reading in ℵ*A sah cop, etc. The change is not clearly substantiated on external grounds.

19. *Again* is found in ℵ^{c}DEKLP g syr^{utr} cop, etc.; *all this time*, in ℵ*ABFG d e f vulg (exc. one MS.)

20. *Strifes* is the reading of BDEFGLPK it vulg sah cop syr^{p}, etc.; *strife* of ℵA syr^{sch}, etc. *Jealousies* is found in ℵD$^{b\ and\ c}$ EKLP, etc., it vulg sah cop syr^{p}, etc.; the singular in ABD*FG syr^{sch}, etc.

ANALYSIS.

1, 2. Continuation of the preceding subject, stating that if he does find things as he fears, he will institute proceedings against the offenders. **3, 4.** He will do this in order to furnish them the proof that they require; that the Christ who was weak, but is strong, speaks in him. **5.** Necessity, therefore, that they try themselves instead of him. **6-10.** He hopes that, in case of necessity, they will not find him without this proof of power; and yet he prays that their conduct may be such as not to require it. **11-14.** Closing words.

Ch. 13: 1. The third time. See on 12; 14. There is only one previous visit recorded in Acts—viz., in ch. 18. But that cannot weigh against this plain testimony from the apostle himself. **In the mouth of two or three witnesses**—should be, *At the mouth of two witnesses and three.* This is a citation of the law of testimony given in Deut. 19: 15, and is a statement that, in accordance with that law, ecclesiastical proceedings will be instituted against offenders. The divisions into chapters here is specially unfortunate, as this is directly connected with the preceding statement about his coming to them; and the whole statement is obscured by the neglect of this. The course of thought is as follows: He says: *I fear lest I shall find, when I come, divisions and unrepented lusts among you. It will be my third coming, and this time you will not find my bodily presence weak; it will be a time of judgments and of the summoning of witnesses.* The peculiar form of expression, 'two witnesses and three,' is taken directly from the Septuagint. Our Lord cites the same law of testimony. (Matt. 18: 16.)

2. This verse should be translated, *I have said before, and say beforehand, as when I was present the second time, also now being absent,*

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.
4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

3 I will not spare; seeing that ye seek a proof of Christ who speaketh in me; who to you-ward is not weak,
4 but is powerful in you: for he was crucified through weakness, yet he liveth through the power of God. For we also are weak [1]in him, but we shall live with him through the power of God toward you.

1 Many ancient authorities read, *with*.

to those that have sinned heretofore and, to all the rest, that if I come again, I will not spare. (On the omission of *I write*, see Crit. Notes.) The threefold repetition of the idea of 'before,' which in Greek is expressed each time by the same word, is a thorough specimen of the apostle's style. So far as it is an involved style, it is quite Greek, and not Hebrew. The first 'before,' means *before now;* the second, 'beforehand,' means *before the event*, a *foretelling;* the third, 'heretofore,' means *before now.* The effect of the whole is to impress on them the consistency and persistency of his purpose, and the certainty, therefore, that he will do what he says. It is intended to counteract the impression, referred to in 10: 1, 10 seq., of his vacillation and real weakness. He says: *I have been called weak, because I have spared you; but you will see that there has been hidden under this, all the time, a real strength.*

3. Since ye seek, etc. This gives the reason for the preceding declaration. Since they seek a proof that Christ does indeed speak in him, making him not weak, but strong, he will show it by his not sparing them when he comes. This is the kind of proof that they demand, not of the spiritual power that saves men, but of the authority that strikes fear into men; and this also he will show, now that the time has come. **Which to you-ward is not weak, but is mighty in you**—should be, *Who is not weak toward you, but is powerful among you.* Paul is here speaking of the power of Christ manifested in the church, not his indwelling in individuals, as is shown by the fact that the power to correct and punish sins is expressly included. If it were possible to make the 'you' collective, instead of individual, 'in' would be the proper preposition. This statement seems to be intended to offset their doubt of the apostle's power. If he can show that Christ speaks in him, *he*, at least, is not weak; and they may well be careful how they provoke that power.

4. For though he was crucified through weakness, yet he liveth by the power of God—should be, *For he was crucified from weakness, but he liveth from the power of God.* (See Crit. Notes.) The first clause is concessive in its tone, but not in its form. The preposition shows the source of the crucifixion in his own weakness, and of the present life in the power of God. The weakness of Christ here is the same that Paul has attributed to himself,' the weakness of passive endurance, and of humble service, the weakness of his human condition, subject to the power of his enemies. But besides this human, beautiful weakness through which Christ died, there was in him the power of God by which death had no power over him. In this resurrection-life of Christ, there is included the power and glory of the risen Christ, by virtue of which he judges, as well as bears, the sins of men. **For we also are weak in him, but we shall live,** etc. This is a proof of the preceding statements in regard to Christ, based on the communion between him and his people, such that what his people experience, will be found also in his life. (See John 15: 20; Matt. 10: 24, 25.) 'In him.' It was by virtue of their connection with Christ that they had this weakness of patience and humble service. **Live with him by the power of God toward you**—should be, *From the power of God.* The representation is changed a little in form. The life is 'with' Christ, instead of 'in' him; and its source is in 'the power of God,' as with the life of Christ. The **toward you** modifies the verb 'we shall live,' and shows that this life spoken of here, is not the resurrection-life. It is a life in relation to the Corinthians, and makes a contrast to the weakness spoken of in the preceding verse. It is a figurative representation of his assumption of authority and activity toward them after the analogy of the same things in Christ's resurrection-life. *He lives in power*, Paul says, *and you will find us coming to life in the same way.*

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?
6 But I trust that ye shall know that we are not reprobates.
7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

5 Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you?
6 unless indeed ye are reprobate. But I hope that
7 ye shall know that we are not reprobate. Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which

5. Examine yourselves, whether ye be in the faith: prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?—should be, *Try yourselves, whether you are in in the faith; prove yourselves. Or do you not know yourselves that Jesus Christ is in you? unless perhaps you are unapproved.* 'Yourselves' is in each case the object of the verb. In the first two cases it is emphatic, in contrast with their examination of Paul and of his apostolic authority. He has assured them that proofs, such as they seek even, will not be wanting as to that; and now he warns them that what they need to do in view of his coming is to prove themselves, so as to be prepared for his coming. 'In the faith'—not a dogmatic, but a living faith. They are not to examine their belief to see whether it corresponds with a creed; but to examine their lives to see whether they correspond with a living and spiritual faith in Christ. 'Or do you not know?' etc. This is a reason why they might avoid such self-examination, and is therefore presented as an alternative. *Do you not know*, Paul says, *that Christ is in you? does self-examination make you doubtful of that, and so do you avoid it?* Notice that 'Christ is in you' is here substituted for 'you are in the faith' of the preceding part of the verse. 'Unless perhaps you are unapproved.' This last word is difficult to translate. It means, *not standing the test, not furnishing the necessary proof.* This is the case in which Christ is not in them. If they are not genuine, do not abide the proof, then Christ is not in them. The preceding question expects an affirmative answer from its form; and this is exceptional, therefore, with reference to that.

6. This verse should be translated, *But I hope that you will know that we are not unapproved.* 'We' is emphatic, in contrast with the preceding supposition that they are unapproved. The test is of their Christian character, and of his apostolic authority. This would be vindicated by his assertion and maintenance of his power to judge and correct them, a sign of his apostolicity that they valued and doubted. This is in immediate relation to their self-examination, and its results; for they were to undergo the apostolic judgment as well as their own, and it is in connection with this that his apostolic authority was to be shown. Whether they stand the test or not, he trusts that they will find him abiding it.

7. This verse should be rendered, *But we pray to God that you may do nothing evil; not in order that we may appear approved, but that you may do that which is good, and we may be as unapproved.* (See Crit. Notes.) This is adversative to the preceding, inasmuch as it ends in the apostle's remaining 'unapproved,' instead of 'approved'; and the conjunction at the beginning is to be rendered, therefore, 'But' instead of 'Now.' He does not want his vindication to be secured by their doing evil. And this he does not pray for, in order that the good conduct of his disciples may establish his claim to the apostleship, but for its own sake. He prays that they may do good, in order that they may do good. Connected with this last is a second purpose, viz., 'that he may be as unapproved.' This is not concessive in its form, nor even in its intent exactly. It comes as a necessary consequence of their doing right, and is therefore a constituent part of his prayer for that. It is to be remembered that the proof which they are demanding now of his apostleship is an assertion of his power over them, as a judge and spiritual head, to strike offenders mute; and without offenders, therefore, he will be left without proof. Not without proof as he counts it, but without *the* proof that they require; and so practically, for present purposes, without proof, unapproved. This then would be a part of his purpose in praying that they might do right, that he might thus be left without the proof of apostleship that their wrong-doing would give

8 For we can do nothing against the truth, but for the truth.
9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.
10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.
11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

8 is honourable, [1]though we be as reprobate. For
we can do nothing against the truth, but for the
9 truth. For we rejoice, when we are weak, and
ye are strong: this we also pray for, even your
10 perfecting. For this cause I write these things
while absent, that I may not when present deal
sharply, according to the authority which the Lord
gave me for building up, and not for casting
down.
11 Finally, brethren, [2]farewell. Be perfected; be
comforted; be of the same mind; live in peace;
and the God of love and peace shall be with you.

1 Gr. *and that....*2 Or, *rejoice: be perfected.*

him. **As reprobates.** This gives just the modification of his thought that he wishes. As we have seen, it is not his wish to be absolutely unapproved, but only *as unapproved*, seemingly without proof, as it looks to them.

8. For we can do nothing—should be, *For we have no power.* There is a reference here to his apostolic power, which is under discussion. **The truth** is here the truth of the gospel. If that is embodied and represented in their lives, he has no power against it, and will therefore remain unapproved, so far as that is concerned.

9. For we are glad when—better, *We rejoice whenever.* **And this also we wish, even your perfection**—should be, *This we also pray for, your perfecting.* (See Crit. Notes.) The weakness here meant is powerlessness to judge and punish offenders; and in contrast with this is their strength, the absence of that enforced submission to the power of another that would be their position as offenders. This is the apostle's confirmation of the statement that he has no power against the truth. Instead of sorrowing when they were strong, and he consequently weak, as he would do if his power was on the side of error instead of truth, he rejoices. The verb is emphatic, and contains the point of his argument. 'This we also pray for.' 'This' is their strength, of which he has just spoken, for which he not only rejoices, but also prays. 'And your perfecting' is added as an explanatory equivalent of that to which 'this' refers. What he rejoices over, and prays for, is an indication of the side on which his power is enlisted.

10. Therefore—viz., because he prays for their perfection. The object of this prayer he furthers by this writing, in which he endeavors to vindicate his apostolic claim and character, and to further in them the spiritual results of his apostolic work. **Lest being present, I should use sharpness**—should be, *That I may not when present deal severely.* In chap. 10 he has introduced himself as using boldness in his letters, and gentleness in his speech; and in this chapter he warns them that on his next coming he will use toward them the severity of judgment, if he finds them continuing their ill-doing. And now, in accordance with the spirit of the whole passage, he tells them that he uses this present severity in writing, in order to avoid the necessity of it when he comes. This is in accordance with what he has said about his rejoicing, when he is weak, and they are strong. **According to the power which the Lord hath given me to edification, and not to destruction**—should be, *According to the authority which the Lord gave me for building up, and not for pulling down.* (See 10: 8.) 'Building' is the apostle's favorite figure to denote the work of the Christian teacher in perfecting the graces and character of his disciples; and that is the object for which his authority is given him. 'Pulling down' is here the result atttendant on judgment and discipline. It is not inward and spiritual; because in the spiritual realm the effect of judgment, or at least its object, is *building up;* but outward. It is their degradation in the eyes of the church by taking away their reputation and standing. Judgment is with him, as with the Lord, a necessary thing; but it is not the object of his work. (See John 3: 17; 12: 47.) This object of his authority is in accordance with his purpose not to use severity, if it can be avoided.

11. This verse should be translated, *As for the rest, brethren, rejoice, be perfected, be comforted, be of the same mind, be peaceful.* These exhortations are not simply general, by way of rounding off the Epistle; but each has a purpose. He has written much that is depressing; but in view of the fact that here,

12 Greet one another with a holy kiss.
13 All the saints salute you.
14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.
¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

12 Salute one another with a holy kiss.
13 All the saints salute you.
14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

after all, is a Christian church, with some conspicuous advantages, he ends by bidding them 'rejoice.' To 'be perfected,' in view of all that he has said of their imperfections, is an obvious need. In those times, when Christianity was a new religion, separating its converts from old associations and friendships, and yet a religion with a special mission to comfort men, 'be comforted' has its understood place in every Epistle. And harmony and peace were the crying need of the Corinthian Church. **The God of love and peace.** These designations make an obvious part of the argument, showing that it would be a denying of God's nature not to be in harmony with those who are thus in harmony with him.

12. Greet one another with a holy kiss—should be, *Salute one another in a holy kiss.* The verbs in this and ver. 13 are the same; and this identity should be preserved. 'A holy kiss.' The kiss was a common Eastern salutation, not confined, as with us, to near relations or friends. (See Luke 7: 45.) And it seems to have been adopted by the Christian church as a special token of peace and good-will among its members. (See Rom. 16: 16; 1 Cor. 16: 20; 1 Thess. 5: 26; 1 Pet. 5: 14.) It was this 'holy kiss,' not the ordinary kiss of greeting, that Paul commends.

13. All the saints salute you—viz., all the Christians in the place where Paul is.

14. On the form of these benedictions, see on 1 Cor. 1: 3. This is the only Epistle of Paul in which anything more than the comprehensive **grace** is introduced in the closing words. And here it stands first as being distinctive in Christianity. **The communion of the Holy Ghost**—should be, *The partaking*, or *sharing*, *of the Holy Spirit.* He wishes that they may have a part in that blessed Holy Spirit. **With you all**—a significant close of the Epistle in which he has had to rebuke so many. These blessings he invokes on them all without distinction. It is a prayer; and prayer, like charity, "is not strained." **Amen** is to be omitted. (See Crit. Notes.) The subscription is not, of course, in the original, and, except the mere title, is wanting in the oldest manuscripts.

CRITICAL NOTES.—CHAPTER XIII.

2. *I write* is found in $D^{c}EKLP$ syr^{utr}, etc. It is omitted in ℵABD*FG, etc., it vulg, etc.

4. *Though* is found in $ℵ^{c}AD^{b\text{ and }c}$ EL f vulg syr^{utr}, etc. It is omitted in ℵ*BD*FGKP d e g cop, etc.

7. *I pray* is the reading of $D^{c}EKL$ syr^{sch}, etc. *We pray* is found in ℵABD*FGP it vulg syr^{p} cop, etc.

9. *And this also* is found in $ℵ^{c}D^{c}EKL$ syr^{sch}, etc. *And* is omitted in ℵ*ABD*FGP it vulg cop, etc.

14. *Amen* is found in $ℵ^{c}DEKP$ d e vulg syr^{utr} cop, etc. It is omitted in ℵABFG, f g, etc.

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