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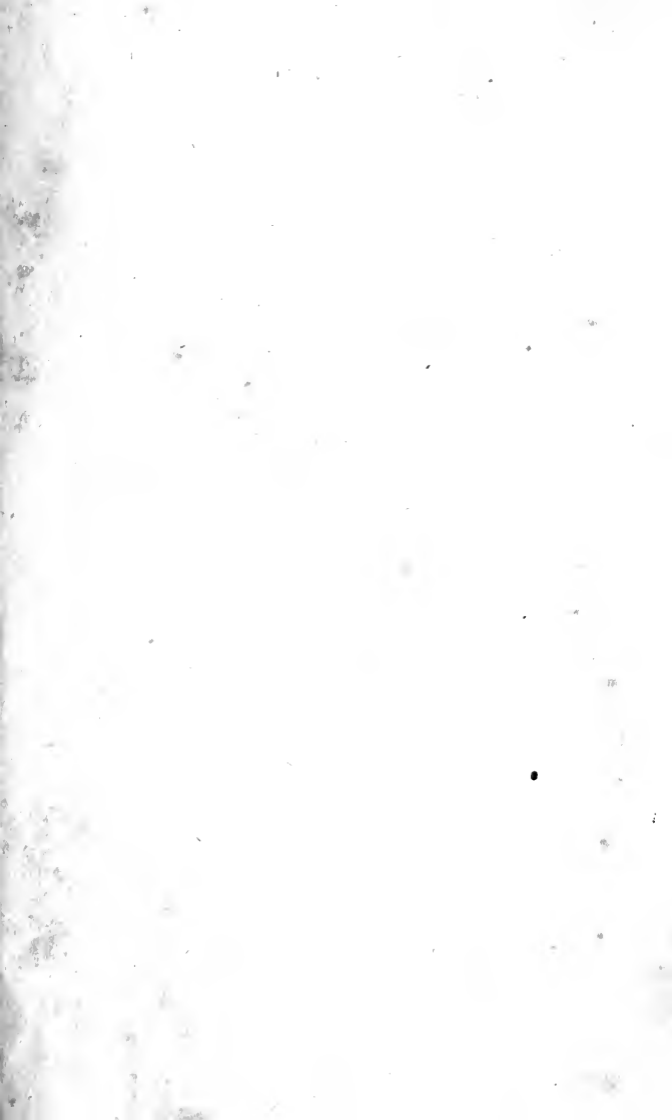
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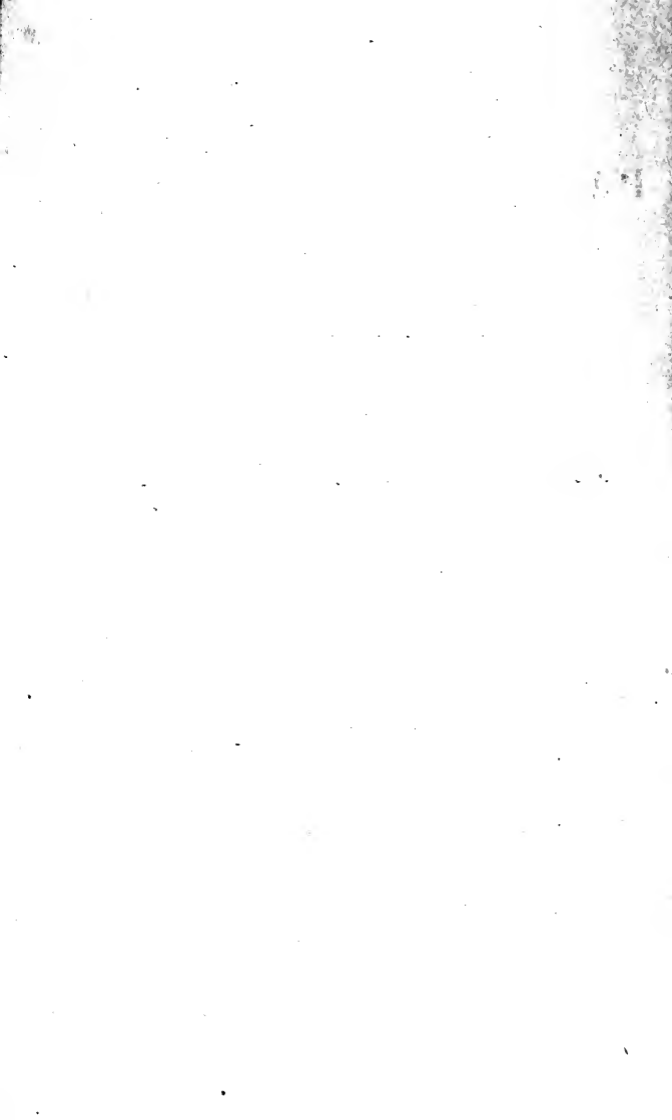




**THE EPISTLES**  
**OF**  
**PAUL THE APOSTLE**  
**TRANSLATED.**

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**VOL. II.**





THE EPISTLES  
OF  
PAUL THE APOSTLE  
TRANSLATED,

WITH  
AN EXPOSITION, AND NOTES,

✓  
BY THE REV. THOMAS BELSHAM,

MINISTER OF ESSEX-STREET CHAPEL.

IN FOUR VOLUMES.

VOL. II.

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*“Affer animum rectum et simplicem, veritatis supra cætera amantem,  
“ præjudiciis vacuum. Ne protinus tanquam nova, tanquam inaudita et  
“ absurda damnaveris, quæ tibi nova, tibi inaudita, et absurda occurrent.  
“ Ea quæ dicimus, non cum aliorum judiciis, non cum vulgi inveteratis  
“ opinionibus compone, ut inde rem cæstimes, sed cum auctoris divini verbis,  
“ scopo, ipsoque rationis filo. Hinc tibi veritas petenda est: hinc de nobis  
“ scirenda sententia. Equidem nos sicubi lapsi, aut D. Auctoris mentem non  
“ satis assecuti sumus, amice admoniti, ultro manus dabimus, gratesque in-  
“ super accumulabimus.”*

SLICHTINGIUS Præf. ad Heb.

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LONDON:  
PRINTED FOR R. HUNTER,

(Successor to Mr. Johnson,)

NO. 72, ST. PAUL'S CHURCHYARD.

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1822.

PRINTED BY R. AND A. TAYLOR,  
SHOE-LANE.

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# THE FIRST EPISTLE

OF

PAUL THE APOSTLE

TO

THE CORINTHIANS.

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## INTRODUCTION AND ANALYSIS.

**CORINTH** was a town standing upon the isthmus which separates the peninsula of the Peloponnesus from the rest of Greece. It was well situated for commerce, and was a populous and opulent city, and a Roman colony. The inhabitants were ingenious, inquisitive, and industrious; but they were also luxurious, debauched, and profligate even to a proverb.

The gospel was preached by the apostle Paul at Corinth, about A. D. 52. See Acts xviii. He first taught in the synagogue with considerable success; and Crispus the chief ruler, with his family, and probably Sosthenes, were converted to the Christian faith. But the Jews in general opposing and blaspheming, the apostle desisted from speaking to

them, and addressed his instructions to the Gentiles ; and, having been encouraged by a vision, he prolonged his visit at Corinth for a year and six months. During this time, he resided with Aquila and Priscilla, who, having been driven from Rome by the decree of Claudius which banished the Jews, had established themselves at Corinth, where they were probably converted to the Christian faith by the preaching of the apostle. With these disciples the apostle chose to make his abode, and maintained himself by working with them in their occupation of tent-makers, or, as some interpret the word, makers of musical instruments<sup>1</sup>. This art the apostle had learned in his youth according to the laudable custom of the Jews, of instructing young persons who were intended for the learned professions in some manual employment. In the meantime, the apostle preached the gospel with great success, and made numerous proselytes, notwithstanding the violent and tumultuous opposition of the Jews, who endeavoured, but in vain, to instigate the Roman proconsul to put him to death, or to expell him from the city. Of the converts to the faith, some were Jews, but the majority were heathen ; some were poor, and others opulent ; some were ignorant, while others valued themselves upon their attainments in the learning and philosophy of the age. It also appears, that many of them were endued with spiritual gifts, some of which, at least,

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<sup>1</sup> See Bishop Marsh's translation of Michaelis, vol. iv. p. 184.

they exercised at discretion. Also, some time after the departure of the apostle, Apollos, a man of great zeal and eloquence, who had been instructed in the Christian doctrine at Ephesus by Aquila and Priscilla, visited Corinth and confirmed the new converts in their adherence to the faith.

Nevertheless, after the departure of Apollos, the newly formed church at Corinth soon fell into great disorder. Some Jewish zealot, who appears to have been a man of considerable property and influence, a man of parts and address, an eloquent speaker, a philosopher, and perhaps a Sadducee, formed a party in opposition to the apostle, professing to teach them a more refined system of Christian philosophy, derived from ancient Hebrew traditions, denying the resurrection of the dead, and relaxing the obligations of Christian morality. This dangerous teacher succeeded but too well in alienating the minds of many of the giddy and volatile Corinthians from the simple and offensive truths, and from the self-denying precepts of the gospel, as well as from their veneration and affection for their first teacher; while others adhered to the apostle's doctrine, and remained strongly attached to his person and authority. Thus the church was divided into two parties, one of which ranged themselves under the standard of the false apostle, and thought and spoke meanly of the doctrine and the authority of Paul; while the wiser and better part of the society adhered to their first teacher, and, in their zeal to support the authority of the apostle, almost forgot the

allegiance which was due to Christ, his master and theirs. In consequence of this factious and schismatical spirit, Christian discipline was greatly relaxed, the most flagrant irregularities were introduced into public worship, a litigious spirit had sprung up in the society, and immoralities of an enormous kind had not only passed without censure, but had been made a subject of boasting.

In this state of things, though the affections of many were alienated, yet the majority still entertained so high a regard for the authority of the apostle, that they agreed in writing an epistle to him to ask his opinion and advice concerning some questions which were then disputed among them; particularly concerning the expedience of marriage, the connexion of believers and unbelievers in the conjugal relation, the comparative excellence of spiritual gifts, the lawfulness of eating flesh which had been offered to idols, and perhaps the doctrine of the resurrection of the dead. This epistle was conveyed to the apostle Paul at Ephesus, by Stephanas, Fortunatus, and Achaicus, three distinguished members of the Corinthian church, who were selected for this purpose. It should seem, that in their own epistle, the Corinthians took no notice whatever of the disorderly state of their society nor of the party spirit which prevailed among them. These the apostle learned from other sources; and in this epistle, which he wrote in the spring of A.D. 56, in reply to theirs, he animadverts with becoming spirit upon their flagrant misbehaviour, previ-

ously to his discussion of the questions which they had proposed.

The first Epistle to the Corinthians is one of those epistles the genuineness of which has never been called in question by any writer, ancient or modern. It professes to be the production of Paul the apostle of Jesus Christ; and it has been acknowledged and cited as such by a numerous succession of writers from the earliest antiquity to the present day. This succession begins with Clement, the bishop of Rome, the contemporary and friend of the apostle, who appeals to this document in a letter addressed some years afterwards to the same church, which is still extant. Eusebius, the learned bishop of Cesarea in the fourth century, who took great pains to settle the canon of the New Testament, places the epistle of Paul to the Corinthians in the catalogue of those books whose authenticity had never been disputed.

And there is no work which bears more distinct intrinsic evidence of its genuineness than this epistle. The many undesigned coincidences with the history of the evangelists, and particularly of Luke, together with numerous incidental enlargements, omissions, and variations, and frequent allusions to persons, circumstances, facts, and controversies, which could have had no existence but in the apostolic age, and in such a society as that at Corinth, are so obvious and striking, that the proof of authenticity arising from them is most satisfactory

and decisive. This argument has been stated in the clearest light by the late learned Dr. Paley in his masterly disquisitions on the Epistles of Paul. No impostor would have encumbered his work with so many needless details, and with such a mass of obscure hints and allusions : and had he attempted it, he could with difficulty have escaped detection.

The acknowledged genuineness of this epistle is a fact of the greatest importance, and affords an irresistible proof of the truth and divine authority of the Christian religion. For the apostle states as matters of public notoriety, facts which could have no existence if Christianity were false, and which no person in his right mind would have appealed to, if they had been capable of contradiction : I mean in particular, the existence and the abuse of miraculous powers in the Corinthian church. The epistolary form of writing is peculiarly adapted for the exhibition of historical evidence. And this is the principal use of the epistolary parts of the New Testament. But of all the epistles of Paul, there is none which contains a clearer or stronger proof of the divine original of the Christian doctrine, than that which we are now about to explore. If all the other writings of this great apostle were to be rejected and lost, the epistle to the Corinthians alone would contain ample testimony both to the origin and to the excellence of the Christian revelation ; and in this view it is worthy of the most serious perusal and attentive regard.



THE EPISTLE contains TWO GENERAL DIVISIONS, with a suitable INTRODUCTION and CONCLUSION.

The apostle INTRODUCES the epistle to the Corinthians with an appropriate salutation : he thanks God for the abundance of their spiritual gifts ; and expresses his hope of their Christian perseverance, ch. i. 1—9.

## PART THE FIRST.

The apostle remonstrates with the believers at Corinth, concerning gross and scandalous irregularities which had been reported to him as prevailing in and disgracing the church, and earnestly presses the reformation of these abuses. This portion of the epistle extends from the tenth verse of the first chapter to the end of the sixth chapter.

SECT. I. The apostle testifies his great disapprobation of the party spirit, by which the church was rent ; and in particular, he strongly objects to the practice of setting up ministers as heads of parties, like the different sects of philosophers, to the neglect of Christ, the only head of the church, from whom all the teachers of the gospel derive their commissions and qualifications, and to whom they are finally accountable, ch. i. 10 *to the end of the fourth chapter.*

SECT. II. The apostle condemns the unbecoming lenity of the church in the case of an incestuous

offender, whom he requires them immediately to exclude from Christian fellowship, ch. v. *throughout*.

SECT. III. The apostle rebukes the litigious spirit of the Corinthian converts; forbids them to carry their controversies into heathen courts; and requires them to settle their disputes by arbitration among themselves, ch. vi. 1—11.

SECT. IV. He remonstrates against fornication, and every species of impurity, to which the Corinthians were notoriously addicted, and which were strictly prohibited by the law of Christ, ch. vi. 12 *to the end*.

## PART THE SECOND.

The apostle replies in detail to the various questions which had been proposed to him by the Corinthians in their epistle, and gives his judgement in the several cases which were referred to his decision, with great delicacy, propriety, and dignity, intermixing his reply with much important instruction and advice with respect to doctrine, discipline, and practice. This Part extends from the beginning of the Seventh to the end of the Fifteenth chapters.

SECT. I. The apostle answers the questions proposed to him, concerning the expediency of marriage under the existing precarious circumstances of the church, and the lawfulness of forming or continuing the conjugal connexion with unbelievers; and

he avails himself of the opportunity to give prudent advice to those who have already entered, or, are desirous of entering into the conjugal state, and to believers of every station in life, ch. vii.

SECT. II. The apostle treats at large, concerning the lawfulness of eating meat which had been offered to idols ; and having first combated the pleas of the Corinthians in favour of the innocence of this practice, he peremptorily decides, that to participate of the idol's feast in the idol's temple, is a palpable and pernicious act of idolatry ; but that the use of the flesh of a victim when purchased in the market, or partaking of it at the table of a friend, was not unlawful, though in certain circumstances it might be inexpedient, ch. viii—xi. 1.

SECT. III. The apostle offers advice concerning decorum in appearance and dress, and particularly concerning the custom of wearing a veil in public worship, ch. xi. 2—16.

SECT. IV. The apostle reproves those, who, by their irregularity and excess, had assimilated the Lord's Supper to an idol's feast ; he reminds them of the evil consequences of their misbehaviour, relates the history of the institution, and subjoins some useful warnings and advice, ch. xi. 17 to the end.

SECT. V. The apostle treats of the comparative value of spiritual gifts ; he recommends Christian benevolence as preferable to them all ; he speaks highly of the gift of prophecy ; he reproves their ostentatious exhibition of the gift of tongues ; and

gives directions for the regular exercise of spiritual gifts in their public assemblies, that all may be instructed and edified by them, ch. xii—xiv.

SECT. VI. The apostle, in opposition to the Sadducean doctrine which had been introduced at Corinth, asserts in the most peremptory language, the doctrine of the resurrection of the dead; its inseparable connexion with the resurrection of Christ; and its unspeakable importance. He enlarges upon the solemnity and grandeur of that awful event; he bursts into an exclamation of joy and triumph; and concludes with an earnest exhortation to the practice of universal virtue, upon Christian principles, ch. xv. *throughout.*

## CONCLUSION.

The apostle, in the concluding chapter, offers some directions for collecting a contribution for the indigent believers in Judea: he promises to visit them speedily; he suggests some miscellaneous advices; he sends his salutations; he denounces an anathema upon those who reject the gospel; and he closes with the apostolical benediction, ch. xvi. *throughout.*

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THE FIRST  
EPISTLE TO THE CORINTHIANS.

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THE APOSTLE'S INTRODUCTION.

**THE** apostle introduces his epistle to the Corinthians with an appropriate salutation. He expresses his thankfulness to God for the abundance of spiritual gifts conferred upon them in attestation of the gospel; and his cheerful hope of their perseverance in their Christian profession. Ch. i. 1—9. Ch. I.

1. The apostle, joining the name of Sosthenes with his own, greets the Corinthian church with a cordial salutation, ver. 1—3.

*PAUL, the called<sup>1</sup>, the apostle of Jesus Christ, through the will of God, and Sosthenes our brother, to the church of God which is at Corinth, to those who are sanctified by Christ Jesus, who are called, who are holy, together with all in every place who take upon themselves the name of our Lord Jesus* Ver. 1.  
2.

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<sup>1</sup> The called, the apostle.] “not called to be an apostle.” Bishop Pearce; who observes, that *κλητος* never signifies called to be, and that it must be construed by itself, ver. 24; also Rom. i. 6, viii. 28, &c.

Ch. I.  
Ver. 3.

*Christ*<sup>1</sup>, both their Lord and ours, favour be unto you and peace from God our father, and from the Lord Jesus Christ.

It has been remarked that Paul is the only apostle who applies to himself the epithet "the called;" in which he unquestionably alludes to that extraordinary miraculous call of Christ by which he was converted from a cruel persecutor to a zealous teacher of the gospel, of which distinguishing mercy he entertained an habitual and most grateful sense.

Agreeably to the *will of God*, he had been appointed to and qualified for the apostolic office. There were others, his opponents, who without any proper call had thrust themselves into that honourable function; and who, setting themselves up as the rivals of the apostle, were desirous of seducing the minds of the Corinthians from Christian truth.

With true Christian humility, the apostle joins the name of Sosthenes with his own in the salutation with which this epistle is introduced. It appears, from Acts xviii. 17, that Sosthenes was an inhabitant of Corinth, a man of note, a ruler of the synagogue, who had probably been converted to Christianity by the preaching of Paul; and who, for that reason, had been persecuted by the unbelieving Jews. He was now with Paul at Ephesus,

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<sup>1</sup> *Who take upon themselves, &c.*] Wakefield, Locke, Hammond, Lindsey's Second Address, p. 273. Whitby, who contends for the common translation, "that call upon the name of our Lord Jesus," does not deny that the words will bear the other interpretation.

and is glad to embrace the opportunity of the apostle's writing to express his affectionate remembrance of his former friends, fellow-christians, and fellow-sufferers.

Ch. I.  
Ver 3.

*To the church of God which is at Corinth, to those who are sanctified by Christ Jesus; who by their faith in Christ are separated and set apart from the rest of the world: who are called, that is, invited to participate in the privileges of the Christian community: who are holy, who are now admitted into the same state of favour which was once the peculiar privilege of the descendants of Abraham, who are by profession consecrated to God.*

*Together with all in every place, throughout the country in the vicinity of Corinth (2 Cor. i. 1), who take upon themselves the name of our Lord Jesus Christ; who profess to be the disciples of Christ, and who call themselves by his name. This appears to be the true sense of the apostle's language, and not, as our translators and others render it, "who call upon the name of Christ Jesus our Lord:" a phraseology which would encourage religious addresses to Christ: a practice absolutely inconsistent with the spirit and tenor of the gospel, which requires that all religious worship should be directed to the Father only: who is the only invisible Being that we are sure is with us at all times, and who is both able and willing to afford his suppliant creatures all needful protection and assistance.*

The disciples of Christ call *themselves by his*

Ch. I. *name*: they profess to receive him as their instructor, and to obey him as their Master.  
Ver. 3.

He is our master and teacher; and not only ours, but the common master and lord of all who acknowledge his divine character and mission, and who ought therefore to cherish a mutual affection to each other, in consequence of their mutual relation to their common head.

As the best wish he can form for his Christian friends, the apostle prays that they may enjoy favour and peace from God, and from the Lord Jesus Christ; the continuance of the invaluable blessings of the gospel, by which they are brought into a state of reconciliation and peace with God.

2. The apostle thanks God for the communication of the gospel to the Corinthian church, and for the liberal distribution of spiritual gifts; and expresses his hope that the believers at Corinth will persevere in their attachment to the gospel, ver. 4—9.

4. *I give thanks to my God always on your account, for the free gift of God which has been granted you in Christ Jesus.*

I am truly and at all times thankful that you have been favoured with the knowledge of the gospel of Christ, the free and unmerited gift of God to mankind.

5. *That in all things you have been enriched by him, in all doctrine<sup>1</sup> and in all knowledge.*

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<sup>1</sup> *Doctrine.*] Wakefield; and Pearce, who says that *λογος* is never used for the gift of tongues.



That you have been fully instructed in the doctrine of Christ, and have been enriched with that knowledge which is the most valuable treasure. Ch. I.  
Ver. 5.

*Even as the testimony of Christ was confirmed among you.* 6.

The evidence of the truth of the Christian doctrine having been exhibited in a form so convincing and impressive, that you could not hesitate to acknowledge its divine authority.

*So that, waiting for the manifestation<sup>2</sup> of our Lord Jesus Christ, you are deficient in no gift<sup>3</sup>.* 7.

Expecting, as you are taught by the Christian doctrine, the glorious appearance of our great Master, Jesus Christ, to raise the dead and to judge the world, you have been furnished in the mean time with an abundant supply of spiritual gifts to establish your faith in those sublime and awful truths.

*He<sup>4</sup> will also confirm you to the end, so that you may be blameless in that day of our Lord Jesus Christ. God is faithful, by whom you were* 8.  
9.

<sup>2</sup> *The manifestation.*] Bishop Pearce applies this expression to the destruction of Jerusalem. *q. d.* after that awful catastrophe these miraculous powers will disappear, Christianity being then fully established in the world. It is not impossible that the apostle might expect these events to be coincident, or nearly so. See 2 Thess. ii. 1.

<sup>3</sup> *Deficient in no gift.*] Dr. Priestley observes, that the apostle with much address praises the Corinthians as far as he justly could, having many disagreeable truths to tell them afterwards.

<sup>4</sup> *He also.*] A writer in Bowyer, and many judicious critics think the antecedent here referred to is God, ver. 4. Some think the intervening verses should be in a parenthesis. Wakefield transposes the 8th and 9th verses.

Ch. I. *called into the communion of his son Jesus Christ*  
Ver. 9. *our Lord.*

And I doubt not that God, who has invited you to the privileges of the gospel, and has afforded you evidence so completely satisfactory of its truth and divine authority, will still continue those spiritual gifts which are most undeniable evidences of the Christian faith. And being thus convinced of the truth, you will exemplify the spirit of the gospel, and will persevere in the practice of those virtues which may best qualify you for appearing at the judgement seat of Christ. That God who invited you into the holy community of which Jesus is the head, will faithfully perform his part: be not you deficient in yours. He will supply you with all the necessary means of stability and perseverance. Let it be your concern, my brethren, to improve them well.

## PART THE FIRST.

THE APOSTLE REMONSTRATES AGAINST CERTAIN  
GROSS AND SCANDALOUS IRREGULARITIES WHICH  
HAD BEEN REPORTED TO HIM AS PREVAILING  
IN AND DISGRACING THE CHURCH AT CORINTH.  
Ch. i. 10—vi.

Ch. I.  
Ver. 10.

## SECTION I.

*He testifies his great disapprobation of the party spirit which prevailed at Corinth; and reprobates the practice of setting up ministers as heads of parties, like leaders of the different sects of philosophy, to the dishonour of Christ, their only Master, and, under God, the sole head and law-giver of the church, ch. i. 10—iv.*

## I.

The apostle having heard of the dissensions and schisms which prevailed at Corinth, reminds the Corinthians that the disciples of Christ acknowledge but one Master, who claims and is entitled to their entire allegiance, ver. 10—17.

1. He expresses his great concern at the account which he had received, of the divided state of the Corinthian church, ver. 10—12.

Ch. I.  
Ver. 10.

*Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all agree, and that there be no schisms among you; but that you be knit together in the same mind, and in the same sentiment.*

*I beseech you, brethren.* The apostle by this kind language expresses his affectionate regard for the Christians at Corinth, and his earnest desire to succeed in the object of his request.

*By the name<sup>1</sup> of our Lord Jesus Christ.* This is the only instance in which the apostle uses this form of address. The Lord Jesus Christ is the common Master of all professing Christians: of him the whole family of heaven and earth are named. Jew and Gentile are now no longer separated by invidious distinctions, but are united to each other by their common union with him. They all bear the common appellation of Christians, which they take from him; and by the dear and venerable name of Christ their Master, the apostle requests that they would discard all bitter animosity, and live together in peace.

*That there be no schisms among you:* that you be not divided into sects and parties, like the Gre-

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<sup>1</sup> *By the name, &c.]* “If any one,” says Mr. Locke upon this passage, “has thought Paul a loose writer, it is only because he was a loose reader. He that takes notice of St. Paul’s design will find that there is not a word scarce, or expression, that he makes use of, but with relation and tendency to his present main purpose: as here intending to abolish the names of leaders they distinguished themselves by, he beseeches them ‘by the name of Christ,’ a form that I do not remember he elsewhere uses.”

cian philosophers ; as though the Christian community was distributed under different heads, and acknowledged different founders, but that ye may be knit together in the same mind and in the same sentiment. Not that they should entirely agree in opinion and in their judgement upon all subjects, for this would be impossible ; but that all professing subjection to Christ, as their common Master, should think well of each other, notwithstanding any minute differences of opinion : that they should live together in unity, and not disturb the peace of the society by divisions into factions, and ranging themselves under different leaders.

Ch. I.  
Ver. 10.

*For it has been certified to me concerning you, my brethren<sup>2</sup>, by some of the family of Chloe, that there are contentions among you. I mean this, that each of you saith, I am of Paul, or I of Apollos, or I of Cephas, or I of Christ.*

11.

12.

The apostle renews the expression of his tenderness, when he is entering upon the disagreeable subject of their animosities, in order to conciliate their regard and secure their attention.

It has been conjectured<sup>3</sup> that Fortunatus and Achaicus, the bearers of the letter from Corinth, were the sons of that pious matron here mentioned, who communicated to the apostle a faithful statement of the divisions of the church at Corinth.

<sup>2</sup> *My brethren.*] Mr. Locke observes “ that ‘ brethren,’ a name of union and friendship, is used here twice together by St. Paul in the entrance of his persuasion to them to put an end to their divisions.”

<sup>3</sup> *It has been conjectured.*] By Grotius, and others.

Ch. I.  
Ver. 12.

One said I am of Paul; another, I of Apollos; another, I of Cephas. They considered Christianity as a system of philosophy, the teachers of which were the heads of different sects, under which they were at liberty to range themselves. It will afterwards appear, from the apostle's own declaration<sup>1</sup>, that Apollos and Peter were not the persons really set up in opposition to himself, but the false apostle; probably, an eloquent Sadducean philosophic Jew, whom the apostle does not choose to name, and therefore borrows the names of his friends and fellow-labourers to illustrate his meaning and to strengthen his argument.

It seems reasonable to believe that the clause, "and I of Christ," is not genuine<sup>2</sup>; for probably all the Corinthians would call themselves disciples of Christ, though of different schools; and in a subsequent passage (ch. iii. 22), where the same heads of parties are repeated, the name of Christ is omitted.

2. These divisions were unauthorized by Christ, none of the preachers of the gospel were entitled to set themselves up as the heads of parties, and the

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<sup>1</sup> *The apostle's own declaration.*] 1 Cor. iv. 6. See Locke.

<sup>2</sup> *Not genuine.*] See Pearce; who also argues from the question in the following verse, "Is Christ divided?" which would be improper if he was only regarded as the head of one faction. The Letter of Clemens makes no mention of Christ as one of the heads of a party in the Corinthian church. A writer in Bowyer suspects that the name should be Crispus. See Bowyer's *Crit. Conj. on N. T.* Neither of these conjectures is supported by authority; though that of Bishop Pearce appears highly probable.

apostle himself had never pretended to it, ver. 13  
—17. Ch. I.

*Is Christ divided? Was Paul crucified for you?  
or were you baptized into the name of Paul?* Ver. 13.

Has Christ authorized this distinction of parties in the church? Has Paul or any other person suffered for you in the sense in which Christ suffered, whose death was the seal of his mission, put an end to the Jewish economy, and introduced a new dispensation of which he is the head, and from whom we all take our common and honourable name? Were you baptized into the name of Paul, or of any other person, so as to profess in this solemn and public manner, your faith in him, and your subjection to him as your master? Were you not all baptized into the name of Christ, professing your subjection to his authority, and acknowledging him only as your master and head?

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<sup>3</sup> *Name of Paul.*] “It is something remarkable,” says Dr. Priestley in his note upon this text, “and greatly in favour of the evidences of Christianity, that none of the disciples of Christ endeavoured to supplant him. They all acted in subordination to a crucified master, how much soever they were opposed to each other; and there was no want of emulation among them. In this they were all united, acknowledging one master, even Christ. This was not the case with respect to Mahometanism: several persons set up on his plan, and in opposition to him. With respect to Christ, this was never attempted; nor could it possibly have succeeded, if the attempt had been made.”

Mr. Locke observes, “that to be baptized into any one’s name, is solemnly by that ceremony to enter himself a disciple of him into whose name he is baptized, with profession to receive his doctrine and rules, and submit to his authority: a very good argument here why they should be called by no one’s name but Christ’s.”

Ch. I.  
Ver. 14.  
15.  
16.

*I thank God that I baptized none of you, but Crispus and Gaius, so that<sup>1</sup> no one can say that ye were baptized<sup>2</sup> into my name. I also baptized the household of Stephanas: as to the rest, I know not that I baptized any other, for Christ sent me not so much<sup>3</sup> to baptize, as to preach the gospel.*

As the apostle had so many enemies every where, who were disposed to calumniate his character, and to misrepresent his conduct; he is glad and thankful that he had given them so little occasion for doing it at Corinth, and that he had baptized so very few, that no person could with any plausibility pretend that he had baptized into his own name, and set himself up as the head of that party.

He had baptized only Crispus, the ruler of the synagogue, and Gaius a person of note, distinguished afterwards for his hospitality to Christian strangers,

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<sup>1</sup> *So that,*] *iva*, expressing not the *design*, *q. d.* lest any one should say, but the *event*, *viz.* so that no one can say. "This sense of *iva* is often mentioned by commentators on the gospels, where a prophecy is said to be fulfilled. See also John v. 20; 2 Cor. i. 17, vii. 9; Gal. v. 17; Rev. viii. 12." Bishop Pearce.

<sup>2</sup> *Ye were baptized.*] *εβαπτισθητε* is the reading of the Alexandrine and Ephrem manuscripts. The received text is, "that I baptized into my own name." See Griesbach and Pearce.

<sup>3</sup> *Not so much to baptize as to preach.*] "The writers of O. and N. T.," says Bishop Pearce, "almost every where, agreeably to their Hebrew idiom, express a preference given to one thing before another, by an affirmation of the thing preferred, and a negation of the contrary." The following texts he specifies as illustrations of his remark. Matt. vi. 19, 20, ix. 13, x. 20, xii. 7; Luke xxiii. 28; Mark ix. 37; John vi. 27, vii. 16, ix. 4, xii. 44; Acts v. 4; Rom. ix. 13; 1 Cor. vii. 4, ix. 8, x. 24, xv. 10; Eph. vi. 12; Col. iii. 2; Heb. xiii. 9; 1 Pet. iii. 3, 4; 1 John ii. 15.



for which he is celebrated both by Paul and John. He recollects that he had also baptized Stephanas and his household, who were the first converts to the faith of Christ in the region of Achaia.

Ch. I.  
Ver. 17.

The apostle was sent both to preach and baptize, but his chief business was to preach the gospel, this being the most important concern: the rite of initiation might be administered by persons of inferior rank in the church, who had more leisure than the apostles, and whose situation in life would effectually preclude them from all suspicion of endeavouring to establish themselves as the leaders of sects, and the founders of new systems, either of philosophy or Christianity.

## II.

The apostle, in a long digression, describes the gospel as a system of sublime philosophy, which, though in the highest degree offensive both to Jew and Gentile, and taught by men who had no pretensions to birth, or learning, or eloquence, was nevertheless a science of the most sublime nature, and the highest importance, confirmed by divine interposition, and efficacious beyond all others for reforming the world, ch. i. 17—ch. ii. 16.

1. The doctrine of Christ, though treated as folly by the world, was nevertheless held in the highest estimation by those who understood it, and had been eminently successful in exposing the folly of the wisdom of the schools, ver. 17—21.

Ch. I.  
Ver. 17.

*For Christ sent me to preach the gospel, not in wise discourses' lest the cross of Christ should be rendered useless.*

The Christian doctrine was not taught by the apostle with the subtlety and refinement of a system of philosophy, nor was he authorized to teach it in this way. It consisted of a few plain facts, that Jesus, who had been crucified, was the Christ, that he had been raised from the dead, that he was now exalted to be a prince and a Saviour, and that all sincere believers in him should be ultimately saved by him. These important facts admitted of no sophistical embellishments, and every attempt to refine upon them would lessen their practical effect.

18. *For the doctrine of the cross is indeed folly to those who are perishing; but to us who are saved, it is the power of God.*

Unbelievers, Jews, and heathen, who reject the hope of a life to come, regard the doctrine of salvation by a crucified man, as consummate folly; but we, who by the sincere profession of Christianity are entitled to an interest in its blessings, plainly see, that this humble doctrine is supported by the power of God, both in the splendid mira-

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<sup>1</sup> *In wise discourses.*] εν σοφια λογε, in the common translation, "with the wisdom of words." Wolfius conjectures, that Paul uses εν σοφια λογε for εν σοφω λογω, or εν σοφοις λογοις; which Pearce does not disapprove, though he prefers his own conjecture εν λογω σοφιας, the doctrine of wisdom, a phrase which recurs ch. xii. 8; whereas σοφια λογε does not occur again. The apostle evidently means the style of the philosophers.

cles by which it is confirmed, and in the glorious success with which it is accompanied. Ch. I.

*For it is written, I will destroy the wisdom of the wise, and I will abolish the sagacity of the sagacious.* Ver. 19.

These words, taken from Isa. xxix. 14, are a denunciation of punishment upon the Jews for their wickedness; but the apostle cites them by way of accommodation, to express the success of the Christian doctrine in overturning all the proud systems of the Jewish and Grecian philosophy.

*Where is the wise man? where is the scribe? where is the disputer of this world? Has not God infatuated the wisdom of this world?* 20.

What is become of the heathen philosopher? where is the Jewish scribe? where the acute and eloquent disputant? what can all their learning and ingenuity avail to obstruct the progress of the gospel? what effect have they in instructing and reforming the world? How much superior in energy and success is that gospel, which they affect to despise! and how mean and contemptible are those vaunted systems, in comparison with the doctrine of the man who was crucified! The vain professors and teachers of these systems call them wisdom, and value themselves as the only wise men, the great philosophers of the age; but God has pronounced,

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\* *Has not God infatuated.*] An allusion to Isa. xxxiii. 18, vid. Doddridge. The apostle describes the triumph of the gospel over the systems of human philosophy, in allusion to the triumph of the Jews over the armies of the king of Assyria.

Ch. I. and, by his efficacious blessing upon the doctrine they despise, has demonstrated, that their pretensions to wisdom are splendid folly.

Ver. 21. *For after that, through the wisdom of God, the world by this wisdom knew not God, it pleased God by the preaching of this foolishness<sup>1</sup>, to save those who believe.*

For wise and good reasons, which it may not be in our power to discover, God did not permit the world to make clear discoveries of his attributes and will, by the exercise of reason, and the acuteness of philosophy; but while he refused to employ these means, and permitted the philosophers to lead their disciples into the grossest delusions, he was pleased to render the preaching of that doctrine which the world called foolishness, efficacious to the salvation of those who received it, and who yielded a practical regard to it.

2. The doctrine of Christ, however offensive to the prejudices both of Jew and Gentile, contains an admirable display both of the wisdom and power of God, ver. 22—24.

22. *And while<sup>2</sup> the Jews require signs, and the*

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<sup>1</sup> *The preaching of this foolishness.*] Gr. “by this foolishness of preaching,” *μωρία κηρυγματος* for *μωρον κηρυγμα*, as in ver. 17. See Pearce. “It pleased God in his wisdom to save believers by this foolishness which we preach.” Wakefield.

<sup>2</sup> *And while.*] *Επειδη και*. Mr. Locke justly remarks, that these words are not “idle and insignificant.” He conceives the apostle’s reasoning in ver. 22—24, to be a repetition and application of the reasoning in ver. 21, *q. d.* “Since the Jews require, &c. and though our preaching, &c. be a scandal, &c. yet we

*Greeks seek after wisdom, we indeed preach Christ crucified, to the Jews a stumbling block, and to the Gentiles foolishness; yet to those who are the called, both Jews and Greeks, we preach Christ the power of God, and the wisdom of God.*

Ch. I.  
Ver. 23.

24.

The Jews, not satisfied with the miracles wrought to prove Jesus to be the Messiah, continue to require signs from heaven. The Greeks, the philosophers, who treat all miracles with contempt, ask for refined speculations, for subtle arguments, and for glowing eloquence. While these are seeking after their respective objects, holding all other speculations and systems in contempt; we, the apostles of Christ, are at the same time propagating a doctrine the most offensive to the principles and prejudices of both; we are disgusting the unbelieving Jews, by teaching that their Messiah is a crucified man; and are exposing ourselves to the contempt of the philosophic Gentile, by insisting upon the doctrine of the resurrection, which they regard as impossible; and by appealing to the evidence of miracles, which they disdain as absurd. Nevertheless, that chosen band, however small and despised, of Jews and Greeks, who have been induced by the invitations of the gospel to accept of its offers, actually discover

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have what they both seek; for both Jew and Gentile, when they are called, find the Messiah to be the power of God and the wisdom of God."

*The Jews require signs.*] σημεία is the reading of the best copies, instead of σημεῖον, a sign, which is the received text.—*To the Gentiles.* Ἐθνέσι is the preferable reading to Ἕλλησι, Greeks. See Griesbach.

Ch. I.  
Ver. 24.

in that sublime doctrine all that scornful unbelievers are seeking after in vain ; they see in Jesus Christ the power of God, confirming his doctrine by miracles, by the resurrection of Jesus, by the effusion of the spirit, that true sign from heaven, and by the success of the gospel ; and they see the sublimest science, the truest philosophy, in a doctrine, the tendency and design of which is to make those who embrace it wise to salvation.

3. The apostle in a parenthesis suggests, that not only is that which unbelievers brand as folly, the highest wisdom, but that the teachers of this wisdom, though men of no consideration in the world, were nevertheless eminently successful in the publication of their doctrine, ver. 25—31.

25. *For this foolishness of God is wiser than the wisdom of men, and this weakness of God is stronger than the strength of men*<sup>1</sup>.

The gospel doctrine is contemptuously treated as foolishness by the wise men of the world : but if it be foolishness, it is the foolishness of God ; and, whatever they may think of it, they may assure themselves that this foolishness is infinitely wiser than all their boasted wisdom, and that it is in truth the most efficacious means of accomplishing the most important purposes. The means of supporting, and diffusing it in the world, are ridiculed as utterly incompetent to the end proposed ; they are represented as

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<sup>1</sup> Worsley's Translation.

weakness endeavouring to propagate folly: but let these scorers know, that if it be weakness, it is the weakness of God, it is a weakness which far surpasses their strength, and will prove effectual to subvert all the absurd superstitions of the vulgar, and all the refined, but equally unfounded, theories of the wise.

Ch. I.  
Ver. 25.

*For ye see your calling<sup>2</sup>, brethren, that not many wise men after the flesh, not many powerful, not many nobles are employed.*

26.

Observe who they are, that are chosen and commissioned for the gospel ministry, and you will soon be convinced, that little can be expected from their genius, talents, learning, or influence; for the teachers of Christianity are neither the wise, the powerful, nor the nobles of the earth.

*But God has chosen the foolish things of the*

27.

<sup>2</sup> *Your calling.*] τὴν κλησιν ὑμῶν. The expression is ambiguous, and may either signify the *persons who are called*, that is, believers in general, which is the sense in which it is usually understood, and which, though true, is not to the apostle's purpose; or, it may express ministers of the gospel, those who are employed in *calling others*, and in inviting men to accept the terms, and the blessings of the gospel. This is undoubtedly the apostle's meaning. His design is to show, that the teachers of the gospel, however despicable in the estimation of the world, and however destitute of secular advantages, were through divine assistance far more successful than the proudest teachers of the proudest systems of heathen philosophy. "*Tota disputatio ostendit eum de apostolis et evangelii doctoribus loqui.*" Castalio. Dr. Macknight justly remarks, "though it were true, that not many wise men, &c. were called, it did not suit the apostle's argument to mention it here; whereas, if the discourse were understood of the preachers of the gospel, who were employed to convert the world, all is clear and pertinent." *Not many wise, &c.* "are either called by, or made use of to propagate the gospel." Whitby.

- Ch. I. *world, that he may put to shame the wise; and God has chosen the weak things of the world, that*  
 Ver. 28. *he may put to shame the mighty; and God has chosen the ignoble things of the world, and things of no account, even things that are not<sup>1</sup>, that he*  
 29. *may abolish things that are, that none may boast in the presence of God.*

God has employed in the Christian ministry, men of no education, and who know nothing of the fashionable systems of philosophy, to put to shame those who value themselves upon their wisdom and learning, by making these ignorant men, whom they despise, the instruments of producing a change in the principles and morals of mankind, which no philosophy could effect. He has commissioned men, who have no civil or ecclesiastical influence, to produce an effect, to which all the powers of the earth were unequal. He has appointed men of the lowest rank of life, persons whom the great and wise think beneath their notice. Yea, he has even employed heathen, persons, who by the vainglorious Jews are regarded as the reptiles of a day, as mere nonentities, to humble the pride of the haughty, and the self-conceited Jew; and even to abolish the Jewish dispensation itself, and entirely to annihilate that proud distinction upon which these miserable bigots, who fancied that they engrossed to themselves the whole

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<sup>1</sup> *Things that are not:] i. e. Gentiles, vid. Locke, Taylor, Whitby. Perhaps, the apostle only means to describe the sovereign contempt in which the first preachers of the gospel were held by the learned, and the wise men of the world, both Jews and Gentiles.*



of the divine favour, found their lofty pretensions. And the design of governing wisdom in this extraordinary dispensation is, that every one may be humbled in the divine presence, and may see, acknowledge, and adore the wisdom and the goodness of God. That the people who are honoured as the instruments of divine providence, in instructing and reforming the world, may have no pretence to ascribe the mighty effect to their own power, and that they who are converted and saved by their instructions, whatever gratitude they may think due to their teachers, may look beyond the instrument to Him whose mercy formed the design of their salvation, and whose wisdom and goodness carried it into effect, by means in themselves so feeble and inadequate.

Ch. I.  
Ver. 29.

*But of him are ye both justified, and sanctified, and redeemed<sup>2</sup> in Christ Jesus, who from God hath been made wisdom to us; so that, as it is written, Let him who boasteth, boast in the Lord.*

30.  
31.

You, O Corinthians, are yourselves illustrations

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<sup>2</sup> *Justified, &c.*] In the Greek, “justification, and sanctification, and redemption.” The construction is altered to make the apostle’s meaning more intelligible. Mr. Wakefield’s translation is, “But of him are ye both righteousness and holiness, and deliverance in Christ Jesus, who is become to us wisdom from God.” Few of the critics, besides Mr. Wakefield, seem to have attended to the construction of the apostle’s language. He does not say that Christ is made by God to us, wisdom, and righteousness, and sanctification, and redemption, a phraseology, from which some have deduced mysterious and inexplicable doctrines; but that ye, in Christ, that is believing in the Christian doctrine, (which doctrine is the true philosophy which we have been taught by God,) are thereby justified, sanctified, and redeemed. This is all from God, εἰς αὐτοῦ, who sent and qualified the messengers of the joyful tidings.

Ch. I.  
Ver. 31.

of the argument upon which I am now insisting. You were once idolatrous Gentiles, but by these means and instruments, however feeble, which God himself has ordained and qualified for the work, you, by embracing the doctrine of Christ, which is our true and divine philosophy, are now *justified*; you are no longer sinners and enemies, but reconciled and pardoned. You are also *sanctified*; by your open profession of faith in Christ you are separated from the unbelieving world, and consecrated to God. You are also *redeemed*: you are rescued from the bondage of your heathen state, from your servitude to idolatry, superstition, and vice; and are brought into a state of liberty and peace. And this great change in your condition, character, and circumstances, is the work of God: you have nothing to boast of in yourselves, nor have you any reason to glory in the persons who were the instruments of your conversion and salvation; for they were nothing, and had no power to instruct or to help you, but so far as they were commissioned and assisted by God. To him, therefore, the glory belongs; and to him let the praise be given.

4. The apostle reminds the Corinthians, that when he first preached the gospel amongst them, he cautiously avoided all artificial embellishments of style and manner, and that he taught a plain doctrine in plain language; and supported it, not by subtle reasoning, but solely by an appeal to miracles, ch. ii. 1—5.

*And when I came unto you, brethren, declaring the mystery<sup>1</sup> of God, I came not in the pomp of language, nor of wisdom.*

Ch. II.  
Ver. 1.

When I first preached the gospel to you, I did not affect that parade of eloquence in which some of your philosophers and public teachers excell, nor that refined, abstruse, and subtle reasoning in which others pride themselves. I did not wish to be regarded as one who was introducing a new system of philosophy; much less as one who was ambitious of setting himself up as the head of a sect<sup>2</sup> which was to take its name from him. The doctrine I preached was not my own invention or discovery; it was a doctrine revealed and attested by God; it was the mystery which had been concealed from former ages and generations, but was now made known by the preachers of the gospel.

*For I resolved to take no notice<sup>3</sup> of any thing among you but Jesus Christ, even him that was crucified.*

2.

I was determined to acknowledge no master and no superior but Jesus Christ; that very person who

<sup>1</sup> *Mystery.*] This is the reading of the Alexandrine and Ephrem manuscripts, and is approved by Locke and Pearce. Locke observes, that the gospel dispensation, and particularly the call of the Gentiles, is usually called *mystery* by the apostle Paul. The received text reads "testimony."

<sup>2</sup> *The head of a sect.*] ————— *sectari jussi:*  
*Si potis est; tanquam Philosophorum disciplinæ ex ipsis*  
*Vocabula, parasiti itidem ut Gnathonici vocentur.*

TERENT. *Eunuch.* act. ii. scen. 2.

<sup>3</sup> *To take no notice.*] So Pearce; who refers to ch. xvi. 15, 18; Acts xxiii. 5; 1 Thess. v. 12.

Ch. II.  
Ver. 2.

was crucified as a malefactor, and whose ignominious death is represented by the enemies of the Christian doctrine as the indelible stigma of his profession. I determined to conceal nothing, but to let my hearers know at once, that if they meant to become Christians indeed, and to any valuable purpose, they must instantly renounce their dearest principles, their most cherished prejudices; and must, without hesitation, avow themselves the disciples of the crucified Nazarene, and submit to all the scorn and disgrace that was attached to such a profession. The crucified Jesus was the Master whom alone I professed to serve; and his doctrine I determined to teach without any adventitious ornaments, and, indeed, under great personal disadvantage.

3. *And I was with you in weakness, and in fear, and in much trembling*<sup>1</sup>.

I laboured under a bodily infirmity which prevented me from exerting myself with that spirit and vigour which, in other places and upon other occasions, I possessed; and my mind was oppressed with anxiety and fear, lest my labours should be unsuccessful, and lest a people so vain and so fondly attached to artificial eloquence and to curious speculation as the Corinthians, would not listen to a doc-

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<sup>1</sup> *In much trembling.*] It is uncertain whether from bodily disorder or mental anxiety, probably both. Vide 2 Cor. xii. "He refers," says Archbishop Newcome, "to his bodily infirmities, his less graceful speech, and manual labour, 2 Cor. x. 10; also to solicitous diligence in preaching, and fear of giving offence."

trine which presented itself in so humble and so obnoxious a form. Ch. II.

*And my doctrine and my preaching was not with the persuasion of wisdom<sup>2</sup>, but with the manifestation of a powerful spirit<sup>3</sup>; that your faith might not be founded in the wisdom of men, but in the power of God.* Ver. 4. 5.

Neither in my private discourses nor in public addresses did I attempt to win you over to the profession of Christianity by the arts of eloquence or the refinements of reasoning, upon which the philosophers and those who would now withdraw your allegiance from the gospel, set so high a value; I contented myself with stating plain facts in plain and simple language, and with appealing to the miracles which I wrought among you, and to the miraculous powers which I communicated to you, in proof of the doctrine which I taught. And this course I pursued for the express purpose that your faith might not rest on human artifice or human reasoning, but upon the satisfactory and indubitable proofs of a divine interposition.

This is one instance among many, in which the

<sup>2</sup> *Persuasion of wisdom :*] εν πειθοι σοφιας. This reading is introduced into Griesbach's inner margin as of good authority. The received text reads "in the persuasive words of man's wisdom;" the objections to which are stated by Pearce.

<sup>3</sup> *Manifestation, &c.*] So Pearce. Gr. "with demonstration of the spirit and of power;" which is the rendering of Newcome. *q. d.* The doctrine which I preached was not confirmed by eloquence or reasoning, but by the public and incontrovertible operations and gifts of the holy spirit.

Ch. II.  
Ver. 5.

apostle appeals to his miraculous powers in attestation of the truth of his doctrine; an appeal which, in the circumstances in which it was made, would have argued insanity in the appellant, if the facts had not been incontrovertible. And the existence of these powers is the only satisfactory method of accounting for the rapid progress of a doctrine so unpopular, from a teacher so obnoxious, among a people so vain and supercilious as the Corinthians. And in the circumstances in which the apostle stood, he justly appeals to his miracles, not merely as facts calculated to excite attention, but as proper and sufficient proofs of the truth of his doctrine; for it is impossible that God should have interposed to suspend the laws of nature, in order to support a gross and mischievous imposition upon mankind.

5. Nevertheless, the doctrine which the apostle taught was the only true wisdom: unknown, indeed, to the heathen philosophy or to the Jewish hierarchy, but revealed by the spirit of God, and acknowledged by those who were truly wise, ver. 6—10.

6. *Nevertheless, we speak wisdom among those that are perfect<sup>1</sup>; but not the wisdom of this age<sup>2</sup>, nor of the rulers of this age, who are vanishing<sup>3</sup>.*

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<sup>1</sup> *Those that are perfect.*] “Perfect here,” says Mr. Locke, “is the same with *spiritual*, ver. 15; one that is so perfectly well apprized of the divine nature and original of the Christian religion, that he sees and acknowledges it to be a pure revelation from God, and not in the least the product of human discovery, parts, or learning; and so deriving it wholly from what

Persons well instructed in the Christian religion plainly see that the doctrine we teach is the truest philosophy, the only doctrine that deserves the name of wisdom. It is not, indeed, that wisdom in which the philosophers of Greece, or the leaders and teachers of the Jews, make their boast. They treat it with scorn: yet it is a doctrine that will be eventually subversive of the pretended wisdom both of the Jew and Gentile; which is indeed even now giving way before it.

Ch. II.  
Ver. 6.

*But we speak the mysterious wisdom of God<sup>4</sup>;*

7.

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God has taught by his spirit in the sacred scriptures, allows not the least part of it to be ascribed to the skill or abilities of men. Thus *perfect* is opposed to *carnal*, ch. iii. 1, 3; *i. e.* such babes in Christianity, such weak and mistaken Christians, that they thought the gospel was to be managed like human arts and sciences among men of the world, and those were better instructed and more in the right who followed this master or teacher rather than another; whereas in the school of Christ, all is to be built upon the authority of God alone."—"Perfect, perfectly instructed, or of full stature in Christ: *νηπιος* is opposed, ch. iii. 1, xiii. 11, xiv. 20; Heb. v. 13, 14." Newcome.

<sup>3</sup> *This age.*] "*Αιων ουτος* seems to me to signify commonly, if not constantly in the New Testament, that state which, during the Mosaical constitution, men, whether Jews or Gentiles, were in, as contra-distinguished to the evangelical state or constitution; which is commonly called *αιων μελλων*, or *ερχομενος*, 'the world (age) to come.'" Locke.

<sup>3</sup> *Are vanishing.*] "*των καταργουμενων*. The Jewish rulers, and their very constitution itself, were upon the point of being abolished and swept away." Locke.

<sup>4</sup> *Mysterious wisdom of God.*] Gr. "wisdom of God in a mystery." The mystery is, the calling of the Gentiles into the church. See Newcome. This is the wisdom of God: that divine philosophy which excelled the wisdom of Greece and Rome. This mystery was "concealed in the mysterious and obscure prophecies of the Old Testament." Locke.—*Αιωνων*, ages. See Locke.

Ch. II.  
Ver. 7.

*that hidden wisdom which God pre-ordained before the ages, that we might be glorified*<sup>1</sup>.

The doctrine we teach is a divine philosophy. It was long a mystery unknown to Jew or Gentile. It is a scheme of benevolence and wisdom, which the Father of the human race formed and determined in his eternal counsels before the legation of Moses, the call of Abraham, or even the creation of the world; and one branch of that wise and glorious plan was, that we, the apostles of Jesus, should have the honour of promulgating this divine doctrine to the world.

8. *A wisdom which none of the rulers of this age*<sup>2</sup> *knew; for, if they had known it, they would not have crucified the Lord of glory*<sup>3</sup>.

None of the leaders and instructors of the Jewish nation, none of the scribes and pharisees, the priests and doctors of the law, the wise and subtle

<sup>1</sup> *That we might be glorified.*] Gr. "to our glory."—"in order to glorify us." Pearce. See Isa. lx. 21, lxi. 3.—"to the glory of us who understand, receive, and preach it." Locke.

<sup>2</sup> *Rulers of this age.*] "He that well considers ver. 28 of the foregoing chapter, and ver. 8 of this, may find reason to think that the apostle here principally designs, the rulers and great men of the Jewish nation." Locke; who remarks, that Paul is here covertly opposing a false apostle who was himself a Jew, 2 Cor. xi. 22, and who valued himself upon that account.

<sup>3</sup> *Lord of glory.*] There is no reason to believe that the apostle refers here to any thing peculiar in the nature of Christ; but as he had just before spoken of the apostles and first teachers of the gospel as honoured by the commission which was given to them to publish the gospel, so he here speaks of Jesus Christ as the Lord of glory, or the glorious Lord who had been preeminently honoured by God as the messenger of the new dispensation, and who had been put to death by the Jewish rulers, through ignorance of his divine commission.



disputants of the schools, ever divined or anticipated this liberal and most benevolent plan of divine wisdom, that the heathen, whom they treated with such contempt and scorn, should be received into the divine favour, and admitted into the family of God. Their prejudiced minds were unequal to the discovery of this glorious truth, though it was foretold by their own prophets. And so far were their understandings from being open to conviction, that they regarded with scorn, they insulted and crucified, that divine teacher whom God had honoured with supernatural distinction, had placed at the head of the new dispensation, and had commissioned as the first publisher of this glorious doctrine: a crime which they never would have perpetrated, if they had entertained right views of his character and of the object of his mission.

Ch. II.  
Ver. 8.

*But we speak<sup>4</sup> as the scripture expresses it (Isa. lxiv. 4), the things which eye hath not seen and ear hath not heard, and which have not entered into the heart of man, namely, the things which God hath prepared for them that love him.*

9.

The great object of our mission is to unfold and exhibit the blessings which God has in store for them who receive the gospel, and who yield a practical re-

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<sup>4</sup> *We speak.*] It is necessary to supply these or some such words, in order to complete the sentence. See Pearce.—*As the scripture expresses it:* Gr. “as it is written.” The quotation is from Isa. lxiv. 4. The words in the original are part of the prayer of the Hebrew nation, in a season of great distress: they are evidently quoted by the apostle only in the way of accommodation.

Ch. II. Ver. 9. gard to it; and which, in the emphatical language of the prophet Isaiah, lxiv. 4, exceed all that sense has ever experienced, or that imagination can conceive.

10. *But God has revealed them to us<sup>1</sup> by his spirit.*

What human reason could never have discovered, nor sense enjoyed, nor imagination conceived, this God has been pleased to reveal to us his apostles, to me, who first preached the gospel at Corinth, by his holy spirit. And it is under that authority, of which I gave ample proof while I resided among you, and which none of the opposers of this doctrine can exhibit, that I expect and require a submissive attention and a steadfast adherence to the doctrine which I teach.

6. God himself, who alone knows all his own thoughts and purposes of mercy to mankind, has vouchsafed to reveal them to the apostles and teachers of the gospel.

—10. *For the spirit searches all things, even the deep things of God. For who knoweth the thoughts<sup>2</sup> of a man except the spirit of a man, which is within him? so likewise, no one knoweth the thoughts of God but the spirit of God.*

The spirit of a man is a man himself, who alone is conscious of what passes within him. It is plain,

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<sup>1</sup> *To us.*] The apostle “speaks in the plural number, to avoid ostentation.” Newcome.

<sup>2</sup> *The thoughts.*] So Wakefield. The common version renders the text, “the things of God.”

therefore, that by the spirit of God the apostle means God himself; who alone knows the depth of his own counsels, all his own thoughts and purposes of wisdom and mercy to mankind, and reveals them to whomsoever he thinks fit. There is no reason, therefore, to suppose that the spirit of God is an intelligent agent, distinct from the Father, whether equal or subordinate, who is acquainted with the Father's counsels: and the use of personal terms will by no means prove it, for nothing is more common in all ages and countries than to apply personal epithets to inanimate or imaginary beings. *q. d.* The spirit which has revealed this doctrine to us is the spirit of God himself; who must be as intimately acquainted with all the gracious and unfathomable purposes of his own wisdom and mercy, as the mind of man is acquainted with its own thoughts.

Ch. II.  
Ver. 11.

*Now we have received, not the spirit of the world<sup>3</sup>, but that spirit which is from God; that we may understand the things which God has graciously vouchsafed to us<sup>4</sup>.*

12.

The spirit of the world here signifies, the spirit of Judaism. It is a spirit which misinterprets the prophecies; as though it was their great scope and object to foretell the grandeur of the Jewish nation,

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<sup>3</sup> *Spirit of the world.*] “As he puts the princes of the world, ver. 6, 8, for the rulers of the Jews, so he here puts the “spirit of the world” for the notions of the Jews; that worldly spirit with which they interpreted the Old Testament, and the prophecies of the Messiah and his kingdom.” Locke.

<sup>4</sup> *Graciously vouchsafed.*] *χαρισθεντα.* So Pearce. In the common version, “freely given to us.”

Ch. II.  
Ver. 12.

and the destruction of their temporal enemies. This was the sense in which the scribes and pharisees, and the teachers of the law, interpreted the Old Testament scriptures; and the Jewish dispensation itself is, in the writings of the apostle, distinguished by the appellation here used, Gal. vi. 14: "By which the world is crucified to me, and I unto the world." But the apostle, after he had been converted to the Christian doctrine, had renounced this worldly spirit; and in lieu of it he had received the spirit of God, divine illuminations with regard to the gospel dispensation, by which he perfectly understood the value and the large extent of that great blessing, which God had so freely given to mankind by Jesus Christ, and which his narrow-minded countrymen were not able to comprehend. *q. d.* The spirit by which we have been instructed is very different from that of the Jewish teachers, who interpret the prophecies in a secular sense: whereas we have learned their true and spiritual meaning, and have been taught to form a much more correct idea of the nature and value of the promised blessings.

7. This doctrine so revealed, the apostles explained in a suitable manner to those who were disposed to receive instruction, ver. 13.

13. *Which things we also speak, not in discourses dictated by human wisdom, but dictated by the spirit<sup>1</sup>, explaining spiritual things to spiritual persons<sup>2</sup>.*

<sup>1</sup> *Dictated by the spirit.*] The received text reads, "the holy spirit;" but Griesbach drops the word *ἅγιος*, upon the authority

This divine doctrine, communicated by inspiration, we do not adorn with the arts of eloquence or the speculations of philosophy, but we teach them in plain intelligible language, in the way in which we are divinely instructed to communicate the joyful tidings; and we explain these sublime and spiritual truths to those who, having renounced the narrow prejudices of Judaism, and the pernicious superstitions of heathenism, are disposed and qualified to receive the pure and simple religion of Jesus.

Ch. II.  
Ver. 13.

8. The speculative reasoner cannot comprehend the nature and ground of the believer's faith; which rests wholly upon the instructions of those who are immediately commissioned by Christ, ver. 14—16.

*And the animal man<sup>3</sup> receiveth not the things of*

14.

of the best copies. A few copies read *διδασχῆ*, "the teaching of the spirit;" which Pearce prefers, as he does not think that the apostle could mean to say that his words were inspired: he thinks this reading confirmed by ver. 4.

<sup>2</sup> *Explaining.*] *συγκρινοντες*. Bishop Pearce cites several passages in which *συγκρινω* signifies, to explain. Gen. xi. 8, 16, 22, xli. 12, 13, 15. He also thinks that the connexion requires that *πνευματικοις* should be understood of men, and not things. In the next verses the apostle assigns a reason why he explains spiritual things to spiritual men, viz. because the animal man (*ψυχικος*) cannot comprehend them.—"explaining spiritual things in spiritual words." Wakefield. The common translation is, "comparing spiritual things with spiritual:" "that is," says Archbishop Newcome, "comparing one revelation with another. 2 Cor. x. 12. Using our reason, as Peter did, Acts x. 28; and Paul himself, Acts xvi. 9, 10." This is a very good sense, but Bishop Pearce's seems preferable.

<sup>3</sup> *The animal man.*] *ψυχικος*, as contra-distinguished to *πνευματικος*, the spiritual man, ver. 14, 15. "The one signifies a man that has no higher principles to build on than those of natural reason; the other, a man who founds his faith and religion

Ch. II. *the spirit of God, for they are foolishness to him ;*  
 Ver. 14. *and he cannot understand them, because they are*  
*spiritually discerned.*

The man who has no other assistance than the light of nature, and who is guided by his own understanding only, cannot attain to, nor comprehend, those truths which are revealed to such as accept the Christian revelation. To such persons, blinded by narrow and inveterate prejudice, or conceited of their eloquence and their sublime speculations, the doctrine of the gospel appears mere folly and absurdity. In their judgement, nothing can be more ridiculous than to hope for salvation from a condemned and crucified malefactor, or to desire and expect the resurrection of that corruptible mass which perishes in the grave. Nor is it possible that men whose minds are so strongly warped, should be convinced of the truth and excellence of the Christian doctrine, which can only be apprehended by those whose minds are in a right state to receive them ; that is, who are convinced of their own ignorance and inability, and desirous of receiving heavenly instruction.

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on divine revelation." Locke. Archbishop Newcome renders the word " the sensual man ;" and in his note explains it from Le Clerc, " he that is wholly devoted and enslaved to earthly things, and entirely taken up with the things of this life." But Mr. Locke's interpretation seems to suit the connexion best. The word *spiritual* being used to express one who rests his faith upon miracles : *animal*, which is opposed to it, naturally signifies one who is opposed to miracles, and will only yield his assent to rational arguments.

*Whereas the spiritual man discerneth<sup>1</sup> all things, while he himself is discerned by no one.* Ch. II. Ver. 15.

A man of a humble and teachable disposition, who is willing to lay aside his prejudices, whether Jewish or heathen, and to receive the gospel upon its proper evidence, will understand the doctrine of Christ, will see its reasonableness and truth, and its admirable congruity to the moral state and circumstances of the world, and will admire and adore the wisdom and goodness of God in the manifestation of this glorious doctrine. While others, who remain involved in their ignorance, their prejudices, their bigotry, and their vices, are astonished at the language and conduct of the true believer, and are perfectly at a loss to comprehend the evidence by which he is convinced of the doctrine which he embraces, and the principles by which he is governed. "He remains like a man endued with sight amongst those born blind, who are incapable of apprehending what is clear to him; and, amidst their own darkness, can-

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<sup>1</sup> *Discerneth.*] *ανακρινει*. "the spiritual man discerneth every one." Wakefield.—"*Ανακρινω*, in its primary signification, is to examine as a judge in a court of justice: hence it comes to signify the next step a judge takes, viz. to form a judgment. This sense will suit all the places where the word is used, in this and the next verse." Bishop Pearce.—"He that lays his foundation in divine revelation can judge what is, and what is not, the doctrine of the gospel; who is, and who is not, a good preacher of the word of God: but others, who go not beyond the discoveries made by the natural faculties, cannot judge of such an one whether he preaches right or not." Locke.

Bishop Pearce inserts this verse in a parenthesis, and connects the 13th with the 15th; viz. "The animal man cannot know that (not *because*) they are to be spiritually judged of—for who knoweth the mind of the Lord," &c.

Ch. II.  
Ver. 15. not participate of, nor understand, those beautiful ideas and pleasing sensations which light pours in upon him <sup>1</sup>."

16. *For who knoweth the mind of the Lord, that he should instruct him<sup>2</sup>? but we have the mind of Christ.*

Who that is not instructed by revelation can understand the mind and will of God, so as to be properly qualified to teach it to others, and to communicate instruction to the spiritual man? that is, to those whose minds are open to receive the truth. None of those who set themselves up in opposition to us, the apostles of Christ, none of those who value themselves upon their skill in Jewish or heathen philosophy, are on that account qualified to instruct men in the truths of the gospel; but we, who are authorized apostles, and who have learned the Christian doctrine by the instruction of the spirit of God, and by supernatural illumination, are assured that we are in possession of the genuine truths of the Christian religion, and that we are duly authorized and qualified to communicate these important truths to all who are prepared to receive them. And being in possession of the true doctrine of Christ, and having given the most satisfactory proofs that we are so, we have a right to challenge the attentive and persevering regard of our hearers.

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<sup>1</sup> See Doddridge *in loc.*

<sup>2</sup> *Instruct him :*] *i. e.* the spiritual man. Locke, Newcome.—“Who knoweth the mind of the Lord, that he should teach it? αυτον, *i. e.* αυτου.” Pearce. The words are a quotation from Isa. xl. 13.



## III.

The apostle, returning from his digression concerning the philosophy of the Christian religion, resumes his animadversions upon the party spirit which prevailed at Corinth, and assures the Corinthians, that the true and authorized teachers of the gospel disclaimed all pretensions to establish themselves as the heads of rival parties, and aspired to no other distinction than that of being fellow servants of the same master, and fellow labourers in the same cause, ch. iii. 1—iv. 5. Ch. III.

1. The apostle animadverts upon the party zeal which prevailed at Corinth, as a proof of the imperfection of their character, and of the prevalence of a heathenish and worldly spirit, ch. iii. 1—4.

*And I, my brethren, could not speak to you as to spiritual persons<sup>3</sup>, but as to carnal ones.* Ver. 1.

When I was with you, I saw so much of an unbecoming spirit, that I could hardly regard you as genuine converts to Christianity, being so deeply involved in Jewish or heathen prejudices, which you

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<sup>3</sup> *Spiritual persons,*] willing to take principles on the credit of revelation. *Carnal,* who accept of no assistance but from their own reason. See Locke. The same opposition is here observed as between the animal man *ψυχικός*, and the spiritual man *πνευματικός*, in the preceding chapter. *Carnal,* or babes in Christ, *i. e.* "such as had not their understandings yet fully opened to the true grounds of the Christian religion, but retained a great many childish thoughts about it, as appeared by their divisions, one for the doctrine of his master Paul, another for his master Apollos, which, if they had been spiritual, they could not have done." Locke.

Ch. III. were so little disposed to resign to the authority of divine revelation.

Ver. 2. *I fed you with milk as babes<sup>1</sup> in Christ, not with meat, for you were not then able to receive it, neither are ye even yet able<sup>2</sup>.*

Seeing you were so much disposed to cavil and dispute, I taught you only the plainest and simplest principles of the Christian doctrine, reserving the rest till, by the practical influence of the first, you were brought to a better temper. I treated you as babes with the simplest food; hoping that you would digest it easily; and that you would grow and thrive under this gentle treatment, and fostering care. But I am disappointed: you are still children, unfit to be nourished with strong and generous food; unable to receive those doctrines which would subdue your prejudices, and elevate you to the full maturity and dignity of the Christian character.

3. *Because you are still carnal; for while there is among you emulation, and contentions, and divi-*

<sup>1</sup> *Babes.*] Mr. Wakefield, upon the authority of Clemens Alex., and some ancient versions, reads *νηπιος* for *νηπιου*, and joins it to the beginning of the second verse.

<sup>2</sup> *Neither are ye even yet able.*] Qu. What was that meat which the Corinthians could not digest? that doctrine which they could not receive? Not surely, that Gentiles were to be received into the church without submitting to the yoke of the law: for to this, the Corinthians in general could have no objection, nor did Paul ever conceal it. Was it the vanity and worthlessness of all their boasted systems of philosophy? Or was it the utter insignificance of all external rites and forms; and the perfect spirituality of the Christian religion, which imposes the strongest restraints upon all irregular affections, and requires purity of heart, and integrity of character as the only sacrifice which God will accept?

*sions, are ye not carnal, and do ye not walk as unconverted men? for when one saith, I am of Paul; and another, I of Apollos; are ye not carnal?*<sup>3</sup> Ch. III. Ver. 4.

I cannot even yet instruct you to valuable purpose, in the principles, and in the pure and humble spirit of the Christian religion; for you have still so much of the spirit of heathenism, that you are unwilling to listen to them. Is not my charge just? I appeal to your own understanding and consciences. When you dispute and quarrel amongst yourselves; when, instead of listening to the instructions and imbibing the spirit of your Christian teachers, you are setting them up as heads of opposite parties, and abusing each other as retainers of different sects; is this, think you, the spirit of Christianity? is not this the spirit of your unconverted state? is it not the same spirit which prevails amongst your heathen neighbours? who value themselves upon being the

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<sup>3</sup> *Carnal,*] actuated by a spirit opposite to that of Christianity, a proud, contentious, conceited spirit, arising from ignorance of the proper basis and spirit of Christianity.—*κατα ανθρωπον*, as men, *i. e.* as other men, as unbelievers, as unconverted heathen. So Sampson, when his hair was cut off, is said to be like a man, *i. e.* another man, Judges xvi. 7. And Christ submitting himself to death became in fashion as a man, *i. e.* as another man; he employed none of his miraculous powers to deliver himself, Phil. ii. 7, 8.

Mr. Locke, from comparing this verse with ch. iv. 6, conjectures that “the division in this church was only into two opposite parties, whereof, the one adhered to St. Paul, the other stood up for their head, a false apostle, who opposed St. Paul. It is true that St. Paul, in his epistles to the Corinthians, generally speaks of these, his opposers, in the plural number; but it is to be remembered, that he speaks so of himself too, which, as it was the less invidious way with regard to himself, so it was the softer way toward his opposers.”

Ch. III. disciples, one of this eminent philosopher, and another of that, holding all other sects and teachers in aversion and contempt.

Ver. 4.

2. The ministers of the gospel affect to be nothing more than servants of God, and fellow labourers in the same field of usefulness, ver. 5—9.

5. *Who then is Paul, or, who is Apollos? they are ministers<sup>1</sup>, by whose means ye became believers.*

And what then are these men whose names you assume, and under whose banners you desire to rank yourselves? If they are faithful to their trust, they will most readily acknowledge that they are not masters, but servants employed by the same chief upon the same errand, namely, to invite you into the Christian community, and to instruct you in the Christian faith.

6. *And accordingly, as the Lord hath given to each of us<sup>2</sup>, I have planted, Apollos watered, but God gave the increase.*

The teachers of Christianity have no reason to boast in their own attainments, nor have their disciples any reason to set them up as heads of parties.

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<sup>1</sup> *They are ministers.*] The received text reads ἀλλ' ἦ, “but ministers,” which word is wanting in the best copies, and omitted by Griesbach.

<sup>2</sup> *And accordingly as the Lord hath given to each of us.*] These words, which, in the common copies, are at the end of the fifth verse, are by Bowyer and Wakefield placed at the beginning of the sixth. *q. d.* We are both servants; and as our common master has appointed us, so we labour in our respective stations and offices in the vineyard; one plants, the other waters; but to no purpose without the divine blessing.

Whatever be their qualification or their furniture, it is all given by God. It is he who has instructed them in Christian truth, who has given them those powers of reasoning or of eloquence, which they possess, who has appointed them their respective stations in the church, and who crowns their labours with his blessing. To him all their success is owing, to him all praise is due. I first planted the church at Corinth, Apollos afterwards communicated further instruction, and confirmed and encouraged you in your Christian profession. Each of us derived his commission and talent from God, and he crowned our labours with success, for without his blessing, our exertions would have been in vain.

Ch. III.  
Ver. 6.

*So that neither is he who planteth any thing, nor he who watereth; but God who giveth the increase.*

7.

No teacher of the gospel, whatever be his ability, his station, his labours, or his success, has any right to arrogate merit to himself, or to set up himself, or to be exalted by others, above the rest of his fellow labourers, equally diligent, equally faithful, and perhaps equally useful with himself in their respective spheres. The wisest, the most active, the most eloquent, the most learned, and the most useful, are nothing without the blessing of God; and the weakest and the most contemptible instruments, even they whom the world regards with indignation and scorn, are all-powerful in his hands. Whether we are employed in the conversion of unbelievers, or in the edification of Christians, all our ability for the

Ch. III. sacred office is derived from God, and all the honour of success must be ascribed to him.

Ver. 8. *Now he that planteth and he that watereth are one<sup>1</sup>; and every one shall receive his own reward according to his own labours.*

The faithful preachers of the gospel are all united in one employment, in promoting one and the same grand design. They form one body under the direction of one head; but though united as a body, they are distinguished as individuals, and every one shall receive a reward not proportioned to that success which it was not in his power to command, and which God did not see fit to grant, but to that generous and fervent zeal, that unwearied diligence, and that persevering resolution, with which he employed himself in promoting the great cause of truth and virtue.

9. *For we are fellow-labourers in the service of God<sup>2</sup>, ye are the field of God<sup>3</sup>.*

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<sup>1</sup> *Are one.*] “one thing in design, interest, affection, *idem agunt negotium.*” Grotius. Newcome.

<sup>2</sup> *We are fellow-labourers.*] “This is a sublime idea,” says Dr. Priestley, “and should inspire all who labour in the propagation of the gospel with zeal and courage. It is a work which God himself has undertaken, and we are acting under and together with him.” This remark is made, admitting the common to be the true translation, *we are workers together with God.* And it is indeed a noble and an encouraging thought. But considering that the design of the apostle is to show that all the ministers of the gospel are upon an equality, as being fellow-servants of the same master, I prefer the translation of Dr. Hammond and Bishop Pearce: “*we are fellow-labourers of God;*” *i. e.* we labour together in the work of God. See 2 Cor. i. 24. “*το συγ non referrri debet ad Deum, sed ad doctores.*” Rosenmuller.

The most eminent, the most faithful, the best qualified, and the most useful teachers among us are neither your masters, nor their own; we are fellow-servants, joint labourers in the field of God. You are that field which it is our duty to cultivate with our best attention, care and skill; and whether we are employed in breaking up the fallow ground, in sowing the precious seed of evangelical truth, in watching and cherishing the tender plant, or in clearing it from noxious weeds, we are in our respective departments all employed by the same master, and all co-operating in the same design. We desire not to be set at variance with, nor to be considered as acting in opposition to, each other. Least of all would we presume to pursue our own interested and ambitious views, to the neglect of our proper duty, to the defrauding of our common master, and to the injury of the crop, in that portion of the vineyard which is allotted to our management.

Ch. III.  
Ver. 9.

3. The apostle, changing his metaphor, reminds the Corinthians that he had himself laid the foundation of the Christian temple, and warns them to build the superstructure with materials which will stand the test, ver. 9—15.

Ye are *the building of God*.

—9.

Having compared himself and his fellow-labourers to servants employed by the same master, and

<sup>3</sup> *The field of God.*] γεωργιον. So Whitby, Bishop Pearce, and Rosenmuller. See Prov. xxiv. 30, xxxi. 16. LXX. “γεωργιον est omne quod ab agricolis excolitur.” Grotius.

Ch. III. working together in the same field, and thence ar-  
 Ver. 9. guing the impropriety of giving one an undue preference over another; he now changes the metaphor, and suggests the same important conclusion, from comparing the ministers of the gospel to labourers employed by the same proprietor in the erection of a sacred edifice: and here he takes occasion to intimate, that under his character of an apostle, and as the first preacher of the gospel at Corinth, he had been employed in the most honourable department, that of laying the foundation; and also to hint, that the doctrines introduced by those, who set themselves up in opposition to him, were of no real value, and were foreign to the nature and design of true Christianity.

10. *According to the favour of God<sup>1</sup>, given to me as a skilful architect, I laid a foundation, and another buildeth upon it; but let every one take care how*
11. *he buildeth on it. For no man can lay another foundation, instead of that which is laid, which is, Jesus the Christ<sup>2</sup>.*

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<sup>1</sup> *Favour of God.*] That is, the apostolic office with which I have been honoured by God. So Rom. i. 5, grace and the apostleship signify the favour of the apostolic office. Eph. iii. 8. To me who am less than the least, &c. is this favour given, *i. e.* the apostleship to the Gentiles. “*χαρις τῆ Θεοῦ, beneficium Dei, hoc loco, ut sæpius, munus apostoli videtur significare.*” Rosenmuller.

<sup>2</sup> *Jesus the Christ.*] “*ὁς ἐστίν, Ἰησοῦς ὁ Χριστός*, even this, that Jesus is the Christ.” L’Enfant.—“I, like a skilful architect, have laid a sure foundation, which is, Jesus the Messiah, the sole and only foundation of Christianity; beside which, no man can lay another.” Locke. See also Wakefield, whose translation I have borrowed. Nothing can be more obvious, than that the apostle’s meaning is, that the only fundamental doctrine of the



The favour given to the apostle was the apostolic office, and the miraculous gifts and powers, with which he was endued, and by which he was enabled to preach the gospel with success. Aided by these powers, he had first taught the Christian religion at Corinth. He had laid the foundation of the spiritual temple. And that foundation was, that Jesus was the Messiah. This is the fundamental doctrine of the Christian religion. Jesus is the anointed, the holy, the long predicted, and divinely authorized prophet of God, and whatever he teaches under this character must be received as of the highest authority. This was the doctrine which the apostle first inculcated; and if this was sincerely received, and practically felt, every thing else would naturally follow; the sublime doctrine, and the pure morality of the gospel would gradually take place of the errors and vices of a heathen state. They who succeeded the apostles as teachers of the church, built upon this foundation. They did not pretend to dispute the Messiahship of Jesus, knowing that by so doing they would forfeit the very name of Christians, and would gain no attention from any who professed the Christian faith. The apostle, as the principal architect, and perfectly skilled in his profession, had laid his

Ch. III.  
Ver. 11.

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Christian religion, is, that Jesus is the Messiah foretold by the Jewish prophets; who is himself the chief of all the prophets of God: whoever believes this, is a member of the Christian community, whatever errors may be attached to his belief: whoever denies that Jesus is the Messiah, is an unbeliever; he is not a member of the Christian church. The apostle had laid down the same doctrine somewhat more at large, Rom. x. 6—10.

Ch. III.  
Ver. 11.

foundation with care and judgement. He had, with great prudence, surmounted all the prejudices of the Corinthians against this doctrine, and had led them to acknowledge the crucified Jew as their teacher and their head; and to regard this fact as the indispensable principle and ground-work of Christianity; the profession of which, was the sure and only title to admission into the Christian community. The apostle cautions the labourers who come after him, to beware with what materials they build upon this foundation: that is, let them take heed what doctrines they teach as articles of the Christian faith, and let nothing be attached to Christianity, but what really belongs to it.

12. *Now if any one build upon this foundation, gold, silver, precious stones, or wood, grass, straw*<sup>2</sup>,  
13. *every work will be made manifest: for that day will show it; because, the day is to be revealed*<sup>3</sup> in

<sup>1</sup> Gold, silver, wood, &c.] "Good and bad doctrines are meant." Newcome. So Locke, Pearce, and most of the commentators. "*Sicuti fundamento jacto superstrui potest vel domus regia, vel casa rustica, ita etiam initiis doctrinæ Christianæ recte et vere a me traditis, addi potest copiosior Institutio, vera aut falsa, majoris vel minoris pretii et momenti.*" Rosenmuller.

<sup>2</sup> *The day is to be revealed.*] Bishop Pearce contends that "*ἡμέρα* and not *εργον* is the nominative case to *αποκαλυπτεται*. For it is a true inference, that the day will show what every man's work is, because it will appear with fire, and it is the nature of fire to try all things; but it is no inference to say, that the day will try every man's work, because that work will be revealed in fire." "*Aurum ignibus invictum est; argentum et marmora diu igni resistunt; minus lignum; minime stramen et culmus. Sic etiam quod religionem attinet, vera durant; quæ autem in religione sunt minus certa et utilia, ea facile abjiciuntur quum varii casus incidunt.*" Rosenmuller. It is hardly necessary to observe, that as the building of which the apostle treats is allego-

*fire, and the fire shall try every man's work, of what kind it is.* Ch. III.  
Ver. 13.

The doctrines of some teachers are pure and genuine; they are derived from Jesus himself, or from those who were instructed and commissioned by him; they are acknowledged truths of the Christian religion, and productive of the best practical effect; they are a superstructure of costly and solid materials, erected upon a firm and immoveable foundation. But the doctrines of other teachers are false, futile, and useless; they attach notions to Christianity, which have no real connexion with it, which are a disgrace and deformity to it, which appear as a superstructure of wood and stubble upon a foundation of adamant; incongruous, unsightly, and contemptible.

And there is a day coming, when this superstructure shall be tried by a severe test. It is that day, in which the great master of the building is described as about to appear in flaming fire, when he shall take cognizance of the works of those who were employed by him, and distribute their wages. Then every one's work will be tried, and none shall be approved, that cannot stand this decisive test.

*If any man's superstructure abide, he will receive a reward. But if any man's work be burned, he will suffer loss; yet, he will himself be saved, though as passing through fire.* 14.  
15.

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rical, the flames by which the materials are to be tried, must be figurative, and not real.—“The day of judgement; which day will be revealed with fire, 2 Pet. iii. 10: or, as it were, with fire; God trying every work and doctrine.” Newcome.

Ch. III.  
Ver. 15.

If the materials are sound and compact, and not injured by the fire, the faithful and the skilful workman shall receive just remuneration. He that has taught the genuine doctrine of Christianity, that doctrine which shall be approved in the day of reckoning, shall receive an ample reward for his wise and faithful labours, in whatever way he may have been treated, or with whatever contempt his work may have been regarded by his fellow-labourers.

But if the materials will not stand the test, if they are unsound and perishable, they will be consumed; nor must the negligent or ignorant labourer, who so officiously busied himself in injuring and disgracing the building of his Lord, expect to receive the wages of the skilful workman. Yet, if his failure be owing to a defect in judgement, and not a malignity of intention, he shall not himself be condemned. He shall not be answerable for the mischief which his errors have occasioned; he shall escape from destruction, yea, even with impunity, but not without some appearance of hazard; just as a man, who, when his house is on fire, rushes through the flames to save his life.

The meaning is, that they who teach for Christianity, doctrines which are foreign to its nature, and disgraceful to its character, however highly they may think of themselves, however busily they may be employed, however warmly approved, yet will not, in the day of trial, meet with the approbation they expect, nor will they be entitled to the same reward as

the more skilful, judicious, and successful labourer. Nevertheless, if these errors were owing to ignorance and invincible prejudice, and were propagated without any bad design, the teachers and abettors of them shall be forgiven; and though they may fail of the reward which they fondly expected, they shall not be condemned, like those who have wilfully disfigured and injured their master's work. Let no one, therefore, rashly assume the office of a Christian teacher, without due deliberation, and diligent preparation for the office; nor let any one deem it a matter of little consequence, whether the doctrine he teaches be true or erroneous. There is a day of trial at hand, and great will be the disappointment of many who now think most highly of their own performances, and who look for the most distinguished reward.

Ch. III.  
Ver. 15.

4. The community of believers is a temple consecrated to God, and inhabited by his spirit, which must upon no account be defiled and profaned, ver. 16, 17.

*Know ye not<sup>1</sup>, that ye are the temple of God, and that the spirit of God dwelleth in you?*

16.

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<sup>1</sup> *Know ye not.*] It is observable, that this question occurs no less than ten times in this epistle; and as it is not usual in the rest of the apostle's writings, there must no doubt be some reason for the frequency of its repetition here. Now it is to be remembered, that this epistle is written in reply to a letter addressed by the Corinthians to the apostle; and as it is evident that they were a vain people, conceited of their superior wisdom, and valuing themselves upon the supposed superiority of the respective teachers under whose banners they were enlisted, it is not at all improbable, that they discovered something of

Ch. III.  
Ver. 16

You that profess to know so much, and who value yourselves so highly upon your profound and curious speculations, are you ignorant of, or inattentive to, this important fact, that as a community of believers, you are a temple consecrated to God, and inhabited by his spirit? By the profession of the Christian faith, you devote yourselves to God; by the gift of his spirit he announces his acceptance of your services, his approbation of your doctrine, and his expectation that you will maintain unblemished purity of character.

17. *If any man corrupt<sup>1</sup> the temple of God, God*

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this unbecoming vanity in the strain of their letter. Indeed we know that this was actually the case. For it appears from the very words of their letter which are cited by the apostle, ch. viii. 1, that at the same time when they were putting a question to him under the pretence of requesting his judgement, they introduce it with an observation, that it was hardly worth while to trouble him about it, as they had pretty well made up their mind upon the subject. "Now concerning things offered to idols." Thus the apostle introduces the second head of inquiry; and immediately proceeds to cite the words of their letter. "We know that we all have knowledge," an expression upon which the apostle immediately animadverts with considerable severity. See the comment and notes upon that chapter, also those of Bishop Pearce. Now as it is probable that this was not the only specimen of self-conceit in the letter of the Corinthians, and as it is of itself sufficiently indicative of their character, it seems not unlikely that the apostle by his frequent repetition of the question, "Know ye not," means tacitly to reprove their unseemly conceit of their superior knowledge, *q.d.* You that make such pretensions to superior knowledge, do not you know this? or can you be ignorant of that?

<sup>1</sup> *If any man corrupt, &c.*] Mr. Locke conjectures that St. Paul here alludes to the false apostle, who, it is probable, by the strength of his party supporting and retaining the fornicator mentioned ch. v., had defiled the church; which may be the reason why the apostle so often mentions fornication in this

*will destroy him; for the temple of God is holy, which holy temple be ye*<sup>2</sup>. Ch. III. Ver. 17.

If the unskilful labourer build with worthless materials upon the precious foundation, he shall lose all the reward of his work; but if any man intentionally and wickedly endeavours to demolish the foundation itself, and to overthrow this spiritual temple, either by introducing doctrines subversive of true religion, or by perverting Christian liberty to licentious practice, God will visit him with just and proportionable punishment. For the temple of God is a holy temple, and when it ceases to be such, it ceases to be his. Do you therefore, who by the profession of Christianity acknowledge yourselves to be devoted to him, by the purity of your doctrine and the sanctity of your lives, support the credit of that sacred and honourable relation.

5. The apostle repeats his warning to the Corinthians against corrupting the doctrine of Christ with

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epistle, and that in some places with particular emphasis, ch. v. 9, vi. 13—20.—If any man *corrupt*, God will *destroy*. The word in the original is the same (*φθειρω*), but being used by the apostle in different senses, could not be rendered conveniently by the same word: Archbishop Newcome has attempted it, but I think without success: “If any man corrupt the temple of God, God will corrupt him.”

<sup>2</sup> *Be ye.*] This is the translation of Bishop Pearce, who observes that “the word *holy* is to be supplied here as well as *temple*; for the apostle had said before, ver. 16, ye are the temple of God; and if he had here only said, which temple ye are, he would have said the same thing over again. But in my translation he gives them advice; and his advice turns chiefly upon *he holiness* of the temple.”

Ch. III. the principles of the heathen philosophy, ver. 18—20.

Ver. 18. *Let no man deceive himself: if any among you appear to be wise in this world<sup>1</sup>, let him become a fool<sup>2</sup>, that he may be truly wise.*

Let no man falsely imagine that mere philosophy is genuine Christianity; nor let him vainly flatter himself that he is an eminent Christian because he may be a subtle disputant. Whatever proficiency he may have made in the philosophy of the Jewish or of the heathen schools, let him know that he must renounce it all before he can be admitted into the school of Christ; and that in order to attain the character of true wisdom, he must submit to be instructed in the first principles of the Christian doctrine, by those men who are treated with scorn by the philosophers of the age.

19. *For the wisdom of this world is foolishness with God: for it is written, "He entangles the wise in their own artifice." And again, "The Lord knoweth the reasonings of the wise, that they are vain<sup>3</sup>."*

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<sup>1</sup> *Wise in this world.*] "in the wisdom and learning of this world." Newcome; who observes, that "the factious leaders thought themselves wise: and the question, *Know ye not?* ver. 16, may imply this."

<sup>2</sup> *Become a fool.*] "Let him embrace the true wisdom of the gospel: which the world deems foolishness." Newcome.

<sup>3</sup> *It is written.*] Job v. 13: "He taketh the wise in their own craftiness." Ps. xciv. 11: "The Lord knoweth the thoughts of man, that they are vanity."—It is plain that these texts are cited merely in the way of accommodation. In the first, Eliphaz asserts the supreme wisdom of God, and his infinite superiority to man; in the second, the Psalmist asserts the controul of God's providence over the mischievous devices of wicked oppressors.



The wisdom of the Grecian school, upon which the philosophers so much value themselves, is of little worth in the sight of God; because it conduces little either to improve the knowledge or to regulate the practice of its possessors, upon subjects of the greatest moral importance. It fills their minds with pride and vanity, and occupies their time with useless controversy. Agreeably to this is the declaration of Eliphaz, the friend of Job, that God permits those who esteem themselves wise above the rest of their fellow-creatures to perplex and lose themselves in subtle and fruitless discussions. And to the same purport is the observation of the Psalmist, in which he represents the wise providence of the Supreme Being as controuling and confounding the mischievous devices of oppressors; and, in general, as regarding with contempt the schemes and systems of human wisdom.

Ch. III.  
Ver. 20.

The propriety of these observations would be more apparent, if, as was probably the case, the apostle's opponent at Corinth were a man who valued himself upon, and was admired by his followers for, his eloquence and philosophical acuteness; who was endeavouring to corrupt the Christian doctrine by the introduction of philosophical principles; and who spoke of the apostle and other faithful and well informed teachers of Christianity with contempt, because of their ignorance of the philosophy of the schools.

6. All boasting in teachers must be excluded;

Ch. III. since all are appointed by Christ to minister to their advantage, and Christ himself is the minister of God, ver. 21—23.

Ver. 21. *Therefore, let no one glory in men, for all things are yours.*

Let no one value himself upon being the disciple of this or that eminent teacher of the gospel, and exalt him in their esteem above the rest of his fellow-servants; for the best are nothing more than instruments in the hands of God, to promote your improvement in knowledge and virtue.

22. *Whether Paul, or Apollos, or Cephas<sup>1</sup>; whether the world<sup>2</sup>, or life, or death, or things present, or things future; all are yours.*

The most eminent ministers of the gospel, even the apostles themselves, yea, the very chief among them, are not your masters, but your servants: they claim no authority over your persons, nor dominion

<sup>1</sup> *Paul, or Apollos, or Cephas.*] Christ is here omitted in the enumeration of teachers: probably, therefore, Christ was not introduced by the apostle in the first chapter, as the leader of a party; ch. i. 12.

<sup>2</sup> *The world.*] *i. e.* “every body besides, every person in the world: as we say, All the world knows it. It comprehends angels, as well as men.” Bishop Pearce.—“all things which the world affords.” Newcome.—“*εἴτε κόσμος, reliqui etiam omnes homines, Deo ita dirigente, commodis vestris inservire debent; κόσμος, homines in mundo. Apostolus itaque a speciali ad generale progreditur, et felicitatem Christianorum prædicat.*” Rosenmuller. This seems to be the interpretation of all the commentators, and is perhaps the true one; but as the apostle in the context has been speaking so much of the world, in connexion with the philosophers and the wisdom of the schools, it does not seem improbable that he might allude to the teachers of philosophy in particular in this place.

over your faith ; they desire nothing but to promote your improvement in wisdom and goodness ; and to that end they zealously, in their respective stations, devote their talents and their labours. And not only the teachers of Christianity, but every thing else may, by a prudent use, with the blessing of God, be made subservient to your true interest. The world itself, and all things in it, and particularly the wisdom of the world, the doctrine of the philosophic schools, may teach you the value of Christianity, by discovering the weakness of human reason. Life is yours, if you improve it to useful purposes ; and the religion of Jesus teaches you to regard even death itself as gain, both as it releases you from a state of labour and suffering, and as it ultimately introduces you into a new, a happy, and an immortal existence. Things that are present are yours : if used with moderation, they contribute to your good : and things to come, the reward of persevering virtue in a future life, will far transcend all your merits and all your expectations.

Ch. III.  
Ver. 22.

*But ye are Christ's.*

23.

The ministers of the gospel, and all things else, are subservient to your ultimate advantage. They are, in a certain sense, your servants, your property : but do not therefore imagine that you are yourselves under no controul. You are, by your profession, the servants and the property of Christ. He has redeemed you from the bondage of your heathen state ; and though you are set at liberty from idolatrous rites, from legal ceremonies, and from human au-

Ch. III.  
Ver. 23.

thority, you are still the servants of Christ. He is your sole master: his doctrine you must acknowledge, his laws you must obey, his yoke you must bear, and his wages you will receive.

—23. *And Christ is God's.* As you are his subjects and servants, and acknowledge Jesus as your head, so does he, your Master, acknowledge subjection to God, and profess allegiance to the Great Supreme; from whom he derives existence, from whom he received his high commission, and all the gifts and powers by which it was confirmed; by whose almighty power he was raised from the dead, and invested with the authority which he now exercises over the church; whose servant and subject he avows himself to be, to whose glory all his labours are consecrated, and from whose hand he has received his glorious and transcendent reward.

Ch. IV. 7. The ministers of the gospel, far from being leaders of parties, are nothing more than servants and stewards of Christ, whose chief requisite is faithfulness, ch. iv. 1, 2.

Ver. 1. *Let a man so regard us, as servants of Christ*<sup>1</sup>,  
2. *and stewards of the mysteries of God. And as to the rest, it is required*<sup>2</sup> *of stewards, that a man should be faithful.*

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<sup>1</sup> *Servants of Christ.*] “As to me, I pretend not to set up a school among you; and as a master, to have my scholars denominated from me.” Locke.

<sup>2</sup> *It is required.*] Bishop Pearce, upon the authority of some ancient copies and versions, reads *ὡδε λοιπὸν* instead of *ὁ δε* “it is here required;” i. e. among men.

Upon the whole, the true light in which the ministers of the gospel ought to be regarded, is that of fellow servants of the same master, Jesus; all of us upon an equal footing, no one having any pre-eminence above another, all being engaged in the same cause, all employed as stewards of the mysteries of God, dispensing those sacred truths which were heretofore concealed from the mass of mankind; being utterly unknown to the Gentile world, and obscurely revealed even to the Jews themselves.

Being thus employed by the same Master, who has furnished us with our respective talents, and assigned to us our several offices, all that is required from us is, the faithful performance of the duties incumbent upon us, the consciousness of which will bear us up under all outward discouragements.

8. The apostle, conscious of integrity, makes light of the calumnies of his adversaries, and appeals to the judgement of God, ver. 3—5.

*But to me it is of very small moment to be judged by you, or by any human inquiry<sup>3</sup>; nor, indeed, do I judge even myself: for though I am not conscious to myself of any fault<sup>4</sup>, yet I am not for that reason justified<sup>5</sup>; but he who judgeth me is the Lord.*

<sup>3</sup> *Human inquiry.*] So Pearce and Newcome.—“man’s judgement.” Wakefield. *ανθρωπινης ημερας*. Jerom marks this phrase, among others, as a specimen of the apostle’s Cilician idiom, day for judgement; as in Latin, *diem dicere*. See Grotius.—“*av. ημ. ab humano judicio. Sermone Anglico vocatur a days-man, qui delectus est judex inter fratrem et fratrem, forte a dicendo diem, in quo judicium feret arbiter.*” Knatchbull. See ch. i. 8, iii. 13, v. 5.

Ch. IV.  
Ver. 4.

Some of you affect to think very meanly of my abilities and of my services, and pass severe censures upon my character, preferring other teachers to me, who first planted the gospel among you, and confirmed it by miracles; but conscious as I am of faithfulness in the discharge of the duties of my office, I think little of such censures as these, nor do I set any high value upon the opinion that any man or class of men may entertain of me; for they are liable to prejudice and error: nor will my final state be affected by their opinion. Nor yet do I place entire confidence in the judgement I form of my own character; for though I am not conscious of any thing amiss in performing the duties of my office, I do not therefore consider myself as perfectly clear. Prejudice, partiality, self-ignorance, and self-love, may lead me to form too favourable an opinion of myself and of my labours. But there is One who judges of human character with infallible precision, and by his judgement we must all abide: it is GOD who searches the heart. To be finally approved by him is indeed a concern of the highest moment.

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<sup>4</sup> Any fault.] “*Elliptice, pro ουδεν κακον μοι συνοιδα, nihil mali mihi conscius sum.*” Rosenmuller. See Pearce.

<sup>5</sup> Justified.] “*Δεδικαιωμαι. Sed propterea non ab omni culpa sum liber.*” Rosenmuller.—Bishop Pearce observes, that the word *justified* does not come up to the full meaning of *δικαιωσθαι*, which signifies *to be without fault*. Job ix. 2; Ps. li. 4, cxlii. 2. He thus expounds the passage: “For though I am conscious of no sin within myself, yet have I not therefore been clear and free from sin. No: I may have sins unrepented of, which I have forgot; I may have faults which self-love hinders me from seeing; but he who discerns and judges with exactness of me is God, and God only.”

*Therefore, judge nothing before the time, till the Lord come ; who will both bring to light that which is concealed in darkness, and will make manifest the designs of the heart : and then every man will receive due praise<sup>1</sup> from God.*

Ch. IV.  
Ver. 5.

The conclusion from all that I have said upon the subject of that party spirit which prevails among you is this : Be not hasty in forming your judgments of characters, and do not exalt one minister of the gospel above another, nor give an undue preference to any, in cases in which you are liable to be deceived. The day is coming when every character shall appear in its true light. Wait patiently for the decision of that awful hour, when the great Master shall appear, to call his servants to account ; when the most secret motives shall be brought to light, when the most hidden purposes of the heart shall be unveiled ; and when every individual shall receive from God that praise, and that reward, to which he is justly entitled. Then will many, who now think highly of themselves, and are highly esteemed by others, be degraded to the lowest rank ; while many, who are obscure and despised, little known, and

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<sup>1</sup> *Every man will receive praise.*] *επαινος γενησεται εκασω.* In the public Version, "then shall every man have praise of God." Bishop Pearce, regarding this translation as obviously incorrect, limits the term *εκασω* to the apostle himself and Apollos, who will no doubt both receive praise at the great day. But the expression, though very general, necessarily limits itself, and must be understood by every candid reader in the sense to which Archbishop Newcome restricts it : "every man who deserves praise."

Ch. IV. little esteemed, will be crowned with distinguished  
Ver. 5. honour.

## IV.

The apostle explains his figurative language, challenges the regard of the believers at Corinth as their first and chief instructor in the Christian doctrine: he sets before them his own example, and assures them that he will soon make them a visit, and will give them ample proof of his apostolical authority.  
Ch. iv. ver. 6 to the end.

1. The apostle explains the allusion he had made to Apollos and himself, ver. 6, 7.

6. *Now these things, brethren, I have transferred<sup>1</sup> to myself and to Apollos for your sakes; that ye may learn in us, not to esteem any one above what is here written<sup>2</sup>, that none of you may take pride<sup>3</sup> in one teacher against another.*

<sup>1</sup> *Transferred.*] “Μετεσχηματίζω, proprie, transformo; per metaphoram accommodo, transfero; et de eo usurpatur qui de se dicit, quæ de aliis dicenda erant.” Schleusner.—“I have applied to myself and Apollos.” Wakefield: see his note.—“On this occasion I have named Apollos and myself, as the magnified and opposed heads of distinct factions among you: not that we are so, but out of respect to you, that I might offend nobody by naming them.” Locke.—“St. Paul does not name the leaders, from motives of prudence and mildness; and in like manner he does not reflect directly on their craft and secular views, ver. 5, ch. iii. 19.” Newcome.

<sup>2</sup> *Here written.*] “which I have written in this epistle: ch. iii. 6, 21, iv. 1.” Newcome.

<sup>3</sup> *Take pride.*] “that none may pride himself in any one teacher above another.” Wakefield: and this seems to be the true and obvious meaning of the apostle, though the construction of the original is a little perplexed.



To avoid giving offence, I have abstained from mentioning names; and have supposed Apollos, my eloquent and honoured friend, to be the person set up in opposition to me. That so I might speak with less reserve, and put the strongest possible case, and that you might see by this instance how unbecoming it would have been to have esteemed either of us beyond what I have now described: to have regarded either of us as heads of parties, as masters of the household, instead of stewards and fellow-servants of the same Lord: and to have valued yourselves as disciples, the one of Apollos, the other of Paul. But how much more unbecoming is such a spirit and conduct as this, when the real opponent and competitor is a person so much inferior in rank, in knowledge, in character, and in every qualification of an evangelist or an apostle!

Ch. IV.  
Ver. 6.

*For who has distinguished thee from others, and what hast thou which thou didst not receive? and if thou didst only receive<sup>4</sup> it, why dost thou boast, as if thou hadst not received it?*

7.

Let my opponent and rival possess all the talents and all the superiority over me which he and his party flatter themselves that he possesses; still, let me ask the question, why do you thus vainly exult and triumph? who gave you these honourable distinctions? whence did you acquire your boasted talents? from whom did you receive your knowledge, your eloquence, your opulence, and dignity? And if, as

<sup>4</sup> *If thou didst only.]* εἰ δε καὶ ἐλαξες. “receive, whether natural faculties, or spiritual gifts.” Newcome.

Ch. IV.  
Ver. 7. you cannot but acknowledge, you receive all from God, to be improved in his service, why do you boast in them? as if they were your own acquisition, and as if you were accountable to no one for the use of them.

2. The apostle reproves the self-sufficiency and vainglory of the Corinthians; and obliquely, that of their false teachers, ver. 8.

8. *Are ye now full<sup>1</sup>? are ye now rich? have ye reigned while we have been absent? And I wish, indeed, that you were kings, that we also might reign with you.*

Do you value yourselves upon your opulence, your security, your respectability in the eye of the world? While I have been absent from you, have you increased in prosperity? have you attained authority? It is well; and I heartily wish that you were kings, in the noblest sense of the word; that you were absolute in the government of your affections and passions, prosperous in the state of your minds, opulent in the possession of Christian virtue; and honourable in the sight of almighty God, of your Mas-

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<sup>1</sup> *Are ye now full?*] With Pearce and Wakefield I take these clauses interrogatively; and with Pearce, Macknight, and Rosermuller, I think the false apostle to be the person principally alluded to, though not directly named. It is sufficiently evident that he was a man of opulence and consequence, and that he was disposed to govern with a pretty strong hand. The allusion is obscure, though it was no doubt very intelligible to those to whom the epistle was addressed. This obscurity is unavoidable in epistolary writing, but abundantly counterbalanced by its numerous advantages.

ter Christ, and of all the virtuous and the wise. I then should reign with you: I should share in your triumph, and join in your congratulation.

Ch. IV.  
Ver. 8.

The apostle, though he speaks in the plural number, probably alludes chiefly to his opponent, who seems to have been a man of opulence, power, and consideration, as well as a man of eloquence, and to have valued himself, and to have been esteemed by his party, on this account; while the apostle's poverty and humble condition were held in contempt.

3. He contrasts the fancied prosperity of the Corinthians, and particularly the assumed dignity of the false apostle, with the poverty and sufferings of the true and faithful apostles of Jesus; who approved the genuineness of their commission by the persecutions which they suffered, and by the Christian spirit which they exemplified, ver. 9—13.

*For I think<sup>2</sup> that God hath exhibited us, the apostles, last upon the theatre<sup>3</sup>, as devoted to death; for we are made a spectacle to the world, both to angels and to men<sup>4</sup>. We are fools for Christ's*

9.

10.

<sup>2</sup> *For I think.*] I have placed the whole of this eloquent paragraph together, that the effect might not be lost by being divided into fragments. In the commentary I have taken up and explained the several clauses separately.

<sup>3</sup> *Last upon the theatre.*] "Alluding," says Archbishop Newcome, "to those last exposed on the theatre to fight with wild beasts, or with each other, and who were devoted to certain destruction."—Locke supposes, that though the apostle uses the plural number, he alludes to himself only, or at least principally. So likewise Bishop Pearce.

<sup>4</sup> *To angels and to men.*] "to heaven and earth." Newcome.

Ch. IV. *sake, but ye are wise in Christ: we are weak, but ye are strong; ye are honoured, but we are despised.*

Ver. 11. *To this very hour, we suffer both hunger and thirst, and nakedness, and are beaten, and have no certain*

12. *abode; and we labour, working with our own hands.*

13. *Being reviled, we bless; being persecuted, we endure; being railed at<sup>1</sup>, we entreat. We are made, as it were, the expiatory victims<sup>2</sup> of the world, the offscouring of all things until now.*

As the apostle, in the 8th verse, though using the plural number, alluded solely or chiefly to an in-

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It is hardly necessary to observe, that the apostle here is not laying down any doctrine concerning angels, as of divine authority; but that he is merely alluding to a popular notion of the Jews, of angels being a permanent order of celestial spirits, who were the medium of divine communications with mankind: which was a branch of oriental philosophy which the Jews had probably taken up during the captivity, and which was then become familiar.

<sup>1</sup> *Railed at.*] *δυσφημιζομενοι*, instead of *βλασφημιζομενοι*. This Griesbach gives, as a probable reading; and it is supported by the Alexandrine manuscript.

<sup>2</sup> *Expiatory victims—the offscouring:*] *περικαθαρματα—περιψημα*. “purgations of the world.” Macknight.—“offscourings of the world; refuse of all things.” Wakefield. “The apostle,” says Bishop Pearce, “alludes to the custom among the heathen, of choosing out some unhappy men during a time of public calamity, to be the purgation and expiation for them. They were maintained a year at the public charge, and then led out, adorned with flowers; and all the curses of the country being charged upon their heads, they were whipped seven times, then burned alive, and afterwards their ashes were thrown into the sea, while the people said, ‘*Περιψημα ἡμῶν γενε*.’” The bishop translates the words, “the expiations of the world, the atonement of all men.” See also Suidas; who interprets *περιψημα* by *απολυτρωσις*, a ransom or redemption. So it is rendered in the Syriac, and by Diodati. See also Whitby, Doddridge, and Macknight.—“*Περικαθαρμα proprie idem quod καθαρμα, purgamentum; sordes undique verrendo collectus, quæ solent e domo ejici.*

dividual opponent ; so here, though speaking in the plural number, he seems to refer to himself only, or at least principally. He uses the plural number from modesty, that he may not seem to overrate his own merit ; and by this contrast of his own character with that of the false apostle, he furnishes the Corinthians with a clue to direct their judgement, in deciding between his pretensions and those of his unworthy competitor.

Ch. IV.  
Ver. 13.

*God hath exhibited us, the apostles, last upon the theatre, as devoted to death.* We are brought out upon the stage, like those miserable wretches who, in the Roman theatres, were set forth at the end of the exhibition to be devoured by wild beasts, without any means of defence or any chance of escape. And like them we are devoted to death ; and though we may maintain for a short time the desperate struggle, we must eventually fall a prey to our cruel adversaries. And in this hopeless, but glorious combat, we are a spectacle to the universe. Rational beings, from the highest to the lowest orders ; all men, good and bad, are spectators of our conflict and of our fortitude ; all who are wise and virtuous join in our applause, and even the worst of our enemies and persecutors themselves may learn the truth and value of the principles for which we suffer :

9.

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*Metaphorice transferretur ad hominem pro patriæ expiatione devotum, atque in lustrale sacrificium destinatum.* Schleusner.—  
“ Περὶ ψῆμα, ἢ περιψῶ, omne quod est abrasum et detersum, piaculum, hostia piacularis, omne quo ad expiandum utimur.” Schleusner.

Ch. IV. while the glorious consideration of the unspeakable  
Ver. 9. advantage which may accrue to our fellow-creatures from the struggle we endure, and the sacrifices that we make, fires our zeal, confirms our resolution, and excites our joy, under the most distressing privations and the acutest sufferings.

10. *We are fools for Christ's sake.* To approve our fidelity to him and his cause, we are willing to be treated as fools by the wise men of the world, for our plain and simple doctrine and address. Such is not your case: *ye are wise in Christ.* You forsooth are Christian philosophers; you seek to blend the simple doctrine of Christianity with the sublime and mysterious tenets of the Pagan schools, and expect to be looked up to as men of science and education.

*We are weak,* helpless and unprotected, liable to injury and insult; *but ye are strong.* You are men of power and consequence, who can easily keep your enemies at a distance, or can repel their attacks.

*Ye are honoured* for your eloquence, your opulence, and rank in society; *but we are despised* for our poverty, for our obscurity, for our mean appearance, for our supposed ignorance and barbarism.

11. *To this very hour do we suffer both hunger and thirst, and nakedness.* We are almost destitute of the necessaries, while you abound in all the comforts and elegancies of life. *We are buffeted:* barbarously beaten, sometimes by the mob, sometimes by order of the magistrates, without being allowed a hearing in our defence.

*And we have no certain abode.* While you live

in a large and opulent city, and some of you in stately and magnificent houses, we, the true apostles of Christ, like our Master, have not where to lay our heads; and wander from place to place like fugitives and vagabonds upon the earth. Ch. IV.  
Ver. 11.

*And we labour, working with our own hands*<sup>1</sup>. While the day is employed in teaching the important truths of the gospel, the evening is spent in manual labour to gain a scanty subsistence, that we may not be burdensome to the church, and that none may pretend that we preach the gospel from interested motives. 12.

*Being reviled, we bless.* When our adversaries load us with unmerited reproaches, we return their curses with blessings, imploring the blessing of God upon them, and endeavouring to communicate the most important blessings to them.

*Being persecuted, we endure.* If we suffer bonds, imprisonment, or corporeal severities, we bear them with patience; and rejoice that we are accounted worthy to suffer in so honourable a cause. We meditate no revenge.

*When railed at, we entreat*<sup>2</sup>. We render not railing for railing, but we meekly entreat our enemies and calumniators to forbear their reproaches, and to listen to the important truths which we have to impart, and in which they are so deeply interested. 13.

<sup>1</sup> *Working with our own hands.*] "This," says Archbishop Newcome, "shows that Paul speaks of himself," ver. 10, 11. See 1 Thess. ii. 9; 2 Thess. iii. 8.

<sup>2</sup> *We entreat.*] Or, *we exhort* "to consideration and benevolence; not speaking evil in return." Newcome.

Ch. IV.  
Ver. 13.

*We are made, as it were, the expiatory victims of the world*<sup>1</sup>; *the offscouring of all things until now.* We are in the situation of those miserable wretches, who in times of public calamity are devoted to the infernal Gods; and who, after having been led about the city, loaded with execrations and exposed to severe tortures, are at last put to a tormenting death, as an expiation of the crimes of the community. So we, the true apostles of Christ, are objects of universal hatred and contempt, loaded with ignominy and scorn; and, after enduring the most grievous hardships and cruel sufferings, are dragged to a violent and unpitied death.

If, then, my opponent and competitor is really what he professes himself to be, an apostle of Christ, and superior to myself in all the necessary qualifications of this honourable office, let him make good his claim, by exhibiting a better spirit under similar sufferings. Thus let him approve his fidelity to Christ, and his title to pre-eminence; and let him not imagine that superior wealth, superior eloquence,

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<sup>1</sup> *Expiatory victims of the world, &c.*] “As the vilest of the world: the original denotes such wretches as were sacrificed to remove a calamity. As the offscouring of all things. What was rubbed off, or wiped away and trodden under foot; and metaphorically a vile and abject person, fit to become a καθαρμα. See Bos.” Newcome. “These words,” says Dr. Whitby, “probably relate to the sacrifices which the heathen used for the lustration of a city. ‘The Athenians,’ says Phavorinus, ‘nourished some very base and refuse people, and when any calamity or plague befell them, they sacrificed them for the purgation of the city; and these they called καθαρματα.’ Hence Origen says, (*Comm. in Joh.* p. 363,) that our Lord, giving up himself for the propitiation of our sins, was made, much more than his apostles, περικαθαρμα τς κοσμου, παντων περιψημμα.”



superior science, or superior rank in life, will entitle him to this honourable distinction; while he shrinks from those services, and those sufferings, by which alone in the present state of things the Christian cause can be effectually promoted, and to which the faithful and approved teachers of Christianity will ever be the most exposed.

Ch. IV.  
Ver. 13.

4. The apostle assures them that his admonitions are dictated, not by angry feelings, but paternal affection, ver. 14, 15.

*I do not write these things to shame you; but, as my beloved children, to admonish<sup>2</sup> you.*

14.

In giving this detail of the humiliating situation in which the apostles are placed, and of the sufferings to which I in particular am exposed, I do not mean to insinuate any reproach against you, as not being sincere in your profession, because you are not in the same persecuted state; or as not sympathizing with me in my sufferings, or as being backward to assist me under my difficulties: but as my beloved children I earnestly and affectionately admonish you, to be upon your guard against those who, keeping aloof from danger and persecution, would alienate your minds from those teachers who, by their zeal and fortitude and patient suffering, approve themselves the genuine and faithful apostles of Jesus.

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<sup>2</sup> *To admonish:*] *υβερων*. This is the reading of the Alexandrine and Ephrem manuscripts. It is noted as of good authority by Griesbach: it is approved by Grotius, and adopted by Pearce.

Ch. IV.  
Ver. 15.

*For though ye may have ten thousand instructors<sup>1</sup> in Christ, yet ye have not many fathers; for I am your father in Christ Jesus, through the gospel.*

I speak with freedom and affection, and I also speak with authority, as a father to his children: for such I am to you. There have been many who, coming after me, have professed to guide and teach you, to enlarge your Christian knowledge, and to enforce Christian discipline; and of these some may be well disposed, and others not; some may be faithful ministers of the gospel, and others deceivers and hypocrites; but whatever they may have been, they cannot possess that claim to your regard which I may justly challenge. They are but your tutors, your guardians, your schoolmasters: I am your father in Christ, and you are my children in the gospel. From Christ I received a commission to preach the gospel to you; he commanded my con-

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<sup>1</sup> *Ten thousand instructors.*] “Παῖδαγωγούς, guides.” Newcome; who observes, that “the original word properly denotes an attendant on youth.”—“*Pædagogus dicitur is qui puero aut adolescenti adest, ad mores ejus formandos, et hoc loco opponitur patri cui puer post Deum debet vitam. Pædagogi titulo simul inest notio severitatis, in oppositione ad lenitatem qua patres in liberos uti solent.*” Rosenmuller.—*I am your father.* Gr. “I begat you.”

*Ten thousand, μυριάς, an indefinitely large number: q. d. ever so many.* See Acts xxi. 20, “How many myriads of Jews believe!” The expression of the apostle James is not to be understood literally; but *q. d.* What great numbers! and in the public version is not improperly rendered, “Thou seest how many thousands.”—“*Si enim vel sexcentos pædagogos haberetis.*” Rosenmuller; who adds, “*μυριάς, multos quamplurimos: nam Græci hac voce utuntur ad notandum numerum majorem; certum pro incerto: ut Latini dicunt sexcenti pro multis.*”

tinued residence among you, when I was afraid and about to depart; and he blessed my ministry to your conversion and salvation, Acts xviii. 9, 10.

Ch. IV.  
Ver. 15.

5. He exhorts them to follow his own example, of which Timothy would give them a faithful account, ver. 16, 17.

*I beseech you, therefore, be imitators of me<sup>2</sup>. For this purpose I have sent unto you Timothy, who is my beloved son, and faithful in the Lord; who will bring to your remembrance my ways in Christ<sup>3</sup>, as I teach every where in every church.*

16.

17.

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<sup>2</sup> *Imitators of me.*] Mr. Locke observes, that “the apostle presses this again, ch. xi. 1; and it is not likely he would have proposed himself over and over again to be followed by them, had the question and contest among them been only whose name they should have borne, his or their new teacher’s. His proposing himself, therefore, thus to be followed, must be understood, in direct opposition to the false apostle; who misled them, and was not suffered to have any credit, or any followers among them.”

<sup>3</sup> *My ways in Christ:*] ὁδοῦς. “my doctrines.” Wakefield; who refers to Acts xxii. 4, xxiv. 22.—“He shall inform you how I behave myself every where, in the ministry of the gospel.” Locke; who observes in his note, “this he does, to show that what he taught them and pressed them to, was not in a pique against his opposer, but to convince them that all he did at Corinth was the very same, and no other than what he did every where as a faithful steward and minister of the gospel.”

It is plain from this passage, that the apostle sent Timothy to Corinth, after he had received the letter from the Corinthians. But if the first epistle to Timothy was written from Macedonia when the apostle had left Ephesus on his way to Corinth, it is certain that Timothy had returned to Ephesus before Paul left it, 1 Tim. i. 2. But it is evident that the apostle was impatient to receive intelligence from Corinth, and that he expected it, not from Timothy, but from Titus, 2 Cor. ii. 13; while he never gives the least hint in his letter to Timothy, that he had derived any

Ch. IV.  
Ver. 17.

As I am your father in the gospel, regard me as your example: as exhibiting a useful pattern for your imitation. Receive my doctrine, imbibe my spirit, submit to my directions, and in your respective situations manifest the same disinterested zeal for the Christian cause. It is now some time since I was with you, and you may possibly have forgotten much, both of my doctrine and my character. You may be ready to suspect, that out of resentment to my opponent, I may be disposed to lay burdens upon you, which are not imposed upon others; but Timothy, who is now in Greece, and who will probably visit you soon, will correct any misconception you may entertain in this respect. He will tell you what is my doctrine, what my practice, and what the regulations I establish in every church. I beseech you therefore to listen to him with attention, and in these respects to imitate your first teacher, and to conform to the model that I exhibit. You will eventually find your account in it, by your improvement in knowledge, and in virtue.

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intelligence from him of the state of things at Corinth. This, together with other circumstances, particularly his making no allusion to the danger to which he had so lately been exposed at Ephesus, which appears, notwithstanding, to have pressed so much upon his mind at the time when he wrote his second epistle to the Corinthians, twelve months afterwards, makes it probable that the Epistle to Timothy was not written at the time usually assigned, but that it was either written from Crete, when the apostle went with Titus to preach the gospel there; or, as Pearson, Whitby, Basnage, Mill, and many other learned men have supposed, on his way to Rome from Ephesus, after a visit which he made to that city at the end of his first imprisonment.

6. He declares his intention of visiting them Ch. IV. soon, and warns them not to compel him, by their misconduct, to visit them with the apostolic rod, ver. 18—21.

*Now some<sup>1</sup> are puffed up, as if I would not come among you.* Ver. 18.

There are some among you, who, knowing that I am at a great distance, that I am full of engagements, and exposed to a variety of persecutions and obstructions, imagine that I shall never visit Corinth again, and who, upon this presumption, place themselves at the head of a party in opposition to me, endeavouring to alienate your affections from me, and to lessen my authority with you.

*But I will come to you soon, if the Lord permit, and I will learn, not the speech of those who are puffed up, but their power<sup>2</sup>.* 19.

Such vainglorious fools shall find themselves egregiously mistaken; for, if my master give me leave, to whose disposal I at all times submit, I will visit you very soon, in the course of a few months. And when I come, I will inquire not into the eloquence of my competitor, upon which he values himself so much, by which he has acquired that ascendancy over you, and the prize of which I am ready to concede to him; but into the power by which he confirms the doctrine, which he presumes to teach in opposition to mine.

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<sup>1</sup> *Some.*] “Your factious teachers and their adherents.” Newcome.

<sup>2</sup> *Not the speech,*] “however eloquent: *but their power.* By which of us God exhibits his power.” Newcome.

Ch. IV.  
Ver. 20.

*For the kingdom of God is established not by word, but by power*<sup>1</sup>.

The philosophy of the schools is supported by the eloquence of its advocates, and the best orator is presumed to be the profoundest philosopher. But the case is very different with regard to the gospel dispensation; that kingdom, which God has introduced, and which he is determined to establish in the world. The interests of this community are supported, not by the eloquence of its advocates, but by the miraculous powers with which its ministers are endued, and by which they rouse the attention of mankind, and plainly demonstrate their divine authority.

21. *Which do ye choose*<sup>2</sup>? *that I should come to*

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<sup>1</sup> *By power.*] “The power of working miracles, of knowing the heart, and of inflicting vengeance.” Newcome.—“The doctrine and prevalency of the gospel, the propagation and support of Christ’s kingdom, by the conversion and establishment of believers, does not consist in talking, nor in the fluency of a glib tongue, and a fine discourse; but in the miraculous operations of the holy ghost.” Locke.

<sup>2</sup> *Which do ye choose?*] Mr. Locke observes, that “he that shall carefully read 2 Cor. i. 20, ii. 11, will easily perceive that this verse is an introduction to the severe act of discipline which St. Paul was going to exercise among them; and therefore this verse ought not to have been separated from the following chapter.” Archbishop Newcome also joins this verse to the succeeding chapter, and remarks, that “after St. Paul’s intimation, ver. 18, 19, he says nothing directly of punishing his opponents; but in the case of the incestuous person, he leaves them to collect what authority God had armed him with, if they further contended with him.” Without pretending to be very confident on the subject, I have followed the arrangement of the received text, and of the great majority of commentators. “To the false teacher and to his adherents I say,” &c. Macknight.

*you with a rod<sup>3</sup>, or with love, and with the spirit of meekness?* Ch. IV. Ver. 21.

I shall soon visit you, either with the rod of an incensed, or with the affection of a kind and indulgent parent. Take your choice. If you persist in your opposition to my authority and doctrine, prepare to suffer the consequences of your folly. If you follow my advice, if you imitate my example, if you return to your duty, to your original faith and purity, and good order, our approaching interview will be mutually pleasing. My conduct must be governed by yours. But to approve and commend, will afford far more satisfaction, than to censure and punish.

The apostle here evidently alludes to his rash and ill-advised opponent, whom he wishes to reform, rather than to chastise; but the threat which he delivers, is a plain indication of his consciousness of possessing that apostolic power, by which he could occasionally punish his contumelious adversaries; and the claim to which, if he did not actually possess it, would be so far from recovering the lost affection and respect of the Corinthians, that it would only expose him to their indignation and contempt. This is one instance out of many, which will occur to an attentive reader of Paul's epistles, of those

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<sup>3</sup> *A rod.*] "He refers to what he had insinuated of his power, ver. 19. See ch. v. 5." Newcome. "Perhaps the apostle had in his eye, the rod which Moses used when he brought the plagues on Egypt." Macknight.—The rod was a common instrument of punishment. See 2 Cor. xi. 25.

Ch. IV. oblique but forcible arguments of the divine authority, under the consciousness of which the apostles acted, and of the truth of the Christian doctrine, which cannot fail to make a powerful impression upon a serious and reflecting mind<sup>1</sup>.

Ver. 21.

## SECTION II.

Ch. V. *The apostle animadverts upon the case of the incestuous offender, ch. v. throughout.*

1. The apostle states the case as it had been represented to him, and severely reproveth the Corinthians for the indecency of their behaviour upon the disgraceful occasion, ver. 1, 2.

Ver. 1. *It is commonly reported<sup>2</sup>, that there is lewdness<sup>3</sup> among you, and such lewdness as does not exist<sup>4</sup>*

<sup>1</sup> Vide Doddridge's note.

<sup>2</sup> *It is commonly reported.*] “ὅλωσ ἀκουεται. Omnino auditur. Fama fert.” Rosenmuller. q. d. It is reported every where.

<sup>3</sup> *Lewdness.*] “πορνεία, non sola scortatio significatur, sed omnis Venus contra fas, jura, bonosque mores.” Rosenmuller. The word *fornication* is used in the scriptures in a very extensive sense, for every kind of impurity. See Locke and Pearce.

<sup>4</sup> *Does not exist.*] The received text reads *ονομαζεται*, is not named; but this word is wanting in the best authorities, and is left out of the text by Griesbach. The crime probably was, that the son had married the woman who had repudiated the father. This was an act not absolutely prohibited by the laws, but regarded as very disgraceful. “*Cicero pro Cluentio*, 5, 6. *Nubit genero socrus, nullis autoribus, funestis omnibus omnium: Omulieris scelus incredibile, et præter hanc unam in omni vita inauditum.*” See Locke and Rosenmuller.—That it was in the power of the woman to divorce the husband, appears from ch. xi.



*even among the heathen; that a certain person hath his father's wife.*

Ch. V.  
Ver. 1.

It is a fact of public notoriety, and reported every where to your disgrace, that a person of considerable note among you has married his step-mother, while his father was living. A species of lewdness, that is held in abhorrence by the heathen themselves.

The fact appears to have been this, that the woman being a heathen, had, as the laws of the country indeed allowed, divorced the father, and married the son, who professed himself a Christian; a case, which, though not absolutely illegal in the heathen courts, was nevertheless regarded as highly disgraceful.

*And are ye puffed up? and should ye not rather have mourned<sup>5</sup>? that he who hath committed this act, might be taken away from among you?*

2.

Now, instead of being ashamed of this transaction, which you ought to have been, have you not boasted of it, as a mark of your Christian liberty, and of your being released, as you have probably been taught by your Pharisaic instructors, from all the ties of nature, by your new birth<sup>6</sup> into the

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10, 11, 13. It also appears from 2 Cor. vii. 12, that the father was living.

<sup>5</sup> *And are ye, &c.*] Griesbach, Pearce, Wakefield, and others, read these clauses interrogatively.

<sup>6</sup> *Released by your new birth.*] Vid. Whitby. The Rabbis taught, that proselytes, when baptized, were released from all natural relations and civil obligations. Maimonides says,

Ch. V.  
Ver. 2.

Christian religion? But ought you not rather to have mourned <sup>1</sup> as though the offending party were dead to the Christian community, and to have expelled him instantly from your society?

2. He solemnly requires, that the church at Corinth should publicly pronounce upon the offender a sentence of excommunication, such as he had already passed upon him in his own mind, ver. 3—5.

3. *For I truly* <sup>2</sup>, *absent indeed* <sup>3</sup> *in body, but present in spirit, have already judged, as if I were present, to deliver over him who hath committed this*  
4. *offence* <sup>4</sup>, *in the name of our Lord Jesus Christ, (when ye are assembled, and my spirit with you* <sup>5</sup>.)

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“*Ducere potest proselytus uxorem fratris sui paterni, vel uxorem patris, quin et uxorem patris et uxorem filii, etiamsi ducta sit patri, patruo aut fratri, modo ad Judaicam religionem transierint.*” Rosenmuller adds, “*Sed Maimonidi in hac re fidem adhibendam esse Zieglerus negat.*”

<sup>1</sup> *To have mourned.*] “It was the custom of the Jews and Christians to put on mourning, where members were expelled, as though they were dead.” Whitby.

<sup>2</sup> *For I truly.*] The apostle’s construction is intricate, but his meaning is clear. *q. d.* I am indeed absent from you in person, but in mind I am with you: and as though I were personally present, at a public meeting with you, I have judicially determined, by the authority of Christ, and with the power of Christ, to deliver this offender over to Satan, &c.

<sup>3</sup> *Absent indeed.*] The received text reads *ὡς απων*, *as absent*; but *ὡς* is wanting in some of the best copies, and is omitted by Pearce and Wakefield.

<sup>4</sup> *This offence.*] “*τον ἕτω τῆτο κατεργασαμενον*, who hath so done this.” Newcome. Bishop Pearce drops the word *ἕτω*, and some copies omit *τῆτο*. One or other is certainly superfluous.

<sup>5</sup> *My spirit with you.*] Dr. Benson says, that “some have supposed this apostle to have had a gift peculiar to himself, namely, a power of seeing what was done at a distance, or of knowing

*with the power of our Lord Jesus Christ, to deliver, I say, this man over to Satan for the destruction of the flesh<sup>6</sup>, that the spirit may be saved in the day of the Lord Jesus.*

Ch. V.  
Ver. 5.

in some cases what passed in his absence, as clearly and exactly as if he had been present. See 1 Cor. v. 3, 4; Col. ii. 5. Some few, both of the ancients and moderns, have so understood these texts; and therefore I mention this interpretation. But I do it with diffidence, because, the generality are not of this opinion." The Doctor, however, observes, that "Elisha possessed this gift, 2 Kings v. 25, 26. And it will be hard to assign a reason why an apostle might not in some cases have this gift as well as an old Testament prophet." See Benson's Prop. of Christ. Rel. vol. ii. p. 15, 16. No reason indeed can be assigned, why Paul should not, if necessary, be endued with such a gift as well as Elisha: the only difference is, that the history relates, that Elisha upon one occasion possessed it for the punishment of a fraudulent servant; and we have no evidence to prove that Paul ever possessed it, or had occasion for it. The texts which are brought to prove that he actually possessed this power, easily admit of a different interpretation.

<sup>6</sup> *To deliver over to Satan for the destruction of the flesh.*] "Deliver the offender up to Satan; that being put thus into the hands and power of the devil, his body may be afflicted and brought down, that his soul may be saved." Locke.—"Ye should publicly deliver him over to Satan, that by suffering bodily diseases in the flesh, his soul may be saved." Bishop Pearce.—"Deliver such an one to Satan, to be by him, as the terrible executioner of the divine justice, chastised and tormented, in order to the destruction of the flesh, that for this shameful indulgence it may be emaciated and enfeebled, and the offender, alarmed by sufferings of so extraordinary and formidable a nature, may be brought if possible to true repentance." Doddridge.—Dr. Mac-knight, after illustrating the hypothesis of those who think that nothing more is meant than public excommunication from the Christian community, declares his own judgement to be in favour of the supposition, that the case of this offender was an example of the exertion of this power which the apostles possessed of punishing notorious offenders. And he agrees with Chrysostom, Theophylact, and Œcumenius, who conjectured, that in consequence of being delivered over to Satan, the offender's body was weakened and wasted by some painful dis-

Ch. V.  
Ver. 5.

Though I am absent from you, I am as much interested in your affairs as if I were actually among

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ease. He acknowledges, however, that the Latin fathers and Beza thought that no such effect followed the sentence; nothing of that kind being mentioned 2 Cor. ii. 7: so that by the destruction of the flesh they understood the destruction of the offender's pride, lust, and fleshly passions. And surely this is a most rational interpretation, especially as no notice is taken by the apostle of any bodily sufferings inflicted upon the offender, who seems indeed to have been overwhelmed with distress at the disgrace which he had incurred. See 2 Cor. ii. Archbishop Newcome supposes some miraculous punishment to have been inflicted; and refers to Luke xiii. 16; 2 Cor. xii. 7; 1 Tim. i. 20. But he does not intimate that it was through the agency of Satan. And it is observable, that Bishop Pearce gives no opinion upon that subject. Probably the learned prelates considered Satan as nothing more than a figurative expression for the cause of evil, whether natural or moral. It is surprising that Mr. Locke could so readily accede to the opinion, that the devil was employed to torment men with diseases, to induce them to repentance. It cannot, I think, admit of any reasonable doubt, that all which the apostle means, both here and in 1 Tim. i. 20, is excommunication from the church, expelling them from the community of believers, which is called the kingdom of light, the kingdom of God and of Christ, and sending them to the community of heathen and unbelievers, who are described as the kingdom of darkness and the kingdom of Satan. For into these two great communities is the whole world divided by the writers of the New Testament. See Col. i. 13; 2 Pet. i. 11; Acts i. 3; Col. iv. 11; 1 Thess. ii. 12; 1 Tim. v. 15.—“By delivering to Satan,” says Dr. Priestley, “is to be understood, rejection from the Christian church; the world being supposed to be divided between the subjects of Christ, and those of Satan, as two powers opposite to one another; the one a kingdom of righteousness, and leading to happiness, and the other of vice, leading to destruction.”—It has been thought by Whitby and others, that delivering over to Satan was an allusion to the Jewish form of excommunication. But Lightfoot in his *Hioræ Hebraicæ*, upon this text, has distinctly proved the contrary. “The excommunicate,” says Beza, “is delivered to the power of Satan, in that he is cast out of the house of God. What it is to be delivered to Satan, the Lord himself declareth, when he saith, Let him be unto thee as a heathen and publican,

you; and as in that case I should summon the Christian society together to expel this unworthy member; so I now direct, that when you meet for Christian worship, armed with the power with which Christ has invested you, to preserve the order and purity of the society, and with my entire concurrence, that you proceed to send back this great offender to his heathen associates, and to renounce all Christian fellowship with him, that he may be brought to a due sense of the heinousness of his crime, and that by timely penitence, and correction of his vicious affections, he may be saved at last.

Ch. V.  
Ver. 5.

Some suppose, that the apostle, when he speaks of being *present in spirit*, alludes to a miraculous power which he is thought occasionally to have possessed, of knowing what was passing in the church when he was absent. But this supposition is needless upon the present occasion. It does not appear that the apostle knew any thing of what had happened at Corinth, but from their letter, from general rumour, or, from the information of persons connected with the society. *Assembling in the name of Christ* seems to signify, assembling together for Christian worship, and particularly for the

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Matt. xviii. 17, that is to say, to be disfranchised and put out of the right and liberty of the city of Christ, which is the church, without which, Satan is lord and master. The end of excommunication, is not to cast away the excommunicate, that he should utterly perish, but that he may be saved, to wit, that by this means his flesh may be tamed, that he may learn to live to the spirit.' Beza's N. T. with notes translated by Tomson, and published in black letter, by C. Barker, 1583.

Ch. V.  
Ver. 5.

celebration of the Lord's supper. *With the power of the Lord Jesus*, means that power which Christ had given them, for exercising a proper discipline over the society, and rejecting unworthy members. *Delivering them to Satan*, is, dismissing them from the Christian community, of which Jesus was the head, and turning them over to the heathen and unevangelized world, of which Satan is represented as the chief. *For the destruction of the flesh* signifies, the correction of vicious habits and affections. Some have thought, that this might be effected by the miraculous infliction of bodily distempers; but there seems no occasion for this supposition. The disgrace might be, and in the present case actually was sufficient, without any supernatural malady. The notion that Satan is a fallen angel, whose office it is to chastise those who are excommunicated from the Christian church, and so to bring them back to their duty, is so puerile, and so heathenish, that it would have been needless to have mentioned it, had it not been adopted by some grave writers, to whose authority much deference is paid. In the present advanced state of Christian knowledge, it is high time to lay aside these unscriptural and fabulous interpretations.

3. The profession of Christianity must be as clear from vice as the passover is pure from leaven, ver. 6—8.

6. *Your boasting is not right*<sup>1</sup>.

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<sup>1</sup> *Your boasting*, &c.] It is thought that the leader of the op-

It does you little credit, to make your boast of leaders who countenance such disgraceful practices. Ch. V.  
Ver. 6.

*Know ye not<sup>2</sup> that a little leaven, leaveneth the whole mass?*

You, who know so much, are you not sensible, that if you once tolerate such criminal and disgraceful practices among you, you will soon be as corrupt as your heathen neighbours?

*Clear out, therefore, the old leaven, that ye may be a new mass, inasmuch as ye are unleavened bread<sup>3</sup>.* 7.

Purify yourselves from all the vicious habits and practices of your heathen state, with as much anxiety as the Jews remove all leaven from their houses at the passover feast; let not an atom remain to disgrace your society; and be as clear from all vice, as the passover bread is from leaven.

*For Christ, our passover, hath been slain<sup>4</sup>,*

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position, being a man of influence, by whose patronage they thought themselves honoured, supported this offender in his crime. See Locke and Pearce. Archbishop Newcome observes, "there is great mildness in his manner of expressing himself." Locke remarks, that "if their leader had not been guilty of this miscarriage, it had been out of St. Paul's way here to have reprov'd them for glorying in him. But St. Paul is a close writer, and uses not to mention things when they are impertinent to his subject."

<sup>2</sup> *Know ye not.*] "With all your pretensions to knowledge." Newcome, who observes that "this question is put ch. iii. 16, and in several other places of this epistle." See the note on ch. iii. 16.

<sup>3</sup> *Unleavened bread.*] "In the same metaphor, whereby Christ, in the next clause, is called the *passover* or *paschal lamb*, the Corinthians may here be called, the *unleavened bread*." Bishop Pearce.

<sup>4</sup> *Slain.*] The words *ὑπερ ἡμῶν*, for us, are wanting in the

Ch. V.  
Ver. 8.

*therefore let us celebrate the feast, not with the old leaven, nor with the leaven of wickedness, and fraudulent mischief<sup>1</sup>, but with the unleavened bread of sincerity and truth.*

The Christian institute may be compared to the passover feast. Christ was the victim, by whose death it was introduced, and by whose blood the covenant was ratified. Our Christian profession is the celebration of the paschal festival<sup>2</sup>; and as the Jews at that season with great care cleared all the leaven out of their houses, so let us clear out of our hearts the leaven of heathenism, the vices of our unconverted and idolatrous state, whether they be lewdness, malignity, or fraud; and let us ever conduct ourselves by the purest principles of truth and integrity, without any mixture of falsehood and deceit.

4. The apostle explains and limits a direction which he had already given, with respect to the cha-

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Alexandrine, Ephrem, Clermont, and other MSS. "From the allusion which the apostle makes to the passover, it has been thought not improbable, that the letter was written about the time of that festival, ch. xvi. 8." Macknight.

<sup>1</sup> *Wickedness, &c.*] "*κακίας και πονηρίας*. Theophylact says, he is *κακος*, evil, who doth evil things; but he is *πονηρος*, who doth them with profound subtlety, and deceitful counsel." Whitby.

<sup>2</sup> *Paschal festival.*] The apostle does not pay much regard to consistency in his metaphors. In the preceding verse, believers were themselves the unleavened bread. In this, Christ is the paschal lamb. Christianity is a feast upon a victim, and believers are to celebrate the feast with pure unleavened bread.



racter of the persons with whom they should associate in Christian fellowship, ver. 9—11. Ch. V.

*I wrote to you in the former epistle<sup>3</sup>, that ye should abstain from the society of lewd persons<sup>4</sup>. Not indeed that ye should withdraw entirely from the lewd persons of this world, nor from the covetous<sup>5</sup>, nor from the rapacious, nor from idolaters, otherwise ye would be obliged to go out of the world. But I now<sup>6</sup> write to you, to abstain from the company of any one, who is called a brother<sup>7</sup>,* Ver. 9. 10. 11.

<sup>3</sup> *The former epistle.*] perhaps sent by Timothy. So Calvin, Beza, Grotius, Le Clerc, L'Enfant, Lightfoot, Pearce, Doddridge, Harwood, and Wakefield. "This same epistle:" so all the ancients; and Jeremiah Jones, Canon, V. 1. p. 167. "I had written in this epistle, but from better information I have altered it." Whitby. It must indeed be allowed, that if the apostle had written a former letter to a body of Christians so celebrated as the church at Corinth, it is surprising that not a single hint of it should be found in any ancient writer.—"I write unto you in this epistle." *q. d.* I here write to you. Newcome. See his note.

<sup>4</sup> *Lewd persons.*] So Dr. Doddridge, who well remarks, "that it is very plain that the apostle intended that the word should be taken in that extent."—Of this world, *i. e.* "heathen fornicators." Bishop Pearce.

<sup>5</sup> *Covetous.*] *πλεονεκταις*, "unnaturally lewd persons." Bishop Pearce, who refers to Mr. Locke's note upon Ephes. iv. 19.—*rapacious*, *ἀρπαξιν*, perhaps some species of lewdness practised among idolaters. Vid. Harwood's note on Philip. ii. 5, and the quotation from Plutarch.

<sup>6</sup> *Now.*] "*νυνι*. But on the contrary I wrote." Bishop Pearce; who observes, "that *νυνι* does not always signify *now*, but may be rendered *at vero*, on the contrary. See 1 Cor. vii. 14, xiii. 13, xiv. 6."

<sup>7</sup> *Called a brother.*] Bishop Pearce, with some of the ancient versions, and many of the fathers, understands *ἢ* as a verb, and not a disjunctive particle: viz. I wrote to you, to abstain from the company of one who is a brother, if he be reported to be a fornicator, &c. Beza and Castalio understand the text in the same manner.

Ch. V.  
Ver. 11.

*if he be a lewd person, or covetous, or idolater, or reviler, or drunken, or rapacious; with such an one not even to eat*<sup>1</sup>.

It is uncertain whether the apostle here alludes to what he had written in another epistle which is now lost, or to some advice which he had set down in this letter, and which, upon consideration, he erased, or to a general hint of the impropriety of Christians associating with dissolute persons and idolaters, which he had before dropped, and which he here resumes, comments upon and explains.

He had forbid their associating with men of lewd and dissolute characters. But such was the state of the heathen world at that time, and so intimately were impure and lascivious rites blended with the ceremonies of idolatrous worship, that the Christians at Corinth could not follow this advice in its strictest sense, without secluding themselves wholly from the world, and withdrawing from all the intercourses of civil and social life. In this paragraph he explains his meaning, and limits the rule. *q. d.* In the general intercourse of society, you will occasionally be constrained to mix with persons of dissolute and profligate characters; but let not such be your cho-

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<sup>1</sup> *Not even to eat.*] “You should not sit down any where at table with him.” Bishop Pearce.—“The Corinthians were not to use a common table with such, much less the Lord’s table.” Archbishop Newcome.—“*Si quis Christianus, hujusmodi flagitiis sit infamis, adeo non oportet cum eo commercium habere ut, ne mensam quidem communem esse velim.*” Erasmus *apud* Newcome.—“*In excommunicationis locum, ubi aut presbyterium non est, aut ecclesia est lacerata, succedit privata familiaris commercii fuga.*” Grotius *apud* Newcome.

sen companions. And if any one who professes the Christian religion, and is a member of the Christian community, should be notoriously guilty of the vices of a heathen and idolatrous state, let him immediately be dismissed from the society, let him, as a heathen, be treated with the civil respect which may be his due, but acknowledge him not as a Christian brother, and admit him not to a participation of your sacred rites, nor even into the familiar intercourse of private society.

Ch. V.  
Ver. 11.

5. As the jurisdiction of the Christian society did not extend beyond the pale of the church, the guilty heathen must be left to the judgement of God, but the offending Christian must be expelled, ver. 12, 13.

*What right have I to judge<sup>2</sup> those who are with-*

12.

<sup>2</sup> *What right, &c.*] και τες εξω. Pearce omits και on good authorities. He is also inclined on the authority of the Syriac and Coptic (Griesbach mentions only the Ethiopic) Versions to reject ουχι. The best MSS. read εξαπατε in the imperative. Pearce translates the passage thus: "For what have I to do to judge those who are without? do ye judge those who are within, (and those who are without, God will judge,) and take away from among yourselves the wicked person." Archbishop Newcome, in his inner margin, gives this translation: How doth it concern me to judge those that are without? No: but judge ye those that are within, (and those that are without, God will judge,) and put away, &c. Mr. Wakefield's translation is similar to that of Newcome. He says, that "he adopts a construction which seems most suitable to the passage." "ουχι, fortius negat in locis sequentibus, Luc. i. 60, xii. 51, xiii. 3, 5, xvi. 30; Rom. iii. 27." Hesychius, "ουχι ουδαμως ου δηρα." Schleusner. The construction adopted by Newcome, which is also the reading of Theophylact and Wakefield, appears to me the most eligible. It is generally understood, that the apostle is apologizing for not taking notice of the woman, who was probably a heathen, though he animadverts with so much severity upon the conduct of the man. See Whitby, Doddridge, Macknight.

Ch. V.  
Ver. 13. *out? None at all. Do ye judge those who are within: but those that are without, God will judge. Remove, therefore<sup>1</sup>, from among yourselves that wicked person.*

I say nothing concerning the adulteress, because she is a heathen, and therefore not accountable to me as an apostle, nor amenable to the tribunal of the church. But your jurisdiction unquestionably extends to those who are members of your society. Leave, therefore, the offending woman to the judgment of God, and expel from your community her guilty paramour.

### SECTION III.

Ch. VI. *The apostle rebukes the litigious spirit of the Corinthian converts; forbids them to carry their controversies into heathen courts of judicature, and earnestly recommends that they should settle their disputes by arbitration among themselves<sup>2</sup>.*  
Ch. vi. 1—11.

#### 1. Appealing to their sense of dignity as the fu-

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<sup>1</sup> *Therefore.*] *καί* is wanting in many copies, but, if retained, says Archbishop Newcome, it is equivalent to *οὐκ*, therefore.

<sup>2</sup> Mr. Locke thinks that the case of the incestuous person is continued through the whole of the sixth chapter; and this supposition is countenanced by the apostle's recurring to the subject of fornication in the latter part of the chapter, and arguing against it upon Christian principles only. Mr. Locke suspects that the opposite party, to stop the church censure, pretended, that this was a matter to be judged by the civil magistrate, and had brought it before a heathen judge.

ture judges of the world, the apostle expostulates with the Corinthians upon the inconsistency and disgrace of carrying their controversies into heathen courts, ver. 1, 2. Ch. VI.

*Does any of you, having a matter of complaint against another, presume<sup>3</sup> to implead him before the unjust<sup>4</sup>, rather than before the saints<sup>5</sup>? What<sup>6</sup>! know ye not<sup>7</sup> that the saints shall judge the* Ver. 1.  
2.

<sup>3</sup> *Presume.*] *τολμα*. Bishop Pearce renders it *does*: he says that in this connexion it signifies *sustinere*, and he can think of no equivalent word.—“dareth any.” Newcome; who observes that it expresses strong animadversion.

<sup>4</sup> *Unjust.*] “*αδικων*, those who are in an unjustified state, without reference to character.” Pearce, Locke, Doddridge.—“Heathen magistrates; called unbelievers, ver. 6.” Newcome.

<sup>5</sup> *Saints.*] “*αγιοι*, believers, by profession holy and separate from the world; opposed to *αδικοι*, without reference to moral character.” Locke.

<sup>6</sup> *What!*] “*η ουκ.*” Griesbach prefixes *η* upon the authority of the Alexandrine, Ephrem, and other copies.—“*Num ignoratis.*” Rosenmuller.

<sup>7</sup> *Know ye not.*] Mr. Locke observes, that “this question is repeated six times in this one chapter, which may seem to carry with it a just reproach to the Corinthians, who had got a new and better instructor than himself, in whom they so much gloried, and may not unfitly be thought to set on his irony, ch. iv. 10, where he tells them they are wise.” This remark of Mr. Locke appears to me very judicious; and it favours the supposition, that the doctrines which he introduces with the preface, “*Know ye not,*” are not, at least universally, to be understood as doctrines which the apostle had himself taught them, but what they had learned from their new teacher of whom they were so proud. He had, probably, taught them some fantastic opinion concerning their own qualification and authority to judge men, and even angels: with this the apostle taunts them without meaning to concede the doctrine, and argues with them upon their professed principles. *q. d.* You who are so very wise, and who conceit yourselves to be possessed as Christians of the authority of kings, do you forget that you are qualified to judge both men and angels, and shall such wise and great men as you

Ch. VI. *world<sup>1</sup>? and if the world is to be judged by you,*  
 Ver. 2. *are you unworthy of judging the most inconsiderable matters<sup>2</sup>?*

send your petty causes to be tried in heathen courts? The argument is similar to that which our Lord uses in the case of the slothful servant, in the parable of the talents, Luke xix. 22: Out of thine own mouth will I judge thee, thou wicked servant; thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.

<sup>1</sup> *The saints shall judge the world?*] τον κοσμον κρινεσι. This passage is so very obscure, that the reader will excuse me if I set before him the various interpretations which have been given of it by learned men in their own words.

Erasmus. "Judicatur, est præsentis temporis, κρινεται, non κρινεῖται, ut palam intelligas eum loqui de vita Christianorum.—Nihil autem vetat quo minus hic locus ad utrumque tempus pertineat: si quidem et nunc judicatur, h. e. condemnatur mundus impius ex innocenti vita piorum; et olim condemnabitur, cum piorum et impiorum opera omnia proferentur in apertum."

Castalio. "Nam apostolos secum judices sessuros docuit Christus."

Grotius. "Ipsi primum a Christo judicati, erunt deinde Christi assessores judicantis alios; quod de apostolis dicitur Matt. xix. 28, Luc. xxii. 30."

Crellius. "Judicabunt mundum in illo glorioso Domini nostri Jesu Christi adventu, quia Christo judici aderant, et illi veluti assidebunt, ejus decretum et sententiam approbabunt, et Domini quodammodo autoritate sententiam in hujus mundi homines dicent."

Slichtingius. "Damnabunt assensu et facto suo, quod ipsi crediderint in Christum, mundus credere noluerit, eosque etiam hoc nomine persecutus sit. Nam sancti cum giudice Christo in summa gloria erunt, et unum cum ipso reputabuntur."

Przypcovius. "Propagato evangelio ita ut maximam mundi partem occupaverit, videmus publicorum judiciorum potestatem ad fideles et Christianos delatan."

Dr. Whitby. "We often read that even the best of saints shall stand before the judgement seat of Christ, that they shall be assessors with Christ then we read not: the words of Christ, Matt. xix. 28, in whatsoever sense taken, do not prove it; they being spoken of the twelve apostles only. These words must therefore admit one of these two senses, viz. that there shall be Christian magistrates who shall be governors, and so judges of the world, Isa. xlix. 23, Dan. vii. 18; or, that they shall judge

The Corinthians appear to have been a litigious, quarrelsome people, and their new profession of

Ch. VI.  
Ver. 2.

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and condemn the world by the faith preached for a testimony to them, as Noah did, Heb. xi. 7, and by the spirit given to convince the world of sin, of righteousness, and of judgement, John xvi. 8, xii. 31."

Mr. Locke takes not the slightest notice of the difficulty: only in his exposition of the third verse, he interprets, "Know ye not that we Christians have power over evil spirits?"

Bishop Pearce. "Know ye not that saints shall come with Christ at the last day to judge the world?—Know ye not that we shall at that day judge and try fallen angels?"

Doddridge. "That they shall be assessors with Christ in that solemn judgement, when he shall condemn all the ungodly."

Macknight. "The inspired teachers among you judge the world by the laws of the gospel, which they promulgate.—He adds, that Bengelius says, that the apostle had in his eye, the state of the world under Constantine, when the Christians got possession of civil power.—Dr. Macknight further observes, with respect to the idea that many entertain of the saints being Christ's assessors, when he judges the world, "I observe, that it is repugnant to all the accounts given of the general judgement. Besides, for what purpose are the saints to be Christ's assessors?—To found a doctrine of this magnitude merely on two obscure passages of scripture, which can easily admit of a different and better interpretation, seems not a little rash."

Archbishop Newcome. "The saints will attend Christ when he appears to judge the world. 1 Thess. iii. 13; Dan. vii. 22; Rev. xx. 4."

Dr. Priestley. "It is taken for granted by the apostle, that whereas, in the prophecy of Daniel, it is said, that the people of the saints of the Most High shall possess the kingdom, that they shall act the part of judges. Our Saviour also said, that when he should enter on his kingdom, his twelve apostles should sit upon twelve thrones, judging the twelve tribes of Israel. This, however, is figurative language; as is the representation of Christ sitting and judging all nations; and placing some on his right hand, and others on his left. What it is, that is really to be understood by this, we cannot at present know. It will no doubt be sufficiently verified, though perhaps in a manner of which we cannot at this time have any proper conception."

Rosenmuller, from Noesseltus, *q. d.* "*Christiani profanos judicare possunt.* Vid. ch. ii. 15, 16. *Est argumentum a majori*

Ch. VI.  
Ver. 2. Christianity had not altogether corrected the vices and follies of their heathen state. It was a great disgrace to them as Christians, to have any disputes at all, and still more that they should carry their controversies to the tribunals of the heathen magistrates, and expose themselves and their profession

*ad minus. Quod si agnoscere potestis errores profanorum in rebus ad religionem pertinentibus, quidni igitur terrenas etiam causas judicetis quæ et levioris sunt momenti, et facilius ad æquitatis leges definiendæ. Ver. 3, angelos, i. e. homines qui pro prudentissimis ab aliis haberi solent."*

It is obvious to observe, from this induction of authorities, that five hypotheses are here advanced to explain in what sense saints are said to judge the world, 1. "By teaching the necessity of virtuous practice." Whitby, Macknight. 2. "By exhibiting virtuous examples." Erasmus. 3. "Being judges of errors in religion, they are, *a fortiori*, competent to judge in civil controversies." Rosenmuller. Noesseltus. 4. "When Christianity prevails, Christians will become magistrates." Przipcovius, Whitby, Bengel. 5. "When Christ appears to judgement, saints will be assessors with him, after having been acquitted themselves." Castalio, Erasmus, Grotius, Crellius, Slichtingius, Pearce, Doddridge, Newcome, Priestley.

A far more important and more probable sense than any one of these, in my opinion, is that given in the exposition, that saints, *i. e.* believers, judge the world, because they bear their solemn and unanimous testimony, that the world will be judged. But even this sense, true and important as it is, will not bear out the apostle's conclusion, that they are, therefore, fit to be arbitrators in temporal concerns. I feel myself compelled, therefore, to have recourse to the hypothesis in the preceding note, that the false apostle had taught them some fanciful notion concerning their capacity and authority to judge men and angels, with which the apostle taunts them in the questions which he here puts to them.

<sup>2</sup> *Inconsiderable matters.] αναξιοι εστε κριτηριων ελαχιστων.* "These mean tribunals become you not." Wakefield; who remarks in his notes, that "the Arabic and Æthiopic translators alone perceived the true meaning of the original in this passage." "Nonne causas etiam minores judicare possitis? αναξιοι, sunt inidonei. Κριτηρια, autem sunt causæ de quibus contenditur, ver. 4. Ελαχιστα, res et causæ partæ." Rosenmuller.



to the scorn of unbelievers. The apostle in this section animadverts with great severity upon this litigious spirit, and urges them by all means to make up their differences among themselves, and not to expose their folly before the heathen.

The apostle's design is excellent, but some of his arguments are problematical; and it is not easy, without knowing more of the circumstances of the case, either to understand his meaning, or to see the validity of his conclusions.

He begins the subject with a warm expostulation. Is any of you so inconsiderate, so regardless of the credit of his Christian profession, and of the reputation and prosperity of the church, as to implead a fellow-Christian at a heathen tribunal, in preference to referring the dispute to the arbitration of the church? The apostle's expression literally translated is, to implead him before the unjust, an epithet familiarly applied by the Jews to the heathen as expressive, not of a moral character, but an external state. Not having been admitted into covenant with God, the heathen are represented as sinners and enemies, and in an unjustified, unpardoned state.

*Know you not that the saints shall judge the world?* The Corinthians were a vain, conceited people. They had written a letter to the apostle, in which they seem to have used the expression, "*we know this,*" or "*that,*" oftener than became them. And the apostle appears to have intended to rebuke their conceit, by retorting the phrase upon them,

Ch. VI. which he often does in the course of this epistle.  
 Ver. 2. *g. d.* You that are so very knowing, know you not this? &c. “Know you not that the saints shall judge the world?” that is, as some understand it, that the civil power will in due time come into the hands of Christians, or, according to others, that the saints shall be assessors with Christ in judging the world; or, which appears indeed to me to be a more probable sense, Know ye not that the great design of the Christian faith being to impress the solemn truth, that God will hereafter judge the world in righteousness, and reward every man according to his works, every professor of this holy doctrine may be considered as bearing his testimony to this solemn truth, and in that sense may be regarded as an assessor with God and Christ in the future judgement of the world, as the prophets of God are said to perform what they are only commissioned to predict? Rev. xi. 6.

Saints are here said to *judge the world*; and in other passages of the scriptures, it is said to be the office of Christ to judge the world, and the judgement of the saints is usually understood in a figurative sense, but that of Christ literally. The scriptures, however, do not make this distinction. It may not unjustly be alleged, that both phrases are literal, or both figurative. And hence it may be concluded, that no argument can be drawn from the office of Christ as judge of the world, whatever that phrase may mean, to prove that he possesses a nature superior to that of a human being; because,

the same office is attributed to the saints, and, for any thing that appears, in the same sense. And it is possible that nothing more may be meant by the assertion that Christ shall judge the world, than that Christ was authorized to declare in the most solemn and explicit manner, the unchangeable purpose of God to deal with his reasonable creatures in exact correspondence with their moral characters. The event will explain the prophecy. For that awful issue may we stand prepared !

The apostle argues, *If the world is to be judged by you, are you unworthy of judging the most inconsiderable matters ?*

Now in every light in which I can regard this argument, it appears to me irrelevant and inconclusive. Suppose that the Christian community, three centuries after this epistle was written, were to become possessed of the imperial and judicial power ; how does this prove, that the Christians at Corinth were at that time competent to settle civil differences between the members of their society ? or, suppose that the apostle means, that saints are to be assessors with Christ in the final judgement, whatever that office may be, they will no doubt in due time be properly qualified for it. But would this circumstance prove, that private Christians are now competent to arbitrate in civil disputes ?

If the apostle is understood to say, that Christians by the sanctity of their lives condemn the wickedness of the world, or finally, if he means that the saints judge the world by bearing their solemn uni-

Ch. VI.  
Ver. 2.

form testimony to a future final judgement of mankind, still it does not follow, that they are now qualified to judge in civil causes. Nor can I believe that the apostle intended to argue in a manner so obviously inconclusive. The most probable supposition therefore seems to be, that he argues with the Corinthians upon certain absurd fantastical opinions, which they had borrowed from their false teachers, and which led them to entertain very extravagant notions of their own dignity and wisdom.

If this solution be not satisfactory, and I do not advance it with confidence, we must leave the argument where we find it; and I freely own, that I neither fully understand the premises, nor see the force of the conclusion; though I am perfectly satisfied of the justice and wisdom of the apostle's advice, independent of the argument by which it is enforced.

2. The apostle presses his conclusion still more strongly from the consideration that Christians are to be judges of angels, ver. 3—5.

3. *Know ye not that we shall judge angels' ? How*

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<sup>1</sup> *Judge angels.*] The judgement of angels is attended with the same difficulties, and from expositors receives a similar solution to the case of the saints judging the world; viz. that saints will be assessors with Christ in the judgement passed upon evil angels. "Even the fallen angels themselves," says Dr. Doddridge, "notwithstanding all their malignity and pride, shall be brought to that tribunal, at which you, having gloriously passed your own trial, shall be seated with Christ, your victorious Lord, when by his righteous sentence he shall send these rebellious spirits to that flaming prison which divine justice has prepared for them." The pious author thinks, "there is a peculiar dignity and propriety, that when the devils shall be condemned,

*much more<sup>2</sup> the affairs of this life? If then ye have controversies relating to the affairs of this life, do ye set those to judge them, who are of no esteem in the church<sup>3</sup>? I speak thus to your shame<sup>4</sup>.*

Ch. VI.  
Ver. 4.

5.

Have you not been taught by your philosophical instructors, that we who profess faith in Christ, not

the saints being raised to the seats of glory which these wicked spirits have forfeited and lost, should assist in that sentence which shall display the victory of Christ over them, in these his servants, once their captives, and will no doubt render the sentence itself yet more intolerable."

All this takes a great deal for granted, which it would not be easy to prove; and the learned expositor does not give himself the trouble to show in what way this interpretation becomes relevant to the apostle's argument. I can regard it in no other light than as a sarcastic appeal to some wild opinion of their authority over bad men and evil angels, which they had learned from the false apostle, and to which the apostle Paul by no means intends to attach any credit, though an address to their own principles might operate to their own conviction.

<sup>2</sup> *How much more.*] So Bishop Pearce, Newcome, and Wakefield. *ποσω μαλλον*. This is the reading of some good manuscripts. The received text is *μητι γε*, *are ye not worthy to judge?* See Griesbach, Doddridge. Note, verses 3, 4, 5, 6, are wanting in the Alexandrine MS. See Griesbach. *Μητι γε*, *How much more*. *ποσω γε μαλλον*. Hesychius, Phavorinus, Photius. Vid. Whitby.

<sup>3</sup> *Of no esteem.*] "*εξεβηνμενες*, *judices non authenticos, i. e. referees chosen by the parties, not judges authorized by law.*" Locke.—"Set such as are despised by the heathen, *i. e.* set Christians to judge in the church." Bishop Pearce.—"Constitute even those judges, who are of the least estimation in the church of Christ, rather than heathens." Newcome, L'Enfant, and Wetstein.—"Heathen magistrates." Whitby; who reads the words with an interrogation; and observes, "the apostle does not here command them to do this, but sharply doth rebuke them for it, saying, I speak this to your shame." Rosenmuller gives the same sense and construction. Griesbach reads the clause interrogatively.

<sup>4</sup> *I speak thus to your shame.*] *προς εντροπην υμιν λεγω ετως*. I adopt this punctuation from Bishop Pearce.

Ch. VI.  
Ver. 5.

only have dominion over the world, but that we even exercise authority over evil angels themselves of every kind and degree, and that when we require them to quit the bodies of those whom they possess, they are compelled to submit<sup>1</sup>? What then? shall not we, who thus judge and punish evil angels when they do amiss, be allowed to sit in judgement upon our erring or culpable brethren in the trivial matters of the present life?

Do you, who estimate your own authority so highly, notwithstanding your good opinion of yourselves, when you have causes depending, and those of the most trivial description, appeal for judgement to the heathen magistrates, to those very persons of whom you generally speak in the most contemptuous language? Are these, after all, to be the arbiters of differences between such high personages as yourselves? How disgraceful! Be consistent at least even in your errors, and do not expose yourselves to universal scorn.

3. The apostle demands whether there be not an individual among them, competent to decide a controversy, ver. 5, 6.

—5. *Is there not among you an intelligent person<sup>2</sup>,*

<sup>1</sup> *Compelled to submit.*] “ Judge angels, evil angels say all the Greek scholiasts; and this the Christians gloriously did by expelling them from their seats and their dominions, and forcing them to confess before their votaries, that they were only devils. John xii. 31, xvi. 11.” Whitby.

<sup>2</sup> *An intelligent person.*] σοφός, a wise man. “ If St. Paul uses this word in the sense of the synagogue, it signifies one ordained, or a Rabbi, and so capacitated to be a judge, for such

*not even one, who is able to decide between one brother and another<sup>3</sup>? but brother impleads brother, and that before unbelievers?* Ch. VI. Ver. 6.

Do you value yourselves so much upon your wisdom, and is there not one man among you of approved sagacity and integrity, who may be an arbitrator in your disputes, but you are still under a necessity of carrying all your differences to be settled in the heathen courts?

4. If they had no umpire among themselves, it were better to put up with injuries, than to seek for redress from heathen tribunals, ver. 7.

*Now, therefore, it is altogether a fault<sup>4</sup> in you, that ye bring actions one against another. Why do ye not rather endure wrong? why do ye not rather submit to be defrauded<sup>5</sup>?* 7.

were called wise men. If in the sense of the Greek schools, then it signifies a man of learning, study, and parts: if it be taken in the latter sense, it may seem to be with some reflection on their pretending to wisdom." Locke. It is observed by most of the expositors upon this section, that the Jews were allowed by the Romans to decide their own controversies among themselves; and that the Christians generally passing for a sect of Jews, might avail themselves of the same privilege. But probably a majority of the Corinthian church were converts from heathenism; and the apostle seems only to allude to the settlement of differences by arbitration.

<sup>3</sup> *One brother and another.*] *ανα μεσον τῶ ἀδελφου.* The sense requires the addition of *και τῶ ἀδελφου*, which appears to have been the reading of the Syriac. See Grotius and Bishop Pearce.

<sup>4</sup> *Altogether a fault.*] "*Jam hoc omnino vobis vertendum est vitio.*" Rosenmuller.—"Now, therefore, it is certainly a defect among you: *i. e.* a less degree of excellence. *Minus aliquid summo.* Grotius." Newcome.—"Certainly, however, there is some defect among you, that ye go to law with each other *at all.*" Wakefield.

<sup>5</sup> *Submit to be defrauded.*] Bishop Pearce translates, "Why

Ch. VI.  
Ver. 7.

It is a disgrace to your profession, that you should implead each other at all in the heathen courts. Why do you not endure injury, and put up with imposition, rather than expose Christianity to contempt by your disgraceful litigations ?

5. Instead of bearing injury, the apostle charges them with being themselves guilty of injustice, and solemnly reminds them, that vice, however tolerated in the heathen world, will infallibly exclude those who allow themselves in the practice of it from all the privileges and all the hopes of the gospel, ver. 8—10.

8. *But ye do wrong, and defraud, and that even your brethren.*

So far from bearing patiently the injuries of others, you are yourselves the aggressors ; you injure and defraud your brethren.

9. *Do ye not know, then, that the unjust shall have no inheritance in the kingdom of God ?*

Do you know so much, and are you so vain of your understanding, and yet are you not duly apprized of this important truth, that injustice will certainly exclude those who practise it from the blessings promised to the righteous ; and that men who defraud

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are ye not rather the persons injured ? Why are ye not rather the persons defrauded ?" *q. d.* Why are ye not the defendants rather than the plaintiffs ? St. Paul only forbids them to do injuries to others, he does not command them to bear all injuries from others. But perhaps the apostle means that, under the existing circumstances, it would be better to endure almost any wrong, than to carry a cause into the heathen courts.



and injure their neighbours, however lofty their profession may be, will never be acknowledged by God as the genuine subjects of that kingdom of righteousness, and truth, and peace, which he has established in the world, nor as the legitimate heirs of the privileges of the gospel? Ch. VI.  
Ver. 9.

*Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, nor thieves, nor lewd persons, nor drunkards, nor revilers, nor rapacious persons, shall inherit the kingdom of God.* 10.

All the vices in this dreadful catalogue are tolerated in the heathen world, and the notorious practice of them does not exclude men from society; they are by many hardly regarded as criminal. But, my brethren, do not imagine that Christianity will tolerate these odious offences. Do not deceive yourselves. The religion of Jesus peremptorily forbids them all. Lewdness and injustice in every form, and in every degree, exclude the guilty culprit from that community of which Christ is the head, and from all title to a participation in its privileges and blessings, either here or hereafter.

6. This had been the character of some of the Corinthian Christians; but the apostle expresses his confidence, that by embracing the principles and spirit of Christianity, they were now thoroughly reformed, ver. 11.

*And such were some of you. But ye are washed*<sup>1</sup>, 11.

<sup>1</sup> *Ye are washed, &c.*] "Your past sins are washed away and

Ch. VI. *but ye are sanctified, but ye are justified in the name*  
 Ver. 11. *of the Lord Jesus, and by the spirit of our God.*

Some of you have been gross idolaters, not only chargeable with the most extravagant absurdities with regard to the object of worship, but guilty of those enormous crimes to which the idolatry of the heathen naturally leads, and which it often authorizes, and even requires. But I trust that you are now of a different spirit. You have assumed the name of Christ; you have been baptized into his religion, and have been admitted into the holy community of his disciples; you have been reconciled to God, you have received the gifts of the spirit, and you are now, I trust, washed from the pollution of your crimes; and, by the powerful influence of the principles of Christianity, your hearts are renewed, your lives are reformed, and you now reflect with horror upon those excesses and enormities, to which you formerly abandoned yourselves without hesitation or remorse.

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forgiven you, upon your receiving of the gospel by baptism; ye are sanctified, *i. e.* ye are members of Christ's church, which consists of saints, and have made some advances in the reformation of your lives, by the doctrine of Christ, confirmed to you by the extraordinary operations of the Holy Ghost." Locke. "*Baptismo suscepto purificati, et sanctorum justorumque cœtui aggregati.*" Griesbach *apud* Rosenmuller, who observes, that according to this the words express no moral change, but merely the separation of believers by baptism from unbelieving Jews and Gentiles, their admission into the church of Christ, and their participation of all its privileges and blessings, the consideration of which is the most ingenuous and the most powerful motive to the practice of virtue. To which I would add, that the apostle plainly indicates, that by the energy of these principles the believers at Corinth had in the main, and generally speaking, been purified from the vices of their heathen state.

## SECTION IV.

*The apostle strongly remonstrates against fornication, and every kind of impurity; which, however tolerated by the law, or authorized by the idolatry of heathenism, was utterly inconsistent with the doctrine, the discipline, and spirit of Christianity.* Ch. vi. 12 to the end. Ch. VI.

1. The apostle urges, that the gratifications of sense, however innocent in themselves, are not to be carried to excess; and reminds the Corinthians, that the gross appetites will cease with the present state, ver. 12, 13<sup>1</sup>.

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<sup>1</sup> Mr. Locke thinks that the apostle continues to treat of the case of the fornicator, or incestuous person, through the whole of the sixth chapter. He supposes that the incestuous person had appealed to the heathen court of justice, and had vindicated himself by the plea that fornication, and even that species of which he had been guilty, was no offence in the eye of the law. The apostle argues with them upon this principle; and shows that, however innocent lewdness in its various and odious modes might be regarded by the idolatrous heathen, it is a great offence under the Christian dispensation. And he argues this doctrine from a variety of considerations, which are all peculiar to Christianity, viz. "that our bodies are made for the Lord, ver. 13.—That our bodies are members of Christ, ver. 15.—That our bodies are the temples of the Holy Ghost, ver. 19.—That we are not our own, but bought with a price, ver. 20. All which arguments concern Christians only, and there is not in all this discourse against fornication, one word to declare it to be unlawful by the law of nature to mankind in general. That was altogether needless, where the apostle was teaching Christians what they were to do within their own society by the law of Christ, which was to be their rule."

Ch. VI.  
Vcr. 12.

13. *“All things are lawful for me<sup>1</sup>.”—But all things are not expedient. “All things are lawful for me.”—But I will not be brought under the power of any thing. “Food for the stomach, and the stomach for food.”—But God will destroy both it and them.*

Some of you are disposed to plead for the innocence of fornication. You say it is not condemned by the law of the country. You assume the principle, “all things are lawful which the law does not forbid.” But for a moment granting your principle, that fornication is forbidden by no law, positive or natural, allow me to advance another maxim in reply: All things are not expedient. If fornication were allowed to be, legally speaking, ever so innocent, there may be very good reasons for abstaining from it. You repeat your maxim, “All things are lawful.” I will meet it with another equally important maxim: “I will not be brought under the power of any thing.” I will not yield to inclinations be they ever so innocent, so as to be brought into bondage by them, and to be unable to practise self-denial when duty requires it. And what passion so soon gains an uncontrollable dominion over the mind, as unchaste desire?

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<sup>1</sup> *All things are lawful.*] Bishop Pearce, Rosenmuller, Mac-knight and others, consider these proverbial phrases as objections suggested by the Corinthians, to which the apostle makes replies. But I have met with no expositor, not even Mr. Locke, who appears to me to enter fully into the apostle's reasoning. I have, agreeably to Bishop Pearce's supposition, pointed these clauses as objections and replies: which gives spirit to the text, and the hypothesis is plausible.

But you ply me with another maxim: "Meat is for the stomach, and the stomach for meat;" and so you argue that the sexes are made for each other. Softly, my enlightened brother; the cases are not parallel. It is true that the stomach is made for food, and food for the stomach; and all kinds of wholesome food may be indiscriminately used, provided they are used with temperance. For when life is finished, there is an end both of the stomach, and of the meat which is digested by it. But this is not the case with the two sexes. They will not perish in the grave: and though it is an undeniable truth that they are made to contribute to each other's happiness, this end is to be attained by chaste and lawful wedlock, not by promiscuous concubinage.

Ch. VI.  
Ver. 13.

2. The body is consecrated to Christ, and is intended for immortality; and therefore ought not to be applied to a dishonourable use, ver. 13, 14.

*Now the body<sup>2</sup> is not made for fornication, but for the Lord, and the Lord for the body. And as God has raised up the Lord, so will he also raise up us<sup>3</sup> by the same power<sup>4</sup>.*

—13.  
14.

<sup>2</sup> *The body:] i. e. the living person: all mankind of both sexes; especially the body of believers, to whom, as Mr. Locke observes, the apostle's argument is restricted. They are made for Christ, and Christ for them. They are to form one body of which Christ is the head, they are the members; and this body is not to be destroyed like the stomach and its food, but is to be raised to life by the power of God: so that the analogy does not hold.*

<sup>3</sup> *Us.] ἡμᾶς. Vid. Griesbach. ὑμᾶς, you, is the reading of the received text.*

<sup>4</sup> *By the same power.] δια της δυναμειως αὐτου. Mr. Locke*

Ch. VI.  
Ver. 14.

Whatever might be said in defence of the promiscuous intercourse of the sexes, if men and women were as perishable as the stomach and its food, that argument cannot now be employed. Human beings are not made to live in a state of illicit intercourse, but to be united to Christ; and Christ is appointed to be united to them: so that Christ and his church form one mystical person of which he is the head; the church, the body; and individuals, are members. See Rom. xii. 4, 5.

Now, so far is it from being true that the human being will perish like the stomach and its food, nothing can be more certain, than that mankind will be raised to life. For Christ, the head, is raised already; and the same Almighty power which brought the head to life, will in due time raise the members also, and will unite the living body to the living head.

3. Fornication is absolutely inconsistent with their spiritual union to Christ, as members of his mystical body, ver. 15—17.

15. *Know ye not that your bodies are the members*

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would render the phrase "*to his power* ; to the partaking in the nature of his glorious body, and the power he is vested with in it." This he thinks is the only way in which the observation can be made relevant to the argument. *q. d.* If the body is to be raised with this honour and dignity, how disgraceful to prostitute it to a harlot! But I conceive that the interpretation in the commentary comes nearer to the sense of the original, and fully explains the relevancy of the observation in the usual construction of the words. Observe, how explicitly the resurrection of Christ is attributed by the apostle to the power of God, and not to any power inherent in himself.

*of Christ? Shall I then take these, and bestow them upon a harlot<sup>4</sup>? By no means. Know ye not<sup>5</sup>, that he who is united to a harlot, is one body with her, for these two, saith the scripture<sup>6</sup>, shall be one flesh? But he that is united to the Lord, is one spirit with him.*

Ch. IV.

Ver. 16.

17.

My knowing friends, know ye not this fact, that all believers are members and vital portions of Christ's mystical body? Is it reasonable, is it decent, that I, whatever the common law or the common practice of heathenism may authorize,—is it, I say, tolerable, that I, a vital part of the body of Christ, should make myself one with an impure harlot? Know you not, my intelligent friends, have you not read in the books of Moses (Gen. ii. 24) that a man shall leave his father and his mother, and shall cleave unto his wife, and that they shall be one flesh: so that he who commits fornication may be regarded as forming one person with his guilty paramour? And can you possibly be ignorant, my

<sup>1</sup> *Shall I take these, &c.]* More literally rendered, Shall I then take the members of Christ, and make them the members of a harlot? *q. d.* The man and woman make one person. Christ and believers also make one spiritual person. If a believer commits fornication, he tears himself off from the person of Christ, and becomes a part of another person, made up of himself and a harlot. In the 16th and 17th verses, the apostle shows in what sense these unions are to be understood; and upon what authority he builds his allegory.

<sup>2</sup> *Know ye not.]* By the repetition of these words, the apostle appears to taunt them with pretences to knowledge which were not well founded; but to what particulars he alludes, we have no means of ascertaining.

<sup>3</sup> *Saith the scripture.]* “*φρσιν. Dicit quis, id est dictum est.* See 2 Cor. vi. 2, x. 10; Eph. v. 14; Heb. viii. 5.” Newcome.

Ch. VI.  
Ver. 17.

enlightened brethren, that he who joins himself to the community of believers, becomes thereby spiritually one with Christ; a vital part of his mystical body? And knowing all this, can you plead the laws and customs of heathenism in defence of impurity? Or can you endure the thought of debasing and degrading yourselves from an union with Christ to an union with a lewd and filthy prostitute?

4. They who commit fornication injure themselves, profane the temple of God, insult his holy spirit, and destroy his property, ver. 18—20.

18. *Flee from fornication. Every other offence<sup>1</sup> which a man committeth is without his body, but he who committeth fornication sinneth against himself.*

Other vices may be injurious to others, yet they are not immediately injurious to the offender himself; but this is peculiarly and directly hurtful to his

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<sup>1</sup> *Every other offence.*] “*παν ἀμαρτημα*, most sins which a man committeth.” Newcome; who in his note says, “Sins in general (so *πας*, ver. 12; John ii. 10; Phil. ii. 29,) leave their defilement on the mind, but the fornicator humbles and debases his body.” So Locke and Pearce, and most of the other expositors: but I do not see how this consideration could be urged as a peculiar aggravation of guilt, or dissuasive from impurity. The apostle’s argument appears to me to be this: Most vices are injurious to others, but fornication or lewdness is injurious to a man’s own person. So Rosenmuller: “*Pleraque peccata magis aliis, quam ei qui peccat nocent: sed scortator in suum corpus injurius est, sibi ipsi nocet.*” Raphelius shows, from Xen. *Mem.*, that Socrates argues that intemperate men hurt themselves far more than others: whereas other sinners secure some profit to themselves, though they are injurious to others. See Doddridge.



own person, by entailing debility, disease, and infamy. Ch. VI.

*What then? Know ye not, that your bodies<sup>2</sup> are the temple of the holy spirit, which ye have received from God?* Ver. 19.

You that know so much, and who entertain such high notions of your own dignity, do ye not know that by taking upon yourselves the Christian profession you have entered into covenant with God; that you are consecrated to him; that you are his living temple; and that the holy spirit which you have received is a symbol of his presence with you, like the cloud of glory which rested upon the mercy seat? But the solemn rites of this temple are not to be conducted like the lewd orgies of heathen worship: for the Deity to whom you are consecrated is a God of spotless rectitude, who will resent every instance of impurity as an insult upon his character and a profanation of his sanctuary.

*And ye are not your own, but ye are bought with a price<sup>3</sup>. Therefore glorify God with your body<sup>4</sup>.* 20.

<sup>2</sup> *Your bodies.*] Τα σωματα is the reading of the Alexandrine and of other manuscripts and versions. The plural number best suits the connexion. Not each believer, but all collectively, form the temple of God. The received text reads, "your body." See Bishop Pearce.

<sup>3</sup> *Bought with a price.*] "ηγορασθητε, redempti, liberati estis, nempe a superstitione, ignorantia, vitiositate et omni peccatorum miseria. Hoc magnum pretium quo Deus nos redemit est filius ejus dilectissimus Jesus Christus. Rom. viii. 32. Eum nempe misit in mundum eo consilio ut humani generis salutem procuraret." Rosenmuller.—"All Christians may be said to belong to God, because he has purchased them with the life of his son. But this

Ch. VI.  
Ver. 20.

The last consideration which I shall offer, to convince you of the folly and guilt of those odious vices, which are tolerated by heathen laws and authorized by heathen customs, is this: You are in fact no longer your own masters. You have no right to live without controul, and to lay the reins on the neck of your passions. You are by profession the bond-servants of another, who is your rightful Lord; who has paid a great price to redeem you from your former servitude to idolatry and vice; who has sent

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can only be said in a figurative and by no means in a literal sense; for then there must have been some person of whom he bought them, and who could this be? It was at first imagined, that God redeemed us from the devil, by abandoning to him the life of his son: and strange as this idea now appears, it prevailed for many centuries, and it was not till long afterwards that any person imagined that it was Christ, and not God, that was the purchaser; having given his life to the justice of God in order to redeem us from death. This total change in the system of atonement was not completed till after the Reformation; when Luther, in order to combat with more advantage the popish doctrine of human merit, advanced the merits of Christ in opposition to it. Then, and not before, it was conceived that God could not forgive sin till an adequate satisfaction had been made to his offended justice: and as sin was considered to be an infinite evil, as committed against an infinite being, it was necessary that the person who made satisfaction should himself be infinite, or God. But you find nothing like this in the scriptures: there God is uniformly represented as forgiving sin freely on the repentance and reformation of the sinner; and therefore we are required to forgive, as we hope to be forgiven. And so far are we from being bought from God by the death of Christ, that whenever this figure of speech is used, God, and not Christ, is said to be the purchaser." Dr. Priestley.

<sup>4</sup> *With your body.*] That is, with your whole person. See Rom. xii. 1. The received text adds, "and with your spirit, which are God's:" but these words are wanting in the best manuscripts, and are omitted by Griesbach in his critical edition, and by Bishop Pearce and Archbishop Newcome in their improved versions.

his Son to instruct you in truth and duty, to exemplify the obedience which he requires, to die for you, and to rise again; and who has imparted to you the gifts of his spirit. This Master is God himself; whose service is freedom, whose yoke is easy, and in keeping whose commandments there is great reward. But he has no pleasure in wickedness and impurity. Acknowledge him as your Master: consecrate yourselves wholly to his service. Let it be your primary concern to love him with all the heart; to obey and honour him, and to devote all you have and are to his glory. This is your indispensable duty, and it will be your truest interest: for you are his by every tie which can bind a servant to his master, a child to his father, or a creature to his God.

Ch. VI.  
Ver. 20.

## PART THE SECOND.

THE APOSTLE REPLIES IN DETAIL TO THE QUESTIONS PROPOSED BY THE CORINTHIANS IN THEIR LETTER TO HIM; AND INTERMIXES MUCH IMPORTANT INSTRUCTION AND ADVICE, BOTH WITH RESPECT TO DOCTRINE, DISCIPLINE, AND PRACTICE. Ch. vii.—xv.

### SECTION I.

CH. VII. *The apostle replies to various questions proposed by the Corinthians, concerning the expediency of marriage, and the lawfulness of forming, or of continuing, the conjugal connexion with unbelievers; and he offers a variety of suitable advice to persons in every condition of life, under the existing circumstances of the Corinthian church. Ch. vii. throughout.*

1. The apostle, asserting the general expediency of marriage, offers advice to married persons, ver. 1—7.

The Corinthians, notwithstanding their partiality to the false apostle, still retained so much regard for St. Paul, that they wrote a letter to him at Ephesus, to ask his advice upon some important points, concerning which they were in doubt. And

the first question seems to have been, whether it was proper to marry at all, and whether a state of celibacy was not more honourable than matrimony: which was the doctrine of some of the philosophic schools. The apostle, while he admits that, in the present precarious state of the church, marriage might be inexpedient, nevertheless decidedly declares in favour of its lawfulness and general expediency; and gives not the least pretence for the supposition, that under the Christian dispensation celibacy was to be regarded as meritorious: that it was by no means incumbent upon married persons to separate from each other; though in times of persecution it might sometimes be expedient, either to remain unmarried, or to agree to a temporary separation, with a view to moral improvement; or, as in his own case, to promote the diffusion of the gospel.

*Now, concerning the things about which ye have written to me, "it is better for a man not to take a wife<sup>1</sup>."*

Having finished the admonitions which I thought it my duty to give concerning the schismatical spi-

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<sup>1</sup> *It is better, &c.]* This has very much the appearance of a maxim quoted by the apostle from the letter of the Corinthians to him, like that in chap. vi. 12. Some of the Corinthians probably, like some of the sects of philosophers, disapproved of marriage altogether. The apostle, whose opinion it appears to have been, that in the present precarious circumstances of the times it would be advisable for unmarried persons to remain single, does not directly contradict the principle advanced; but he shows how dangerous it would be to morals if it were generally acted upon. "*Frequens erat apud philosophos quæstio, 'An sapienti ducenda*

CH. VII.  
Ver. 1. rit and other gross irregularities which have been introduced among you, I now proceed to answer those questions which you have proposed in your letter; and to give you my faithful and best advice upon every subject. And first with respect to the subject of marriage, and the duties of married and of single persons. And I observe, that some of you at least assume a principle to which, in its unqualified state, I can by no means accede. You presume, that the Christian religion, like some of the austere sects of heathen philosophy, approves of celibacy: you say, "it is better for a man not to marry."

2. *Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.*

Though it may be expedient in some circumstances to decline marriage, yet upon the whole I have no hesitation in laying it down as a general rule, that virtue and happiness are best promoted in both sexes by entering into, and living harmoniously in, the married state.

3. *Let the husband render to the wife her due<sup>1</sup>, and*

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uxor?' *Qui omnia ad se referebant abstinendum a nuptiis censebant. Est in eam sententiam Antiphani philosophi locus apud Stobæum, et dicta Lycurgi, Thaletis, Socratis, et aliorum.*" Gro-tius. "It was an old philosophical question," says Whitby, "whether a man should marry; in which many held the negative, as Bion and Antisthenes. See Laert. in *Bioa.* p. 108; in *Antisthen.* p. 138. Menander says, 'ε γαμεις εαντε τουν ερχεις.' Pythagoras considered marriage as an impediment to philosophy; and Porphyry says, that a philosopher must not marry: 'τα αρροδισια μιναιει.'" *De Abst.* l. iv. § 20.

*in like manner the wife also to the husband. The wife hath not power over her own person, but the husband<sup>2</sup>; and in like manner the husband also hath not power over his own person, but the wife. Deprive not each other, except as it were by mutual consent for a season, that ye may have leisure for prayer<sup>3</sup> and may come together again<sup>4</sup>; that Satan tempt you not<sup>5</sup> because of your incontinence.*

Ch. VII.  
Ver. 4.

5.

That you may not expose yourselves to temptation to apostatize from the faith, and to return to

<sup>1</sup> *Her due.*] *οφειλην*, “the debt of marriage.” Newcome. This is the reading of Griesbach from the best copies, and is adopted by Bishop Pearce and Archbishop Newcome. The received text reads, “*οφειλομενην ευνοϊαν*, due benevolence.”

<sup>2</sup> *The wife hath not power.*] “not the wife *only* hath the power, but the husband *also*.” Bishop Pearce; who refers to his note on ch. i. 17, where he notices it “as a Hebrew idiom to express a preference of one thing above another, by an affirmation of that which is preferred, and a negation of that which is contrary to it.” Whitby and Macknight remark, that the apostle’s doctrine in this verse strongly proves the unlawfulness of polygamy.

<sup>3</sup> *Have leisure for prayer.*] The received text reads, “*τη νηστεια*, for fasting;” which Griesbach omits, upon the authority of the Alexandrine, Ephrem, and other manuscripts and versions. Bishop Pearce says, “against which word I have no other objection than that it is left out by these manuscripts and versions.”

<sup>4</sup> *May come together.*] Read *ητε*, not *συνερχεσθε*, which is the received text. Acts ii. 1, 44. See Griesbach, Pearce, and Newcome.

<sup>5</sup> *That Satan tempt you not.*] Satan is the god of the unbelieving world, which is his kingdom; in opposition to the community of believers, which is the kingdom of God and Christ. The apostle’s meaning therefore is, lest their idolatrous neighbours or their own evil passions should seduce them back to heathenism, under the pretence that Christianity was a discipline too austere in its nature; and which imposed restraints that were unreasonable and intolerable.

Ch. VII. heathenism, under the erroneous impression that  
Ver. 5. Christianity lays you under too severe a restraint.

6. *But I say this by way of permission, not by way of commandment.*

If you choose thus to separate yourselves for a season, you may do it; but observe, I do not recommend it, much less do I impose it upon you as a Christian duty.

7. *But<sup>1</sup> I wish all persons to be as I would be myself<sup>2</sup>: but every man has his proper gift from God, one according to this manner, and another according to that.*

I wish that others could exercise the same command over themselves as I would, and do. But all are not gifted with the same self-controul; and I do not mean to set myself up in this case as an example that every one is bound to follow.

2. The apostle advises widowers and widows to follow his example, and to remain unmarried, ver. 8, 9.

8. *Now I say to widowers<sup>3</sup> and to widows, that it is commendable for them if they continue as I also*

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<sup>1</sup> *But.*] This is the reading of many copies of good authority. The received text reads γαρ. See Griesbach.

<sup>2</sup> *As I would be myself:*] ὡς και εμαυτον. "I would that all men were even as I would have myself continue." Bishop Pearce; who insists that the construction requires θελω ειναι to be understood after εμαυτον. He adds, that he "supplies the word continue; because all allow that St. Paul was an unmarried man." This assumption of the learned prelate is not, however, universally true.

<sup>3</sup> *To widowers:*] τοις αγαμοις. Literally, "to the unmar-



do<sup>4</sup>. *But if they possess not this self-command, let them marry; for it is better to marry than to be miserable*<sup>5</sup>.

Ch. VII.  
Ver. 9.

In my judgement it would be a prudent and laudable thing, considering the circumstances of the times, if those who, having been married, have had the misfortune to lose their partners, would decline marrying again, and would live as I do without encumbering themselves with the cares of a family. But if any possess not dominion over their affections, (and it is painful to those who have lived happily in the married state to lead a single solitary life,) let them by all means marry again: it is a step perfectly consistent with Christian purity, and it is much better to marry than to pine away in a life of solitude and desolation.

ried;” but here, says Bishop Pearce, the word signifies, not one who was never married, but one who is without a wife. In this sense it is properly joined with ἡ χηρα, a widow.

<sup>4</sup> *As I also do.*] Hence it is generally concluded that the apostle Paul was a widower when he wrote this epistle. There are, however, some who argue from Philip. iv. 3, that he had a wife living, whom he had left under the care of his friends at Philippi while he was engaged in his missionary and apostolic labours. It is objected to this, that συζυγε γυναιε are of the masculine gender: but it is alleged, that in the Attic construction they may be taken as feminines; and that as the person addressed is desired to succour the females, it makes it more probable that this person was a female. Clemens Alexandrinus, in a passage cited by Eusebius, appeals to this text as a proof that Paul had a wife living. See Erasmus, Castalio, Clarius, and Zegerus *in loc.*

<sup>5</sup> *Be miserable.*] Πυρσθαι, burn. “be made uneasy.” Pearce; who observes, that “this word in a metaphorical sense signifies, to be troubled, vexed, or made uneasy, 2 Cor. xi. 29. ‘Uro hominem,’ I vex him. Terence.”

Ch. VII. 3. The apostle, appealing to the authority of Christ, peremptorily prohibits in married persons separation and divorce, ver. 10, 11.

Ver. 10. *But the married I charge, yet not I only, but the Lord<sup>1</sup>, Let not the wife separate herself from her husband; but if she separate herself, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife.*

To married persons I have one direction to give: indeed, it is no judgement of my own, it is the express command of our Lord and Master Jesus Christ, which he solemnly uttered in the course of his personal ministry, Matt. v. 32, xix. 9; Mark x. 11, 12: Let no separation take place between married persons; let there be no divorce but in case of adultery. It may indeed happen, that the overbearing tyranny and cruelty of the husband may make it necessary for the wife to withdraw from his house and from his society. But let her not imagine herself at liberty in this case to marry again while her husband is living. On the contrary, let her endeavour if possible to be reconciled to her husband,

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<sup>1</sup> *But the Lord.*] “It is not only I who command, but the Lord.” Bishop Pearce; who remarks in his note, “These words seem to allude to what our Saviour himself had delivered when upon earth, as it is recorded in Saint Mark x. 11, 12: where you will find the same rule given to married people by Christ as is given here.”—“*But the Lord*, who condemned divorce, except in case of adultery.” Matt. v. 32, xix. 9. Archbishop Newcome. This interpretation makes the apostle’s language easy to be understood, without supposing, as some have done, that he claims inspiration while he addresses married people, but not when he gives advice to widowers and widows.

and to return to his house again, if she can live in peace. Ch. VII.  
Ver. 11.

4. The apostle, in the case of a believer being connected in marriage with a heathen, forbids the believer to put away the unbeliever; but if the unbeliever voluntarily withdraws, the believing party is at liberty to marry again, ver. 12—16.

*But to others I speak<sup>2</sup>, and not the Lord.* 12.

The cases which follow did not occur to our Lord's notice during his personal ministry; no express decision of his, therefore, is left upon record. But you will do well to attend to my advice, as I am acting under his commission in dispensing the gospel.

*If any brother hath an unbelieving wife, and she consenteth to dwell with him, let him not put her away. And if any woman hath an unbelieving husband, and he consenteth to dwell with her, let not her put him away<sup>3</sup>.* 13.

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<sup>2</sup> *I speak.*] “*I speak*, by the spirit of God: not Christ, who has left us no precept upon this subject.” Newcome. But upon what ground does the learned prelate here attribute inspiration to the apostle, who does not himself claim it? On the contrary, he supports his advice by sound argument, ver. 16, of which there would have been no need had he written by inspiration; nor does he appeal to it in the preceding case, which he enforces by the authority of Christ. Why should we hesitate to rest the validity of the apostle's advice upon the same ground where he himself has placed it, and which is well able to support it—the ground of its own merit?

<sup>3</sup> *Let not her put him away.*] “That Jewish and Roman women were allowed to divorce their husbands, see Doddridge on Mark x. 12.” Newcome. See Lardner's Works, vol. i. p. 392, Kippis's edition; Joseph. *Antiq.* lib. xx. c. 6, § 3; Vit. § 75; Juvenal. *Sat.* 6, v. 222—230.

Ch. VII.  
Ver. 13.

Let no one persuade you that the profession of Christianity dissolves the bands of civil society. But if an unbelieving husband, or wife, is contented to live with a believing partner, let not the believer dissolve the marriage tie; but on the contrary, by meekness, kindness, and a sedulous discharge of every duty, let them show how excellent a thing the spirit of the gospel is, and how much the heart is improved by the religion of Jesus.

14. *For the unbelieving husband is sanctified<sup>1</sup> by the wife<sup>2</sup>, and the unbelieving wife is sanctified by the husband: otherwise, your children would be unclean, but now they are holy<sup>3</sup>.*

<sup>1</sup> *Is sanctified.*] “The sanctity of the believing party is in some measure imputed to the unbeliever, at least so far as to affect their children, because they two are one flesh.” Bishop Pearce.—“*is sanctified*, comes under the denomination of holy in the sight of God, so far that the offspring is entitled to Christian privileges.” Newcome.

<sup>2</sup> *By the wife.*] Bishop Pearce adopts the reading of many valuable manuscripts, *τη πιστη*, “the believing wife;” which he thinks preferable, as it preserves the antithesis. And for the same reason, upon similar authority, he prefers *αδελφω* to *ανδρι* in the next clause: “the unbelieving wife is sanctified by the believing brother.”

<sup>3</sup> *Otherwise, your children, &c.*] “*immundi: quia educarentur in cultum idolorum Deo displicentem. Mundi, Deo grati: quia Deus ad educationem liberum opitulatur parti meliori.*” Grotius.—“Else they were heathen children, not to be owned as a holy seed; and therefore not to be admitted into covenant with God as belonging to his holy people. See Isa. xxxv. 8, lii. 1; Acts x. 28. The argument for infant baptism runs thus: If the holy seed among the Jews was therefore to be circumcised and be made federally holy by receiving the sign of the covenant, because they were born in sanctity, then by like reason the holy seed of Christians ought to be admitted to baptism, and receive the sign of the Christian covenant, the laver of regeneration; and so be entered into the society of the Christian church. The

If one of the parties is a believer in Christ, it is the same with regard to their children as if both were believers. The children are born in a holy state; they are to be regarded as members of the visible church, and have a right to be initiated into the Christian community.

Ch. VII.  
Ver. 14.

*But if the unbeliever depart, let such depart; a brother or a sister is not enslaved in such cases: however, God hath called us to peace.*

15.

If the unbelieving party absolutely refuses to live

substance of this argument is in Tertullian *de Anima*, cap. 39." Whitby.—The words *sanctified, holy, unclean*, says Mr. Locke, "are used here in the Jewish sense. The Jews called all that were Jews holy, and all others they called unclean. Thus, '*proles genita extra sanctitatem*' was the child of heathen parents: '*genita intra sanctitatem*' was the child of parents after they were proselytes. This way of speaking St. Paul transfers from the Jewish into the Christian church, calling all that are of the Christian church *saints, or holy*; by which reason all that were out of it were *unclean*."—"Unclean, as the Jews say, and out of covenant with God; but by being born of one Christian parent they are holy, and qualified for baptism." Bishop Pearce.—"Unclean, unfit to be dedicated to God by baptism. That this is an ancient interpretation, see Wall's Notes." Archbishop Newcome.—"*Holy*, being of holy parents, they are accounted as already baptized in their parents' baptism." Emlyn's Works, vol. i. p. 404.

"On the maturest and most impartial consideration of this text," says Dr. Doddridge, "I must judge it to refer to infant baptism. Nothing can be more apparent than that the word *holy* signifies persons who might be admitted to partake of the distinguishing rites of God's people. See Exod. xix. 6; Deut. vii. 6, xiv. 2, xxvi. 19, xxxiii. 3; Ezra ix. 2: compared with Isa. xxxv. 8, lii. 1; Acts x. 28. And as to the interpretation which so many of our brethren the Baptists have contended for, that *holy* signifies *legitimate*, and *unclean, illegitimate*, not to urge that this seems an unscriptural sense of the word, nothing can be more evident than that the argument will by no means bear it; for it would be arguing *idem per idem*."

Ch. VII. with the believer, and obstinately deserts the be-  
 Ver. 15. lieving partner, it is the unbeliever who dissolves  
 the conjugal connexion: it would be most unrea-  
 sonable in this case to consider the believer as bound,  
 while the unbeliever is at liberty. The marriage tie  
 is loosed, and the parties are released. All that  
 the gospel requires is, that the believing party should  
 not be the first to begin the separation; but that  
 every means of conciliation should be used to pre-  
 serve family concord.

16. *For how knowest thou<sup>1</sup>, O wife, whether or no<sup>2</sup>  
 thou shalt save thy husband? Or how knowest  
 thou, O husband, whether or no thou shalt save  
 thy wife?*

It is far from impossible that a prudent, kind,  
 conciliatory conduct on the part of the believer may  
 produce a happy effect upon the mind of the unbe-  
 liever; and lead them first to think well of, and ul-  
 timately to embrace, the Christian faith: and this  
 surely must be a powerful motive to the believer to  
 continue to associate in the kindest manner and as

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<sup>1</sup> *How knowest thou, &c.*] Mr. Wakefield for the sake of per-  
 spicuity transposes the fifteenth and sixteenth verses.

<sup>2</sup> *Whether or no.*] For εἰ μὴ, *if not*, at the beginning of the  
 succeeding verse in the received text, some copies, but of no  
 great note, read ἢ μὴ, *or no*; and some of the ancient writers  
 join these words to the preceding verse: *q. d.* How knowest  
 thou, O husband, whether thou shalt save thy wife or no? I  
 have, though with some hesitation, adopted this reading. See  
 Bishop Pearce; who adds the words *or no* in Italics, but in his  
 notes declares his preference of the received text. It may be  
 proper to observe here, that as the apostle appeals to reason in  
 favour of the advice he gives, he seems to wave any claim to in-  
 spiration.

long as possible with the unbelieving partner, and upon no consideration to be the first to dissolve the connexion.

Ch. VII.  
Ver. 16.

5. The apostle advises the converted Jew to adhere to the law ; but the converted Gentile to retain his liberty, ver. 17—19.

*As God hath assigned<sup>3</sup> to every one, as the Lord hath called every one, so let him walk. And thus I appoint in all the churches.*

17.

The doctrine of Christ does not breathe a sectarian spirit, it is simply a rule of life ; and its hopes and fears have respect to another state of existence. It adapts itself to the various circumstances and conditions of mankind, whether Jew or Gentile. In things indifferent, therefore, in rites and ceremonies, let each follow his own discretion with respect to his own innocent customs previously to his conversion to the gospel. This is a universal rule, which I require to be observed, not only in the church at Corinth, but in all the churches of the Gentiles, by virtue of that apostolical authority with which I am invested by Christ.

*Is any one called, being circumcised, let him not*

18.

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<sup>3</sup> *As God hath assigned.*] If agreeably to the received text, and the generality of expositors, the words *ει μη* are prefixed, it is *q. d.* *If not*, if the believer cannot save the unbeliever, still it must be remembered that Christianity makes no difference in civil relations. For *ει μη*, see Rom. xiv. 14 ; Gal. i. 7. See Newcome.—In this passage, though expressed in general terms, it is clear that the apostle alludes particularly to the distinction of Jew and Gentile.

Ch. VII. *become uncircumcised*<sup>1</sup>. *Is any one called in un-*  
 Ver. 19. *circumcision, let him not be circumcised. Circum-*  
*cision is nothing, and uncircumcision is nothing ;*  
*but keeping the commandments of God is every*  
*thing*<sup>2</sup>.

Let not the believing Jew imagine that there is any merit in abandoning the rites of the law. On the contrary, it better becomes him to adhere to the ritual in which he has been educated, provided that he does not impose it upon others. And let not the believing Gentile be induced to imagine that the observation of the Mosaic ritual is obligatory upon him, either as being essential to salvation, or even as a meritorious act. In truth, neither the observation nor the neglect of ceremonial institutions is of the least account in the sight of God. All that he requires is cheerful, uniform obedience to his moral law ; and a heart right in his sight.

It appears from this advice, that the apostle made no objection to a converted Jew's adhering as strictly as he pleased to the law of Moses. He continued to comply with that ritual himself ; and it was right to do so, at least while the temple service continued. But he utterly condemns the imposition of this yoke upon the converted heathen ; and greatly disapproves of the Gentile Christians voluntarily subjecting them-

<sup>1</sup> *Become uncircumcised :*] μη επισπασθω. An allusion is here made to the attempts of some apostates to obliterate the mark of circumcision. See Doddridge.

<sup>2</sup> *Is every thing.*] So Newcome and Wakefield ; and it is evidently the apostle's meaning.



selves to the burdens of the law : as if a compliance with ritual precepts could be any recommendation to God, or in the least degree necessary to the perfection of the Christian character. When regarded in this light, he pronounces the observance of the Jewish ritual to be of no use, and totally destitute of all moral value ; and that if it be relied upon as a ground of justification, it is even a virtual renunciation of the gospel of Christ. This is the tenor of his argument in the epistle to the Galatians ; and he uniformly teaches, that Christianity requires nothing as essential but the love of God and our neighbour.

Ch. VII.  
Ver. 19.

6. The apostle reminds freemen and slaves, that the profession of Christianity makes no change in their civil relations or in their social duties, ver. 20—24.

*Let every one continue in the condition in which he was called. Wast thou called being a slave? Regard it not : but if thou canst obtain thy freedom, prefer it<sup>3</sup>.*

20.

21.

Be it remembered, that the profession of Chris-

<sup>3</sup> *Prefer it.*] *μαλλον χρησαι*, use it rather. Mr. Wakefield translates it, "Yea even thou canst be free, continue as thou art : " but this seems to be strange counsel, and quite inconsistent with the advice in ver. 23. The construction in the original seems defective. Most expositors supply *ελευθερια* after *χρησαι*, "if thou canst be free, rather use, or prefer, liberty." But the Arabic and some others supply *δουλευια*, *servitude*. The Syriac, as translated by Schaaf, is, "*Elige tibi potius quam ut servias.*" See Bishop Pearce. Mr. Wakefield supposes that "the apostle intends generally to discourage a restless disquietude to alter a condition which is not peculiarly grievous : " but would Mr. W. have admitted that slavery is such a condition ?

Ch. VII.  
Ver. 21.

tianity makes no change whatever in men's civil circumstances or social duties. Let every one, therefore, continue to occupy his proper station, and to perform the duties of it with increased activity, till providence offers a beneficial change. Let not the converted slave imagine that Christianity releases him from his state of bondage. No : he is a slave still ; and the duties of a slave, however burdensome, he must faithfully perform, and to the hardships of his condition he must cheerfully submit. But let him not be discouraged : though a slave, he is entitled to all the privileges of the gospel. Yet, if an opportunity of becoming free should present itself, let him avail himself of it ; for a state of freedom is more honourable and happy. It affords less obstruction to Christian duty, and better opportunities of usefulness.

From the necessity which the apostle appears to have been under of repeating his injunctions to the believers at Corinth to continue in the stations which they occupied at the time of their conversion to Christianity, it seems not improbable that the false apostle had taught that all natural and civil relations were dissolved by the new birth, by their conversion to the faith of Christ ; and in particular, that slaves were entitled to immediate emancipation. This foolish and dangerous doctrine the apostle warmly opposes ; and strongly urges the Christian slave to adhere to his master, and faithfully to perform the duties of his station.

*For he that is called by the Lord, being a slave, is the Lord's freedman; and in like manner he who is called, being free, is the slave of Christ.*

Ch. VII.  
Ver. 22.

The profession of Christianity does not, indeed, entitle you to civil liberty; but in the truest and noblest sense it sets you free. The Christian slave is the freedman of Christ; redeemed by him from idolatry and sin, and death; rescued from slavery to the worst of tyrants; endued with moral liberty, and made free of the community of which Jesus is the head.

And on the other hand, the man who is legally free, and who perhaps boasts of hundreds of slaves under his controul, when he becomes a Christian, binds himself to be a slave: a slave to Christ. He has no longer any will of his own; but he is bound to live to him who died for him and rose again. And, far from regarding this state of servitude as a burden and disgrace, he boasts in it as his pride and glory.

*Ye have been bought with a price<sup>1</sup>: become not the slaves of men.*

23.

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<sup>1</sup> *Ye have been bought with a price.*] “Had you bought your freedom? become not slaves to men.” Wakefield; who says that “the translation here given is pertinent to the connexion, which the former is not.” Whitby and Knatchbull understand the words in the same sense. But surely there was very little occasion to advise slaves who had purchased their liberty, not to part with it, and to become slaves again. Whereas nothing could be more natural, or more suitable to the connexion, than after having declared one party to be the freedmen, and the other the slaves of Christ, that the apostle should remind them, that having been purchased by him, it ill became them to yield themselves up as slaves to other masters.—“Ye were bought

Ch. VII.  
Ver. 23.

You have been redeemed from moral slavery, from your bondage to ignorance, idolatry, vice, and misery, at a great price: by the mission of Christ; by all that he has taught, and done, and suffered; by his resurrection and ascension; by the gifts of his spirit, and the labours of his apostles: in the noblest sense you are free. Be lovers of liberty in every form. If you are slaves, and can obtain your freedom, avail yourselves of the opportunity. If you are free, do not by indiscretion, and much less by immorality, expose yourselves to the danger of losing your liberty.

24. *Brethren, let every one abide with God, in the condition in which he was called.*

My Christian friends, my parting advice to you, whether Jew or Gentile, whether slaves or freemen, is this: In your respective stations, in the civil rank in which Christianity found you, abide with God; look up to God as the arbiter of your destiny; be satisfied with your lot, as his wise appointment; fulfill the duties of your condition as under his inspection, and as accountable at his tribunal. Apply to him under all your difficulties; and study above all things to approve yourselves to him, and to secure his favour.

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with a price, even that of Christ's blood: therefore do not make yourselves out of choice slaves to men, ye being already in the more honourable service of Christ." Pearce, and with him the generality of expositors. It is not necessary to limit the price of redemption to the death of Christ alone: all the means which have been employed by God, and by Jesus as his messenger and servant, to recover mankind from idolatry and vice, may be regarded figuratively as the ransom, or price, of redemption.

7. The apostle, resuming the question concerning marriage, advises, but does not require, unmarried persons to remain for the present in a single state, ver. 25—28.

Ch. VII.  
Ver. 24.

*Now concerning persons who have not been married, I have no commandment of the Lord; but I give my judgement as one who hath obtained mercy of the Lord to be faithful.*

25.

With respect to the course to be pursued by unmarried persons, Christ has neither decided this case himself, as he has that concerning adultery and divorce, nor has he expressly commissioned me to settle it authoritatively: but I offer my opinion, as a faithful friend, and by the mercy of God your fellow Christian likewise, and I leave you to judge of the propriety and expedience of the advice I propose.

*I think, then, that it would be commendable, on account of the exigency<sup>1</sup> which is approaching, it would be commendable, I say, for such persons<sup>2</sup> to continue as they are.*

26.

It would be better, in my judgement, considering the difficulties of the times, and on account of the season of persecution which is at hand; it

<sup>1</sup> *The exigency which is approaching.*] It is asked what this exigency was? Some suppose the destruction of Jerusalem; but this was nothing to the Corinthians. The apostle probably foresaw a storm approaching, which might be limited to Corinth and its neighbourhood. It is plain that he had no intention to encourage celibacy in general. Pearce renders the words, “the approaching necessity:” i. e. calamity. Luke xxi. 23; 2 Thess. ii. 2.

<sup>2</sup> *For such persons.*] Gr. *ανθρωπω*, for a man, or rather a person, as the word includes both sexes. “It is commendable for a man or a woman so to be.” Bishop Pearce.

Ch. VII.  
Ver. 26. would, I say, be most expedient for such persons to remain as they are, and not to encumber themselves with the cares of a family.

Observe, the apostle is far from advising celibacy as a general practice, but confines his recommendation of it to the Corinthian church in the peculiar crisis of danger which then existed; and he mentions it merely as his own private advice, without any authoritative injunction.

27. *Art thou bound to a wife? seek not to be loosed;*  
28. *art thou unmarried<sup>1</sup>? seek not a wife. But if thou marry, thou hast not done amiss<sup>2</sup>; nor if a virgin marry, has she done amiss: nevertheless, such will have trouble in life<sup>3</sup>: but I spare you.*

There is nothing criminal in entering upon the marriage state; but in the season of persecution you will feel many inconveniences from which I wish to save you by the advice I offer. Nevertheless, if you are determined upon marrying, I would not alarm you by expatiating upon the difficulties you will have to encounter: you will meet with them soon enough, and I wish they may prove less grievous than I forebode.

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<sup>1</sup> *Art thou unmarried.*] λελυσαι γυναικος; “art thou loosed from a wife?” But, as Bishop Pearce observes, this does not fully express the apostle’s meaning, who is speaking not of one who was a widower, but of one who never was married. The Bishop’s translation is “art thou without a wife?”

<sup>2</sup> *Hast not done amiss.*] So Wakefield. ουχ ημαρτες, “hast not sinned.” The public version and most of the translators, Pearce, Newcome, &c.

<sup>3</sup> *Trouble in life.*] σαρκι, “in the flesh:” that is, in external things.

8. As the season of persecution would soon overtake them, it would be their wisdom to disengage themselves as much as possible from temporal connexions and concerns, ver. 29—31. Ch. VII.  
Ver. 28.

*However, this I say, brethren, (because the time that remaineth is short<sup>4</sup>), that they who have wives may be as those who have none; 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; and they that use the world as not using it to excess<sup>5</sup>: for the fashion of this world is passing away.* 29.  
30.  
31.

After a very short interval the season of trouble will come, and will break up, and go near to upset, all your domestic comfort. And this event I announce to you, not to give you uneasiness, and to fill your minds with painful anticipations, but as a faithful and friendly warning to prepare for the event; and that you may acquire a proper command over your affections. That those of you who are married may bear in mind that this tender tie must

<sup>4</sup> *The time that remaineth is short.*] So Pearce. “συνεσαλμμενος, contracted.” Doddridge; who observes, after many others, that there is an allusion to the furling of a sail. The words τολιπον are joined by some to the latter clause of the verse: *q. d.* It remains therefore. See Doddridge and Newcome: Griesbach, Pearce, and Wakefield, connect it with the former clause.

<sup>5</sup> *Using it to excess:*] καταχρωμενοι. So Wakefield: Grotius says it is the same as χρωμενοι, “*nisi quod videtur plenius quiddam significare.*”—“as if they made no great use of it.” Bishop Pearce, who objects to the word *abuse*, “for *not to abuse* is equally a duty, whether the time be long or short.”—“*Use it not.*” Newcome; who thinks the antithesis is best preserved by this sense of the word, which is common in Greek writers. See 1 Cor. ix. 18.

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Ver. 31.

soon be dissolved, and may fortify their minds with the best principles, to prepare them for the painful separation: that those who are now suffering under the visitations of divine providence may not be too much depressed, as though their lot were peculiarly grievous and their sufferings would never end: that those who are prosperous in the world may not be too much elated, but may be mindful of the precarious tenure of earthly good: that those who purchase houses or estates may recollect the uncertainty of the tenure upon which they are held, and may be prepared to resign the possession: and finally, that those who engage in worldly business of any kind may pursue their object with a chastised ardour, as all sublunary things are transitory like a pageant, and evanescent as a dream.

9. The apostle recommends a single life, that believers may be at liberty to devote themselves entirely to Christian duties, ver. 32—35.

32. *Now I wish you to be without distracting care.*  
 33. *The unmarried man is solicitous for the things of the Lord, how he may please the Lord: but he that is married, is solicitous about the things of the*  
 34. *world, how he may please his wife<sup>1</sup>. There is a di-*

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<sup>1</sup> In this text there are many various readings, but the sense in all is nearly the same. Griesbach adheres to the received text, though he thinks it not improbable that ἡ παρθενος in ver. 34 is an interpolation; *q. d.* "There is a distinction also in the case of the woman: the unmarried woman," &c. As it now stands, the literal translation is, "There is a distinction between the woman and the virgin:" *i. e.* between the married woman and the virgin.



*stinction likewise between the married and the unmarried woman: the unmarried woman is solicitous about the things of the Lord, that she may be holy both in body and spirit; but the married woman is solicitous about the things of the world, how she shall please her husband. Now this I advise, as expedient for you, not that I may cast a snare upon you, but out of regard to what is becoming and for right attendance on the Lord without distraction<sup>2</sup>.*

Ch. VII.  
Ver. 34.

35.

My reason for recommending a single life in present circumstances is, to preserve you from distracting care. The unmarried believer has but one main object in life, and that is, to serve his Master, Christ;

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<sup>2</sup> For right attendance without distraction:] *ευπαρεδρον απερισπασως*. So Newcome. This is the sense given by Locke, Pearce, and Wakefield. Dr. Doddridge, after Sir Norton Knatchbull, translates *απερισπασως*, "without any violent constraint:" *q. d.* by which I might seem to drag you into a state of life which should make you continually uneasy.

Though the apostle gives no hint of the kind, and the idea does not appear to have occurred to any expositor, I cannot but think that the advice in this paragraph is intended to be limited chiefly, if not wholly, to those who sustained offices in the church, whether prophets, deacons, almoners, &c.: otherwise surely a Christian is as much in the way of his duty, and serving the Lord in as acceptable a manner, who is prudently looking after and providing for his family, as one who passes all his time in reading, meditation, and prayer. But with regard to the officers of the church, whether male or female, it might in a season of danger and persecution be to them peculiarly inconvenient to encumber themselves with the cares of a family, when their whole time and attention might be required for the discharge of their arduous and perilous duties. The apostle's meaning would be perfectly understood by the Corinthians, though, from the unavoidable obscurity of the epistolary style, it may not be so intelligible to modern readers.

Ch. VII.  
Ver. 35. and to this his whole time and all his powers are devoted. The married believer has a double object in view. He wishes to serve Christ: but he has also another duty to perform; to provide for his wife and family, that they may live in comfort. Now it is evident, that while he is attending to one of these duties, he cannot be equally attentive to the other.

In the same manner the unmarried woman consecrates her whole self to Christ, and devotes all her time to his service. But the married woman is bound to her husband, must consult his inclination and comfort, and must contribute to provide for her family. She cannot, like the unmarried woman, give herself wholly to Christ.

However, after all, I by no means press a resolution to live unmarried as an indispensable duty. You are at perfect liberty to judge for yourselves: I would by no means persuade you to a course of which you would afterwards repent; only, if you could remain single, you would be at liberty to serve Christ with more undivided attention, and consequently with more consummate propriety and exactness.

10. The apostle advises unmarried persons not to enter at present into the married state; but leaves them at full liberty to exercise their discretion with respect to the propriety of following his counsel, ver. 36—38.

36. *But if any one think it unbecoming to remain*

*unmarried*<sup>1</sup>, *beyond the flower of his age, and that it is his duty so to do*<sup>2</sup>, *let him do what he will; he*

Ch. VII.  
Ver. 36.

<sup>1</sup> *Unbecoming to remain unmarried.*] ἀσχημονεῖν ἐπὶ τῇ παρθενῷ αὐτῆς literally, *to behave unbecomingly towards his virgin.* Critics are much divided in opinion with respect to the apostle's meaning in this difficult text. I believe that all expositors without exception before Dr. Whitby, and most even at the present day, understand the apostle's advice as relating to the disposal of a young virgin in marriage by her parent or guardian. The following is Archbishop Newcome's translation of the passage, upon this supposition :

“ But if any man think that he behaveth unbecomingly towards his virgin, if she pass the flower of her age, and it ought so to be, let him do what he pleaseth, he sinneth not : let such virgins marry. But he who standeth firm in his own heart, having no necessity, but hath power over his own will, and determineth thus in his heart that he will keep his virgin, doeth well. So that he who giveth her in marriage doeth well : but he who giveth her not in marriage doeth better.”

Hence, as Dr. Whitby observes, “ the usual inference is, that children are to be disposed of in marriage by their parents : which may be very true, but cannot be proved by this text, which has a very different meaning, and which contains the apostle's advice to a young person deliberating with himself whether he should marry or not.” This interpretation seems first to have occurred to Dr. Whitby, and afterwards to Mr. Locke ; and has been adopted by Dr. Harwood and Mr. Wakefield. Dr. Doddridge ingenuously acknowledges that he once preferred it, but afterwards gave it up. The following is Mr. Wakefield's translation, and one cannot but regret that this learned critic has not supported his version by notes.

“ But if any one apprehend a dishonour from his virginity continued beyond the time, it ought so to be, let him do what he pleaseth : he doeth not amiss, let such marry. But he who continueth steadfast in his heart, having no necessity, but hath power over his own will, and is determined in his heart to keep his virginity, doeth well. So then, even he who giveth *it* in marriage doeth well, but he who giveth it not in marriage doeth better.”

Mr. Locke assigns the following reasons for the interpretation which he gives to these verses :

“ Παρθενον,” says he, “ seems here used for the virgin state, and not the person of the virgin. Whether there be examples

Ch. VII.  
Ver. 37. *doth not act amiss, let him marry*<sup>3</sup>. Nevertheless, *he who is steadfast in his resolution*<sup>4</sup>, being under no necessity, and hath power concerning his own will, and hath determined this in his own heart to  
38. *remain unmarried*<sup>5</sup>, acteth commendably. So that even he who marrieth<sup>6</sup> doth well, but he who marrieth not doth better.

However, notwithstanding all that I have advanced in favour of celibacy, if a case should occur in which a man advancing to the middle age of life

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of the like use of it, I know not; and therefore propose it as my conjecture, 1. Because the resolution of mind here spoken of must be in the person to be married. 2. The necessity of marriage can only be judged of by the persons themselves. 3. 'Hath power *περι τῆς ἰδίας θεληματος*' should be translated *hath a power concerning his own will; i. e.* concerning what he will-eth, is at his own disposal. 4. If 'keep his virgin' had signified keeping his children from marrying, it would have been more natural to have used *τεκνα*, which signifies both sexes, than *παρθενος*, which only belongs to the female."

To which I think may be added, that according to this interpretation the whole passage is clear and intelligible; but upon the common hypothesis it is, to say the least, very obscure.

\* *It is his duty.*] *ἐτως εἰσφειλει*. "that it is his incumbent duty to form the conjugal union." Harwood.—"if he finds it necessary to marry." Locke.

<sup>3</sup> *Let him marry.*] Many good copies read *γαμειτω* in the singular. See Griesbach.

<sup>4</sup> *In his resolution.*] *εν τῇ καρδίᾳ*. "in his heart."—"who-soever is settled in a firm resolution of mind." Locke.

<sup>5</sup> *To remain unmarried.*] *τηρειν την εαυτε παρθενον*. "to keep his own virgin:" *i. e.* "to keep his virginity." Locke, Wakefield.

<sup>6</sup> *Who marrieth:*] *γαμιζων*. This is the reading of the Alexandrine and other manuscripts, and marked by Griesbach as of equal authority with the text; which is *εγαμιζων*, "giveth in marriage." And Griesbach himself adopts *γαμιζων* in the second clause, which is a presumption that it is the true reading in the first. "It is necessary," says Mr. Locke, "to follow the copies which read *γαμιζων*, *marrying*, for *εγαμιζων*, *giving in marriage.*" So Whitby.

should think it disgraceful to remain unmarried, and should regard it as a duty to change his condition, let him do as he pleases, he is guilty of no offence to God or man: let him marry. Nevertheless, if he has a neighbour of a different persuasion, one who feels himself under no obligation to marry; who possesses a greater degree of self-controul, who is under no external restraint, and who firmly resolves to remain for the present in a single state, I cannot but highly commend his prudent and virtuous resolution. So that upon the whole, both parties act right, according to their respective views of the case. He that marries, because he is so inclined and thinks it to be his duty, deserves commendation: but he who for the present defers marriage, acts more prudently in present circumstances, and therefore deserves greater praise.

Ch. VII.  
Ver. 38.

11. The apostle concludes by admitting the lawfulness of a widow marrying a second husband; but giving his judgement against the expedience of a second marriage, under existing circumstances, ver. 39, 40.

*The wife is bound as long as her husband liveth; but if the husband be dead, she is at liberty to be married to whom she pleaseth, only in the Lord.*

39.

*But in my judgement she is happier if she continue as she is, and I also think that I have the spirit of God.*

40.

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<sup>7</sup> I think I have the spirit of God.] δοκω—ερχειν. “I also seem to have the spirit of God.” Newcome; who remarks in

Ch. VII.  
Ver. 40.

To recur again to the case of the widow. By the law of Christ a woman is bound to her husband as long as he liveth : and as I have stated at large, in treating of the odious offence which has disgraced your society, she can upon no account, excepting adultery, divorce her husband and marry another. But after her husband is dead, she is at full liberty to marry another ; only she must marry a believer, and not a heathen : for connecting herself with an unbeliever would be inconvenient, and dangerous in the extreme. And indeed, in my own judgement, it would for the present be very imprudent to marry at all ; and she would be much happier and more respectable if she were to continue in her widowhood. And without pretending to any express revelation upon the subject, and leaving the question, after all, to your own determination ; yet, upon the whole, I think, that the advice which I have so plainly and faithfully given you, though to some it may not be altogether palatable, is nevertheless

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his note, that “ this is a very usual way in Greek writers of expressing what really is so. See ch. xi. 16 ; Gal. ii. 6, 9 ; Heb. iv. 1, xii. 11 ; and Bishop Pearce *in loc.* and on ch. xi. 16.” But though it is very true, as all expositors observe, that *δοκew* is often an expletive, and does not imply doubt, yet it is not denied that it does sometimes express hesitation, and here I think clearly so. But it is not a doubt concerning his inspiration : the apostle means only to express a belief, an opinion, a hope, but not amounting to absolute confidence, that the advice he had given was agreeable to the will of God. Had he been conscious of his own inspiration, he would not have left an option to his readers whether to follow his advice or not. The spirit of God is God himself, see ch. iii. 11 ; and the apostle believed that the advice he had offered was such as God would approve.

agreeable to the will of God, and pointed out by the dispensations of his providence.

Ch. VII.  
Ver. 40.

I cannot but observe, how very erroneous the conclusion is that many draw from the distinction which the apostle makes in this chapter between what he advises and what the Lord directs; viz. that, wherever he does not expressly deny his inspiration, he is to be regarded as inspired: whereas in truth, the contrary conclusion would be most agreeable to reason; viz. that, wherever he does not expressly assert his inspiration, he is not to be regarded as inspired. For inspiration is a miracle, which is never to be admitted but upon the clearest evidence. And the apostle no where claims unlimited inspiration. In the present case he evidently means to distinguish between the doctrine which our Lord had laid down during his public ministry concerning adultery and divorce, and that which he himself here advances, by way of faithful and friendly advice, adapted to the peculiar exigency of the circumstances of the Corinthian church; and to this advice he claims no further regard than what was due to his experience, his faithfulness, and his tender concern for their welfare: and though he thinks the counsel which he offers is acceptable to God, and indicated by the course of providence, he does not enforce it by apostolic authority, nor pretend to any particular revelation upon the question.

## SECTION II.

Ch. VIII. *The apostle discusses at large the question which had been proposed to him concerning the lawfulness of eating the flesh of animals which had been offered in sacrifice to idols. Ch. viii. 1—xi. 1.*

Upon this question the Corinthians appear to have been divided in opinion<sup>1</sup>: the converts from Judaism seem to have maintained, that to partici-

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<sup>1</sup> *Divided in opinion.*] Bishop Pearce supposes, “that the Corinthian believers, while heathen, had been accustomed to partake of feasts in an idol’s temple upon meat which had a little before been offered in sacrifice to an idol: that perhaps the poor Christians had lived chiefly by this means, and that the rich ones were willing not to lose the pleasure of feasting and mirth. It does not appear from these chapters that any body among them *thought it unlawful*; but that some ate the meat as common meat, and without thinking there was any real divinity in the idol; while others, not yet sound Christians, still retained some sense of a kind of divinity in the idol, and ate the meat as religiously offered up to the idol. St. Paul, therefore, being to answer this question of theirs about idol meats, answers No.” But if the Corinthians had no difference of opinion with regard to the lawfulness of eating meat offered to idols, why did they write to the apostle at all about it? In fact, there appears to have existed a very serious diversity of opinion upon the subject in the Corinthian church: for, ch. x. 28, the apostle supposes, that in a case in which the eating of such meat is by himself declared to be lawful, that is, at the table of a heathen friend, a scrupulous guest might be present who would object to it as unlawful: under which circumstances the apostle advises the sounder and stronger Christian, for charity’s sake, to abstain from eating it. So that it is very plain that there were certain persons, in the Corinthian church, who felt very strong objections against eating meat which had been offered to idols in any circumstances whatever: and these were probably converts from the Jewish religion.



pate in an idol sacrifice, or to eat the flesh of animals which had been offered at the altar of a heathen deity, were universally unlawful, and prohibited by the Christian law, whenever or wherever such flesh was offered to them. On the other hand, the converts from heathenism, professing to be convinced of the absolute nullity of heathen idols, thought it lawful to eat any kind of food, in any place, and at any time; and did not scruple to participate of the flesh of a victim, even in the temple of the idol to which it had been offered. The apostle steers a middle course, and makes a proper distinction between the circumstances in which it was lawful, and those in which it was unlawful, to eat the flesh of a victim which had been offered in sacrifice to an idol. Ch. VIII.

The question admits of three cases. 1. Whether it be lawful to feast upon a victim in the temple of the idol itself. 2. Whether it be allowed to purchase the flesh of such a sacrifice in the public market, and to eat it at home. 3. Whether it were permitted to a Christian to partake of it at the table of a heathen friend, by whom he might happen to be invited.

The first and the most important case the apostle discusses very much at large, ch. viii. 1—x. 22. The other two he dispatches in a few words: the second, ch. x. 23—26; and the last, ver. 27—xi. 1.

The apostle treats upon the first question, viz. Whether it be lawful to eat of an idol sacrifice in the idol's temple, under three general heads. 1. He

Ch. VIII. argues, that if the practice could be proved innocent in persons well instructed in the Christian doctrine, it would nevertheless be inexpedient, as having a tendency to ensnare the consciences of less informed and weaker Christians, ch. viii. *throughout*. 2. That this practice is inconsistent with that spirit of self-denial which the gospel requires: and he here appeals to his own example, in sacrificing his own convenience and gratification to general utility, ch. ix. 3. That, whatever they might think, the participation of idol sacrifices in an idol's temple was an act of virtual idolatry; and as such was absolutely unlawful, and highly criminal, ch. x. 1—22.

#### CASE I.

Whether it were consistent with the principles and the spirit of the Christian doctrine, to feast upon the flesh of a victim in the temple of the idol to which that victim had been offered, ch. viii.—x. 22.

The inexpedience and unlawfulness of this practice the apostle argues from various considerations.

#### ARGUMENT I.

The eating of idol sacrifices in an idol's temple, even if it could be proved innocent in itself, was *inexpedient* and *uncharitable*; as it had a tendency to *ensnare the consciences of weaker Christians*, ch. viii. *throughout*.

This Chapter consists of extracts from the letter

of the Corinthians<sup>1</sup> to the apostle, with the apostle's remarks upon them, and objections to them. This is evident from the change of persons in the 1st, the 4th, and the 8th verses, which are quotations from the Corinthian epistle; and likewise from the express contradiction which the apostle makes to some of their assertions: compare ver. 1 and 7. And indeed this distinction is so obvious, it renders the sense so clear, and is so essential to any intelligible and consistent construction of the passage, that it is surprising that any attentive reader should ever have entertained a doubt about it, after it had been once suggested.

1. The apostle, having introduced the subject, quotes a passage from the Corinthian letter, in which they express their entire satisfaction in the knowledge they possess of the general principles of Christianity, ver. 1.

*Now as to the things offered to idols, you say* Ver. 1.  
*“ We are satisfied<sup>2</sup> that we all have knowledge.”*

<sup>1</sup> *Extracts, &c.]* Vide Saurin's Disc., vol. ii. p. 476—81; and Pearce's Commentary, *in loc.*

<sup>2</sup> *We are satisfied.]* “These words,” says Bishop Pearce, “and likewise those in ver. 4, 5, 6, 8, seem plainly enough to be the words of the Corinthians in their epistle to St. Paul; to which he answers in this and the two following chapters. In this view of them, this chapter will appear much more intelligible than it is in our English version.”

This distinction between the language of the Corinthians and that of the apostle is so obvious, it is so clearly pointed out by the change of person, and so essential to the consistency of the apostle's declarations, it also makes the whole discourse so very plain and intelligible, that it is wonderful that it should have

Ch. VIII.  
Ver. 1.

You have written to ask my sentiments concerning the lawfulness of eating the flesh of victims which have been offered in sacrifice; and you begin with telling me that you are well satisfied with your own knowledge, and that you are all so well instructed that not one of you is ignorant of the Christian doctrine concerning the Almighty Maker of the universe, and the infinite difference between the true God and senseless idols.

2. The apostle interrupts the sentence with animadverting upon their vanity and self-conceit; and

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been so long overlooked; and still more surprising, that after it had been once suggested, it should fail to be universally adopted. Not only did it not occur to the earlier commentators, Erasmus, Grotius, Beza, Crellius, &c., but it does not appear to have been known to Locke or Whitby; and though it is so clearly illustrated by Bishop Pearce, it seems to have been neglected by all contemporary and subsequent translators and expositors, such as Doddridge, Harwood, Newcome, Wakefield, and Macknight. Rosenmuller adopts it, but as the suggestion of another German commentator: his words are—“*Assentior Noesselto, Opusc. fasc. ii. p. 150, qui hæc verba non Pauli esse arbitratur, sed Corinthiorum, quorum sententiam recitet, atque tum contradicat. Paulus enim, qui infra, com. 7, scribit ΕΚ ΕΝ ΠΑΣΙΝ ἢ ΓΝΩΣΙΣ, aperte sibi contradixisset, si hoc loco affirmasset, ὅτι πάντες γνωσιν εχουμεν.*”

*We are satisfied, οίδαμεν* “we know that we all have knowledge.” Taking these as the words of the Corinthians, which undoubtedly they are, it shows in what a spirit of vanity and self-conceit their epistle was written. This accounts for the apostle’s appearing to taunt them occasionally with their pretensions to knowledge. Perhaps they might have made some peculiarly improper boast of their knowledge, in the case of the incestuous person, and on the subject of appeals to heathen courts of judicature; which might provoke the repeated sarcasms of the apostle in the sixth chapter.

represents the true knowledge of God as consisting in suitable regards towards him, ver. 1—3.

*Knowledge puffeth up, but love edifies. But if any one be conceited of his knowledge<sup>1</sup>, he knoweth not yet<sup>2</sup> as he ought to know. But if any man love God, by him God is known<sup>3</sup>.*

If you have the knowledge you pretend to, it is very well: but let me remind you, that though true knowledge never fails to produce humility, superficial knowledge generates self-conceit; and self-conceit is an unfavourable symptom where great pretensions are made to superior wisdom. Indeed, the only and true valuable knowledge of God consists in love to him, in just apprehensions of his excellencies, in admiration of his greatness and goodness, gratitude for his mercies, and that devotion of spirit towards him which is productive of cheerful

Ch. VIII.

Ver. —1.  
2.

3.

<sup>1</sup> *Conceited of his knowledge.*] δοκει ειδεναι τι “pretendeth to know any thing.” Pearce.—“have the credit of knowing any thing.” Wakefield.

<sup>2</sup> *He knoweth not yet.*] The received text reads “he knoweth nothing, &c.,” but the Alexandrine manuscript reads επω for εδεπω and both that and many other ancient copies drop εδεν. See Pearce and Griesbach.

<sup>3</sup> *By him God is known:*] ετος γνωσται υπ’ αυτου. “The apostle’s design,” says Bishop Pearce, “is to prove who it is that has knowledge, not who it is that is known; and accordingly ετος should be relative with the nearest substantive, which is here Θεου.” See also Doddridge *in loc.* The common translation is, “the same is known of him,” *i. e.* of God; who regards him with complacency. “God will acknowledge him here and hereafter.” Newcome. Locke gives the verb a hiphil sense, *q. d.* he is made to know by him: that is, he is taught by God, and refers to Gal. iv. 9. Wakefield, upon the authority of the Æthiopic, reads ουτως for ετος, and renders the words, “But if any one love God, he knoweth *this matter* truly.”

Ch. VIII. and uniform obedience. Thus to love God is to  
Ver. 3. know him in the truest sense, and to the best and most important purpose.

3. The apostle proceeds with the quotation which he had begun, in which the Corinthians state their firm and unanimous conviction of the nullity of the heathen gods, and their fixed belief in the unity of God, and in the authority of Christ as their only Master, ver. 4—6.

4.      “*As to the eating, therefore, of things sacrificed to idols, we know<sup>1</sup> that an idol hath no existence in the world<sup>2</sup>, and that there is no God but one<sup>3</sup>.*  
5. *For though there be some which are called Gods, whether in heaven or on earth<sup>4</sup>, as there are many  
6. gods and many lords<sup>5</sup>; yet to us there is but one*

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<sup>1</sup> *We know.*] This change of persons plainly indicates that the apostle is again making a quotation from the letter of the Corinthians.

<sup>2</sup> *An idol hath no existence.*] “an idol in the world is nothing.” Pearce.—“a worldly idol is nothing.” Wakefield.—Pearce reads *οθεν εστιν ειδωλον*, and appeals to MSS. from Wetstein; but no various reading occurs in Griesbach.

<sup>3</sup> *No God but one.*] The received text reads, “there is no other God;” but the word *ετερος* is wanting in the Alexandrine and many other copies, and though retained by Griesbach is dropped by Pearce.

<sup>4</sup> *In heaven or on earth.*] “In heaven, as the *Dii majores* of the heathen world. See J. Mede’s works fol. p. 242, 627.—*On earth.* As nymphs, fauns, and other inferior deified powers, supposed to be messengers and mediators between the celestial gods and mankind.” Newcome.

<sup>5</sup> *Many gods and many lords.*] “In the estimation of the heathen.” Newcome: which no doubt is the true interpretation; and not that which the learned prelate proposes as the better sense, viz. angels in heaven, and kings or magistrates on earth,

*God, even the Father, of whom are all things, and we through him; and one Lord, even Jesus Christ, through whom are all things, and we through him."* Ch. VIII.  
Ver. 6.

You go on to say, We are all convinced that a heathen idol is a mere nullity, and that there is only one God. Upon this head we need no instruction; for though in the heathen world there are many superior and inferior, celestial and terrestrial Gods and Lords, some of whom are supposed to be originally divine, and others of earthly extraction, who, for their virtues or their exploits, have been advanced to the rank of heroes and demi-gods; nevertheless, we, who have embraced the Christian faith, have learned a different doctrine. To us there is but one God, even the father of the whole human race, the creator of all things, whose creatures, whose servants, and whose children we are, and to whom alone all worship and homage is due; and one master, even Jesus Christ, by whom all the glorious discoveries of the gospel were revealed to the human race, and through whom we have been introduced into the family of God, and are made heirs of immortality.

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who in the Old Testament are sometimes called Elohim or Gods; which would have been nothing to the apostle's purpose, and of which, possibly, the Corinthians had never heard.—Mr. Locke explains the text, "To us Christians there is but one sovereign, God the Father, of whom are all things, and to whom, as supreme, we are to direct all our services; and but one Lord-Agent Jesus Christ, by whom are all things that come from the Father to us, and through whom alone we find access to him."

Ch. VIII.  
Ver. 6.

Let us observe here the simplicity of this truly primitive and apostolic symbol<sup>1</sup> of Christian faith. How clear, how important, how comprehensive the principles which are here avowed, and how widely different from those mysterious symbols and formulae which were devised in after ages by synods, and councils of fallible, passionate, and ambitious men; the formation of which was an insult upon the human understanding, and the compulsory imposition of which has proved the bitter source of the most disgraceful animosities, and bloody persecutions!

4. The apostle, in reply, denies that all the believers at Corinth were so well instructed in the Christian doctrine as their letter pretends, and affirms that there were some ill-informed members of the Corinthian church, who still entertained a superstitious regard for the heathen gods, ver. 7.

7. *Nevertheless<sup>2</sup>, all of you have not this know-*

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<sup>1</sup> *Apostolic symbol.*] “There cannot be (says Dr. Priestley, who understands the text as the language of the apostle,) a more decisive evidence of any thing than that which this passage affords, that in the opinion of the apostle Paul no being was to be considered as God, but the Father only; and that Christ was by no means entitled to that appellation. If Christ had been justly entitled to the appellation of God, and had been a proper object of worship, he could never have said, that there is but one God, the Father; especially as, immediately after, he mentions Christ not as God, but only as Lord, or master. This would necessarily have led his reader into a mistake, if Christ had really been God.”

<sup>2</sup> *Nevertheless.*] “*αλλα* is here put for *αλλ’ ομως*, nevertheless. See ch. ix. 12; Phil. ii. 7; Rom. v. 14.” Pearce; who very



ledge; for some being accustomed<sup>3</sup> to the idol to this day, eat it as a thing sacrificed to an idol; and their conscience being weak<sup>4</sup> is polluted.

Ch. VIII.  
Ver. 7.

But allow me to remark, the principles you profess are indeed just, and excellent, and it were much to be wished that all who embraced the Christian faith, possessed these correct and truly Christian views of the unity and character of the supreme being, and of the divine authority of Jesus, their sole master, as well as of the absolute nullity of all the heathen gods. But when you say, that all of you possess this knowledge, you mis-state the fact: for some who have been early habituated to idol worship, though much enlightened by Christian truth, cannot at once change the current of their moral feelings; and if they eat of an idol sacrifice in an idol temple, they will regard it as an act of

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justly observes, that “unless the words, ver. 1, ‘We know that we all have knowledge,’ are supposed to be the words of the Corinthians, what St. Paul here says will be scarcely consistent with what he says there, and in ver. 4.”

<sup>3</sup> *Being accustomed to the idol.*] *συνήθεια* is the reading of the Alexandrine and some other manuscripts, and of the Coptic and Ethiopic Versions; it is adopted by Pearce and Wakefield. The received text reads *συνειδησει*, “with consciousness;” which though Griesbach retains, he nevertheless marks the other reading as of nearly equal authority.

<sup>4</sup> *Being weak.*] “being unenlightened and scrupulous, is defiled by guilt; they eating contrary to conviction, and to avoid the contempt of those Christians who were better informed.” Newcome.—Bishop Pearce gives a different sense. “By the weak, the apostle always means those who thought an idol had some divinity in it, and therefore ate idol meats with a religious reverence.” The bishop supposes they had no scruples upon the subject; but that by this act they joined idolatry with Christianity.

Ch. VIII. worship ; and in them it is indisputably an act of  
Ver. 7. idolatry, whether the act be innocent or not in those  
who are more enlightened.

5. The Corinthians further state it as their persuasion, that under the Christian dispensation food is an article of perfect indifference, and that they are at liberty to eat any kind of wholesome meat at any time and in any place, ver. 8.

8. *‘But meat will not bring us into judgement before God<sup>1</sup>, for neither if we forbear to eat, are we the better ; nor if we eat, are we the worse.’*

Christianity, you say, is a sublime and spiritual doctrine. It lays no stress upon ceremonial distinctions and matters of indifference ; but solely upon duties of moral obligation. In the day of final account, no inquiry will be made, what was the kind or the quality of the food which we ate, nor when, or where, or in what circumstances we partook of these animal refreshments. We are therefore con-

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<sup>1</sup> *Bring us into judgement.*] Pearce and Wakefield, with the Alexandrine MS. read *παρασησει*, and *μη* is placed before the first *φαγωμεν*, and omitted before the last : viz. *Ουτε γαρ εαν μη φαγωμεν περισσευομεν, οτε εαν φαγωμεν υστερημεθα*. The received text reads *παρισησι*, *recommendeth*: and in the first clause *εαν φαγωμεν*, “*if we eat, are we the better.*” “*But none of the Corinthians could possibly suppose that they would be the better for eating, or the worse for not eating. All that they imagined was, that there was no harm in eating, and no merit in abstaining.*” Bishop Pearce. The bishop also observes, from Ulpian, “*that παρισαναι is a law term, used in the sense of bringing a man before a tribunal.*” The change of persons again indicates that this passage is a quotation from the letter of the Corinthians ; and with this the citations end.

vinced, that there is no merit in forbearing to eat any kind of meat in any place ; nor, any sin in eating it. To partake therefore of an idol sacrifice, even in an idol temple, is, upon the principles of our spiritual institute, a circumstance of absolute indifference, and perfectly innocent.

Ch. VIII.  
Ver. 8.

6. The apostle, for argument's sake, allowing the principle, cautions them against making such a use of their liberty as would ensnare their weaker brethren, ver. 9—11.

*But see that this liberty of yours be not a stumbling block to the weak.* 9.

Granting your principle to its utmost extent, I nevertheless solemnly warn you, that you use not this your liberty, whatever it be, however extensive you may deem it, in such a manner as to ensnare others not so well informed as yourselves, and tempt them to do what would in them be a serious offence.

*For if any one see thee, who hast knowledge, sitting at meat<sup>2</sup> in an idol's temple, will not the con-* 10.

\* *Sitting at meat.*] κατακειμενον, *lying down*: the ancients took their food in a recumbent posture. "The gentiles, says Josephus, offer hecatombs to their gods, and use their temples for their banqueting house. Cont. Apion. l. ii. So we read Jud. x. 27, Amos ii. 27, and in profane authors very frequently. When, therefore, says the apostle, the weak Jews who abhorred idols, or the gentiles newly converted from the worship of them, shall see thee doing the same thing which heathens do in honour of their idols, and that in places appropriated to their worship, will they not be tempted by the example of such a strong and knowing Christian to conclude, that either idolatry is by Christians accounted no sin, or, that the idol deserves some honour; and so comply with them, from their erroneous principles, in eating things offered to idols?" Whitby.

Ch. VIII. *science of him who is weak, be encouraged to eat*  
 Ver. 11. *things sacrificed to idols? And will not the weak*  
*brother, for whom Christ died, perish<sup>1</sup> through thy*  
*knowledge?*

Suppose it to be, as you state, an innocent thing for you who are convinced of the perfect nullity of the idol, to feast in an idol's temple upon an idol's sacrifice, will not the weaker believer, who has not

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<sup>1</sup> *For whom Christ died, perish.*] "From this," says Dr. Whitby, "and from Rom. xiv. 15, it is strongly argued, that Christ intentionally died for those who may for ever perish. For here the apostle dissuades the Corinthians from scandalizing their weak brethren, by an argument taken from the eternal ruin they may bring upon them by this scandal. Whereas, if it be, as some assert, that all things, even the sins of the elect, shall work together for their good, and that they can never perish; if the apostle knew and taught this doctrine to them, why does he go about to fright them from this scandal which he before had told them was impossible?"

In this way Dr. Whitby argues against the Calvinistic doctrines of election, and particular redemption. And yet it would not have been easy for the learned Theologian to prove, that any of those whom God from his foreknowledge has chosen to salvation, will eventually fall away. But I believe that the apostle had no such doctrines as general or particular redemption, election, or perseverance in his view, when he wrote this or any other epistle. The true meaning appears to me to be this. All who believe in Christ, and who are members of the Christian community, are said to be redeemed, and sometimes, to be redeemed by the blood of Christ. Because his death was the last public act of his ministry: it sealed his mission; it ratified that new covenant by which Jews and Gentiles believing in Christ formed one holy community. For all the members of this community, while they continue such, Christ is said to have died, because they participate in the benefits of that covenant of which his death was the seal. When by an act of idolatry they violate and cast themselves out of covenant, they are in danger of perishing by relapsing into the errors and vices of their heathen state. All this is perfectly plain and intelligible, and the apostle probably meant no more.

overcome his religious reverence for the idol, be induced by your example to eat of the idol sacrifice likewise, which in him will be an act of idolatry, that will separate him from the Christian community, and reduce him to his heathen state? And will he not hereby forfeit the privileges of that covenant, which was ratified with the blood of Christ, and of which he enjoys the benefit while he abstains from idolatry? And will not thy weak brother, in consequence of this improper use of thy liberty, be brought into danger of returning to the superstitions and vices of his heathen state, and thus of being finally lost? Can this, think you, be a matter of indifference? Can that conduct be innocent, which leads to consequences so pernicious?

Ch. VIII.  
Ver. 11.

7. Such behaviour as this is inconsistent with the principles and spirit of the gospel, and a gross violation of the law of Christ, ver. 12.

*Now when ye thus sin against your brethren, and wound their weak consciences, ye sin against Christ<sup>2</sup>.*

12.

Whatever you may think concerning the indifference of meats, or whatever may be the fact with regard to the intrinsic lawfulness or unlawfulness of partaking of an idol's sacrifice in an idol temple, one thing is most certain, that when you thus by

<sup>2</sup> *Ye sin against Christ.*] You sin against Christ's mystical body, the church, by the injury you do to its weaker members. Or, you offend Christ himself, who takes the injury done to the least of his brethren as done to his own person. See Matt. xxv, 45; Acts ix. 4.

Ch. VIII. your conduct lay a snare for weaker Christians, en-  
 Ver. 12. tangle their consciences, and draw them into idolatry and perdition, you are guilty of a palpable violation of the first principles of the law of Christ, which requires you to love your neighbour as yourself.

8. The apostle finally declares, that for his own part he would sooner give up the use of all animal food entirely, than be thus guilty of laying a snare in the way of weaker Christians, ver. 13.

13. *Therefore, if meat lay a snare in the way of my brother, I would never eat flesh as long as I live<sup>1</sup>, rather than lay a snare in my brother's way.*

If actions the most innocent, if gratifications the most lawful, are the accidental means of ensnaring others to their destruction, I would rather forbear those actions, and for ever deny myself those gratifications, than lay a snare in the way of others, by tempting them to do what in their circumstances would be criminal, though perfectly innocent in my own. For the Christian doctrine teaches us the generous maxim, that we are not to live to our-

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<sup>1</sup> *As long as I live.*] εἰς τὸν αἰῶνα, for ever, as long as I live. See John xiv. 16, and Simpson on the language of Scripture. "during the whole course of my life." Newcome. "I will never, as long as I live, eat any such," *i. e.* meat offered to idols. Pearce. "I will eat no flesh while the world standeth" is the singular phraseology of the public version. It is natural to remark here, to how short a period the word αἰῶν is limited; and how little reason there is to understand it as uniformly expressing eternal duration, when in the present connexion it can mean no longer than the life of an individual.

selves, but to others, especially to Christ ; and that the governing principle of our conduct should be the general good.

Ch. VIII.  
Ver. 13.

## ARGUMENT II.

THE APOSTLE having introduced the mention of himself, proceeds to the *Second Head of his Argument*<sup>2</sup>, and from his own example of self-denial for the general good, from his declining to insist upon those privileges to which he had an equitable claim, and from his voluntary subjection of himself to the caprice and humours of others, in order to promote

Ch. IX.

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<sup>2</sup> *The second head of argument.*] This passage is a remarkable illustration of that judicious observation of Mr. Locke, that “they who accuse St. Paul as a loose writer, prove themselves to be loose readers.” A superficial reader would naturally conclude, that the apostle having entered upon a discourse concerning the lawfulness of eating meat which had been offered to idols, suddenly digresses to expatiate upon his own and his colleagues’ right to a maintenance which they had declined ; after which, he abruptly introduces the case of the idolatry of the Israelites in the wilderness ; and then suddenly and without any apology returns to the case of eating idol sacrifices, from which he had so unnecessarily digressed ; thus attributing to the apostle the character of a rambling writer, and a man of obscure and ill-sorted ideas. Whereas, in fact, and in a manner sufficiently obvious to an attentive reader, while he introduces obliquely a complete justification of himself from the charge insinuated by his opponents that he was a selfish interested man, he at the same time keeps his main argument constantly in view, which was to urge them, from his own example, to sacrifice not only their own inclinations, but even their acknowledged rights, to the advancement of the gospel, and to warn them, after the example of the Israelites, to guard against idolatrous practices which would be offensive to God, and dangerous to themselves. And in the conclusion of the tenth chapter he brings the argument home.

Ch. IX. the success of the gospel, he strongly insinuates the propriety of declining the participation of idol sacrifices in an idol temple, even though it could be proved that such conduct were in itself innocent. This argument extends through the whole of the Ninth Chapter.

1. The apostle declares that being a free man, an apostle, and more especially *their* apostle, he with his colleagues and family had an equal right with other free men and other apostles, to be maintained by those to whose instruction he gave up his time, ver. 1—6.

Ver. 1. *Am I not a free man*<sup>1</sup>?

And therefore have not I a right to employ my time and talents for my own advantage, and to expect emolument proportionate to my labour and exertions, which, if a slave, I could not pretend to?

*Am I not an apostle? have I not seen Jesus Christ our Lord*<sup>2</sup>?

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<sup>1</sup> *Am I not a free man?*] This clause is placed first in order in the Alexandrine and many other manuscripts: and in the Syriac, Coptic, Vulgate, and Æthiopic Versions. Griesbach adopts it in his second edition. *q. d.* “Am I not a free man? and therefore ought I not to expect a reward of my labour? Slaves indeed have no title to wages, but free men have. And this sense of the word,” continues Bishop Pearce, “seems to me more natural and apposite to this place than the common interpretation, viz. Am I not free to do what I please? In my sense, it relates to St. Paul’s natural, and not to his Christian liberty: and in the order of the verse, as mentioned above, there is a beautiful gradation from his right as a man, to his right as an apostle, as an apostle favoured with a sight of Christ after his ascension, and lastly, as an apostle who was *their* apostle.”



Has not the Lord Jesus himself appeared to me? Has he not invested me with the apostolic office? has he not given me a commission to preach the gospel to the Gentiles, and to bear witness to his resurrection?

Ch. IX.  
Ver. 1.

*Are not ye my workmanship in the Lord?*

Have I not been the instrument of your conversion to the Christian faith?

*If I be not an apostle to others, yet doubtless I am to you; for ye, in the Lord, are the seal of my apostleship<sup>3</sup>.*

2.

Whatever pretence others may make to doubt of my call, or of my qualifications for the apostolic office, you can have none: you have heard my doctrine; you have been witnesses to my spiritual gifts and supernatural powers; you have been converted by my ministry; you have received the holy spirit by the imposition of my hands; your profession of Christianity is an ample testimonial to the genuineness of my commission. I am your apostle at least, if not the apostle of any other church.

*My defence to those who examine<sup>4</sup> me is this.*

3.

If any one please to assume the office of a judge, and to demand what my rights and claims as a free

<sup>2</sup> *Seen Jesus Christ our Lord.*] “And therefore can bear witness to his resurrection, Acts i. 22.” Archbishop Newcome.

<sup>3</sup> *The seal of my apostleship.*] “Your conversion proves my apostleship, as a seal authenticates a writing.” Newcome.

<sup>4</sup> *Who examine.*] “*ανακρινειν* est forense vocabulum, quod de industria usurpavit apostolus, ut obiter arrogantiam eorum notaret, qui ipsius vocationem in dubium vocabant, quasi iudices sederent de hac causa cognituri.” Rosenmuller.—“who set up an inquisition upon me.” Locke.

Ch. IX. man, an apostle, and as your apostle, are, this is my reply.

Ver. 4. *Have we not a right to a maintenance*<sup>1</sup>?

Have not we, who devote our time to public instruction, a right to be supported by those for whose advantage we labour? If our time and industry were employed in secular affairs, we might maintain ourselves and our families in comfort, perhaps in affluence; have we not then a right to a competence, when that time and that industry are devoted to your improvement?

5. *Have we not a right to lead about with us a believing wife*<sup>2</sup>, *as the other apostles, and the brethren of the Lord*<sup>3</sup>, *and as Cephas do?*

<sup>1</sup> *A right to a maintenance?*] ἐξέσσιαν φαγεῖν καὶ πίνειν; “a power to eat and to drink?”—“Have I not a right to meat and drink where I preach?” Locke.—“I render ἐξέσσια, a right, not a power. My translation takes off all ambiguity in this and the following verses. See ch. viii. 9; Rom. ix. 21; Matt. vii. 29, viii. 9. Ἐξέσσια signifies power in general; sometimes a natural power, sometimes an usurped power; and sometimes a power given by human or divine laws, and then it is best rendered right.” Bishop Pearce.—“*Inter Judæos res erat satis usitata, ut Doctores victum acciperent a cunctis qui suppeditare et possent, et vellent. Paulus vero ista venia usus non est, sed potius manuum labore victum sibi quæsit, ut abesset ab omni specie alienorum consiliorum.*” Rosenmuller.

<sup>2</sup> *A believing wife.*] ἀδελφὴν γυναῖκα, a sister, a wife. “A Christian woman,” says Mr. Locke, “to provide our conveniences and be serviceable to us.” He remarks, that “in those parts, there were not, as among us, inns, where travellers might have their conveniences; and strangers could not be accommodated with necessaries, unless they had somebody with them to take that care and to provide for them. They who would make it their business to preach, and neglect this, must needs suffer great hardships.” But surely this would hardly be consistent with decorum, unless the woman were a wife or some near relation.—“Our Bible,” says Bishop Pearce, “renders this to

Are not we entitled to the same privileges as the other apostles? and have not we an equal right with the apostle Peter, or with James, or Jude, the near relations of Jesus, to take our wives or sisters with us, in our apostolic circuits, and to be maintained with them at the public charge?

Ch. IX.  
Ver. 5.

We cannot from this expression certainly infer,

lead about a sister, a wife; but I choose rather to render it a *Christian wife*. It is well known that St. Paul means always, by ἀδελφός or ἀδελφή, a brother or sister in the Christian religion. See ch. i. 1; Rom. xvi. 1. St. Paul means to say, Have I not a right to marry a wife and to carry her along with me in my travels, to be maintained at the charge of those churches which I found and establish by my preaching? It does not, therefore, appear from hence that the apostle was married; he only insists upon having a right to marry, and to have his wife maintained at the expense of his converts, provided she was a Christian wife."—Still, however, it has been thought by some, that the apostle would hardly have made the supposition in the text, if he had not had a wife to lead about with him. They regard this text, therefore, in connexion with Philipp. iv. 3, as affording a presumption that the apostle Paul was a married man, and that his wife was living.—“*A Christian wife*.” Archbishop Newcome, so likewise Bishop Pearce: and Mr. Locke “a Christian woman.” It cannot be unobserved how cautiously the apostle avoids using the word *Christian*. It never once occurs in all his writings; and yet it is impossible that he should not have known that it was a title given to the disciples at Antioch. Acts xi. 26. A plain proof that this name was not, as some have thought, given by divine appointment: for then it would have been in universal use. The epithet *Christian* was probably first applied by their adversaries as a term of reproach; though it was eagerly adopted, in a very early age, as a title of honour. This however does not appear to have happened while Paul was living. It may therefore be questioned, whether it is quite correct to introduce into a translation of his epistles, a word which the apostle himself cautiously and purposely avoids?

<sup>3</sup> *The brethren of the Lord.*] The general tradition is, that our Lord had no brethren, and Mary no other child; but this may be doubted.

Ch. IX.  
Ver. 5.

that the apostle had a wife living, though it seems not very improbable that he might have one; and that while the other apostles took their wives with them, to bear them company in the duties of their mission, the apostle Paul, though he here strongly asserts his equal right to be maintained, with his family, at the public charge, thought it upon the whole expedient to leave his wife at Philippi, while he encountered the labours and dangers attached to his office in foreign countries; that he might not be drawn off from public duties by family cares. It is obvious to remark here, how diametrically opposite the Popish doctrine of the celibacy of the clergy is, both to the sentiments and to the practice of the apostles of Christ.

6. *Or is it only I and Barnabas, who have no right to abstain from working?*

You admit that the apostles at Jerusalem, when they take a missionary circuit, have a right to be maintained at the public charge, together with their families; and why are not I and Barnabas entitled to the same privileges? why are we to be excepted from the general rule, and to be obliged to work for our living, when other teachers, who may not have equal claims, are supported without the necessity of pursuing any secular employment?

2. The common sense and the general practice of mankind warrant the claim of maintenance from those who are benefited by public instruction, ver. 7.

7. *Who ever serveth in an army at his own ex*

*pense? who planteth a vineyard, and doth not eat of the fruit of it? who tendeth a flock, and doth not feed upon the milk of the flock?*

Ch. IX.  
Ver. 7.

How then can it be expected, that he who takes a leading part in the Christian warfare, and occupies the most laborious and hazardous station, should serve without maintenance, at least, at the public charge? how can it be expected, that he who plants the vineyard of God, who breaks up the fallow ground, and watches, and prunes, and rears the tender plants, and guards them from storms and blights, should be left without a moderate reward for his labours? or, How can it in reason be desired, that they who tend the sheep and feed the lambs of Christ, who lead them into the rich and fertile pastures of the gospel, and who guard them with vigilant care from the attacks of fierce and ravenous beasts which are ready to worry and devour, should devote their whole time and attention to the safety and welfare of the flock, without receiving that suitable compensation for their labours, which their flocks are well able to yield?

Observe here, that the apostle does not require that the ministers of the gospel should be maintained in splendour; he only pleads for a decent support proportioned to the circumstances of the church to which their labours are devoted, and to which, upon every principle of reason and justice, they are undoubtedly entitled.

Ch. IX. 3. The law of Moses establishes this principle of equitable remuneration, ver. 8—10.

Ver. 8. *Say I these things upon human authority only<sup>1</sup> ?*

9. *and doth not the law too say the same? For it is written in the law of Moses, (Deut. xxv. 4,) Thou shalt not muzzle the ox while he is treading out*

10. *the corn<sup>2</sup>. Doth God care for oxen? Or doth he say this chiefly<sup>3</sup> for our sakes? Yes; for it was written for our sakes<sup>4</sup>; that he who ploweth ought to plow in hope, and he who thresheth ought to thresh in hope of partaking<sup>5</sup>.*

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<sup>1</sup> Upon human authority only?] *κατα ανθρωπον*, “according to man.” “Say I this on the authority of man?” Wakefield. “Do I say these things and argue thus according to man, and upon human authority only?” Bishop Pearce.

<sup>2</sup> Treading out the corn.] This was the custom in Judea and other nations of the East. See Rosenmuller *in loc.* Bochart, *Hierozoic*, p. i. l. 2. § 32.

<sup>3</sup> Chiefly for our sakes.] *παντως*, *omnino*, altogether: but it cannot be supposed that the apostle means to say that God has no care for the animal creation. This, therefore, is an illustration of that Jewish idiom, by which preference is expressed by a negation of that which is less preferable. So “labour not for the meat which perisheth,” John vi. 27. See Doddridge: and Pearce’s note on 1 Cor. i. 17.

<sup>4</sup> Yes; for it was written for our sakes.] “I have added *yes*,” says Bishop Pearce, “(as Diodati adds *certè*.) at the end of the question, by way of answer to it, and to make *γαρ* have a proper sense here. This way of asking a question, and dropping the answer, and yet of going on as if the question was answered, is not unusual with St. Paul. See 2 Cor. x. 20, xii. 31; Rom. viii. 37.”

<sup>5</sup> In hope of partaking.] This reading is of very good authority. See Griesbach, Pearce, and L’Enfant. The received text reads, “that he that thresheth in hope should be partaker of his hope.” Griesbach reads, “he who thresheth ought to partake of his hope.” Schulzius renders the passage, “It was altogether for our sake that it was written, that the ox which plows

The divine directions in the Mosaic law are agreeable to, and confirm the principles of common equity. The law requires that the ox, while he is treading out the corn, should not be muzzled, but be permitted to eat what he pleased. The immediate object of this law is, to teach the exercise of humanity towards the brute creation. But God, who by this beneficent law manifested his kind attention to inferior animals, had in view a still more important object. By this law he meant to inculcate the important duty of justice between man and man, and to teach that the labourer has a right to be maintained sufficiently from the profits of his labour. And by parity of reason, that the ministers of the gospel, who are labouring for the instruction and edification of others, have a right to expect a decent support from those who receive the advantage of their instructions.

Ch. IX.  
Ver. 10.

4. He argues the reasonableness of a moderate maintenance, from the superior value of the blessings communicated by the teachers of the gospel, ver. 11.

*If we have sown<sup>6</sup> among you spiritual things, is it a great matter that we should reap your carnal things?*

11.

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should plow in hope, and that the ox which treadeth out the corn should enjoy expected food." Of this interpretation Rosenmuller is disposed to approve.

<sup>6</sup> *If we have sown.*] "My first argument for my right of being maintained is, that labour ought to be rewarded. Another argument is, &c." Bishop Pearce.

Ch. IX.  
Ver. 11.

If we have introduced the gospel among you with all its privileges, promises and blessings, and have recovered you from a state of idolatry, of ignorance, of sin and death, to wisdom, virtue, and piety, and to the glorious hope of immortality, can you grudge us that share in your temporal possessions, that is necessary for our convenient support? Is there any comparison in the value of the blessings thus exchanged? can there be any doubt on which side the advantage lies?

5. The apostle and his fellow labourers had a better right to a maintenance than some, who were actually supported by the Corinthians, though, for good reasons, they had waved their claim while they resided at Corinth, ver. 12.

12. *If others<sup>1</sup> share in this right<sup>2</sup> over you, ought not we rather? Yet, we have not made use of this right; but we endure<sup>3</sup> all things, that we may not occasion any hindrance to the gospel of Christ.*

There are those among you who claim to be maintained, and who exercise authority over you,

<sup>1</sup> *Others.*] “He glances at his opponents. Hence they must have been teachers agreeably to ch. iv. 15.” Newcome. See 2 Cor. xi. 20.

<sup>2</sup> *Share in this right.*] Mr. Locke would read *ουσιας*, substance, instead of right; but Bishop Pearce justly observes, that as there is no authority for the change, so the text does not need any alteration.

<sup>3</sup> *But we endure.*] Bishop Pearce thinks that *αμα*, *simul*, *imo*, in English, *withal*, *yea*, should be read in this place instead of *αλλα*, *but*; *q. d.* we have not used this right, *yea*, we endure all things, &c. See Rom. iii. 12. The same error, as he thinks, occurs Rom. vi. 5, and certainly Isa. xliii. 17. LXX.



who, to say the least, have no better right to it than ourselves, nor yet an equal one; but while we resided with you, we waved our claim of a maintenance, just and equitable as it was; and, to prevent all cavil, as though we acted from sinister motives and secular views, we were at the trouble and inconvenience of working at our secular employments, in order to provide support for ourselves, that calumny might have no pretence to injure our characters, and obstruct the progress of the gospel.

Ch. IX.  
Ver. 12.

6. It is the appointment of Christ that Christian teachers shall be supported by those among whom they labour, as the Jewish priests and Levites were maintained by the revenues of the temple and the altar, ver. 13, 14.

*Know ye not, that those who perform the services of the temple<sup>4</sup> are maintained from the temple<sup>5</sup> and that those who attend at the altar<sup>6</sup> are partakers with the altar? So also the Lord hath* 13.  
14.

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<sup>4</sup> *Who perform the services of the temple.*] So Wakefield. “οἱ ἁγία ἐργαζόμενοι, who minister about holy things.” Pearce, Newcome.—“Another argument arises from the custom prevailing among the Jews.” Pearce; who considers this as the third head of argument in favour of the right of ministers to a maintenance.

<sup>5</sup> *Maintained from the temple?*] ἐκ τῆς ἁγίας ἐσθίωσιν; “eat of the things of the temple?” Pearce. “eat of that which is holy?” Newcome.

<sup>6</sup> *Who attend at the altar.*] προσεδρεύοντες. “In the original, who sit at the altar; a phrase which denotes continual and persevering service.” In the first clause of the verse, the service of the Levites is supposed to be alluded to, but in this clause the service of the priests.” Macknight.

Ch. IX. *appointed to those who preach the gospel, that they*  
Ver. 14. *should live by the gospel.*

As Jewish priests and Levites who are continually employed in the temple services, and who devote their time and their labours to it, are, by the law of Moses, maintained by the gifts, the sacrifices, and the established revenues of the temple; so it is the will of Christ, that the teachers of his religion should receive a decent support from those who are instructed by them.

Upon this statement of the apostle's claims, and his prudent forbearance in the exercise of his rights, we may make the following remarks: 1. That as it is the will of Christ, that the teachers of the gospel should be maintained at the charge of those by whom they are instructed, there is nothing criminal or dishonourable in their acceptance of such a maintenance, as a compensation for the time and pains which they devote to the service of others. 2. That it is the duty of those who are instructed in the Christian religion, to make an equitable remuneration to their teachers in proportion to their ability. 3. The apostle does not give the least hint, that the ministers of religion should be supported in affluence and grandeur; least of all, that provision should be made for their maintenance by the civil magistrate, independent of the society with which they are connected. The question concerning the public support of the Christian religion is by the first teachers of that religion left wholly at

large. Indeed it is reasonable to believe that the idea of it never entered into their thoughts. 4. The apostle prescribes nothing like tithes, nor any other fixed proportion of the hearers' income, as a contribution due to the teacher. He only establishes the fact, that reason and justice, in accordance with both the Jewish and Christian revelations, require that public teachers should have an equitable provision for their support. Lastly, From the apostle's example, it appears that Christian teachers should not pertinaciously insist upon their right of maintenance, but should be willing to wave the claim, however just, and to support themselves and their families by some useful and honourable secular employment, if the pretexts of calumny may be obviated, or the success of their mission promoted, by this disinterested conduct.

Ch. IX.  
Ver. 14.

7. The right which the apostle had thus indisputably established, he had declined to exercise at Corinth, and he was determined still to wave it, ver. 15.

*But I have availed myself of none of these rights, nor have I written thus, that it should be so done unto me; for it were better for me to die, than that any one should deprive me of this boast.*

15.

When I resided among you, I did not insist upon being maintained by you, nor do I in writing this mean to claim a pecuniary compensation for my labours among you. It is my glory that I have preached the gospel to you, without putting you to

Ch. IX.  
Ver. 15.

any expense, by which I have obviated the cavils of the enemies of the gospel, and have deprived your false teachers of their expected triumph; and I would sooner die with hunger, than I would now accept a maintenance from you; or deprive myself of the satisfaction I derive from my conduct in these circumstances.

8. In one view, this self-denial was more meritorious than preaching the gospel itself; for to the latter he was obliged by an authority that he could not resist, whereas the former was his own voluntary act, ver. 16—18.

16. *For though I preach the gospel, I have no ground for glorying; for a necessity is laid upon me; yea, woe unto me if I preach not the gospel.*
17. *If, indeed, I should do this spontaneously, I am entitled to a reward; but if, without my consent, a dispensation is intrusted to me, what is my reward*
18. *then<sup>1</sup>? That while I preach the gospel, I should make it<sup>2</sup> unexpensive, by not using to the utmost<sup>3</sup> my right through the gospel.*

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<sup>1</sup> *What is my reward then?*] “Join this clause to the 17th verse.” Knatchbull, Wakefield.

<sup>2</sup> *Make it unexpensive.*] The received text reads, “the gospel of Christ,” &c.; but these words are wanting in some of the best copies and MSS. Bishop Pearce includes ver. 19—22 in a parenthesis; and makes the 23d verse the answer to the question in ver. 18.

<sup>3</sup> *Not using to the utmost.*] So Wakefield. *καταχρησασθαι*. the same word occurs ch. vii. 31, where it signifies, not using worldly things to the utmost extent of what is lawful.—“so as not to use my right in the gospel.” Newcome.

The apostle here supposes a difference between the merit of an action performed by the authority of a superior, and that which spontaneously flows from a good and generous disposition.

Ch. IX.  
Ver. 18.

If preaching the gospel had been his own spontaneous act, it would have been highly meritorious; but it was not so. He had been indeed a bitter enemy to the Christian doctrine, and a persecutor of its teachers and professors. And the commission, with which he was now honoured, had been conferred not by any solicitation of his own, but by the authority of one who had a right to command him, and who would severely punish any act of disobedience. All the merit, therefore, which in this instance he claimed, was that of submitting to a power which it would be vain and impossible to resist.

Under these circumstances, what room was there for merit? He had only one way left of spontaneous service. It was, by preaching the gospel, free of expense to his hearers, and by not insisting upon that right to a maintenance which he possessed by the principles of commutative justice, and under the authority of Christ. This was a voluntary act, for which he might humbly expect a proportionate reward. What this reward was, he mentions ver. 23; it was, that those among whom he preached might be disposed to embrace the Christian faith.

This then may be considered as the import of the apostle's language:

This is my boast, which I am so unwilling to re-

Ch. IX.  
Ver. 18.

sign. It is, indeed, but little of which I can boast at all. I am, it is true, intrusted with a very honourable and important commission ; it is that of preaching the gospel to the heathen world. And to the execution of this commission, my life, my powers, and my utmost exertions are wholly devoted. But what of this ? I have no merit in these labours, nor any real ground of boasting. And why ? Because I act under an overpowering necessity. He that furnished me with this commission, has a right to enforce it. And he will enforce it. So that if I attempt to withdraw from the service, I shall soon discover that I have made an evil choice. If indeed I perform the arduous duties of my apostolic ministry willingly and cheerfully, my gracious master will not suffer my faithful services, whatever they may be, to go unrewarded. But if, independently of my own choice, an office of this kind is committed to me, which I am not at liberty and have no power to decline, in what way can I gain the merit of a free and voluntary service ? In this way, and in this alone. I may render the gospel unexpensive ; I may decline to insist upon my acknowledged rights ; I may wave the privileges of a maintenance ; I may exhibit an example of disinterested zeal by working for my support, while I am publishing the gospel of salvation. This is something more than my commission requires ; and for this I may take credit, at least with those to whose benefit my labours have been dedicated.

9. With a view to conciliate the attention of his hearers, the apostle professes to comply as far as he innocently might with their weaknesses and prejudices, ver. 19—23. Ch. IX.  
Ver. 19.

*Moreover, being free from all men, I made myself the slave of all, that I might gain all*<sup>1</sup>. 19.

Though free-born and independent, possessed of property, and a Roman citizen, there is no labour or drudgery to which I do not voluntarily submit, that I may accomplish the purposes of my mission, and, if possible, convert all who hear me.

*Accordingly, to the Jews I became as a Jew, that I might gain the Jews; to those who were under the law, as under the law, (not being myself under the law<sup>2</sup>,) that I might gain those under the law.* 20.

To please my countrymen, and to conciliate their attention to the doctrine of Christ; whenever I was cast into their society, I complied with all their innocent prejudices and customs. And wherever I mixed with those who were strict observers of the law of Moses, though I well knew that the gospel had set me and all true believers in Christ at liberty from the yoke of the law, yet I complied with the whole ceremonial as punctually as the strictest of my Hebrew brethren, in order to show that there

<sup>1</sup> *That I might gain all.*] τες πλειονας, the more. Bishop Pearce has no doubt, that the apostle here uses this expression to signify all, as οι πολλοι, the many, is often used.

<sup>2</sup> *Not being myself under the law.*] Griesbach inserts this clause upon the authority of the Alexandrine, Ephrem, and all the principal MSS. and Versions.

Ch. IX.  
Ver. 20.

was nothing in the profession of Christianity inconsistent with the requisitions of the Mosaic institute; and in fact, that the gospel was nothing more than the fulfilling of the law. And this I did to win over those who, having from infancy been educated in attachment to the law, could never be induced to desert it.

21. *To those who are without the law, as without the law, not being without the law of God, but under the law of Christ<sup>1</sup>, that I might gain those who are without the law.*

In the society of heathen I relaxed from the rigour of the Jewish law, without, however, abating an iota of that regard to the moral law, which is imperatively enjoined by the supreme lawgiver upon all his reasonable creatures, and which is indispensably required by the gospel of Christ. And I was as strenuous in maintaining the liberty of the Gentile converts from the yoke of the Mosaic institute, as if I had myself been a Gentile, that they might not, by the terrors and the harsh and burdensome requisitions of the law, be deterred from embracing the faith of the gospel.

22. *To the weak, I became as weak, that I might gain the weak; to all men I became all things<sup>2</sup>, that I might save all<sup>3</sup>.*

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<sup>1</sup> *Law of God—law of Christ.*] Bishop Pearce approves of Θεσ, and Χρισθ, on the authority of many ancient copies and versions. See Griesbach. The received text reads Θεω, Χριστω, “not without law to God, but under law to Christ.”

<sup>2</sup> *To all men I became all things.*] “It is my custom to be-



While I asserted the liberty of others, I did not upon all occasions insist upon my own; but when I was in company with those less instructed Christians, who were not sufficiently established in Christian principles, or, who were strangers to Christian liberty, I abstained from those actions, however innocent in themselves, which might wound their feelings, or ensnare their consciences. And, in short, there was no sacrifice which I was not willing to make, of my own private judgement, feelings, or convenience, that I might win my hearers, and, if possible, all those without exception with whom I conversed, to the knowledge and profession of the

Ch. IX.  
Ver. 22.

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come all things lawful." Newcome; who adds, "The precept, ch. viii. 9, is illustrated by St. Paul's example, ver. 19, 21, 22, of this chapter." "This (says Dr. Priestley) must not be interpreted with too much rigour. For otherwise we shall make the apostle a most inconsistent and hypocritical character, one who had recourse to the most unworthy artifices to gain a good end. He was so far from complying improperly with those who would have imposed the yoke of the law upon Gentile converts on whom it was not obligatory, that he incurred the hatred of his nation, and offended many of his Christian brethren, by his strenuous contending for the liberty of the gospel with respect to them. His meaning, therefore; can only be, that he was willing to oblige all persons as far as he innocently could. It is possible, that he might mean, that in preaching the gospel, he availed himself of principles peculiar to the Jews with Jews, and of principles allowed by Gentiles with Gentiles."

<sup>3</sup> *That I might save all.*] *ἵνα παντας σωσω.* This reading rests upon the authority of the Cambridge and three other MSS. with the Syriac, Vulgate, and many other versions. See Griesbach. The received text reads *ἵνα παντως τινας σωσω*, "that I may by all means save some." "Reading *παντας*, *all*," says Bishop Pearce, "seems more agreeable to St. Paul's meaning here; it exactly agrees with ch. x. 33, and makes his design more extensive and noble."

Ch. IX. gospel, and engage them to accept its inestimable blessings.

Ver. 23. *Now this I do for the sake of the gospel, that others may be partakers of it with me*<sup>1</sup>.

I through mercy am a partaker of the blessings of Christianity, I discern its truth, I feel its power, I rest upon its promises, I triumph in its consolations and hopes, and I wish that others may see and feel and act as I do; and it is for this reason that I spare no pains, and object to no self-denial, that I may, if possible, be the means of bringing all with whom I converse, and to whom I have an opportunity of communicating instruction, into the same holy and happy state.

10. In these instances, he resembled the candi-

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<sup>1</sup> *That others may be partakers with me.*] *ἵνα συγκοινωνῶς αὐτῶ γενώμαι*, that I may be a joint partaker of it, i. e. that I, who am a partaker, may induce others to become fellow-partakers with me; a mode of expression not uncommon with the apostle. Vid. Gal. iii. 22; Rom. viii. 29. The apostle does not mean that he practised all this self-denial, and this compliance with the prejudices and humours of others, that he might himself be a partaker of the gospel as well as others; for that he was already; but that he might induce others to participate with him. He became all things to all men, that so he might save all. Few, if any, of the commentators seem to have entered into the spirit of the apostle's language in this passage. Even Mr. Locke himself seems to have missed the apostle's meaning, which he explains, *q. d.* "This I do for the gospel's sake, that I myself may share in the benefits of the gospel," which is almost the reverse of the apostle's real meaning. Dr. Doddridge, with his usual good taste, seems to have given the true sense and spirit of the text. *q. d.* "And this I do for the sake of the gospel, to promote its success to the utmost of my ability, that I also may be a sharer in the generous pleasure arising from the communication of it."

dates in the Grecian games, who practised the same self-denial for a fading garland, to which he submitted for an incorruptible crown, ver. 24—27. Ch. IX.

*Know ye not that of those who run in a race, all indeed run, but one receiveth the prize? So run as to obtain?\** Ver. 24.

You live in a city, where you have an opportunity of seeing the public games; and have you not observed the eagerness of the several candidates to obtain the prize? their activity, their resolution, and their self-denial, in preparing themselves for the contest? Let their example stimulate your zeal, and rouse your energies in a far nobler course, and for an infinitely more valuable object. And have you not remarked that in these games, there are many who enter the lists, and who run the race, while it is only one who can win the prize? the fortunate candidate, who first reaches the goal? The rest, the great majority, however meritorious their preparation, however strenuous their exertion, must retire from the field disappointed, if not disgraced. Learn from hence to vie with each other in moral excellence, and the virtues of the Christian character, as though one candidate only were to gain the prize. Recollect, however, for your encouragement, that none shall labour in vain. For such is the pri-

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\* *So run as to obtain.*] The Isthmian games were held in the neighbourhood of Corinth. In these, only one candidate could gain the prize. Bishop Pearce observes, from Mill, that Cyprrian adds *omnes* at the end of the sentence. *q. d.* So run that ye may *all* obtain, which, though unsupported by any manuscript, expresses the true meaning of the apostle.

Ch. IX.  
Ver. 24.

vilege of the Christian race, that every diligent and persevering candidate shall obtain a proportionate reward; but let it be your ambition to gain the highest prize.

25. *But every one who entereth the lists is temperate in all things*<sup>1</sup>; they, indeed, that they may obtain a fading crown<sup>2</sup>, but we, one that will not fade away.

The candidates in the Grecian games deny themselves all those indulgencies and gratifications which are inconsistent with that muscular vigour and agility upon which their success depends; and they endure innumerable hardships with the greatest fortitude and cheerfulness, for the sake of momentary applause and of a garland of fading leaves. Our

<sup>1</sup> *Temperate in all things.*] So Horace, Art. Poet. l. 412.

*Qui studet optatam cursu contingere metam,  
Multa tulit fecitque puer, sudavit et alsit;  
Abstulit venere et vino.*

“Those who taught the gymnastic art (says Dr. Macknight) prescribed to their disciples the kind of meat that was proper, the quantity they were to eat, and the hours at which they were to eat. They prescribed to them, likewise, the hours of exercise and rest. This whole course, which lasted for many years, was called *Ασκησις*, exercise. Hence the ancient monks, who imitated and even outstripped the *athletæ* in their rules of temperance and in the laboriousness of their exercises, were called *Ασκηται*, ascetics.” See also Ælian. Var. Hist. xi. 3.

<sup>2</sup> *A fading crown.*] *φθαρτον σεφανον*, “*coronam mox perituram, nempe ex oleastro, aut picea, aut lauro.*” Rosenmuller.—“It is well known, (says Dr. Doddridge,) that the crown in the Olympic games, sacred to Jupiter, was of wild-olive; in the Pythian, sacred to Apollo, of laurel; in the Isthmian, or Corinthian, solemnized in honour of Palæmon, of pine-tree; and in the Nemean, of smallage or parsley. Now most of these were evergreens, yet they would grow dry, and break to pieces.” See Elsner’s Observ. vol. ii. p. 103.

contest is equally arduous, and requires, at least, equal exertions of fortitude and self-denial; but the prize at which we aim is unspeakably more valuable. To our view is held up a crown of glory that fadeth not away, a reward which merits our highest ambition, which will amply compensate the most arduous struggle, and richly repay the most costly and painful sacrifices.

*I therefore so run, not as uncertainly*<sup>3</sup>. *I so fight, not as one who striketh the air*<sup>4</sup>. *But I bruise my body*<sup>5</sup>, and bring it into subjection; lest,

Ch. IX.  
Ver. 25.

26.

27.

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<sup>3</sup> *Not as uncertainly.*] οὐκ ἀδηλωσ' "with respect to the event: but with a certain expectation of the Christian prize. See Plutarch in Wetstein." Archbishop Newcome.—"not as to an uncertain goal." Bishop Pearce; who appeals to the Syriac and the Vulgate.—"as one not doubtful of the prize." Wakefield.—"obscurè, incertè. Ex Stadiodromis non nisi unus reportare poterat victoriam, ergo semper dubia erat spes. Sed aeternam illam gloriam et felicitatem omnes possunt consequi, et certissimè sperare, qui rectè virtuti student." Rosenmuller.—"not to leave it to uncertainty." Locke. Dr. Doddridge gives the word another sense: "I run not as one who is to pass undistinguished." Dr. Priestley renders it, "not obscurely, but as one who wishes to distinguish himself, and appear among the foremost in the race."

<sup>4</sup> *Who striketh the air.*] "In order to attain the greater agility and dexterity, it was usual for those who intended to box in the games to exercise their arms with the gauntlet on, when they had no antagonist near them: this was called σκιομαχία." Doddridge.—"Bos shows that the boxer was said to strike the air when he wasted his blow." Newcome. Bos *Exercit.* p. 138.

<sup>5</sup> *I bruise my body.*] ὑπωπιάζω "sugillare, ut sub oculis existant vibices et maculæ luridæ. Per synecdochen, generatim, aliquem vel vulnerare, vel lividum reddere, notat." Schleusner. "Bruise as the boxer does his antagonist. Bos has shown, that though the Greek word properly signifies, striking under the eye, it deviates into the signification of striking the face and the body." Newcome.

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Ver. 27. *after having served as a herald<sup>1</sup> to others, I myself should be disapproved<sup>2</sup>.*

What I recommend to you, I practise myself. Regarding the prize as inestimable and certain, I exert myself in proportion to its worth, and to the difficulty of attaining it. And the struggle in which I engage is not an exercise for amusement; it is a serious warfare. The adversaries with which I combat are, the love of ease and pleasure, and other temptations incident to the present state. Against these I maintain a constant warfare; and with repeated strokes I beat them down, and chain them fast, that they may not obstruct my Christian and

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<sup>1</sup> *Served as a herald* :] κηρυξας. The apostle retains the agonistic terms: "At the opening of the games, a herald publicly proclaimed the names of the combatants. When the combatants appeared, they were examined whether they were free men and Grecians, and of an unspotted character; then the herald, commanding silence, laid his hand on the head of the combatant, and led him in that manner along the stadium, demanding with a loud voice of all the assembly, Is there any one who can accuse this man of any crime?" Macknight, from West's Pindar.

<sup>2</sup> *Be disapproved.*] Αδοκιμης "signifies one who is disproved by the judge of the games." Doddridge. "This is a happy turn," says Dr. Priestley, "to represent the enemy he was to contend with to be himself, his own body, his sensual appetites: a lesson peculiarly proper for the Corinthians. This does not imply that the apostle had any serious apprehension of being rejected at last, as one who had not done his duty; but it certainly implies, that without consistency of character and perseverance, he or any person will be rejected at last, how promising soever may be his profession or his conduct for a time: and if it was necessary in his case, much more might the Corinthians infer it was so in theirs."

Perhaps the apostle uses a prosopopœia, as in Rom. vii.; and though he speaks in the first person, it is as representing Christians in general, with a particular allusion to the Corinthians, who were notorious for voluptuousness.

apostolic career; lest, after having served as a herald, and proclaimed the lists to others, I should myself, when called to the trial, be finally disapproved, and lose the prize.

Ch. IX.  
Ver. 27.

These observations bring the apostle to the close of the second argument, in which he endeavours to dissuade the Corinthians from eating things offered to idols in the idol's temple, by exhibiting an example in his own person of relinquishing advantages to which he had an undoubted right, from a benevolent desire to conciliate attention, and to recommend the doctrine of the gospel; and, for the same generous purpose, of submitting voluntarily and cheerfully to a degree of self-denial, mortification, and acquiescence in the caprices and prejudices of others, which no person living had a right to require or expect. He now proceeds to his last and most decisive argument, which settles the question at once.

### ARGUMENT III.

THE APOSTLE cautions the Corinthians against partaking of an idol sacrifice in an idol's temple; which he denounces as a direct, criminal, and dangerous act of idolatry.

Ch. X.

#### I.

The apostle warns the Corinthians by the example of the Israelites, God's ancient professing people, to guard against apostasy into idolatry, after

Ch. X. having been instructed in true religion, ch. x. ver. 1—12.

1. The ancestors of the Jewish nation, notwithstanding all their privileges, their public profession of true religion, and the miracles which God had wrought for their deliverance from Egypt, relapsed into idolatry, and were condemned to die in the wilderness, ver. 1—5.

Ver. 1. *Moreover*<sup>1</sup>, brethren, I would not have you ignorant, that all<sup>2</sup> our fathers were under the cloud<sup>3</sup>, and all passed through the sea.

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<sup>1</sup> *Moreover.*] The received text reads  $\delta\epsilon$ , but: Griesbach adopts  $\gamma\alpha\rho$ , for; which Bishop Pearce and Archbishop Newcome prefer, as connecting this with the preceding context. *q. d.* Lest I be disapproved; for the case of the Israelites shows that men may be highly privileged, and yet finally rejected. This agrees with Mr. Locke's conjecture, that the Corinthians had told the apostle that the inducements they were under to go to their neighbours' feasts upon their sacrifices were irresistible; and therefore they thought they might go without any offence or danger, since they were the people of God, purged from sin by baptism, and fortified against it by partaking of the Lord's supper. To this the apostle replies, that, notwithstanding this, they, like the Jews of old, might sin, and draw upon themselves destruction; and that eating thus of things offered to idols, was partaking in idolatrous worship.—*I would not have you ignorant.* "I wish you to observe." Wakefield.

<sup>2</sup> *All our fathers.*] Mr. Locke observes, that the word *all* occurs five times in these four verses. And, supposing that the Corinthians presumed too much upon *all* of them being baptized and partaking of the Lord's supper, as if it were enough to keep them right in the sight of God, he reminds them, that though *all* the Israelites were baptized and ate of the same spiritual food, and drank of the same spiritual drink, yet *the greater part* of them perished in their idolatry.

<sup>3</sup> *Under the cloud.*] "which miraculously covered and guided them." Newcome. Bishop Patrick observes, that there were



I am now about to state a case which may perhaps alarm you, and put you upon your guard against making free with things dubious or unlawful; and especially with idolatrous rites and practices, in dependence upon your Christian profession and your covenant state, as though that would protect you, either from moral impurity or from the divine displeasure. The whole nation of the Israelites, when they left Egypt, were in a state similar to yours: great miracles were wrought, to convince them of the divine authority of their lawgiver. All of them were protected from the assaults of their enemies, defended from the fervor of the burning sun, and guided in their marches by the miraculous cloud, Exod. xiii. 21; and all of them by miracle passed safely through the midst of the Red Sea, Exod. xiv. 21, 22.

*And were all baptized into Moses<sup>4</sup>, in the cloud and in the sea.*

Ch. X.  
Ver. 1.

2.

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three several uses of the cloud: 1. To guide them in their journeys; and this it did as a pillar going before them. 2. To preserve them from the heat of the sun in the wilderness; and then it was spread out as a covering, Ps. cv. 39. 3. To defend them from their enemies, that they might not assault them, Exod. xiv. 20.

<sup>4</sup> *Baptized into Moses:*] εἰς τὸν Μωσῆν “not unto, as our version has it; but into Moses, i. e. into that covenant which Moses delivered to them from God. So, to be baptized εἰς Χριστὸν, is to be baptized into the profession of Christ’s laws and doctrine. Rom. vi. 3; Gal. iii. 27.” Pearce.—“As the phrase ‘being baptized into Moses’ does not imply that Moses was a God, so, being baptized into Christ, or in the name of Christ, does not imply that he is a God. It is a mode of taking upon us the profession of that religion of which he is the founder.” Priestley.

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Ver. 2.

As though immersed in the baptismal stream, they were enveloped by the cloud, and encompassed by the sea; and were convinced of the divine legation of their illustrious leader. These signal miracles may therefore be regarded as public symbols of their submission to the authority of Moses, as the rite of baptism is the symbol of your subjection to the authority of Christ.

3, 4. *And they all ate the same spiritual food<sup>1</sup>, and all drank of the same spiritual drink. For they drank of the spiritual rock which followed them<sup>2</sup>, but that rock was Christ<sup>3</sup>.*

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ἐβαπτισαντο, *baptized themselves*: voluntarily submitted to the rite. Perhaps when thousands were baptized in a day, they baptized themselves; they were not baptized by others. Indeed no instance occurs in the Old Testament, of one person being plunged under water by another.

<sup>1</sup> *Spiritual food.*] Manna: called, bread from heaven, Neh. ix. 15. “πνευματικῆς, in distinction from φυσικῆς, *supernatural*. Comp. Rom. vii. 14.” Pearce; who translates it by the word *heavenly*, as he does not think that the word *spiritual* sufficiently implies that there was a miracle in the case. See Exod. xvi. 14, 15, xvii. 6.

<sup>2</sup> *The rock which followed them.*] “Here is a metonymy of the rock for the *water* of the rock. See ch. x. 18; Heb. xiii. 10; 1 Cor. ix. 13, 14. We may therefore fairly apply the epithets πνευματικῆς and ἀκολουθουσῆς to the *water*, understood in the phrase. They can be in no proper sense applied to the *rock*; but the water issuing from that rock was the effect of a miracle, and some of the water might be *carried* by the Israelites along with them, to supply them in some part of the rest of their journey.” Bishop Pearce; who shows that the word ἀκολουθεῖω is sometimes used in this sense. After all, this appears to be a very uncommon and a very harsh sense of the word; and the more natural interpretation is, that the stream which gushed from the rock continued for a considerable time to accompany the march of the Israelites. Water was twice brought out of the rock by miracle: once at Rephidim, from Mount Horeb, in the first year

They were all fed in a supernatural way with manna, which is said to have come down from heaven; and they were all miraculously supplied with water from the rock which was struck with the rod of Moses, the stream flowing from which accompanied them in their progress through the wilderness. And this rock was a type of Christ, who is that spring of living water from which flow those vital truths, and those abundant consolations, which are the support and refreshment of his true disciples in their passage through this probationary world, John iv. 14.

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Ver. 4.

*Yet, with the greater part of them, God was not pleased<sup>4</sup>, for they were destroyed in the wilderness.*

5.

of their march, Exod. xvii.; the second time at Kadesh, in the fortieth year. Dr. Wall observes, that the Israelites for the first thirty-seven years might have travelled in the direction of this brook, which, watering the country, might produce herbage for the cattle<sup>†</sup> but after that, turning eastward from Ezion-geber, a port upon the Red Sea, Numb. xxxiii. 36, they were again distressed for water, with which they were again supplied by miracle at Meribah Kadesh. See Macknight and Wall's Critical Notes, vol. i. p. 106.

<sup>3</sup> *That rock was Christ.] i. e. a type of Christ; who represents his doctrine as living water, John iv. 10. See also John vii. 37, the source of life, health, refreshment, and vigour. The apostle probably means nothing more than that the rock might be compared to Christ, whose doctrine was a source of life and comfort to believers, as the rock had been to the Israelites, by the refreshing streams which issued from it; and so to remind the Corinthians that he intended to apply his observations to their case: probably nothing mystical was intended. Dr. Whitby cites many passages, where a similar phraseology occurs: viz. Gen. xl. 12, the three branches are three days; xliii. 26, the seven kine, the seven ears of corn, are seven years; Dan. vii. 17, the four beasts are four kings. See also Ezek. v. 5; Dan. ii. 38; Matt. xiii. 38, 39; Luke viii. 11.*

<sup>4</sup> *The greater part:] εν τοις πλειοσιν. Comp. ch. ix. 19. It*

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Ver. 5.

Though all the Israelites had been supported and protected by miracles the most splendid and illustrious, though all had been distinguished with important privileges, though all had been instructed in truths of the highest importance, though all had made a solemn profession of their allegiance to God, and their submission to the authority of his servant Moses, though all had entered into covenant with Jehovah, and participated in the external symbols of this honourable relation, yet as to the greater part of them, these privileges and professions were of no avail; for by their immorality, idolatry, unbelief, and disobedience, they provoked God to destroy them in the wilderness. And so universal was their apostasy and rebellion, that out of the whole number who left Egypt, and who were at that time upwards of twenty years of age, only two, Joshua and Caleb, were permitted to enter the promised land.

2. Their example is an awful warning to the followers of Christ, not to venture upon lewd and idolatrous practices, under a presumption that the external symbols of a Christian profession will screen them from the divine displeasure, ver. 6—10.

6. *Now these things happened*<sup>1</sup> by way of *example*

here signifies all but two, Caleb and Joshua; who were the only survivors of the generation who were grown up to maturity when they left Egypt. See Bishop Pearce.

<sup>1</sup> *These things happened.*] “ταυτα, referendum est ad pœnas, quibus Deus affecit veteres illos Israelitas. Quod Deus illos tam severe punivit, id factum est ut nos exemplis istis sapiamus.” Rosenmuller. “τυπος h. l. denotat exemplar, ut 1 Thess. i. 7; 1 Tim. iv. 12; Tit. ii. 7.” Id. “It is to be observed,” says Mr.

*to us, that we should not desire evil things, as they also desired.*

Ch. X:  
Ver. 6.

Our circumstances as professors of the religion of Christ are similar to those of the Israelites when departing from Egypt. We have seen great miracles wrought to convince us of the divine authority of the Christian religion. We have renounced the state of bondage and idolatry; we have received and acknowledged Jesus as our Master; we have been baptized into his name; we have eaten and drunk at his table; we have been enlightened by his doctrine, and consoled by his promises. Let us take heed that our fate also be not similar to that of our predecessors; nor let us vainly imagine that privileges and professions will protect us from the divine displeasure, if we yield to irregular desires and pursue criminal gratifications.

*Neither be ye idolaters, as some of them were: as it is written (Ex. xxxii. 6), The people sat down to eat and to drink, and rose up to play<sup>2</sup>.*

7.

Locke, "that all these instances mentioned by the apostle, of destruction which came upon the Israelites who were in covenant with God, were occasioned by their luxurious appetites about meat and drink, by fornication and by idolatry: sins which the Corinthians were inclined to, and which he here warns them against."

<sup>2</sup> *To play* :] *παίζειν*. Many expositors suppose that the apostle means, to commit fornication, which was the usual concomitant of idolatrous worship; and with these critics Bishop Pearce agrees. But Dr. Whitby observes, that though the Israelites are charged with idolatry, they are never accused of fornication in the affair of the golden calf: also, that the apostle makes a distinct charge of this offence in the following verse. To which may be added, that the Israelites professed to worship Jehovah under the symbol of the golden calf, Exod. xxxii. 5; and

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Ver. 7.

They celebrated a religious festival in honour of the golden calf, which they worshiped as the symbol of the God who had brought them out of Egypt, though image-worship had but lately been distinctly and solemnly prohibited by the voice of God; and they expressed their impious sentiments by feasting upon the sacrifice, and dancing in honour of their idol, calling it a feast to Jehovah; and probably thinking that there was no more harm in it than you apprehend in frequenting an idol's temple. But in this they were greatly mistaken; for God was highly displeased with them, and punished them severely for it.

8. *Nor let us commit fornication*<sup>1</sup>, as some of them committed fornication; and there fell in one day twenty-three thousand<sup>2</sup>.

You have been used to regard fornication as a matter of indifference: but be not deceived: the Christian law, like that of the Jewish legislator, strictly forbids the illicit commerce of the sexes;

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it is not at all probable that they would presume to introduce lascivious orgies into a festival which they pretended to hold in honour of the Supreme Being.

<sup>1</sup> *Commit fornication.*] This was a vice to which the Corinthians were so notoriously addicted, that κορινθιαζειν was proverbially used as equivalent to *scortari*. "Strabo says, that in one temple of Venus at Corinth there were no less than a thousand priestesses, who made prostitution a part of their devotion to the goddess." Lib. ii. cap. 17. See Doddridge.

<sup>2</sup> *Twenty-three thousand.*] In the Pentateuch, Numb. xxv. 1—9, the number is twenty-four thousand. If it be not a slip of the apostle's memory, it is usually explained, that twenty-three thousand died by the plague under the immediate hand of God, and one thousand by the sword. One manuscript and the Syriac version read *twenty-four*.

and those who are guilty of it shall be severely punished, as the Jews were when seduced by the Midianites to worship Baal-peor, an idol whose rites were of the most lascivious nature; and twenty-four thousand fell a sacrifice to their crimes.

Ch. X.  
Ver. 8.

*Neither let us tempt the Lord<sup>3</sup>, as some of them also tempted him; and were destroyed by serpents.*  
Numb. xxi. 5, 6.

9.

The Israelites were dissatisfied with being conducted by a circuitous route through the wilderness, and with living upon manna; and they spake against God, and against Moses, in consequence of which they were bitten by venomous serpents, and many of them perished in the wilderness. Let us not imitate their example, of murmuring either at the difficulties we meet with, or the self-denial which it is necessary to practise in our Christian course, lest we also share their fate.

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<sup>3</sup> *Tempt the Lord.*] Κυριον is the reading of the Vatican and Ephrem manuscripts, and of some ancient versions; Θεον, God, is the reading of the Alexandrine: vide Griesbach. If Χριστον, Christ, which is the reading of the received text, be retained, it signifies *the anointed prophet*; and applies both to Moses and to Christ: vide Grotius and Crellius *in loc.* Bishop Pearce conjectures that Κυριον might be the original word, and being by some thought to mean Christ, was changed into Χριστον and by others, who thought it meant God, was changed into Θεον. The learned prelate, however, prefers Θεον. Archbishop Newcome reads Κυριον, Lord; though Griesbach, whom he commonly professes to follow, does not admit that reading into his text, though he marks it as of high authority. Epiphanius accuses Marcion of introducing the word Χριστον into the text.—*Tempt*, “πειραζειν i. e. πειραν λαμβανειν τινος, explorare aliquem, vires ejus tentare, an hoc vel illud facere possit.” Rosenmuller.

Ch. X.  
Ver. 10.

*Neither murmur ye*<sup>1</sup>, *as some of them murmured; and were destroyed by the destroyer.* Numb. xiv. 29.

By pestilence or sword, or other instruments of death; which, being the means of fulfilling the divine purpose of punishing the rebellion of the Israelites, may justly be represented as destroying angels, acting under a commission from God.

3. The history of the crimes and punishments of the Israelites in the wilderness was written for the admonition and instruction of succeeding ages, and especially of those who live under the dispensation of the Messiah, ver. 11, 12.

11. *Now all these things happened to them as examples to us*<sup>2</sup>, *and they were written for the admonition of us, upon whom the last age is come*<sup>3</sup>.

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<sup>1</sup> *Murmur.* “*γογγυζειν, obmurmurare, ingrati animi et indignationis est indicium, Num. xiv. 2, 3, 4, xvi. 1. ολοθρευτη, Hebr. xi. 28; Exod. xii. 23; denotare videtur pestem, sub perscna angeli, mortem subito populo inferentis, representatam.*” Rosenmuller.

<sup>2</sup> *As examples.] Τυπωως, by way of example, is the reading of the Alexandrine, Vatican, Ephrem, and several other manuscripts, and of many versions and fathers. “These sins and punishments of the Jews in the wilderness did not happen for examples to them, but to those who came after them.” Bishop Pearce.*

<sup>3</sup> *The last age is come.] τα τελη των αιωνων, the ends of the ages: not, as translated in our bible, “the ends of the world.” “The Jews counted three ages of the world: the first was before the law given to Moses; the second was under the law; and the third was under the Messiah: so that the age of which St. Paul here speaks was the last age, or the end of the former ages. How long this age was to continue, St. Paul undertakes not to teach. Comp. Heb. i. 2, ix. 26.” Bishop Pearce.*



One great design of just punishment is, to admonish others in similar circumstances, that they do not fall into the crimes of those unhappy culprits, lest they should also share in their doom. And the crime and consequent punishment of the Israelites is recorded for the admonition of us, who live under a nobler dispensation, the last that God will communicate to mankind; but whose distinguished privileges will be no security against the divine displeasure, and will rather aggravate our condemnation, if, notwithstanding all our knowledge and our profession, we relapse into idolatry and vice.

Ch. X.  
Ver. 11.

*Let him, therefore, who thinketh that he standeth<sup>4</sup>, take heed lest he fall.*

12.

Let not the most intelligent and best established believers imagine that they are perfectly secure, or that they can with safety expose themselves without necessity to strong temptation, or venture with impunity upon forbidden ground: the virtue of the most approved Christian may give way in circumstances of unusual trial, and the skill and vigour that has been most frequently victorious may fail in the struggle with a new and untried adversary. The truest wisdom, therefore, consists in vigilance and caution, and the only safety in fleeing from temptation.

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<sup>4</sup> *Who thinketh that he standeth.*] ὁ δοκῶν ἕστηναι or, “who seemeth to stand. q. d. wherefore, being taught by these examples, let him, &c.” Newcome. — “Let him who standeth. See ch. iii. 18. q. d. He who trusts that he shall persevere, should take heed lest he fall into sin.” Bishop Pearce.

## II.

Ch. X. The apostle concludes this branch of his subject, by seriously urging the Corinthians not to yield to the temptation of eating the flesh of a victim in the temple of the idol; for that, whatever might be the nature of the idol, such a practice was undoubtedly an act of idolatry, and highly offensive to God, ver. 13—22.

1. The apostle asserts that their temptations to idolatry hitherto had not been very considerable; nor would they ever be insuperable. He warns the Corinthians, therefore, carefully to abstain from it, ver. 13, 14.

Ver. 13. *No temptation has yet assailed you but what is common to man*<sup>1</sup>. *And God may be relied on*<sup>2</sup>, *that he will not suffer you to be tempted beyond your ability; but with the temptation will also make a way out of it*<sup>3</sup>, *that ye may be able to bear*

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<sup>1</sup> *Common to man:*] ἀνθρώπινος. “The sense is rather what is human; i. e. little, short, or moderate, as Chrysostom explains it. See 2 Sam. vii. 14; Hos. xi. 4; Xenoph. *Cyrop.* lib. iii. p. 189, ed. Hutch.” Pearce.—“Human, such as human nature may surmount.” Newcome.—“Hitherto the temptations you have met with have been light and ordinary.” Locke.—“Proportionable to human strength, as well as frequent to human creatures.” Doddridge.

<sup>2</sup> *God may be relied on.*] So Wakefield. Πιστός δε ὁ Θεός. “God is faithful, may be relied on as a faithful friend.” Pearce.

<sup>3</sup> *A way out of it:*] τὴν ἐκβασιν. “This word signifies an end, or a passage out, as the Syriac and Dr. Hammond render it here. I prefer either of these versions to that in our bible, *a way to escape*. The sense of the whole verse seems to be this: God will not suffer you to be tried by too strong a temptation; but if he does permit a temptation to try you, yet he will put an

it. *Wherefore, my beloved brethren, flee from idolatry.*

Ch. X.  
Ver. 14.

You cannot, in extenuation of an idolatrous act, plead that you have ever been under an irresistible temptation to it. The inducement, probably, has been nothing more than the pressing invitations of your friends, or a foolish banter upon what they may call your precise and unsocial spirit; but these are temptations which require no peculiar degree of fortitude and strength of mind to overcome. I do not deny that you may be exposed to more serious trials. Those who now call themselves your friends may become your enemies and persecutors, because you will not join in their idolatrous revels, and go with them into the same excess of riot. But be not discouraged: God is your friend and protector. If you are true to him and true to yourselves, you will assuredly find that he will be faithful to his promises, and will not desert you in the hour of trial. In the course of his providence, he will either prevent the occurrence of temptations which would overpower your virtue; or, however new, or dangerous, or formidable the temptation may be, he will either enable you to resist, or will instruct you how to evade its force, so that you may escape without injury to your virtue and your peace: and therefore, my beloved brethren, whatever temptation you

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end to it: so that it will be small in degree and short in duration, so that ye may be the better enabled to bear it." Pearce.—"But with the trial will also give you power to bear its effects." Wakefield.

Ch. X.  
Ver. 14.

may be under to idolatrous excess, I conjure you as a friend, and I warn you as an apostle, to keep at the remotest distance from it.

2. He appeals to their understanding, whether the joint participation of bread and wine at the Lord's table be not a joint participation of Christian worship, ver. 15—17.

15. *I address you as men of understanding*<sup>1</sup>: *do ye yourselves judge of what I am about to say*<sup>2</sup>.

You value yourselves upon your superior wisdom: as men of understanding I now appeal to you. Attend to the argument which I am about to propose, and you will be convinced that you cannot feast upon an idol's sacrifice in an idol's temple, without being guilty of an act of idolatry.

16. *The cup of blessing over which we give thanks*<sup>3</sup>, *is it not the participation of the blood of Christ*<sup>4</sup>?

<sup>1</sup> *I address you as men of understanding* :] *ὡς φρονιμοῖς λέγω*. So Pearce.—“You are satisfied that you want not knowledge; and therefore, as to knowing men, I appeal to you. See ch. viii. 1.” Locke.

<sup>2</sup> *Judge of what I am about to say* :] *ὁ φημι*. “of what I am going to say, in opposition to this your practice of thus eating flesh offered to idols.” Pearce.—“I make you judges of what I am going to say in the case.” Locke.—“*Judge ye what I say*. All Christian teachers should thus address men:”—this is the excellent comment of that truly venerable prelate, Archbishop Newcome.

<sup>3</sup> *The cup of blessing over which we give thanks* :] *το ποτηριον της ευλογιας ὁ ευλογημεν*. “The cup of blessing,” says Mr. Locke, “was a name given by the Jews to a cup of wine which they solemnly drank in the passover with thanksgiving.” It seems to be a strange and unwarranted supposition of Bishop Pearce, that the apostle does not in this passage allude to the Eucharist.

Is not the wine which we receive at the Lord's table, over which we give thanks to God for the gift of his son, for the blessings and promises of the gospel, and for our profession of it; and by which we commemorate the blood of that holy victim by which the new covenant was ratified, and do, as it were, herein feast upon the precious sacrifice; is it not a virtual participation of the blood of Christ, and a symbol of our intimate union with

Ch. X.  
Ver. 16.

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<sup>4</sup> *Participation of the blood of Christ?*] κοινωνια τε αιματος; "The cup of blessing," says Archbishop Newcome, "on which we implore God's blessing, is it not a common partaking of that wine which represents the blood of Christ?" But this does not appear to me to be the whole of the apostle's meaning. The idea in his mind was that of Christ's mystical body, of which Christ was the head, and individual believers were the members; and the participation of the eucharistical cup was receiving (*i.e.* symbolically receiving) blood from the head into the several limbs; and partaking of the loaf was (the symbol of) being vital parts of the same body: so that partaking of the Lord's supper was a symbol that all believers were vital parts, were flesh and blood of Christ's mystical body. The consequence was, that they could no more become worshippers of an idol, than a vital part of one body could at the same time become a vital part of another. He uses a similar argument, ch. vi. 15—17. With this idea in view, the apostle's argument is perfectly intelligible. Mr. Locke seems to have had a glimpse of the apostle's meaning: "They who drink of the cup of blessing, do they not thereby partake of the benefits purchased by Christ's blood, which they here symbolically drink?" But this is not exactly the apostle's idea: believers do not drink the blood, but they partake of it as the members do of the blood which flows from the head. Mr. Locke is more happy in his exposition of the latter clause, *viz.* "They who eat of the bread broken there, do they not partake in the sacrifice of the body of Christ, and profess to be members of him?" Upon the whole, the sense is, *q. d.* Is not the wine the blood of Christ? is not the bread the body of Christ? Is not, then, the participation of both an indication that those who so participate are vital parts of that body of which Christ is the Head?

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Ver. 16.

him and with each other as vital parts of his mystical body?

17. *The bread which we break, is it not the participation of the body of Christ? Because the loaf is one, we all are one body<sup>1</sup>: for we are all partakers of that one loaf.*

The participation of the eucharistical loaf is an act of Christian social worship, by which we commemorate the death of our Master, by which we symbolize our union with him our common head, as joint members of his mystical body, with which, by this peculiar act of Christian worship, we become as it were so thoroughly incorporated, that it is as impossible for us to be at the same time worshipers of idols, as for the same flesh and the same blood to belong to two human bodies. And the one unleavened loaf which we use upon these occasions, and of which we all partake, is an emblem of that intimate indivisible union which subsists among the professors of the Christian religion, with each other, and with Jesus their common Master; which union

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<sup>1</sup> *Because the loaf is one.*] This is the rendering of Erasmus, Zegerus, Castalio, Grotius, Diodati, Bengelius, Bishop Pearce, Wakefield, Dr. Bell, and Dr. Townson. Archbishop Newcome gives it in his notes, but does not adopt it in the text. "From the unity of the bread in the eucharist," says Bishop Pearce, "he shows that all Christians have a communion one with another. That *οἱ πολλοί* is here rightly translated *all*, appears from the use of *παντες* as a word equivalent to it in the last part of the verse; and also from Rom. v. 15, 18, viii. 32."—"By eating of that bread we, though many in number, are all united, and make but one body; as many grains of corn are united in one loaf." Locke. "In partaking of the one loaf," says Dr. Priestley, "we acknowledge ourselves to be one body with Christ."

would be as completely destroyed by an idolatrous act, as the integrity of the loaf would be destroyed by breaking off a fragment: and it is as impossible that a man should be at the same time an idolater and a Christian, as that the same fragment should be at once a constituent part of two different loaves.

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Ver. 17.

In the apostolic age, one loaf of unleavened bread was divided and distributed among all the members of the assembly who celebrated the Lord's supper; and the apostle here argues from that circumstance in particular, as being a symbol of Christian union in Christian worship. But this circumstance in the celebration of the ordinance has, in process of time, undergone a change; and it is no object with Christians now, either that the bread should be unleavened, or that the loaf should be one. It is justly argued, that to circumstances so trivial the Christian religion can attach no importance, and the end of the institution is sufficiently answered by eating and drinking in commemoration of Christ.

The scope of the apostle's argument is this: That as eating and drinking at the Lord's table was an act of Christian worship, a symbol by which they professed their allegiance to Christ, so eating and drinking at the table of an idol was an act of idolatrous worship, and a symbol of their subjection to a heathen god; and that these two characters are utterly inconsistent with each other.

3. Partaking of the Jewish sacrifices is also an

Ch. X. acknowledged participation of Jewish worship, ver. 18.

Ver. 18. *Consider the natural-born Israelites<sup>1</sup>. Are not they who eat of the sacrifices communicants with the altar<sup>2</sup>?*

You know, that with respect to the peace-offerings which are presented in the temple at Jerusalem, part is consumed on the altar, part is allotted to the priest, and the rest is returned to the person who brings the sacrifice: to feast upon this sacrifice is regarded as a direct acknowledgement of the supreme divinity of Jehovah, and as an act of re-

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<sup>1</sup> *Natural-born Israelites:*] τον Ισραηλ κατα σαρκα, *Israel according to the flesh. i. e.* native Israelites who live under the law of Moses, “in opposition,” says Archbishop Newcome, “to the true Israel, the church of Christ.”—“Consider the carnal ordinances of Israel.” Wakefield.

<sup>2</sup> *Communicants with the altar:*] κοινωνοι τῆ θυσιασηρις, *communicants of the altar.* The apostle's idea seems to be this, and it appears to me not to have been sufficiently adverted to, if at all, by expositors: All who join in the peculiar rites of any worship are considered as forming one community, one mystical body. Christians who partake of the eucharistic bread and wine, thereby profess themselves, and become, members of the body of Christ: they are portions of his flesh and blood. They who participate in Jewish sacrifices become κοινωνοι, *communicants of the altar*; *i. e.* of the Jewish religion. They are portions of the body of the Jewish church. And so, ver. 20, they who eat of idol sacrifices in an idol's temple are κοινωνοι, *communicants of demons*: they are portions of that body of which the demon whom they worship is the head: they are members of the community of idol worshipers. And the apostle's argument is, as was observed before, that they can no longer be considered as belonging to the community of which Christ is the head, than the same limb can be a vital part of two different bodies, or, than the same individual can be at the same time a member, and participate in the privileges, of two hostile communities.



ligious worship; and the person offering the victim thereby identifies himself with the body of Jewish worshippers. And so, by parity of reason, you plainly see, that to eat of idol sacrifices in an idol's temple, must be considered as a public and avowed act of idol worship, and identifying of yourselves with heathen idolaters.

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Ver. 18.

4. Whatever their conviction might be as to the nullity of the heathen gods, to partake of idol sacrifices in an idol's temple was an act of idolatrous worship, inconsistent with their Christian profession, and highly offensive to God, ver. 19—22.

*What, then, do I say? that an idol is any thing in itself? or, that an idol sacrifice is any thing?*

19.

You tell me in your letter, that an idol is nothing in the world, and that meat commendeth us not to God: nor do I deny the truth of these general principles. I am as well satisfied as you, of the nullity of the heathen gods, and of the perfect moral indifference of all kinds of wholesome food, considered in the abstract: nevertheless an action, in its own nature indifferent, may contract a moral complexion from the circumstances in which it is performed. And so it is in the present case.

*But this I say, that the things which the heathen sacrifice, they sacrifice to demons<sup>3</sup>, and not to God;*

20.

<sup>3</sup> Demons:] δαιμονιοις, ghosts of heroes. See Farmer on *Miracles*, ch. iii. sect. 2. "St. Paul," says Mr. Farmer, "was a person of extensive learning, and well acquainted with the theology of the Gentiles, which represented human spirits as becoming demons after death. He knew that these demons

CH. X. *and I would not that ye should be communicants*  
 Ver. 21. *with demons*<sup>1</sup>. *Ye cannot drink of the cup of the*  
*Lord, and of the cup of demons. Ye cannot partake*  
*of the table*<sup>2</sup> *of the Lord, and of the table of*

were the very persons to whom the Gentiles offered their sacrifices. At the same time he was conversant in those writings of the inspired prophets which taught, that the heathen gods were men and women deceased. Now, if he knew them to belong to the human species, would he deny that they had been men, and affirm that they were angels? Besides, this apostle was writing to Gentiles, who knew, that according to their theology human spirits became demons after death; and who would naturally understand him as referring to Jupiter, Venus, and other men and women whom they had once worshiped under this character. Would not St. Paul, then, use the word *demon* in the same sense in which he knew it would be understood by those Gentiles to whom he was writing? The learned and accurate writer has taken very great and successful pains to prove, that though the word *demon* is sometimes used by philosophers to express a class of intermediate beings who never had been men, nevertheless in its most popular and usual sense it signified human spirits, who, being presumed to enjoy a separate existence, after death, had been deified, and had become the objects of popular worship. See his elaborate treatise on the *Prevalence of the Worship of Human Spirits*.

“By *δαίμονια* here,” says Bishop Pearce, “are not meant devils, but demons, or the ghosts of deceased men. Mr. Mede, in his Disc. on 1 Tim. iv. 1, has fully proved that this must be the sense of the word there, and in Acts xvii. 18.”—“They sacrifice to demons: such spirits as those to whom they address their devotions must be wicked spirits, if they exist at all, and devils may well be supposed to use their utmost efforts to support such worship.” Dr. Doddridge. But it is plain that the apostle has no reference to the devil in this text; and as to more devils than one, the scripture is totally silent.

<sup>1</sup> *Communicants with demons:*] *κοινωνες των δαιμόνων*, *sharers of demons*. *q. d.* I would not that you should be portions, vital parts, of demons; members of that body of which a demon is the head, *i. e.* idolaters: as Christians are *κοινωνοι το σώματος το Χριστού*, are members and vital parts of the mystical body of which Christ is the head.

<sup>2</sup> *Partake of the table:*] *μετέχειν*. You cannot partake of the eucharistical bread. Why not? Because, ver. 16, the bread

*demons too. Do we provoke the Lord to jealousy<sup>3</sup>? Are we stronger than he?*

Ch. X.  
Ver. 22.

The objects of popular worship among the hea-

which we break is *κοινωνία*, a communion of the body of Christ. Partaking, therefore, of this bread, is a symbol of our being parts of that mystical body of which Christ is the head: that is, members of the Christian community. By parity of reason, they who partake of the table of a demon are *κοινωνοι*, members of that body of which a demon is the head, that is, idolaters; and you cannot be both Christians and idolaters. The apostle distinguishes, in this argument, between *μετοχοι* and *κοινωνοι*. *Μετοχοι* are receivers of, *κοινωνοι* are parts united to. The receivers of the eucharistical bread are united to, and vital portions of, the mystical body of Christ. *You cannot, ου δυνασθε*. Bishop Pearce renders the words, "You must not;" but the apostle plainly means to represent it to be as great an impossibility to be a Christian and an idolater, as for the same limb to be a vital part of two living bodies.

<sup>3</sup> *Provoke the Lord to jealousy.*] "Dare you, then, being espoused to Christ, provoke the Lord to jealousy; which is spiritual whoredom?" Locke. The apostle still adheres to the image which he has hitherto kept in view: Christians are one person with Christ, as those connected in the conjugal relation are said to be one person. But if a Christian becomes an idolater, he separates himself from the person of Christ; as one who commits adultery breaks the marriage union, and justly becomes the object of jealousy and indignation. Mr. Locke in his paraphrase well sums up the apostle's argument in this section: "You cannot be Christians and idolaters too: nor, if you should endeavour to join these inconsistent rites, will it avail you any thing; for your partaking in the sacraments of the Christian church will no more exempt you from the anger of God, and punishment due to your idolatry, than the eating of the spiritual food, and drinking of the spiritual rock, kept the baptized Israelites, who offended God by their idolatry and other sins, from being destroyed in the wilderness." When the apostle speaks of provoking the Lord to jealousy, he probably refers to Christ, of whom he is speaking in the context, and who seems through the apostolic age to have exercised a personal and sensible authority over the church: though we have no evidence to prove that this personal intercourse is still continued. See Matt. xxviii. 20, and the note in the Improved Version.

Ch. X.  
Ver. 22.

then were demons : that is, deified men, and not devils, as our translators very improperly render it. Those imaginary beings which the Jewish mythology called devils had no place in the mythology of Greece and Rome. Nor were they ever among those polished nations the objects of popular worship, nor does the apostle ever assert it ; though by a strange mistranslation he appears to do so to the English reader. This point is so completely settled among men of learning and inquiry, that it admits of no dispute.

And the tenor of the apostle's argument is this: You cannot be both Christians and idolaters ; you cannot feast at the table of the living God and at that of demons, or departed men ; you cannot be worshipers of God, and at the same time worshipers of dead men : for it is notorious that the sacrifices which the heathen offer, they offer to the dead. How is it possible that you, who are identified with Christ and are members of his mystical body, can identify yourselves with the corrupt mass of heathen idolaters, and be at the same time Christian worshipers of the true and living God, and idolatrous worshipers of senseless images and dead men ? Nothing can be more inconsistent or more intolerable. And being thus united to Christ, and, as it were, espoused to him, will you dare to violate your solemn vows, will you presume to provoke him to jealousy, by admitting a rival in your hearts, and by practising idolatrous worship ? Are you sufficiently apprized of your danger ? do you not see the infa-

tuation of your conduct? will he not resent and punish your infidelity and apostasy? are you prepared to meet him? can you endure his indignation, or withstand his power? Beware, then, how you provoke his anger by returning to those idolatrous and criminal practices from which it was the great design of the gospel to rescue and purify its professors.

Ch. X.  
Ver. 22.

### CASE II.

THE APOSTLE, treating of the lawfulness of eating meat which had been offered to an idol, and having insisted very much at large upon the *First* and the most important case, namely, that of feasting upon an idol sacrifice in an idol's temple, now proceeds briefly to discuss the other two. *The Second Question* was, concerning the lawfulness of eating flesh which had been part of an idol sacrifice, and which had afterwards been exposed to sale, and purchased in the public market.

In these circumstances he decides peremptorily, that the flesh of the victim may be eaten without question and without scruple, ver. 23—26.

“*All things are lawful*<sup>1</sup>.” *Yet all things are not expedient.* “*All things are lawful.*” *Yet all things do not edify.*

23.

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<sup>1</sup> *All things.*] The words *παντα εξεστιν*, *all things are lawful*, are probably extracted from the letter of the Corinthians. See chap. viii. Vide Bowyer. *Μοι* is omitted. Griesbach. To avoid tautology, *expedient* may be understood as what may be beneficial to the agent himself: *edification* has respect to others. Rosenmuller.

Ch. X.  
Ver. 23

In the letter which I have received from you, you assume it as a self-evident principle, that "All things are lawful." You tell me that you are perfectly satisfied, that under the Christian dispensation there is no distinction of food. This proposition is true, indeed, in the abstract; but the rule may admit of some exceptions. Cases may occur, in which an adherence to it may be inexpedient. "Jewish distinctions," you say, "are abolished." They are so: but circumstances may arise, in which the improvement of others may be consulted by waving the exercise of your Christian liberty, and in which you may do injury to others, and ensnare the consciences of weaker Christians, or obstruct the progress of Christianity among unbelievers, by pertinaciously insisting upon your own right.

24. *Let no one seek his own good, but every one that of another* <sup>1</sup>.

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<sup>1</sup> *That of another* :] "another's wealth." This is the rendering of the public version; but, as Bishop Pearce truly observes, the word *wealth* at the time when our translation was made signified *good*, as in *commonwealth*, but it has now got another signification. The Bishop's translation is, "Let no man seek his own things *only*, but every man another's *also*;" and Archbishop Newcome adopts the same construction. Pearce refers to his note on ch. i. 17. But the introduction of the restrictive words *only* and *also* injures the spirit of the maxim which the apostle introduces in opposition to the loose and selfish principle of the Corinthians, "All things are lawful:" a maxim which he disapproves, and which he brands as injurious both to individuals and to society; and recommends to them to substitute in its place the beautiful principle of disinterested benevolence. Bishop Pearce closes the first case with this verse, and adds, "I absolutely forbid, therefore, your eating in the temples meat offered to idols."

You have stated your maxim, permit me to offer mine; which you will do well to receive and to act upon, as a modification of your own: Let benevolence be your ruling principle: forget your own interest in that of your neighbour. Let every selfish affection merge in that of universal good will. This is the great law of your profession; it is the dictate of the highest wisdom; it is the perfect rule of conduct; it is the great secret of producing universal happiness. With this proviso, I now proceed to lay down a rule for the Second Case.

Ch. X.  
Ver. 24.

*Whatsoever is sold in the market<sup>2</sup> eat, asking no questions on account of conscience. For the earth is the Lord's, and all that is in it<sup>3</sup>.* 25.  
26.

Christian liberty must be limited by expedience; but to impose needless restraints is useless and unwise. To feast upon idol victims in an idol's temple is an overt act of idolatry, and as such it must be sedulously avoided by every one who professes subjection to the law of Christ. But upon other

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<sup>2</sup> *Sold in the market.*] Μακελλον, shambles, fora carnaria. Rosenmuller; who adds, "nihil inquirentes ne conscientia vestra perturbetur." He observes, that the seller might either have offered part of the animal at the shrine before he brought the rest to market, or that the priests might sell the part which had been allotted to them; but concerning these circumstances it was needless to inquire. God is the sovereign proprietor of all; and what he has given for the use of mankind cannot be in itself unlawful.

<sup>3</sup> *All that is in it.*] So Newcome. Gr. "and the fulness thereof." Bishop Pearce translates it, "and all that it is full of;" adding by way of paraphrase, "all the beasts of the earth are the Lord's, and he hath given them for the use and service of men."

Ch. X.  
Ver. 26.

occasions such food may be innocently used. If, for example, meat is exposed to sale in the public market, you are under no obligation to inquire how it came there. The purchase and use of it, in these circumstances, can with no appearance of reason be interpreted as an act of idolatry. It is the bounty of Providence which supplies us with food; and of that bounty we are at full liberty, in the exercise of a grateful spirit, to partake, without scrupulously examining whether the meat we purchase had or had not been offered in an idol's temple. All wholesome food in such circumstances is lawful; and though tenderness of conscience should be cherished with care, scrupulousness of spirit should by all means be avoided, as founded upon a narrowness of mind, unworthy of the liberal and manly spirit of Christianity.

### CASE III.

THE LAST CASE which the apostle proposes, is that of their being invited to the table of a heathen friend, where an idol sacrifice might be supposed to constitute a part of the entertainment. In this case the expedience of partaking of it must depend upon the peculiarity of the circumstances, ver. 27—xi. 1.

1. In general, the apostle advises believers to eat what is set before them without any scruple, ver. 27.

27. *Also, if any unbeliever invite you*<sup>1</sup> to an enter-

<sup>1</sup> *Invite you.*] “*ει τις καλει, sc. ad convivium, nam καλει εντ ad convivium vocare.*” Rosenmuller; who observes, that the



tainment, and ye are disposed to go, eat whatsoever is set before you, asking no questions on account of conscience.

Ch. X.  
Ver. 27.

Christianity is no enemy to social enjoyment; nor is it at all necessary for you, as believers in the doctrine of Christ, to retire from the world, or to withdraw from the society of your heathen friends, if their characters be good and their manners amiable: innocent and cheerful festivity is perfectly compatible with Christian sanctity. If, then, a heathen friend invite you to an entertainment, and you are disposed to accept of it, go without hesitation; and whatsoever is set before you, partake of it without scruple within the bounds of temperance and moderation, even though you may have reason to suspect that part of the provision may have been first offered at the heathen temple. Your feasting upon it at the table of a friend is very different from partaking of it in the idol's temple, and cannot in reason be construed into an act of idolatry.

2. If, however, any scrupulous guest should be present, and suggest an objection, the apostle advises the more enlightened believer to wave the exercise of his Christian liberty, ver. 28, 29.

*But if any one say to you, This meat hath been offered to an idol, eat it not, because of the conscience of him who told you*<sup>2</sup>. *Because of the con-*

28.

29.

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apostle is not speaking of idol feasts, but of common and private entertainments.

<sup>2</sup> *Because of the conscience of him who told you :*] δια του

Ch. X.  
Ver. 29.

*science, I say, of the other person, and not because of thine own.*

Christianity does not encourage scrupulosity: nevertheless, believers, whose hearts are sincere, though their understandings may not be sufficiently enlightened, may entertain a notion that partaking, upon any occasion, of meat which has been presented at the altar of an idol, is an act of idol worship; and if this uninformed Christian sees that you eat of it without scruple, it may induce him to do that which in him would be an act of idolatry, however innocent in you. And therefore, for his sake, it will be right for you to abstain; that you may not seduce him into a practice which would be contrary to his convictions. Or, if the objector should even be an unbelieving Jew, it might still be expedient to wave your privilege.

### 3. The apostle states and replies to an objection

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*μηγυσαντα, και την συνειδησιν* "because of him who told thee, and because of conscience." Newcome.—"I have rendered these words," says Bishop Pearce, "as a hendiadys: *q. d. δια την συνειδησιν τε μηγυσαντος*. So in Virgil, *paterd et auro*." See ch. ii. 4, and the Bishop's note; see also Schulzius in Rosenmuller. After the word *συνειδησιν*, the received text adds, "for the earth is the Lord's, and the fullness thereof:" which are quite irrelevant to the apostle's argument, and are wanting in the most ancient manuscripts and versions. They are left out of the text by Griesbach, Pearce, Newcome, and Wakefield, and were evidently introduced by some careless transcriber from ver. 26, where they are very apposite, and where they follow the word *συνειδησιν*. Bishop Pearce supposes the objector to be a Jew; but this is needless, it might be either a Jew or a scrupulous Christian. "Any Christian or Jew." Newcome. Certainly not the master of the feast, unless he meant to insult his guest,

which the enlightened believer might be supposed to offer to his advice, ver. 29—xi. 1. Ch. X.

*But why is my liberty to be abridged<sup>1</sup> by another's conscience? If I partake with thankfulness<sup>2</sup>, why should I be censured on account of that for which I give thanks?* Ver. —29.  
30.

I well know that the advice I offer will not be palatable to all; and an objector, more intent upon self-gratification than on self-denial, may say, I see no reason why I am to be deprived of an agreeable and innocent gratification, because of another man's ignorance and superstition. Let him gain better information; let him learn the extent of Christian liberty, and then his scruples will vanish, and will neither incommode himself nor others. The gospel has set me free from ceremonial distinctions, and the meat which it allows me to partake of, I have received with a heart grateful to the God of all for his bounty. I know the nullity of heathen deities, and the vanity of idol worship. Nor can this participation of food at the table of a friend, though a heathen, be justly interpreted as associating myself with him in his idolatrous rites. Who, then, has a right to censure me for that participation of the

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<sup>1</sup> *To be abridged:*] κρινεται. “why should my liberty be condemned by another man's conscience?” Newcome, Wakefield. *q. d.* Why am I to be restrained from an act which my conscience approves, merely because another man's conscience condemns it?

<sup>2</sup> *Partake with thankfulness:*] χαριτι. So Wakefield. “with thanksgiving.” Newcome; and Pearce, who observes, that this sense of the word, which is common in the apostle's writings, is confirmed by ευχαριστω in the latter part of the verse.

Ch. X.  
Ver. 30.

bounty of providence, which, being consecrated by a grateful heart, is an act of homage to the true and living God?

The apostle replies to this plausible but somewhat captious objection, by offering three considerations :

First, The great concern of the practical believer is not to gratify appetite, but to glorify God, even in the most common actions of life, ver. 31.

31. *Whether, therefore, ye eat, or whether ye drink, or whatsoever else ye do, do all to the glory of God.*

Your objection has weight, provided that you were the only party concerned ; but remember, that as disciples of Christ, you are neither to consult your own gratification, nor the humours and prejudices of others, but to maintain an habitual regard to the will and to the glory of God. By your profession of the Christian religion, you have devoted yourselves to the service of God ; and it is your duty to maintain that habitual powerful sense of God upon the mind, that in every action of life you may have an explicit regard to his authority and submission to his will. And, if you are formed to this truly Christian spirit, you will not for a moment hesitate to deny yourselves any indulgence, if the service of God, the welfare of your fellow-creatures, and the general interest of truth and virtue, which He vouchsafes to regard as his chief glory, may be promoted by it.

Secondly, As disciples of Christ, they must avoid

every thing that would obstruct the progress of the Ch. X  
gospel, ver. 32.

*Put no stumbling block<sup>1</sup> before the Jews<sup>2</sup>, or Ver. 32.  
the Greeks, or the church of God.*

Let me remind you, that one important case under this first and most inviolable of Christian maxims is, that you do not, by the imprudent exercise of Christian liberty, tempt others to transgress. Do not, then, by continuing to eat of the flesh of a victim at the table of a friend, after a caution has been suggested, prejudice the Jew against the Christian faith as favourable to idol worship, or lead the Gentile to conclude that you are not averse to participate in his idolatrous rites. And, above all, place no temptation in the way of weaker and less enlightened believers to relapse into idolatry; and thus to dishonour their profession, to injure their character, and to endanger their final state. If such evil con-

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<sup>1</sup> *Put no stumbling block:*] *Ἀπροσκοποὶ γίνεσθε.* So Wakefield.—“Give no cause of offending.” Newcome.—“*Ἀπροσκοπος* notat *eum qui aliis incedentibus nullum objicit offendiculum.* *Hesych. et Suidas ἀσκανδαλίζος.* Metaphorice is dicitur, *qui non committit aliquid, ut exinde alter in errorem incidat, aut ad peccatum alliciatur.*” Schleusner.

<sup>2</sup> *Before the Jews, or, &c.*] This is a confirmation of Bishop Pearce’s conjecture, that the objection might be supposed to proceed from an unbelieving Jew; who might be prejudiced against the Christian religion if he saw that the professors of it partook without any scruple of meat which, though not eaten in the idol’s temple, was nevertheless a part of the immolated victim.—“The Jews or the Gentiles, “*καὶ Ἑλλησι,* and the Greeks.” The Greeks are here substituted for Gentiles in general; and the word is so translated, and perhaps inadvertently, without notice, by Archbishop Newcome. “And *καὶ*, following a negative, is here to be translated *non.* See Rom. iv. 19; 1 John iii. 10.” Mac-knight.

Ch. X.  
Ver. 32.

sequences follow from your unguarded use of Christian liberty, and your refusal occasionally to wave your privilege, you sadly deviate from that excellent and perfect rule of conduct which I have just repeated.

Thirdly, Upon the whole, the apostle recommends it to them, in this and in other particulars, to follow his own example of accommodation and self-denial; as it had been his ambition and endeavour to follow that of their common and honoured Master, ver. 33—ch. xi. 1.

33.  
Ch. XI.  
Ver. 1.

*And as I, in all things, please all men<sup>1</sup>, not seeking my own advantage, but the advantage of all<sup>2</sup>, that they may be saved, so be ye imitators of me<sup>3</sup>, even as I am of Christ.*

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<sup>1</sup> *Please all men.*] Bishop Pearce remarks here, “A way of speaking very common with St. Paul, as with other writers; by expressing the action he means only to express his design. It is certain he did not in fact please all; no, not all the Corinthians: but he endeavoured to please them; and this, therefore, is all the force of *αρεσκω*.” In confirmation of this remark, he refers to Gal. v. 4; Heb. ii. 10; John xv. 15; Rom. ii. 4.—“*Αρεσκω, placere studeo.*” Rosenmuller.

<sup>2</sup> *The advantage of all:*] *των πολλων*, the many; *i. e.* all men. Pearce, Wakefield. See ch. x. 17, and the Bishop’s note.

<sup>3</sup> *Be ye imitators of me.*] Locke, Pearce, Griesbach, Newcome, Wakefield, Rosenmuller, &c. all agree in joining this verse to the last of the preceding chapter, as being evidently connected with what he there states concerning his own conduct. Mr. Locke supposes some reflection to be intended upon the false apostle by the limitations which the apostle sets to their imitating his example.—“*Hunc versum perperam Latini a superiore capite absecuerunt, cum quo potius coheret: ita tamen, ut singulari quodam Pauli artificio, sit simul et superioris disputationis conclusio, et transitio ad ea quæ sequuntur.*” Rosenmuller.

To conclude: I have related at large to you in what particulars I cheerfully submit to considerable privations, and how I endeavour upon all occasions to accommodate myself to the humours and prejudices of my hearers as far as I innocently can, in order to save them from idolatry and vice, and ruin. And to speak the truth, and that I may not appear to claim greater merit than is due, I frankly own, that in this rugged path of self-denial I only follow, and that at humble distance, the glorious footsteps of our revered Master; who denied himself every gratification, and submitted to the most ignominious usage and the most cruel sufferings, that he might accomplish the purposes of his heavenly mission. Be it thus your honourable ambition, my beloved friends, to imitate good examples, wherever you find them; and in the case I have stated be imitators of me, and not of me only, but of Jesus Christ, who is the perfect pattern of human virtue; who has set us an example which, as it is my desire and ambition ever to keep in view, I would also recommend to your habitual and supreme regard, as the only safe and infallible rule of conduct.

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Ver. 1.

## SECTION III.

CH. XI. THE APOSTLE *in this SECTION offers advice concerning decorum in the appearance and dress of those persons, whether male or female, who were appointed to officiate in their public assemblies,* ch. xi. 2—16.

The subject is attended with some difficulty. As the apostle so expressly prohibits women from speaking in the church<sup>1</sup> at all (ch. xiv. 34, 35), some

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<sup>1</sup> *Prohibits women from speaking in the church:] viz. 1 Cor. xiv. 34, 35, 37; "Let your women keep silence in the churches, for it is a shame for women to speak in the church. The things that I write to you are the commandments of the Lord." Notwithstanding this strict prohibition, under the authority of Christ himself, the apostle in this chapter supposes that a woman might pray and prophesy; that is, speak to others "for edification, exhortation, and comfort," 1 Cor. xiv. 3; and he gives direction for the decent performance of this duty. To reconcile this apparent inconsistency, Grotius, Locke, and most of the commentators, have supposed that women were sometimes inspired, either to foretell future events, or to speak for edification. So, it appears, under the Old Testament, that Miriam and Deborah were inspired; and under the new dispensation, the seven daughters of Philip the evangelist were prophetesses, Acts xxi. 9. Compare Joel ii. 28, Acts ii. 17. These extraordinary cases were of course exceptions to the general rule; and it is to such cases that the apostle's directions in this chapter apply. Dr. Taylor, however, is not satisfied with this interpretation; and thinks the rule laid down in the fourteenth chapter too absolute and imperative, and of too high authority to admit of any restrictions. He conjectures, therefore, that as it was the custom in Greece for the women to live in a state of separation from the men, excepting those of their own family, the women might probably have assemblies of their own, distinct from*



have supposed that he alludes in this passage to their speaking by immediate inspiration, which would of course be an excepted case. But it seems most probable that the women occasionally held separate religious assemblies of their own sex, in which it was thought no impropriety for those who prayed or taught, to lay aside the veil while they were officiating; and this is the practice which the apostle here condemns. Ch. XI.

1. He expresses his satisfaction in the general attention which the Corinthians had paid to the rules which he had prescribed for the conduct of their religious assemblies, ver. 2.

*Now I commend you, brethren, because ye remember me in all things<sup>2</sup>, and adhere to the rules<sup>3</sup> as I delivered them to you.* Ver. 1.

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those of the men, where they might pray with, and prophesy to, that is, instruct and edify each other. These are the assemblies to which the apostle refers in this chapter, and for the orderly conducting of which he lays down rules. And in confirmation of this conjecture he observes, that in this advice there is not one word of praying or prophesying in the *church*: for the apostle did not consider those assemblies of women as proper *churches*. Then, at ver. 17 he begins to correct disorders in their proper assemblies when they came together in the *church*, men and women. And upon this subject he discourses to the end of the fourteenth chapter." See Dr. Taylor's excellent note upon Rom. xvi. 1.

<sup>2</sup> *In all things.*] "They remembered most of his instructions and regulations." Newcome. Considering, however, the gross irregularities upon which the apostle animadverts in this and the succeeding chapters, the expression must be understood with very great limitations.

<sup>3</sup> *Adhere to the rules:*] *τας παραδοσεις κατεχετε.* Literally, "hold fast the things which have been delivered, as I have de-

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Ver. 2.

When I was with you, I prescribed a variety of rules for the decent regulation of your religious assemblies, whether of a public or private nature; and I am pleased to hear that in general you, or at least many of you, have observed them. There are, however, some irregularities which duty obliges me to notice, and particularly those concerning which you have asked my opinion and advice.

2. The apostle assumes the superior authority of the male sex; and argues from this principle, that the man should be uncovered and the woman veiled while they were officiating in their respective religious assemblies, ver. 3—7.

*But I wish you to know, that the head of every man is Christ; and that the head of the woman is the man, and that the head of Christ is God<sup>1</sup>.*

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livered them;”—“*κατερχω, diligenter observo.*” Schleusner.—“Keep my traditions as I delivered them to you.” Newcome. But the word *tradition*, in its usual acceptation, does not express the apostle’s meaning: what the apostle particularly alludes to in this passage is, certain rules which, while he was with them, he had delivered to them for the support of order and decorum in their public meetings, and which they had generally observed. Bishop Pearce’s translation is, “and keep those rules which I delivered unto you, in the same manner as I delivered them.”—“*Et præcepta quæ ego vobis tradidi retinetis. παραδοσεως nomine vocatur omne id quod docetur: hic autem significatur, præceptio de ritibus, et moribus publicis, ad ordinem et decorum in ecclesiis servandum institutis.*” Rosenmuller.

<sup>1</sup> *The head of Christ is God.*] Slichtingius well observes from this text, that “as the most high God can have no head above him, therefore Christ is not the most high God.” “To explain this mystery, some of the Fathers say, that ‘God is here said to be the head of Christ as being the Father of the Son, and so the cause of him. But yct, as the woman is of the same nature

Christ is the Lord and lawgiver of his church, and to his authority every man who professes to be his disciple owes subjection. In like manner, the woman owes subjection to the man; and Christ himself is subject to God, whose servant he is, whose commission he bears, and whose will he performs.

Ch. XI.  
Ver. 3.

The apostle does not profess upon this occasion to speak by inspiration, and his language is formed upon the customs and habits of those nations in which the man was the despot of the family, and the women and children were little better than slaves. It is happy for us that we live in a more enlightened age, and in a country of more liberal and polished manners, in which the claims of the two sexes are more equitably adjusted, and each sustains its proper part in domestic arrangements and civil society. It is obvious, also, to observe, with what unaffected

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with the man who is her head, so is Christ of the same nature with God the Father.' Others say, that 'the Father is here styled the head of Christ, considered as Mediator; in which relation he received his kingdom and dominion from him, and exercises it wholly to his glory.' Whitby. But surely this is little better than mere jargon, and substituting words for ideas. The moderns do not succeed much better than the ancients in their qualifying clauses. "Christ," says Dr. Doddridge, "in his mediatorial character acts in subordination to the Father, who rules by him, and hath constituted him sovereign of all worlds, visible and invisible." But if Christ was himself the Maker of all worlds, how can he be said to be constituted sovereign by the Father?—Dr. Macknight does not explain the case much more satisfactorily than Dr. Doddridge: "The head of Christ, to whom in saving the world he is subject, is God." But how can one omnipotent Being be subject to another omnipotent Being? Yet these expressions pass, because few readers will stop to reflect upon their absurdity.

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Ver. 3.

simplicity the apostle speaks of the subjection of Christ to God as his Lord and Governor, without adding any of those qualifying clauses which many of his commentators find necessary, when they would reconcile the inferiority of Christ with his supreme divinity and full equality with the Father; and which Paul himself would also have found equally necessary, in order to guard his readers against dangerous errors, if he had entertained the same opinion concerning the person of Christ which his commentators have embraced.

4. *Every man, praying or prophesying<sup>1</sup> having his head covered<sup>2</sup>, dishonoureth him who is his head<sup>3</sup>.*

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<sup>1</sup> *Prophesying.*] It cannot be doubted that this word often signifies speaking under a divine impulse; but it is also used for teaching in general, and in that sense it seems to me reasonable to understand it in this passage.

<sup>2</sup> *Having his head covered.*] “It appears from Theodoret, that the men of Corinth, according to the custom of the Greeks, both wore long hair, and prayed to God with their heads covered, in the public assemblies: so also, saith Plutarch, did the Romans; so, saith Lightfoot, did the Jews. But the heathen woman paid her devotion to the Gods *resoluta comas*, with her hair loose and hanging down.” Whitby. As it is not probable that the apostle would advise the Corinthians to worship God in a manner which would be regarded as indecorous, it seems probable that some Christians, when they spoke or prayed in public, were accustomed to wear a veil, which the apostle here disapproves, as being properly a part of female dress. On the other hand, the women who prayed and taught in their own assemblies, which they were not forbidden to do, threw aside their veils, probably conceiving that it would be more convenient; or perhaps regarding it as a token of religious respect, as the heathen priestesses laid aside their veils when they spoke under the impulse of the oracle. This custom is strongly reprobated by the apostle, and strictly forbidden by him, as utterly in-

If a man wear a veil, or any other covering upon his head when he is conducting public worship, or instructing his fellow-Christians, it is a reflection upon Christ, whose image he bears, and whose commission he executes: for it would be assuming the symbol of subjection, when, in fact, he is invested with authority.

Ch. XI.  
Ver. 4.

*But every woman praying or prophesying with her head unveiled, dishonoureth him who is her head<sup>4</sup>: for that is one and the same as if she were shaven.*

5.

The woman, by taking off her veil, virtually renounces her subjection to the man; and may with equal propriety alter her dress to that style which the custom of the country has appropriated to the male sex.

*For if the woman be not veiled, let her also cut off her hair<sup>5</sup>; but if it be disgraceful to a woman to cut off her hair, or to shave herself, let her wear a veil.*

6.

If the woman lay aside her veil in public, let her be consistent: let her in other articles assume the appearance and attire of the man. But if it be in-

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consistent with public decorum, and with the delicacy of the female sex. See Pearce and Doddridge.

<sup>3</sup> Him who is *his head*.] *i. e.* Christ; which seems to be the most important sense of the words, and the most agreeable to the connexion. See Whitby, Locke, Doddridge, and Rosenmüller. Gr. "dishonoureth his head:" *i. e.* his own head. Pearce, Newcome, &c.

<sup>4</sup> Him who is *her head*.] *i. e.* the man; by encroaching upon his province, by appearing in his dress.

<sup>5</sup> *Cut off her hair*:] *κείρασθω*. See Wakefield. "let her head even be shorn." Newcome.

Ch. XI.  
Ver. 6. decorous for the woman to appear in the garb of a man, let her retain that article of dress to which custom has annexed the idea of female modesty and decorum.

7. *For indeed the man ought not to cover his head, being the image and glory<sup>1</sup> of God: but the woman is the glory of the man.*

God created man, as it is said, Gen. i. 27, in his own likeness, in intellect, in rectitude, in dignity, and in dominion. It becomes him, therefore, to appear uncovered, which is the usual symbol of the possession of power and the exercise of authority, and an emblem of an independent station. But the woman was made in the pleasing and softened image and likeness of the man: as he derives authority immediately from God, so she derives her authority from him, and governs the family in subordination to him. It becomes her, therefore, to wear the symbol of subjection and allegiance.

3. Having further argued the superiority of the male sex, the apostle suggests a hint, that as believers in Christ, the two sexes are upon an equa-

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<sup>1</sup> *Image and glory.*] "A hendiadys for *glorious image.*" Wakefield.—"The glorious image of God in his dominion over this lower world. Ps. viii. 5, 6." Newcome. Bishop Pearce translates *δοξα likeness*; *q. d.* he is the image and likeness of God: but in this rendering he is singular. "*Similitudinem et majestatem Dei referens. Est enim vir in supremo gradu collocatus in hoc mundo . . . mulier vero mariti auctoritatem refert. Imperat enim materfamilias suæ familiæ, sed viri nomine.*" Rosenmuller.

lity; and that the authority of the man ought to be exercised with indulgence, ver. 8—12. Ch. XI.

*Moreover, the man was not taken<sup>2</sup> from the woman, but the woman from the man. Neither was the man created for the woman, but the woman for the man.* Ver. 8.  
9.

The account contained in the Book of Genesis of the formation of the woman, being taken from his side and created for his use, sufficiently indicates the inferiority of the female sex, and the subjection of the woman to the man.

*For this reason ought the woman to wear upon her head the token of subjection to authority<sup>3</sup>, because of the messengers<sup>4</sup>.* 10.

<sup>2</sup> *The man was not taken from:]* εκ γυναικος. “the man does not belong to the woman.” Pearce. But the same expression occurs ver. 12, where it must be rendered in its usual sense, *from the woman*. The apostle’s argument in these verses from the Mosaic history, will not bear any great stress to be laid upon it. See Priestley.

<sup>3</sup> *The token of subjection to authority.]* Εξουσια is universally understood as meaning the veil, the emblem of subjection to the authority of man. See Whitby.

<sup>4</sup> *Because of the messengers:]* δια της αγγελους, *because of the angels*. “What the meaning of these words is,” saith Mr. Locke, “I confess I do not understand:” nor indeed is it easy to make any sense of them, if by the word *angels* we are to understand beings of an order superior to mankind who are supposed to be present in religious assemblies. But, if we admit Dr. Taylor’s natural and judicious interpretation of this passage, in his note upon Rom. xvi. 1, nothing can be more easy. “The men upon sundry occasions,” saith this admirable expositor, “sent *messengers* to these female assemblies; and these messengers, coming in the name of their husbands, brought, in a sense, their authority along with them: on which account the women ought to observe a just decorum, as if their husbands were present. The women ought to have power on their head, because of the *messengers*.” Bishop Pearce takes no no-

Ch. XI.  
Ver. 10.

You may perhaps think, that in the private assemblies of the female sex there would be no impropriety in the woman who prays or teaches laying

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tice of this interpretation of Dr. Taylor's; perhaps he might not know of it. He supposes, that St. Paul speaks according to the notion which then prevailed among the Jews, whether a just one or not, that "the holy angels interested themselves in the affairs of men, and particularly were present in their religious assemblies." Eccles. v. 6. Dr. Priestley also supposes that the apostle alludes to the popular opinion of the presence of angels in religious assemblies, out of respect to whom women should have their heads covered: he does not notice Dr. Taylor's solution of the difficulty, and probably did not recollect it. Archbishop Newcome, after noticing the common hypothesis, and that of Beza, who supposes it to allude to the presence of the inspired teachers, and likewise Dr. Taylor's interpretation, gives it as his own opinion, that the words are a gloss, inserted in conformity to Jewish notions. This also was the conjecture of Dr. Owen in Bowyer. In fact, the sense and construction are complete, if this clause should be omitted. See Bishop Pearce. "*propter exploratores.*" Rosenmuller.—"Because of the evil angels," says Dr. Whitby, after Tertullian: "she being tempted by the prince of them to do that which is perpetual cause of shame to her, and which increased her subjection to the man, Gen. iii. 26, ought therefore to use this token of shamefacedness and subjection." Macknight adopts the same interpretation. But what proof is there that Satan, or any other evil angel, had any concern in the fall of man? Moses gives no hint of the intervention of any such malignant being, nor is such an extraordinary doctrine any where revealed. And if this most incredible hypothesis were allowed, what reason would it afford for the woman wearing the veil? Let it not, however, be forgotten, that the learned and venerable writer who advances this absurd hypothesis was the author of the work entitled, "*Ἰσραὶ φροντιδεις, Last Thoughts;*" in which he gravely and candidly retracts the most material of the errors which pervade his learned Commentaries, namely, that of the proper deity of Jesus Christ: which he solemnly renounces, and assigns the most unanswerable reasons for his retractation of this popular doctrine. Let not blame, then, be imputed to Dr. Whitby, if he did not at once see and revoke the whole system of erroneous doctrine in which he had been educated.



aside her veil for the time that she officiates; but when you reflect that men are appointed as visitors to those assemblies, or occasionally sent as messengers there, you must be aware how inconsistent it is with the established custom of the country, and with the decorum of the female character, that women in these circumstances should be seen without their veils. Let the women, therefore, whenever they pray or teach, even in their own assemblies, take heed that they may never be surprised by persons of the other sex in a sort of dress unbecoming the delicacy of the female character.

Ch. XI.  
Ver. 10.

*Nevertheless, neither is the woman to be separated from the man, nor the man from the woman, in the Lord*<sup>1</sup>.

11.

As professing Christianity, all are upon a level:

<sup>1</sup> *The woman separated, &c.*] In the received text the order of these clauses is different; viz. "Neither is the man to be separated," &c. being the first in order. The order is transposed, upon very good authority, in the text of Griesbach, and it best agrees with that in the succeeding verse. Literally, "Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord." *In the Lord* appears to me to mean, under the Christian dispensation; which, as Bishop Pearce observes, is the only sense which the words would bear here. This, however, he thinks improper, and prefers the reading of Theodoret, *εν κοσμου*, "in the world:" *q. d.* one cannot exist without the other in the world. Archbishop Newcome says, "This reading is neither necessary, nor well supported." Mr. Locke renders *εν Κυριω*, "the Lord so ordering it." I prefer, however, the interpretation in the paraphrase as the most obvious meaning of the phrase *εν Κυριω*, and most congenial to the apostle's style. Mr. Wakefield's translation is, "But neither are men to be separated from women, nor women from men, in the Lord;" which he explains in his note, "one is not regarded under Christianity to the disparagement of the other, but both have their proper estimation. Gal. iii. 28."

Ch. XI.  
Ver. 11.

as believers in Christ, there is no distinction of sexes; nor any preference of one above another, but in just proportion to the moral value of the character of each. And it is the duty of both sexes to afford mutual assistance to each other in the trials and duties of the Christian profession.

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

According to the Mosaic account, the woman was originally taken from the man; and in the natural course of things the man is born of the woman. The sexes are mutually dependent upon each other, and both are equally and wholly dependent upon God. He is the universal Father of the human race; and all his offspring, whether male or female, are equally dear to him, and equally the objects of his parental providence and care.

4. He appeals to their own sense of propriety whether his observations are not just, and concludes with declaring the general custom of the church as a reply to any one who was disposed to cavil at the regulations he recommends, ver. 13—16.

13. *Judge among yourselves. Is it decent for a woman to pray to God without a veil? Doth not even nature itself teach you, that if a man suffer his hair to grow long, it is a disgrace to him; but that if the woman have long hair, it is an ornament to her, because the hair is given her as a veil?*

You know that the customs of your country do not allow a woman to pray without a veil. I might

even appeal to the law of nature, which usually bestows upon the female a greater proportion of hair than it allows to the male. For a man, therefore, to be curious in dressing and adorning his hair, is disgraceful and effeminate; but for a female to shade her countenance with graceful locks is ornamental and allowable, for a profusion of these is granted to that sex as a natural veil.

Ch. XI.  
Ver. 15.

*But if any one is disposed to be contentious<sup>1</sup>, I answer, that we have no such custom, nor have any of the churches of God<sup>2</sup>.*

16.

If any one, after all, will persist in recommending it to women to pray and teach in their own assemblies without the decent ornament of a veil, I do not think it worth while to argue the case any longer. It is enough to declare, that whatever may be the custom of the heathen priestesses when they feign, or fancy themselves to be inspired, no such indecorous behaviour is admitted in any of the churches, either of the Hebrew or the Gentile believers, in any

<sup>1</sup> *Is disposed to be contentious:*] δοκει—ειναι, “seemeth to be contentious;” *i. e.* is contentious. Δοκew does not always express a doubt. See 1 Cor. vii. 40; Gal. iii. 6. 9. “If any one, however, love contention.” Wakefield.—“If any one setteth up for a contentious man.” Pearce; who in his note observes, that δοκει may be taken as an expletive, and produces examples from Xenophon and Aristophanes.

<sup>2</sup> *I answer, we have no such custom, &c.]* “I must tell him that we,” &c. Pearce; who understands the word *we* as applicable to the Jewish churches: *q. d.* “I must assure him, that neither the Jewish churches, to which we did originally belong, nor any of the churches of God, have such a custom as this.” Archbishop Newcome observes, that “to the contentious he speaks with authority, to others with deference,” ver. 13. ch. x. 15.

Ch. XI.  
Ver. 16.

part of the world; and that if this custom should prevail any longer, it will remain as the solitary practice and singular disgrace of the church at Corinth. And so I close what I had to advance upon the subject of female decorum, and proceed to notice some irregularities of a still grosser kind, which are at present tolerated among you.

#### SECTION IV.

*THE APOSTLE animadverts upon those who, by their irregularity and excess, assimilated the Lord's Supper to an idol's feast: he reminds them of the evil consequences of their misbehaviour; relates the origin of the Institution, and subjoins some useful warnings and advices. Ch. xi. 17—34.*

1. The apostle reproves the Corinthians for dividing themselves into separate parties when they were assembled to celebrate the Lord's supper, ver. 17—20.

17. *I am about to give you a charge, without any commendation<sup>1</sup>, because you assemble together, not for the better but for the worse.*

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<sup>1</sup> *I am about to give, &c.]* With Pearce, I adopt the reading of the Alexandrine and some other copies, “*παραγγελλω εκ επαινων.*” Wakefield joins *τετο παραγγελλω* with the preceding verse, which he concludes with these words, “and such is my charge to you.” Archbishop Newcome observes, that “he had praised them ver. 2; here he censures their practices with his accustomed delicacy.”

In many particulars you have adhered closely to the rules which I laid down for the decent and orderly conducting of public worship, and for this I have commended you; but I am now entering upon a topic in which your conduct is so generally and so grossly irregular, that I can speak of it only in the language of unmixed censure: for a religious institution, conducted with such disorder, so far from promoting your moral improvement, can only be attended with disgrace and mischief.

Ch. XI.  
Ver. 17.

*For, in the first place<sup>2</sup>, I hear that when you meet together as a church<sup>3</sup>, there are divisions among you; and I believe it as to a part of you<sup>4</sup>.*

18.

The first of those articles which call for severe rebuke, relates to the gross indecencies, which take place at the celebration of the Lord's supper. I have been informed, that when you profess to assemble together to celebrate the Lord's supper, instead of sitting down to a common table, and joining toge-

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<sup>2</sup> *In the first place:*] *πρωτον*. "First, with respect to the disorders at the Lord's Supper; secondly, with respect to those relating to the abuse of the gift of tongues, ch. xii." Pearce; who observes, that no interpreter had taken notice of this distinction.

<sup>3</sup> *As a church:*] *εν εκκλησια*, not *εν τη εκκλησια*. See Griesbach. *Εκκλησια*, a religious assembly, not the church or place of worship: see ver. 22. "The congregation met in some convenient place, but not always in one fixed place. Acts i. 15, ii. 1." Newcome.

<sup>4</sup> *Divisions:*] *i. e.* you separate yourselves into different parties (*σχισματα*, not *schisms*;) to feast together.—*I believe it as to a part* (*μερος τι*), willing not to suppose that all are equally guilty. Grotius, Pearce.—"I partly believe it." Newcome; who observes, "This is delicate. He is unwilling to believe every circumstance reported to their prejudice."

Ch. XI.  
Ver. 18.

ther in the celebration of the rite, you divide yourselves into different companies, and sit down at different tables. And I fear that the intelligence is but too true with regard to the greater part of you; though I trust there are some among you who are better informed, and who enter their protest against the prevailing irregularities of the church.

19. *For there must indeed be even separations<sup>1</sup>, that they who are approved among you may be known.*

The irregularities among you are come to such an extreme, that, unless they are very speedily rectified, it will be necessary for those who desire to appear and to approve themselves the faithful disciples of Christ, to separate themselves altogether from a scene of disorder and riot, utterly inconsistent with the decency and purity of Christian worship.

20. *When, therefore, ye thus assemble together<sup>2</sup>, it is not eating the Lord's supper.*

You may call such feasting by whatever name you please, but it has no right to be considered as

<sup>1</sup> *Separations.*] The received text adds, *εν υμιν*, both here and at the end of the verse; but these words are wanting in some of the best copies. *Αιρεσεις*, literally *heresies*, plainly something more than separations at different tables; probably, therefore, separations from communion altogether. The apostle was apprehensive that some would prove so refractory, that the purer part must break off all communion with them. "Indeed, there must be parties among you." Wakefield.—"divisions and factions." Locke. Both Pearce and Newcome translate the word "heresies," and interpret it as of false doctrines: erroneously, as I think, and unsuitably to the connexion.

<sup>2</sup> *Assemble together.*] Pearce assigns reasons for joining *επι το αυτο* with *φαγειν* in the latter clause of the verse: *q. d.* it is not to eat the Lord's supper at the same time.

an institution of Christ. It is no celebration of the Lord's supper; for to this rite it is essential that all the professors of the faith of Christ who are present should be joint partakers of the holy feast, which mutual participation is an emblem of their communion with each other, and of their mutual relation to Jesus their common head.

Ch. XI.  
Ver. 20.

2. He further reproveth them, that instead of celebrating the Lord's supper as a distinct institution, they confounded it with an ordinary meal, or, an idol's sacrifice, and made it a scene of riot and intemperance, ver. 21, 22.

*For every one taketh first his own supper<sup>3</sup>, and one hath not sufficient to eat, while another indulges to excess<sup>4</sup>.*

21.

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<sup>3</sup> *Taketh first his own supper.*] The indecency here complained of probably consisted in feasting intemperately previously to the celebration of the Lord's supper. "το ιδιον δειπνον προλαμβανει. *Ut hoc recte intelligamus, notandum est, post commune convivium, celebratam esse cœnam dominicam, quemadmodum Christus post epulas paschales, instituit hanc sacram cœnam. Fuit autem moris Athenis Socratis ætate, ut, qui ad cœnam conveniebant, ipsimet singuli aliquid obsonii afferrent quod non semper in commune apponebant, sed plerumque quisque suo vescebatur. Xen. Mem. l. 3. Quem morem indicio est hic ipse apostoli locus, illa etiam tempestate, a Corinthiis, jam Christianis eatenus servatum fuisse, ut celebraturi sanctam cœnam, si non alios etiam cibos, panem certe et vinum in ecclesiam afferrent.*" Rosenmuller. See also Macknight on the text.

<sup>4</sup> *Indulges to excess.*] "is drunken." Wakefield. Μεθυσειν is properly to eat and drink, μετα το θυειν, after a sacrifice; in which the idolater generally ate and drank to excess: but the word has not necessarily that sense. See John ii. 10. See Pearce and Newcome. Probably, however, the Corinthian epicures indulged to as great excess in a Christian as in an idol's temple; and doing this as often as they celebrated the Lord's

Ch. XI.  
Ver. 21.

You seem to think, that as Christ partook of the passover feast before he instituted the commemorative ordinance of his supper, it is also necessary for you to feast before you celebrate this rite. Accordingly, you bring your provisions upon such occasions to your religious assemblies; and some of you feast to excess, while others are standing by and have nothing to eat.

22. *What! have ye not houses to eat and to drink in? or do ye despise the congregation of God<sup>2</sup>, and put out of countenance those who have nothing? What shall I say to you? shall I praise you<sup>3</sup>? In this I praise you not.*

Do not decency and common sense teach you, that you should eat your private meals at your own houses? Do you treat a religious assembly with contempt, and degrade a congregation, who are meeting together for the worship of the true God, to a level with a company of idolaters riotously feasting in an idol's temple? Does it not wear the appearance of an ungenerous triumph over your poor brother, who perhaps is pining in want and

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supper, their intemperance had brought on various diseases, see ver. 30. "*Divites ad temulentiam vino implerentur.*" Rosenmuller.

<sup>1</sup> *What! have ye not, &c.*] "*μη γαρ.* Γαρ is an expletive, and *μη γαρ* is the same with *numnam* in Latin: it is thus chiefly used in interrogations." Pearce.

<sup>2</sup> *The congregation of God.*] "do ye this to show your contempt of the congregation with whom you are assembled for worship?" Pearce.

<sup>3</sup> *Shall I praise you? In this, &c.*] This is the punctuation of the Vulgate: also of Castalio, Pearce, and Griesbach.



hunger, while you are rioting in profusion? Does it not tend to excite in his breast uneasy emotions of envy and discontent, when he compares the poverty of his condition with the luxury of yours? What can you expect that I should say to such gross irregularities as these? Is it possible to speak in commendation of them? So far from it, I feel it to be my duty in the strongest terms to express my entire disapprobation of your disorderly conduct.

Ch. XI.  
Ver. 22.

3. With a view to assist them in correcting these irregularities, the apostle relates the history of the institution, as he had received it from Christ himself, ver. 23—25.

*For I have received from the Lord<sup>4</sup>, that which also I delivered unto you, that the Lord Jesus, the night in which he was betrayed, took bread<sup>5</sup>, and having given thanks he brake it, and said, “ This, which is broken for you<sup>6</sup>, is my body: do this, as a memorial<sup>7</sup> of me.” In like manner he*

23.

24.

25.

<sup>4</sup> *Received from the Lord:]* παρελαβον απο τῆς Κυριας. This phrase does not necessarily express immediate revelation, but it is highly probable that this fact was communicated by Christ to the apostle, with the other articles of the Christian doctrine. Gal. i. 11, 12.

<sup>5</sup> *Took bread.]* ἄρτον, a loaf; one of the unleavened cakes, which it was easy to break into small pieces. See Wakefield.

<sup>6</sup> *This, which is broken for you.]* So Pearce; who observes, that the body of Christ is no where in the New Testament said to have been broken.

<sup>7</sup> *As a memorial:]* εἰς ἀναμνησιν. Not merely an act of remembrance; as a memorial it may be received by children, and even infants, which was the practice of the primitive church. See Pierce on *Infant Communion*.

Ch. XI. gave<sup>1</sup> *the cup also after he had supped, saying,*  
 Ver. 25. “*This cup is the new covenant in my blood: do this, as often as ye shall drink it<sup>2</sup>, as a memorial of me.*”

This plain recital of the history of the institution, which had been revealed to him by Christ, effectually answered the apostle's purpose, of impressing upon the minds of the Corinthians a proper sense of their criminal profanation of the ordinance, by pointing out its simplicity, its distinction from a common meal, its solemnity and importance, its perpetuity, its design and tendency to promote brotherly love, and to commemorate an event which, though many professing Christians were disposed to disavow it, was indeed the glory of the Christian cause, and the appointed seal and ratification of that new, immutable, and universal dispensation, by which Jew and Gentile were emancipated from the yoke of ceremonies, or the bondage of idolatry, and elevated to the hope of forgiveness, acceptance, and immortal life.

4. The apostle warns the Corinthians of the danger of profaning the Lord's supper by a disorderly and unworthy attendance upon it, ver. 26—34.

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<sup>1</sup> He gave.] “These words are better supplied than ‘he took.’ Our Lord probably pronounced the words, ‘This cup,’ &c. at the time that he gave the cup to his disciples.” Pearce.

<sup>2</sup> *As often as ye shall drink it.*] These words are wanting in two manuscripts, and in the Ethiopic, and are omitted by Wakefield.

[1.] He observes, that the Lord's supper being Ch. XI.  
a commemoration of the death of Christ, to con-  
found it with a common meal, or a riotous feast  
upon an idol sacrifice, was a criminal profanation  
of it, ver. 26, 27.

*For as often as ye eat this bread, and drink this Ver. 26.  
cup, ye make a declaration of the Lord's death<sup>3</sup>  
till he come<sup>4</sup>.*

As the design of the passover, to which the apostle here alludes, was to be a standing memorial of the escape of the first-born, and as the narrative of that memorable event was always rehearsed at the time of the feast in order to keep it fresh in the memories of the Israelites, so the celebration of the Lord's supper is a standing public memorial of the death of Christ. It is a formal avowal of it to the world, as an event of which his disciples were not ashamed; but in which they gloried as an event of high importance.

The apostle plainly intimates that this commemorative rite is to be frequently repeated, and to be continued in the church to the end of time. In

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<sup>3</sup> *Ye make a declaration.*] καταγγελλετε. An allusion to what was called the Haggidah at the passover. The youngest child asked the father the meaning of the rite: in reply to which, the father rose up and related the history of the destruction of the first-born. See Ainsworth on Exod. xii. 8.

<sup>4</sup> *Till he come.*] i. e. To raise the dead, and judge the world; for there is no circumstance which limits the sense to the destruction of Jerusalem; least of all, as the Quakers understand it, to the effusion of the spirit, the principal manifestation of which, on the day of Pentecost at Jerusalem, had happened many years before. "These (says Archbishop Newcome) are important words, as they show the perpetuity of the rite."

Ch. XI.  
Ver. 26.

this way the visibility and unity of the Christian church are preserved from age to age. They who attend upon this institution do thereby publicly declare, that there is a body of men in the world who agree in acknowledging Jesus as their master, and who glory in their subjection to his authority. And the universality and perpetuity of this ordinance show, that all who join in it in all places, and in all ages, belong to the same body, and have one common head. And this consideration may well reconcile sincere Christians of various parties and denominations to each other, while they recollect the great importance of those points in which they agree, in comparison with those, whether of doctrine or practice, in which they differ <sup>1</sup>.

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<sup>1</sup> *In which they differ.*] May it not also be observed, that they who neglect this institution, neglect the only positive rite which was appointed by the great founder of the Christian faith, for publicly distinguishing the professors of his religion from the mass of the unbelieving world: the ordinance of baptism being of a more private nature, and having respect to families rather than to churches. This neglect of the Lord's supper, in proportion as it prevails, deprives Christianity of its visible form, and prevents it from being an object of attention to the world; whereby its progress is obstructed, and Christians lose the great advantage which they might otherwise derive from social intercourse, for mutual encouragement, and for the increase of mutual affection. In the primitive church, it is well known, that all who were baptized were admitted to communion, infants themselves not excepted. See Mr. Peirce's excellent Essay on the Eucharist. But in process of time, as the purity of the Christian faith became corrupted by human traditions, and as the simplicity of Christian institutions was lost amidst the unintelligible mysteries and pompous ceremonies in which they were involved, the multitude were intimidated from attending upon this simple, cheerful, social, rite; and the benefit of it was in a great measure lost; nor will it be perfectly

*So that whosoever eateth the bread or drinketh the cup<sup>2</sup> of the Lord unworthily<sup>3</sup>, is guilty of dishonouring<sup>4</sup> the body and blood of the Lord.*

Ch. XI.  
Ver. 27.

To confound this simple rite with a riotous idol festival, is to affront and profane that holy institution, in which we commemorate the death of Christ, and to pervert that ordinance into an incentive to intemperance and vice, which was intended as a confirmation of faith, and a motive to virtue.

[2.] They who confound the Lord's supper with a riotous idolatrous feast, expose themselves to the punishment due to this criminal indiscretion; ver. 28, 29.

*Let a man therefore examine himself<sup>5</sup>, and accordingly let him eat of this bread and drink of this cup.*

28.

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recovered till Christianity is restored to its primitive simplicity; and the practice of this rite becomes, as it originally was, universal among its professors.

<sup>2</sup> *Or drinketh, &c.*]  $\eta$  hence an argument is drawn that to take the communion in one kind, is the same as to take it in both; and the cup has been refused to the laity. How trifling this argument is, needs no comment to show.

<sup>3</sup> *Unworthily.*] "The Corinthians perverted the ends of the institution by forming separate companies, and by being guilty of excess, or, at least by approaching too near it." Newcome.

<sup>4</sup> *Dishonouring.*] "will be guilty of an affront to." Pearce. — "of profaning." Newcome; who explains, *q. d.* "will be liable to the punishment due to grossly misusing the sign or symbol of the Lord's body and blood."

<sup>5</sup> *Therefore examine himself, and accordingly.*]  $\delta\epsilon$  in this connexion signifies *therefore*; as this sentence is an inference from the preceding. See Pearce. The learned prelate also understands  $\delta\omicron\kappa\iota\mu\alpha\lambda\epsilon\iota\upsilon$  in the sense of  $\delta\iota\alpha\kappa\rho\iota\upsilon\upsilon\epsilon\iota\upsilon$ , ver. 31. *q. d.* "Let a man distinguish himself from a guest at a common meal; let him consider that he is not at his own, but at Christ's table. This, he says, Tillotson has proved at large in his sermon on

Ch. XI.  
Ver. 28.

Let a person, before he partakes of the Lord's supper, consider within himself, whether he understands the account I have given of the institution, whether he discerns the difference between this Christian rite, and a feast in an idol's temple, and let him recollect that he attends not as a guest at an entertainment, but as a communicant at the Lord's table; and having well settled this distinction in his mind, let him so partake of the Lord's supper, and commemorate his death.

29. *For he that eateth and drinketh<sup>1</sup> without distinguishing the Lord's body, eateth and drinketh punishment<sup>2</sup> to himself.*

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frequent communion." Mr. Locke gives nearly the same sense. The apostle had introduced an account of the rite as instituted by Christ himself, and he requires them to examine themselves by it. "The examination proposed," says this eminent writer, "was no other but an examination of their manner of eating the Lord's supper by Christ's institution, to see how their behaviour comported with the institution, and the end for which it was instituted. *Και ἕτως, and so*, not, as is commonly understood, let examination precede, and eating follow, but let him examine, and *according to that* let him eat; let him conform the manner of his eating to that;" *i. e.* to the institution of Christ. The examination of what sins they had been guilty of, "such," says Bishop Pearce, "as is usually and commendably made before we receive the Lord's supper," is not referred to by the apostle in this advice.

<sup>1</sup> *Eateth and drinketh.*] The received text adds *ἀναξίως, unworthily*, which is wanting in the Alexandrine and Ephrem manuscripts, and in the Æthiopic and Sahidic versions. Griesbach retains it in the text, but marks it as very doubtful.

<sup>2</sup> *Punishment.*] *κρίμα*, not *damnation*, as it is rendered in the public version, which Dr. Doddridge "thinks the most unhappy mistake in all our version of the Bible." "*Κρίμα* here signifies temporal punishment, (says Bishop Pearce,) *viz.* weakness, sickness, and death, as is plain from ver. 30: comp. 31, 32, and *κρίμα* in ver. 34. And to this is opposed *κατακρινεσθαι* in

That person who, professing to acknowledge Christ as his master, celebrates the memorial of his death with the riot and intemperance of a heathen sacrifice, and thus makes no distinction between a Christian ordinance and an idolatrous rite, dishonours his profession, is guilty of a high offence against the precepts of the Christian law, and exposes himself to the just punishment of his folly and excess.

Ch. XI.  
Ver. 29.

[3.] Many of the Corinthians had actually suffered considerably by their intemperance upon these occasions, which ought to be a warning against indulging these extravagant excesses, ver. 30—32.

*For this reason<sup>3</sup> many among you are infirm and sickly, and several are falling asleep<sup>4</sup>.*

30.

Many of you, by your gross intemperance upon these occasions, have brought upon yourselves painful and alarming diseases, to such a degree that some of you are even in danger of falling sacrifices to your riotous excess.

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ver. 32, which there signifies final condemnation; it is a metonymy of the cause for the effect." It does not appear from Bishop Pearce's expressions, that he considered the sufferings of the Corinthians as supernaturally inflicted.

<sup>3</sup> *For this reason, &c.*] This is generally understood of a miraculous infliction of disease, and even of death. But the apostle does not hint at any thing of the kind. And it is not improbable that their frequent acts of intemperance (the Lord's supper being probably celebrated every time they met for public worship) injured their health, and endangered their lives.

<sup>4</sup> *Are falling asleep.*] κοιμῶνται, "not a few are falling asleep." Wakefield: are in imminent danger of death; otherwise, if they were actually dead, the punishment could not be intended for their reformation as the apostle says it was, ver. 32.

Ch. XI.  
Ver. 31.

*But if we would examine ourselves<sup>1</sup>, we should not be punished.*

If we understood the true nature of this Christian rite, if we properly distinguished it from an idol sacrifice, if we considered ourselves as guests at the Lord's table, and not an idol's feast, and if we did not indulge in intemperance and folly, we should escape those diseases, which are the natural consequence and the just punishment of riotous excess.

32. *But when we are punished by the Lord, we are corrected<sup>2</sup>, that we may not be condemned with the world.*

The painful and threatening diseases which are the effects of intemperance, are the discipline of divine providence; by which we are warned to forsake

<sup>1</sup> *Examine ourselves.*] διεκρινόμεν, "distinguish ourselves." Pearce: in the same sense as δοκιμαζετε, ver. 28, comp. ver. 29. Many good copies read εἰ δὲ instead of εἰ γὰρ at the beginning of the verse. "For if ye yourselves had made a difference, ye would not have been so punished." Wakefield.

<sup>2</sup> *We are corrected.*] παιδευομεθα "this punishment from the Lord is a lesson to us." Wakefield. Archbishop Newcome observes, that "these judicial inflictions of speedy temporal punishment were peculiar to the apostolic age; they were unerringly proportioned to the guilt incurred, and were designed to preserve and establish the purity of Christian worship and practice, as well as the authority of the apostles;" and he refers to Acts v. 5; 1 Cor. v. 5; 2 Cor. x. 8, xiii. 2; 1 Tim. i. 20; Rev. ii. 22. All this may be very true; but it does not prove that the distempers to which the apostle here alludes were supernatural. The apostle does not assert it. Diseases are often described as visitations from God. Intemperance naturally entails disease; and it is but too probable that many professing Christians at Corinth were very imperfectly recovered from the vices of heathenism. See 2 Cor. xii. 20, 21. There does not appear, therefore, to be any necessity for believing that the diseases suffered by the Corinthians were inflicted by miracle.



those vices, which would expose us to the condemnation into which the unbelieving, idolatrous, and guilty world will justly fall. And it will be our wisdom to improve by the salutary, however severe and painful admonition.

Ch. XI.  
Ver. 32.

[4.] He concludes with exhorting them to make their repasts at their own houses, and to celebrate the Lord's supper with decency and order, ver. 33, 34.

*Wherefore, my brethren, when ye come together to eat the Lord's supper, wait one for another, that ye may not come together for your punishment<sup>3</sup>. But if any one be hungry, let him eat at home; and as to other things, I will regulate them when I come.*

33.

34.

Let your assemblies for Christian worship be conducted with gravity and decorum. Let not the Lord's supper be celebrated till the whole congregation be assembled, and let there be no riot and intemperance upon the occasion, that you may not expose yourselves to disease and disgrace. Remember, that a Christian assembly, meeting together for the worship of God, is not a proper place for eating a common meal, and much less for a riotous debauch. Satisfy your hunger in your own houses, and let none of these irregularities and indecencies,

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<sup>3</sup> *That ye may not come together for your punishment.*] This clause in the received text is placed after the word "home" in the next verse. The transposition here adopted was suggested by Bengel and Bowyer.

Ch. XI.  
Ver. 34.

upon which I have here animadverted, be endured any longer in the church. As to lesser improprieties, which may have inadvertently been admitted among you, and which are not inconsistent with good morals, and the general order of Christian worship; it is needless to swell this epistle with particular directions concerning them, but hoping soon to make you a visit,<sup>1</sup> I will then rectify whatever may still remain amiss.

It would not be right to conclude this portion of the epistle without observing, how little foundation there is in the sharp and just rebuke which the apostle here administers to the Corinthians on account of their intemperance, for any sincere believer in Christianity to take alarm, and to be discouraged from attending at the Lord's table, as though it were an insidious and dangerous rite. The Corinthians confounded this simple salutary institution with an idolatrous festival, and celebrated it with that gross intemperance with which they had been used to feast in the temples of their idols; so that they impaired their health, and endangered their lives, by their frequent excess. The apostle justly and strongly reprobates this conduct, as utterly inconsistent with their Christian character, as a gross profanation of the institution, as an insult upon common decency, and as dangerous even to their health and life. But as no disorders of this kind can possibly take place in the present state of things, the apostle's reproofs and admonitions apply to mo-

dern Christians, no further than as general exhortations to decency, and propriety of behaviour in this as in every other branch of religious and Christian worship.

Ch. XI.  
Ver. 34.

## SECTION V.

*THE APOSTLE treats of the nature, the origin, and the comparative value of spiritual gifts; he describes benevolence as more excellent than all; he prefers the gift of prophecy to the gift of tongues, the ostentatious display of which he severely rebukes, and concludes with various directions for the decent and edifying exercise of their respective spiritual gifts in their public religious assemblies, ch. xii—xiv.*

Ch. XII.

### I.

The apostle introduces the subject of spiritual gifts with some general remarks upon their nature, origin and use, ch. xii. 1—11.

1. Though they had formerly been idolatrous heathen, yet being now converted to the faith of Christ, they were all in the most important sense endued with the holy spirit, ver. 1—3.

*Now concerning spiritual persons<sup>1</sup>, brethren, I would not have you ignorant.*

Ver. 1.

<sup>1</sup> *Spiritual persons.*] πνευματικων, either gifts or persons. Locke understands the latter. Spiritual men are those who are

Ch. XII.  
Ver. 1.

You have written to me to inquire what gifts are most excellent, and what class of spiritual men

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assisted and acted upon by the holy spirit ; and Mr. Locke supposes the question proposed by the Corinthians, to have been, whether those who had the gift of tongues ought not to take precedence over the rest, and whether they ought not to speak first, and to be first heard at their meetings. Pearce adopts the same interpretation.

I hesitate not to say that this Section is one of the most important portions of the apostle's writings ; and that it contains one of the most irresistible proofs of the truth and divine authority of the Christian religion, by establishing the existence of those spiritual gifts and miraculous powers, to which it appeals and on which it rests. The genuineness of this epistle is undoubted. We are as sure that it was the composition of Paul the apostle, as if we had been present when it was written. It is addressed to a society of believers, which he had himself instructed and formed ; but which, since he had left them, had fallen into many gross irregularities ; and among whom, a powerful party had been raised against himself, at the head of which was an artful, eloquent, learned, and probably an opulent leader, whose object it was to disparage the apostle, and to bring his person and doctrine into contempt. The main design of the apostle in this epistle, is to correct the errors and to rectify the disorders into which the society had fallen, to recover his own credit and authority among them, and to diminish that of his opponent. With this view he animadverts upon their schismatical spirit, he reprimands their misconduct, he corrects their mistakes, he answers the questions which they proposed, and he solves their doubts. Among other subjects which fall under his notice, is the case of *Spiritual Gifts* and *Miraculous Powers*. The apostle addresses the Corinthians as persons who were familiar with these extraordinary powers, who understood their several distinctions, who severally possessed them, who disputed with each other concerning their relative value and precedence, and who were guilty of great indecorum in the exercise of their respective gifts in their public assemblies. To correct these irregularities, the apostle enters into a brief detail of the nature and use of these extraordinary and supernatural gifts ; he asserts, that though all are not equally splendid, yet that all are equally necessary in their place ; and that Christian benevolence is worth them all : he then reproves the indecent perversion and misapplication of their gifts in their religious assem-

should take precedence in the church. The very proposal of such a question proves, that there is

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Ver. 1.

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blies, and gives directions how the gift of tongues, and the gift of prophecy, which, though less showy, was more useful, might be most effectually exercised for the edification of the church. All this is well, supposing these gifts to have existed, these controversies to have risen, and these irregularities to have prevailed in the Corinthian church. But if the contrary were true, if there were no holy spirit, no gift of tongues, no spirit of prophecy, no miraculous powers, no mutual jealousy about precedence, no affectation of display, nothing but what existed in the apostle's own imagination, the only alternative is, that the apostle was out of his mind; and his letter, instead of being received with the deference due to his apostolic authority, would have been rejected with contempt as the ravings of a lunatic. But of insanity the apostle was never suspected; with insanity he was never charged except by Festus, while he was making his noble defence before Agrippa, which charge the apostle at the time so gracefully repelled. In the letter to the Corinthians, there is not the slightest trace of insanity. Many facts are stated, many difficult questions are discussed, much advice is given, much reproof is administered, but all in the spirit of candour, of delicacy, of kindness, and the most consummate wisdom. And as such it was received by the Corinthians to whom it was addressed. Of this we have unquestionable information. For the apostle having found it advisable to defer his visit for a year, writes a second letter to the Corinthians to apologize for his delay, and to express the high satisfaction which he felt at the intelligence which he had received from Titus, (whom he had sent to Corinth to make inquiries,) of the respect which they had shown to his first letter, of the effect which it had produced, and the reformation which they had made in consequence of his animadversions and advice.

Hence it follows most evidently and incontestably, that the apostle was IN HIS RIGHT MIND, and, therefore, that these supernatural gifts and powers did exist in the Corinthian church, and by parity of reason in other primitive churches; and, therefore, that the Christian religion, being thus attested and supported by miracles, must be a REVELATION FROM GOD.

It seems extraordinary, and at first view very improbable, that *miraculous powers* should be imparted which might be misapplied. But in fact, it is no greater objection to the wisdom of the divine government, than that *natural powers*, which are

Ch. XII. something amiss in your proceedings, and that you  
 Ver. 1. lie under an error upon this subject. And I now write to rectify your judgement and your conduct with regard to your false notions of pre-eminence, and the exercise of your spiritual gifts.

2. *Ye know, that<sup>1</sup> when ye were heathen, ye were carried away to dumb idols, even as ye were led.*

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equally the gift of God, should be susceptible of misapplication. And certainly, if these powers had not been permanently resident in the persons to whom they were given, and if they had not been as much under the direction of the will, and therefore as liable to misapplication, as any other natural powers, we should have wanted that species of evidence of the existence of these supernatural powers which we now possess, and which places them upon a higher and stronger ground of certainty, than any other fact recorded in history. So that, in truth, we may fairly boast, that the direct evidence is fully equal to the antecedent improbability, and that it is much more incredible that the testimony should be false, than that the doctrine should be true.

That the apostle is here treating of supernatural gifts and powers communicated to the members of the Corinthian church, and not of mere natural, or naturally acquired qualities, as Eichorn, Paulus, and other anti-supernaturalists maintain, seems to me quite clear from the language which the apostle uses, and essential to the validity of his argument. At the same time, I am willing to allow in the first place that the exercise of the greater part of these gifts was by no means *frequent*, and secondly, that it was never *voluntary* excepting in the case of the gift or interpretation of tongues, or in the choice of time of speaking by the prophets. The "word of wisdom" and the "word of knowledge," whatever is meant by those expressions, were probably permanent gifts. But no one can suppose that the power of working miracles, and healing diseases, was permanent and voluntary. This was a privilege peculiar to him to whom the spirit was given without measure. The apostles themselves did not possess it. It was a power never exercised but under an immediate impulse, and that was very rare.

<sup>1</sup> *Ye know, that when, &c.]* οἴδατε ὅτι ὅτε. This reading is supported by the best authorities, marked as probable, though

In your unconverted state, you were all worshippers of idols; you bowed down to senseless inactive blocks of gold and silver, or of wood and stone, just as you were led by education, custom, or example. This was a truly carnal state, in which your conceptions were generally erroneous, and your practice proportionally corrupt.

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Ver. 2.

*Wherefore, I announce to you, that no man speaking by the spirit<sup>2</sup> of God, pronounceth Jesus accursed, and that no man can say<sup>3</sup>, Jesus is Lord, but by the holy spirit.*

3.

Be assured that all unconverted persons, whether heathen or Jews, who deny the divine authority of Christ, and who revile his person and character, are totally destitute of the holy spirit, whatever pretensions any of them may make to it; they are in a carnal and unholy state; they are in no sense spiritual persons, because they reject that holy prophet, who confirmed his mission by miraculous powers, and was declared to be the son of God, by the powerful operation of the spirit in raising him from the dead.

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not received into the text by Griesbach, but not adopted by any translator. To complete the construction, *ητε* must be understood after *απαγομενοι*, ye were carried away.

<sup>2</sup> *Speaking by the spirit.*] Mr. Locke supposes an allusion to the Jews, who made pretensions to the holy spirit, and particularly to the Jewish false apostle. But it does not appear that he denied Jesus to be the Christ.

<sup>3</sup> *Can say Jesus is Lord.*] “can say publicly, constantly, and sincerely.” Newcome.—“All that own our Lord Jesus Christ, and believe in him, can do it upon no other ground but revelation, coming from the spirit of God.” Locke.

Ch. XII.  
Ver. 3.

But on the contrary; whoever calls Jesus his Lord, whoever professes faith in him as his teacher, and obedience to him as his master, is truly spiritual; because, this faith is founded upon the operation of the holy spirit, or, in other words, upon the exertion of the divine energy in the miracles which Jesus wrought, in his resurrection from the grave, in the effusion of the holy spirit upon the apostles, and in the communication of miraculous gifts and powers to believers. In this most important sense, you are all spiritual persons, and no one has any precedence over another.

2. All supernatural gifts are derived from the same source, and in this view all who participate of them are of equal rank, ver. 4—6.

4. *Now there are various distributions of gifts, but the spirit is the same.*

Some have the gift of wisdom, some the gift of knowledge, and some the gift of prophecy; but inspiration is the same, it is the same powerful energy, which communicates one species or degree of illumination, or, of power, to one person, and another to another.

5. *And there are various distributions of offices, but the Lord is the same.*

In the church of Christ, there are various orders of ministers; some are appointed to be apostles, some evangelists, some prophets, others teachers, and the like; but there is one master only to whom all profess subjection, even Christ, whose servants



they are, from whom they receive their respective commissions, whose work they perform, and to whom alone they are accountable. Ch. XII. Ver. 5.

*And there are various distributions of miraculous operations, but God, who worketh all in all, is the same.* 6.

One performs miracles of one kind, while another performs miracles of a different sort: but whatever supernatural powers any may possess and exercise, they derive all from one and the same God; who, by his immediate impulse, incites them to the performance of the miracle, and by his omnipotent energy produces the effect. So that, all being in this respect passive instruments in the hands of God, none has a right to value himself above another.

3. The apostle enumerates in detail the various gifts of the holy spirit, which have been communicated to individuals for the general advantage of the church, ver. 7—11.

*But this manifestation of the spirit is given to every one for the benefit of all*<sup>1</sup>. 7.

Whatever spiritual gift any Christian may possess, however splendid, or however useful, it was communicated to him, not for his own sake, that he might be the object of wonder and applause, but solely for the benefit of the church, for the promulgation of Christian truth, and the establishment of the Christian cause.

<sup>1</sup> *For the benefit of all.*] “Not for his private advantage or honour, but for the good and advantage of the church.” Locke. See Rom. xii. 3—8.

Ch. XII.  
Ver. 8.

*For to one is given by the spirit, the word of wisdom*<sup>1</sup>.

For the accomplishment of this important design, to one is communicated by divine inspiration a complete and comprehensive view of the Christian doctrine, which is the sublimest wisdom.

*To another, the word of knowledge according to the same spirit.*

Extraordinary sagacity to understand, and skill to interpret the scriptures<sup>2</sup>.

9. *To another, faith by the same spirit.*

That firm confidence in the truth<sup>3</sup> and import-

<sup>1</sup> *The word of wisdom.*] In the explanation of these terms, I have chiefly followed Chandler and Benson. But the truth is, that though the existence of these supernatural gifts and powers is unquestionable, and the terms by which they are distinguished were familiar, and no doubt perfectly intelligible, to the Corinthians, the nature of them cannot now be distinctly ascertained. "The doctrine of the gospel (says Mr. Locke) is more than once, in the beginning of this epistle, called the wisdom of God." See upon the subject of Miraculous Gifts and Powers, Lord Barrington's *Miscellanea Sacra*, Essay i. 11. Benson's *Propagat. of Christ.* vol. i. and Chandler on Joel, p. 133, &c. "Some suppose that this gift, the word of wisdom, was peculiar to the apostles, according to the supposed corresponding enumeration, ver. 28: compare ch. ii. 7, 10; Eph. iii. 10; 2 Pet. iii. 15." Newcome.

<sup>2</sup> *Interpret the scriptures.*] This is the sense in which the word of knowledge is explained by Mr. Locke and Bishop Pearce. Others understand it of an inferior degree of the word of wisdom. "Perhaps (says Archbishop Newcome) the knowledge of those Christian doctrines which were most opposite to Jewish prejudices."

<sup>3</sup> *Confidence in the truth.*] This is the sense which Dr. Doddridge gives the word in his paraphrase, though he explains it otherwise in the notes. To understand this gift, as the generality of interpreters do, of what is called miraculous faith, or supernatural assurance that a miracle was to be wrought, appears to me, to confound it with the two following distributions. But upon a subject so obscure, it is right not to be confident.

ance of the Christian religion, and in the protection of divine providence, that will lead him with undaunted spirit to exert every faculty, to brave all opposition, and to endure all sufferings in the propagation of Christian truth.

Ch. XII.  
Ver. 9.

*And to another, gifts of healing by the same spirit.*  
*And to another, the power<sup>4</sup> of working miracles.*  
*And to another, prophecy.*

10.

Or, the power of predicting occasionally future events, and a capacity of instructing<sup>5</sup> and edifying a Christian assembly by grave and useful discourse and prayer.

*And to another, the power of discerning the gifts of the spirit<sup>6</sup>.*

Of distinguishing those who were really inspired from those who made false pretences to inspiration.

<sup>4</sup> *Power, &c.*] *ενεργεια* is the reading of some good copies, and adopted by Bishop Pearce: *ενεργηματα* expresses the effect rather than the operative.

<sup>5</sup> *Capacity, &c.*] It is in this latter sense that the apostle chiefly uses the word prophecy in this portion of the epistle. See ch. xiv. 3, 24, 29, 30. “*The power of teaching, and showing things before unknown.*” Pearce.

<sup>6</sup> *Discerning the gifts of the spirit.*] *διακρισεις πνευματων* so Bishop Pearce translates; with whom, in sense, Archbishop Newcome agrees, who explains this gift as “distinguishing such as were divinely inspired from pretenders to inspiration. See Heb. iv. 12.”—“The discerning by what spirit men did any extraordinary operation.” Locke.—“*Discerning of spirits, so as authoritatively to determine by what impulse any one speaks, who pretends to inspiration.*” Doddridge, and so far well. But he adds, what is less probable, though approved by many, “or, to be capable of pronouncing on the sincerity of men’s professions, or their fitness for any public work.” The power of discerning the heart was never claimed by the apostles; and belongeth only to Him who searcheth the heart and who knoweth the thoughts.

Ch. XII.  
Ver. 10.

*And to another, different kinds of languages.*

The power of speaking languages which they had never learned.

*And to another, the interpretation of languages*<sup>1</sup>.

A power of translating into the common tongue, a discourse delivered in a foreign language.

11. *But that one and the same spirit worketh in you*<sup>2</sup> *all these operations according to his pleasure*<sup>3</sup>, *distributing to every man his proper gifts*<sup>4</sup>.

All these gifts and powers, distributed as they

<sup>1</sup> *Interpretation of languages.*] “This was sometimes a distinct gift, that different persons might receive different spiritual endowments; and sometimes it was joined with the gift of tongues; ch. xiv. 5, 13. The end of using unknown tongues was the instruction of foreign converts who were present; and the end of interpreting them was the instruction of natives, who of course formed the mass of the assembly.” Newcome. It is possible that the two gifts might subsist together; it is even difficult to conceive how the gift of tongues could exist without that of interpretation; but the texts appealed to by the learned prelate do not prove it, as will appear hereafter.

<sup>2</sup> *Worketh in you.*] Gr. *παντα ταυτα ενεργει το—πνευμα*, “all these worketh that one and the same spirit.” *Omnia autem hæc dona largitur unus idemque Spiritus; i. e. Deus. Sic vertenda sunt hæc verba.*” Rosenmuller.

<sup>3</sup> *According to his pleasure.*] *καθως βουλεται*. A memorable text with those who maintain the personality of the Spirit; but of no real value in the controversy. *Qui ex verbis istis colligunt Spiritum Sanctum personam esse divinam, haud considerant non ex verbis istis colligendam esse Spiritus Sancti naturam, sed ex Spiritus Sancti natura verborum istorum intellectum petendum esse. Quoties per prosopopœiam loquimur, toties voluntatem tribuere possumus iis quæ personæ non sunt.*” Slichtingius. Nothing is more common than the personification of abstract qualities.

<sup>4</sup> *His proper gifts.*] Bishop Pearce; who reads *ιδια* for *ιδια* upon the authority of St. Augustin and Jerome; but he doubts whether *ιδια* be not a marginal gloss which has slipped into the text. “*Ιδία deest in nonnullis, sed ad sensum recte pertinet, valet seorsim, specialiter.*” Rosenmuller.

are to different persons in different degrees, are communicated by the supreme being according to his own good pleasure, and sometimes even to those who might seem least worthy of them, and who are disposed to make an improper use of them. But all is ordered with consummate wisdom, and contrived in the best manner to propagate and establish the Christian cause.

Ch. XII.  
Ver. 11.

It is proper to observe, that the nature of the gifts and powers, which the apostle here enumerates, cannot at this distance of time be perfectly ascertained. The terms he uses were familiar to the Corinthians, to whom he writes, and the existence of the miraculous powers to which he alludes, was undisputed.

It may also be remarked, that the apostle in this passage applies personal terms and characters to the holy spirit. So likewise did our Lord, when discoursing upon those miraculous gifts and powers, which his apostles should receive. But we are not to infer from this language of personification, that the holy spirit is an intelligent agent, distinct from God himself. It is the power of God personified. And when the apostle saith, that the holy spirit distributes his gifts as he will, he no more intends to assert the personality of the holy spirit, than our Lord means to assert the personality of the wind, when he says, "The wind bloweth where it willeth." John iii. 8. Or the apostle the personal existence of charity, when he says, "Charity hopeth all

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Ver. 11.

things," 1 Cor. xiii. 7. If we would exercise the same sound discretion in interpreting the sacred writers, which we feel to be necessary in forming a judgement of profane authors, we should enter with more facility into their sense and spirit, we should be less liable to fall into those gross misconceptions, which result from a slavish adherence to the literal meaning of words, and should derive unspeakably more satisfaction and improvement from the perusal of their invaluable writings.

## II.

The apostle argues that all the gifts of the spirit without exception, the most unostentatious equally with the most splendid, were in their respective places alike essential to the harmony and perfection of the Christian church.

1. He compares the church of Christ, consisting of many members endued with various spiritual gifts and powers, to the human body, made up of various parts and limbs, each having its proper office, and all combining to constitute one complete whole, ver. 12—14.

12. *For as the body is one, and hath many members, and all the members of that body<sup>1</sup>, though many, constitute but one body, so also is Christ.*

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<sup>1</sup> *Of that body.*] The received text reads, τὰ σωματος τὰ ἓνος, "of that one body;" but τὰ ἓνος is omitted in the best and most ancient copies, and is evidently redundant. See Pearce and Griesbach.

The Christian church is a mystical body, which, like the natural body, consists of various parts, of which Christ is the head; and all who profess the Christian doctrine are members of this body, each fixed in its proper place, and to each is assigned its peculiar office.

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Ver. 12.

This is a similitude, to which the apostle Paul is particularly partial, and the allusions to it in his writings are so frequent, so familiar, and so peculiar to himself, that they constitute no contemptible internal evidence of the genuineness of his epistles.

*For, indeed<sup>2</sup>, through one spirit, we have all been baptized into one body, whether we be Jews or Greeks, whether we be slaves or free, and we have all been made to drink into one spirit<sup>3</sup>. And indeed the body is not one member, but many.*

13.

14.

Convinced of the truth of the Christian religion by the display of miraculous operations in the teachers of it, we have by baptism been united to Christ,

<sup>2</sup> *For, indeed.*] και γαρ. See Macknight, who renders the same words by "since therefore," in the succeeding verse, which he understands as the foundation of an inference in the two verses which follow.

<sup>3</sup> *We have been made to drink.*] εις εν πνευμα εποιηθημεν. Bishop Pearce drops the preposition εις, and renders εποιηθημεν, *we have been filled with*. See ch. iii. 2. The word εις is omitted in the Cambridge and some other manuscripts. The apostle's idea seems to be this: Through the operations of the spirit, that is, the supernatural powers of the first teachers of Christianity, we were originally converted to the truth. By the profession of baptism we become members of the visible church, Christ's mystical body; and by the infusion of the holy spirit we are become living members, every one in our respective station, like the living members of the natural body.

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Ver. 14.

as parts of his mystical body; and whatever civil or religious distinctions may have previously subsisted between any of us, they are all absorbed in our common profession of the gospel, and in our joint participation of its inestimable blessings. And from Christ as the head of the body, and the source of vital influence, we are all in our respective stations supplied with the holy spirit, whether in his enlightening, purifying, or active energies. Thus the Christian church may fitly be compared to the human body, the various parts of which are supplied with vital energy by their connexion with the head. And like the body, it is made up of many members.

2. Pursuing this favourite allegory, the apostle remarks upon the absurdity of the inferior members, and senses, repining at the place and office assigned them in the general system, and upon the great inconvenience which would accrue, if all occupied the superior stations, ver. 15—20.

15. *If the foot should say, Because I am not the hand, I am no part of the body, it does not there-*  
 16 *fore cease to be a part of the body*<sup>1</sup>. *And if the ear should say, Because I am not the eye, I am no part of the body, it does not therefore cease to be a*  
 17 *part of the body. If the whole body were eye,*

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<sup>1</sup> *It does not therefore cease, &c.*] Bishop Pearce, Bowyer, and others, observe, that an interrogation is not necessary. Pearce's translation is, "it doth not, therefore, not belong to the body." Mr. Wakefield translates, "it is by no means on this account not of the body."



*where would be the hearing? if the whole were hearing, where would be the sense of smell? But now God has placed the members, every one of them in the body, as it hath pleased him. But if all the members were one, where would the body be? Whereas, now, though the parts are many, the body is one.*

Ch. XII.

Ver. 18.

19.

20.

The senses and the limbs are, by the wisdom and power of God, arranged with such perfect symmetry in the human body, as to form one complete and harmonious system, in which nothing is wanting, and nothing redundant.

3. All the parts are equally essential to the beauty and perfection of the whole; and where there is an apparent defect, either of vigour or of beauty, compensation is commonly made by artificial ornament and superior usefulness, ver. 21—26.

*The eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you.*

21.

The eye and the head have no right to quarrel with the hands and the feet, and to assume a character of superiority and independence. For these parts, though inferior and less beautiful, are absolutely necessary to support the upper and the more honourable portions of the system, and particularly to carry into effect the volitions of the intelligent principle.

*Nay, those parts of the body which are the most*

22.

- Ch. XII. *feeble, are nevertheless much more necessary* <sup>1</sup>.  
 Ver. 23. *And as to what we esteem less honourable parts of the body, upon these we put more abundant honour, and the least ornamental parts are the most adorned.*
24. *For the ornamental parts need it not; but God hath so tempered the body, as to impart the most*
25. *honour to that which was most deficient. That there might be no schism in the body, but that the*
26. *members might mutually care for each other. So that if one member suffer, all the members suffer with it; and if one be honoured, all the rest share in its joy.*

In this way, beauty and utility are diffused in just proportion through the whole human frame; where one is deficient, the want is generally compensated by a greater abundance of the other, so that the body subsists complete in all its parts and perfections, and the several members constitute one beautiful and harmonious whole; if any part is weak, it is better protected; if any is deficient in beauty, it is graced with external ornament; and upon the balance, no part of the body has any just reason to complain.

4. Similar to this is the state of the Christian church, which is Christ's mystical body; in which different officers are appointed for different pur-

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<sup>1</sup> *Much more necessary.*] With Bishop Pearce and others, I join πολλῶ μᾶλλον το ἀναγκαῖα. "are much more necessary to life than the limbs, or eye, or ear, or smelling." Newcome.

poses, all equally necessary, and furnished with their respective gifts and powers suitably to the stations which they are called to occupy, ver. 27—31. Ch. XII.  
Ver. 26.

*Now ye are the body of Christ, and severally members of it*<sup>2</sup>. 27.

What I have said of the symmetry and order of the natural body, may with strict propriety be applied to the church of Christ, which is his mystical body, and to every individual in the church, as to the several members of this body. All in your respective places are equally essential to the welfare and perfection of the whole.

*And God hath placed in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then the gifts of healing, assistants, managers*<sup>3</sup>, *different kinds of tongues, interpretation of tongues*<sup>4</sup>. 28.

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<sup>2</sup> *And severally members of it.*] *μελη εκ μερβς.* So Wakefield.—“*members in part.*” Pearce; “That is, some of his members. Other Christians being members as well as yourselves.” Newcome. Dr. Priestley well observes, that “the whole of this representation furnishes an excellent argument for mutual love and affection. We are all members of the same body, and should therefore feel for each other.”

<sup>3</sup> *Assistants, managers.*] *αντιληψεις, κυβερνησεις.* In the public version, “*helps, governments.*” Bishop Pearce observes, that he does not understand the expressions, that they occur no where else as descriptive of gifts of the spirit, and he suspects them to have been a marginal gloss, which has slipped into the text. “*Helps and governments*” are omitted by the apostle in his repetition of the catalogue, ver. 30.

<sup>4</sup> “*Interpretation of tongues.*”] These words, though wanting in the received text and in all MSS., are added in the Syriac and Vulgate Versions; they seem necessary to complete the catalogue, and are admitted into the text by Bishop Pearce. See ver. 30. Griesbach.

Ch. XII.  
Ver. 28.

The Christian community, under the direction of divine providence, is wisely organized and supplied with various officers, who, in their respective stations, are necessary to the symmetry and welfare of the whole.

In the first rank stand the apostles, who derived their commission from Christ himself, and whose office it is to bear witness to his resurrection.

Next in order, though too little esteemed by you, are the prophets, who foretell future events, or, who instruct and edify the church by their inspired discourses.

To them succeed the ordinary teachers, those grave and experienced men, who, in the absence of apostles and prophets, are appointed to conduct religious worship and instruction in Christian societies.

In the next place stand those Christians, who occasionally perform miracles, and likewise those who, in particular cases, are empowered to heal the sick by supernatural means.

After them come assistants and managers, who are employed in superintending the secular affairs of the church, and in providing for the poor. In the last and lowest rank are those gifts, which, though very useful, you are too ready erroneously to regard as of the first importance; the faculty of speaking divers languages, and of interpreting from a foreign language into the native tongue.

By thus placing the gifts which they valued most in the lowest order, the apostle plainly shows his

own judgement of their comparative excellence, and prepares their minds for what he intended further to say upon the subject. Ch. XII.  
Ver. 28.

*Are all apostles? are all prophets? are all teachers? do all work miracles? Have all the gifts of healing? do all speak divers languages? do all interpret?* 29.  
30.

Does every member of the Christian society possess every gift, and every office? How absurd would such an arrangement be! how inconsistent with decorum! how subversive of utility! Since then there must be a variety of offices, and of gifts corresponding with them, let each be satisfied with his own share, let none be vain of what he possesses, and none murmur that others are honoured with gifts more splendid than his own.

*Now ye are contentious<sup>1</sup> for the greater gifts<sup>2</sup>;* 31.

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<sup>1</sup> *Now ye are contentious.*] “Ye contest one with another, whose particular gift is best.” Locke; who remarks, “That this is the apostle’s meaning here is plain, in that there was an emulation among them, and a strife for precedency, on account of the several gifts they had, which made them in their assemblies desire to be heard first. This was the fault the apostle was here correcting: and it is not likely he should exhort them all promiscuously to seek the principal and most eminent gifts, at the end of a discourse wherein he had been demonstrating to them, by the example of the human body, that there ought to be diversity of gifts and functions in the church; but, that there ought to be no schism, emulation, or contest among them on account of the exercise of those gifts; that they were all useful in their places; and no member was at all to be the less honoured or valued for the gift he had, though it were not one of the first rank. And in this sense the word ζήλον is taken, ch. xiii. 4. Besides, to what purpose should he exhort them to covet earnestly the best gifts, when the obtaining of this or that gift did not at all lie in their desires or endeavours, the apos-

Ch. XII. *I will show you, therefore, a far more excellent*  
Ver. 31. *way.*

I lament to hear, that the church at Corinth, so richly endowed with spiritual gifts, so highly favoured with Christian instructors, so loud in its pretensions to superior knowledge, should debase itself so far as to encourage unbecoming emulation and strife with respect to pre-eminence of spiritual gifts; and that instead of thankfully enjoying and harmoniously exercising these great privileges for the edification of the church and the extension of the gospel, they are engaged in public contests concerning precedence, to the injury of individuals, and the disgrace of the society. But if you will indulge this ambitious spirit, if you will maintain a contest for pre-eminence, I will point out a far more worthy object of your ambition; and a contest far more ho-

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tle having just before told them, ver. 11, that the spirit divides those gifts to every man severally as he will; and those he writ to had their allotment already? He might as reasonably, according to his own doctrine, in this very chapter, bid the foot covet to be the hand, or, the ear to be the eye. St. Paul does not use to cross his own design, nor contradict his own reasoning."

Such are the pertinent and judicious remarks of that great master of reasoning, Mr. Locke, and they are abundantly sufficient to invalidate the conclusion of those who would argue from this text, that the gifts treated of in this chapter, were natural acquisitions and not supernatural endowments. And this explanation of the text is much preferable to that of Bishop Pearce and others, viz. *q. d.* Seek earnestly and pray for the best gifts; which, as Mr. Locke has shown, is quite inconsistent with the apostle's reasoning in the context.

\* *Greater gifts.*] The received text has *καριστερα* better, but the Alexandrine and some other MSS. read *μειζονα*, *greater*; which Bishop Pearce prefers.

nourable and more consistent with your character as disciples of the holy and benevolent Jesus.

### III.

The apostle digresses into an eloquent eulogium Ch. XIII. upon Christian benevolence, which he represents as greatly superior to all spiritual gifts, and as taking the lead of all Christian virtues. *Ch. xiii. throughout.*

1. Neither spiritual gifts, nor miraculous powers, nor charitable actions, nor martyrdom itself, are of any value, where true benevolence is wanting, ver. 1—3.

*If I speak<sup>1</sup> in the languages of men and of angels, and have not love, I am like sounding brass or the noisy cymbal<sup>2</sup>.* Ver. 1.

The most splendid of these gifts, which you so earnestly covet in its most perfect degree, the power of speaking all languages both in heaven and earth, would be of no use to me, or to any one else, if I were destitute of Christian benevolence. Talking with the greatest fluency in different languages, would be of no more value than the noisy and in-

<sup>1</sup> *If I speak.*] Vide Whitby, who observes, that “what the apostle here enumerates, viz. languages, almsgiving, martyrdom, were objects upon which the Jews set the highest value. One of their Rabbis is said to have understood the language of angels.” Let it be observed, that this allusion of the apostle to the mythology of angels, is no proof of the actual existence of any such beings as angels are supposed to be.

<sup>2</sup> *Noisy cymbal.*] Two pieces of hollow brass, struck one against another.

Ch. XIII. sipid clank of two hollow plates of brass grating upon the ear with a harsh and unmeaning sound.

Ver. 2. *And if I possess the gift of prophecy<sup>1</sup> and understand all mysteries, and all knowledge, and if I have faith in the highest degree, so as to remove mountains, but have not love, I am nothing.*

To be qualified, by the inspiration of the holy spirit, to be instructors of the church, is a most valuable, though an unostentatious gift. But the possession of this extraordinary power in its utmost extent, a complete discernment of the true meaning of the Old Testament prophecies, of the glorious purpose of God to extend the blessings of the gospel to all mankind, and of the true spirit and design of the Christian revelation, and a capacity of teaching them all in the most impressive manner, with the addition of that miraculous faith which qualifies its possessor to perform works the most extraordinary and stupendous ; all these gifts would add nothing to the moral worth or to the happiness of the possessor, if that active benevolence were wanting which would lead him to employ his knowledge and his power for the instruction and benefit of his fellow-creatures.

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<sup>1</sup> *Prophecy :*] *i. e.* teaching by inspiration : compare xiv. 3. Vide Pearce. The gift of prophecy, according to Mr. Locke, is to see in the law and the prophets, all the mysteries contained in them, and to comprehend all the knowledge they teach. Any predictions relating to our Saviour and his doctrine, or to the dispensation of the gospel, which are contained in the Old Testament in types and figures, not understood before the advent of Christ, are called mysteries by the apostle. See Locke *in loc.*



*And if I should distribute all I have in alms<sup>2</sup>, and if from a desire of glory<sup>3</sup> I should deliver up my own person, but have not love, I am benefited nothing.* Ch. XIII.  
Ver. 3.

It is motive only which gives character to the action; and the most brilliant actions lose all their value if they are prompted by unworthy motives. So that if I distribute all my property to the poor, to supply them with bread when they are perishing with hunger, and if I even deliver up myself to be imprisoned, and tortured, and slain; yet if vanity, if ostentation, if the love of applause are the moving causes of these actions, without any real philanthropy, without any sympathetic concern for the sufferings of others, or desire to relieve their wants, and without any explicit design to promote knowledge, virtue, and happiness, the action is destitute of all moral worth, and the performance of it will neither meet with approbation, nor be entitled to reward.

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<sup>2</sup> *Distribute in alms.*] “ψωμιζω, to feed by morsels, as a nurse a child.” Schleusner. “If I give all my substance to be eaten.” Pearce. The bishop suspects τοῖς πτωχοῖς, the poor, to have been lost out of the original. “Though I give in portions all my substance to nourish others.” Wakefield.

<sup>3</sup> *From a desire of glory.*] Καυχησώμαι. This is the reading of the Alexandrine and another manuscript, and of the Coptic and Æthiopic versions: vide Griesbach. This reading is approved by Beza: vide Bowyer. Mr. Wakefield observes, that “burning was a punishment not then in use.” Perhaps not; but certainly it was introduced soon afterwards, when Nero illuminated his gardens by burning the Christians in cloths smeared with pitch. The received text reads, *if I give my body to be burned*, καυθησώμαι, which Mr. Wakefield says is no Greek word.

Ch. XIII. 2. The apostle enumerates the excellencies of Christian benevolence, ver. 4—7.

- Ver. 4. *Love is long suffering*<sup>1</sup>, *is gentle*<sup>2</sup>; *love envieth not*<sup>3</sup>; *love is not inconstant*<sup>4</sup>, *is not puffed up*; 5. *doth not behave itself with indecorum, seeketh not her own interest*<sup>5</sup>, *is not exasperated*<sup>6</sup>, *imputeth not evil*<sup>7</sup>; *rejoiceth not in iniquity, but rejoiceth together with truth*<sup>8</sup>; *covereth all things*<sup>9</sup>, *believ-*

<sup>1</sup> *Long suffering.*] μακροθυμει, “with respect to provocations and injuries, without being stirred up to passion and revenge.” Newcome.

<sup>2</sup> *Is gentle.*] “of a good, courteous, sweet disposition.” Bishop Pearce.

<sup>3</sup> *Envieth not.*] “This love quarrels not,” ε ζηλοι. Wakefield; who observes in the note, that the cause, ambition, or rivalry, is put for the effect.

<sup>4</sup> *Is not inconstant.*] περιπερευεται. Pearce prefers this sense, upon the authority of Marcus Antoninus and Theophylact.—“love is not rash.” Wakefield.—“The English translation, *vaunteth not itself*, may be justified by the authority of Hesychius, but then it coincides with what follows.” Pearce.

<sup>5</sup> *Own interest.*] “Its own good things only.” Pearce.

<sup>6</sup> *Is not exasperated.*] “ε παροξυνεται, though angry upon just occasion, never outrageously angry, never in paroxysms of anger.” Pearce, Hammond.

<sup>7</sup> *Imputeth not evil.*] ε λογιζεται. Doddridge and Wetstein, which may be justified by the sense of the word in Gal. iii. 6.—“it meditateth no mischief.” Pearce; which better agrees with the connexion and the sense of the word, ver. 11.—“deviseth not evil.” Newcome.

<sup>8</sup> *Rejoiceth not, &c.*] “rejoiceth not over wickedness, but rejoiceth together with righteousness.” Bishop Pearce; who observes, that whatever αδικια signifies, αληθεια must signify what is opposite to it, 2 Thess. ii. 12; Luke xvi. 9.—Mr. Wakefield renders it, “nor rejoiceth in falsehood, but rejoiceth in truth.”—“rejoiceth not when men debase their own character, and that of religion, by acts of wickedness; but rejoiceth together with those who walk in the truth. Or, rejoiceth with others when truth and righteousness flourish.” Newcome.

<sup>9</sup> *Covereth all things.*] So Pearce and Newcome; i. e. this

*eth all things*<sup>10</sup>, *hopeth all things*<sup>11</sup>, *endureth all things*<sup>12</sup>. Ch. XIII.  
Ver. 7.

It would have been injustice to the apostle, to have defaced the beauty of this eloquent period by intermixing explanation; and, indeed, his meaning is, in general, sufficiently obvious.

Christian benevolence is long suffering, and does not easily take offence. It is gentle and courteous in its demeanour, not haughty and supercilious. It admits no jealousy or envy against those who possess superior talents, or who are placed in situations of superior acceptance and usefulness. It is not rash and inconstant in its behaviour, sometimes hot, and sometimes cold, but a calm uniform principle of action. It is not elated by any advantages which it

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is the primary signification of *σεγω*, *q. d.* it concealeth all failings, the faults and infirmities of others. In the public version, "it beareth all things;" but this coincides with the last clause, "it endureth all things." Mr. Wakefield reads *σεργει*, which seems to have been the reading of the Æthiopic, and supposes *χρονον* to be understood. He renders the verse, "is contented at all times, full of trust at all times, full of hope at all times, patient at all times."

<sup>10</sup> *Believeth all things.*] "it candidly supposes probity and benevolence in others; believes what tends to alleviate their faults, and assigns the best motives to their actions." Newcome.

<sup>11</sup> *Hopeth all things.*] "as to their improvement in goodness, or the reformation of their vicious lives." Newcome.

<sup>12</sup> *Endureth all things.*] "endures reproaches and wrongs with patience and resignation." Newcome; who very properly adds, "The word *παντα*, 'all things,' in this verse, must be restrained to reasonable cases," and who thinks with Locke, that "in this description of love, Paul obliquely censures the emulations and contests of the Corinthians, both with respect to their factious leaders and their spiritual endowments." "It hopeth always for the best, and bears all the malice and impertinence of men." Bishop Pearce.

Ch. XIII.  
Ver. 7.

may possess over others. It never violates the rules of decorum, but upon all occasions maintains propriety of behaviour. It is not self-interested, but always active in promoting the good of others. If at any time anger is permitted to rise in the breast, it is never carried to excess, nor suffered to express itself in harsh and intemperate language and unbecoming action. It is not prone to ascribe to others improper motives, which they disavow. It takes no pleasure in seeing or hearing of the bad conduct of others, nor in the mischief which ensues from it; but it delights in the progress of truth and virtue, and sincerely shares in the joy of those who are honoured as the instruments of diffusing these inestimable blessings. It kindly conceals the errors and the faults of others, where public justice does not require that they should be brought to light. Conscious of its own sincerity, it is disposed to place an unsuspecting confidence in that of others. It hopes the best of every one; and endures insults and injuries with meekness and fortitude, and harbours no disposition to revenge.

3. Benevolence is more permanent than miraculous gifts and powers, and will flourish when they have ceased, ver. 8—12.

8. *Love never faileth; whereas, whether there be prophetic teachings, they shall come to an end; whether there be languages, they shall cease; whether there be knowledge, it shall come to an end*<sup>1</sup>.

<sup>1</sup> Knowledge shall come to an end.] i. e. as the apostle ex-

The most splendid and the most useful of those spiritual gifts, in which we are now so apt to pride ourselves, shall cease. The gift of tongues, the gift of prophetic instruction, the gift of understanding the whole plan of the gospel dispensation, and the prophetic scriptures, shall come to an end. But benevolence is a permanent principle, and shall never fail as long as virtuous creatures exist.

Ch. XIII.  
Ver. 8.

*For our knowledge is imperfect, and our prophetic teaching is imperfect<sup>2</sup>. But when perfection cometh<sup>3</sup>, that which is imperfect shall come to an end.*

9.

10.

In this world, our knowledge of the divine dispensations is limited, both in its extent and in its degree, and our qualifications for teaching must be proportionably contracted. But when we are introduced into that state which the gospel reveals, our knowledge will be perfect, and the power of communicating our ideas to each other will be improved to the highest degree of which our renovated minds will be capable, and in this exalted state imperfection will cease.

*While I was a child, I spake like a child, I was*

11.

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plains himself, ver. 10, imperfect knowledge shall be superseded by perfect. καταργηθησεται, "come to an end." Pearce.

<sup>2</sup> *Is imperfect.*] Vide Wakefield; Gr. "we know in part, and we prophesy in part." So Newcome and the public version. Bishop Pearce renders it, "we know in part *only*; but this addition takes from the spirit of the sentence without adding to its perspicuity."

<sup>3</sup> *Cometh.*] The received text adds, "then that which is in part," &c. But many of the best copies omit the word *then*, which is indeed redundant.

Ch. XIII. *affected*<sup>1</sup> *like a child, I reasoned like a child: but*  
Ver. 11. *when I became a man, I put an end to these child-*  
*ish things.*

Here we are in a state of childhood; and that state of knowledge, virtue, usefulness, and happiness, which is promised by the gospel, and for which we are trained up by the discipline of the present life, will be as much superior to the present, as the intellect, the feelings, the employment, and the gratifications of the man, are to those of a child. And as the man of mature age despises and throws aside the manners, the toys, and the habits of the child, so will the renovated and exalted man of the future world disdain and despise the puerile affections and employments of the present preparatory state.

12. *Now we see as through a medium*<sup>2</sup>, *indistinctly; but then we shall see face to face. Now I know in part, but then shall I know even as I am known*<sup>3</sup>.

<sup>1</sup> *I was affected.*] εφφρονον literally, "I had the mind," i. e. "the disposition of a child." Wakefield.

<sup>2</sup> *Through a medium.*] δι' εσοπτρου. I prefer the word *medium* to *glass*, because the apostle probably meant some much less perfect medium, such as horn, or talc, of which windows were made, and by which external objects were discerned with great indistinctness, and confusion: vide the excellent note of Pearce. "*Nos in præsentibus videmus, tanquam per lapidem specularem, h. e. obscurè.*" Schleusner. Dr. Priestley understands it as an allusion to an imperfect mirror, which is indeed the primary sense of εσοπτρον.—"with an obscure representation of objects." Newcome.

<sup>3</sup> *Even as I am known.*] "In the manner that God knows me, and all my thoughts, words, and actions." Pearce. But this surely cannot be the apostle's meaning. He may, perhaps, allude to the notion which the Jews entertained, of the great sagacity and intuitive knowledge of angels. "We shall see one another by direct intuition." Priestley.

In the present state, we view objects through a clouded and imperfect medium, which does not permit us to attain a correct and distinct view of their magnitude, form, colour, or other sensible properties, so that we necessarily form a confused and uncertain conception of them; but hereafter this coarse medium shall be removed, and we shall see objects in their proper form, as clearly and distinctly as we see a friend with whom we are conversing. Thus, at present, our knowledge is imperfect, but hereafter it will be clear, distinct, intuitive, and comprehensive. We shall know each other much more intimately than we do at present, and shall possess far better means of communicating our ideas than we can now conceive.

Ch. XIII.  
Ver. 12.

4. Christian benevolence is a quality superior to all other Christian virtues, ver. 13, xiv. 1.

*But now, these three, faith, hope, and love, are permanent*<sup>4</sup>; *but the greatest of these is love; follow after this love*<sup>5</sup>.

13.  
Ch. XIV.  
Ver. 1.

The gift of knowledge, the gift of languages, and the gift of prophetic instruction, are all, as I have just observed, fleeting and evanescent. They will not long remain in the church, and the individuals who now possess them may soon be deprived of them. But there are three virtues of distinguished

<sup>4</sup> *Are permanent.*] “The received text begins with *Novi, now*; but this is left out in some MSS. If retained, it signifies *at vero.*” Pearce.

<sup>5</sup> *Follow after.*] Mr. Wakefield joins the first clause of the next chapter with the close of this.

Ch. XIV.  
Ver. 1.

excellence, and of permanent value; which will abide in the church to the end of time, long after spiritual gifts have ceased, and miraculous powers are withdrawn; and which will never be lost to the possessor, but by his own fault. These are, faith, hope, and love; steadfast faith in the truth of divine revelation, delightful hope of the accomplishment of the divine promises, and warm, active, disinterested benevolence. But of these, the last is the chief; it is that which is most honourable to its possessors, most useful to others, and most acceptable to God. Therefore, my Christian friends, whatever differences of opinion may prevail among you with regard to the comparative value of spiritual gifts, upon this subject be of one mind, and let your main and united efforts be directed with unremitting ardour, and persevering zeal, to the attainment of this most useful and most essential virtue. For by this only will it be known that you are the disciples of Jesus, if ye love one another.

#### IV.

The apostle shows, from a variety of considerations, the great superiority of the gift of prophetic instruction, to that of speaking foreign languages.

1. The apostle exhorts them to prefer the gift of prophetic teaching to all others, ver. 1.

- 1. *Moreover, be earnestly desirous<sup>1</sup> of spiritual gifts, but especially that ye may prophesy<sup>2</sup>.*

<sup>1</sup> *Be earnestly desirous.*] ζηλατε, “or emulous.” Wakefield.



Though I recommend Christian benevolence as the main object of your attention, to the attainment and improvement of which your principal exertions should be habitually directed, I do not mean to disparage those spiritual gifts which God has been pleased to communicate for the promulgation of the Christian religion, and for the establishment of the church in its infant state, and the possession of which is a real honour. Value them highly, and use the proper means of obtaining them<sup>3</sup>; but let it be your

Ch. XIV.  
Ver. 1.

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“ambitious of spiritual gifts;” compare xii. 31. Charity is the main object. Pursue charity with eagerness. Spiritual gifts may be innocently, nay, emulously desired, but let emulation be rightly directed; not to the gift of tongues, but of prophecy.—“Ζηλεν,” says Locke, “does not signify to *desire*, nor can it be so understood in this place. See ver. 39: the meaning evidently is, that they should not neglect the use of their spiritual gifts. He having by way of reproof told them that they did ζηλεν, emulate spiritual gifts; to avoid offending them, he here takes up the word again, and uses it more than once in a way that approves and advises that they should ζηλεν πνευματικα; whereby, yet, he means no more than that they should not neglect their spiritual gifts; he would have them use them in their assemblies, but yet in such method and order as he directs.” Locke.

<sup>2</sup> *Prophecy.*] That is, teaching by inspiration; compare ver. 3, 30; vide also Locke, Pearce, &c. This is universally allowed to be the sense of the word in this place. Pearce and Wakefield translate *teaching*. I prefer *prophecy*, which is more usual, and which expresses, what the apostle certainly included, supernatural instruction, which the word “teach” does not.

<sup>3</sup> *Use the means.*] This seems to be implied by the word ζηλυστε. It seems as if there were some option respecting them, and some means to be used for attaining them. But what, we cannot tell. We know too little, either of the nature of the gifts, of the means of acquiring them, or, of the manner of exercising them. It is sufficient for the establishment of the divine authority of Christianity, that we have ample evidence of their existence. Perhaps, after all, the apostle means only to advise them to be ever prompt to exercise their gifts upon proper occasions, and in a proper manner.

Ch. XIV.  
Ver. 1.

chief concern to obtain the capacity of instructing your fellow Christians in the truths and duties of our holy religion; for this, though one of the least splendid, is nevertheless one of the most useful of all gifts.

2. Prophecy is an instructive gift, but talking in a foreign language is of use to no one, ver. 2—6.

2. *For he who speaketh in a foreign language<sup>1</sup>, speaketh not to men, but to God: for no one understandeth<sup>2</sup> him, and he speaketh mysteries to himself only<sup>3</sup>.*

A person speaking in a foreign language may understand himself, and may express those truths of the Christian revelation which were formerly unknown, and are therefore called mysteries. And his gratitude for these discoveries may with propriety be addressed to an omniscient God in any language.

<sup>1</sup> Foreign language.] *γλωσση*, tongue. The connexion proves, and all the critics agree, that an unknown tongue is intended.

<sup>2</sup> Understandeth.] *ακρει*. Newcome, who refers to Kypke, *Ois. Sacr.* Mr. Locke observes, “that it was those who had the gift of tongues, who caused the disorder in the church at Corinth, by their forwardness to speak, and striving to be heard first; and this gift is the only one that the apostle restrains and limits.”

<sup>3</sup> To himself only.] *πνευματι*. See Wakefield. Some copies read *πνευμα*, which Pearce prefers; and would render “his mind speaketh mysteries.” He observes, that “*πνευμα* does not here signify the holy spirit, but the spirit that is in man, or his mind.” “*In his spirit*: it may be that in his own mind, as he understands himself, he speaks some of the great doctrines of the gospel.” Newcome. See ver. 14, 15, where *πνευμα* and *υες* are opposed; one signifying a man’s understanding himself; the other, his being understood by others.

But to men, who do not understand the language, the discourse, however just and important in itself, can be of no use; and so far as men are concerned, he can only be considered as talking to himself. Ch. XIV.  
Ver. 2.

*Whereas, he who prophesieth, speaketh to others<sup>4</sup>, edification and exhortation and consolation.* 3.

He who is qualified by the spirit to be a Christian teacher, either instructs his fellow Christians in some revealed truth, or exhorts them to the performance of some important duty, or under the troubles of life, and the dangers of their profession, he administers that comfort, which the promises and hopes of Christianity are calculated to afford.

*He who speaketh in a foreign language, edifieth himself only; but he who prophesieth, edifieth the church.* 4.

The best that can be said in favour of speaking in a foreign language is, that the speaker may improve himself, but which, indeed, in the circumstances supposed, is not very probable; whereas, he that teaches by inspiration, instructs, animates, and comforts the whole congregation.

*I wish, indeed, that ye all spake in foreign languages, but rather that ye prophesied; for he who prophesieth is more excellent than he who speaketh in foreign tongues, unless there be an interpreter<sup>5</sup>, that the church may receive edification.* 5.

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<sup>4</sup> To others.] Gr. to men, "to their edification in faith, to exhortation in duty, and to comfort in distress." Pearce.

<sup>5</sup> Be an interpreter.] διερμηνευων η, is the reading of some good MSS. See Griesbach. The apostle could hardly mean, that the man who spoke in unknown language should be his own interpreter. See Pearce.

Ch. XIV.  
Ver. 5.

You are all ambitious of the gift of tongues. I wish you all possessed it; but I much more earnestly wish that you were all qualified, by the gift of the spirit, to communicate instruction to Christian assemblies. For the inspired prophet is far more useful than the person who speaks a foreign language, how excellent soever his doctrine may be, unless there be an interpreter present to explain his meaning to the congregation, that all may be improved by it.

6. *And now, brethren, if I come to you speaking in foreign languages, what shall I profit you, unless I speak to you intelligibly, either by revelation<sup>1</sup>, or by knowledge, or by prophecy, or by doctrine.*

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<sup>1</sup> *Either by revelation.*] It is useless to guess, and impossible to ascertain, the distinction between these four different kinds of instruction. To the Corinthians the terms were no doubt familiar. This obscurity is the necessary consequence of epistolary writing, and a presumption in favour of the genuineness of these epistles.

“ It is not to be doubted, (says Locke,) but these four distinct terms had each its distinct signification; whether what may be collected from these epistles may sufficiently warrant us to understand them in the following significations, I leave to the judgement of others. 1. *αποκαλύψεις*, *revelation*, something revealed by God immediately to the person, vid. ver. 30. 2. *γνωσις*, *knowledge*, the understanding the mystical and evangelical sense of passages in the Old Testament, relating to our Saviour and the gospel. 3. *προφητεία*, *prophecy*; an inspired hymn, vid. ver. 26. 4. *διδάχνη*, *doctrine*, any truth of the gospel concerning faith and manners. But whether this or any other precise meaning of these words can be certainly made out now, it is of no great necessity to be over curious; it being enough, for the understanding the sense and argument of the apostle here, to know that these terms stand for some intelligible discourse, tending to the edification of the church, though of what kind each of them was in particular, we know not.”

Whatever I may have to communicate can be of no use to you, if I speak in a language which you do not understand. Ch. XIV.  
Ver. 6.

3. The apostle illustrates his observations by a similitude taken from instruments of music, ver. 7—9.

*In like manner inanimate things which give sound, whether pipe or harp, unless they give a distinction of notes, how shall it be known what melody is piped or harped? Moreover, if the trumpet give an uncertain sound, who will prepare himself for battle?* 7.  
8.

The use of musical instruments is, to excite the emotions of joy, or grief, or military ardour, or some other mechanical feeling; but in order to this, the performance must not be a confusion of sounds without any meaning, but the different melodies must be adapted to the different feelings and passions they are intended to rouse.

*So, likewise, ye who speak with tongues<sup>4</sup>, unless ye utter an intelligible sound, how can your speech be understood, for ye will be talking to the wind?* 9.

If you continue talking in a foreign language, you may as well talk to the winds, for no one can understand you.

4. As inhabitants of different countries cannot un-

<sup>4</sup> *Ye who speak with tongues.*] This is the turn Mr. Wakefield gives to *ὁμοίως δια γλωσσης*, which, saith he, “seems to have escaped all my predecessors, whether critics, translators, or interpreters.” He confirms it by referring to Rom. ii. 27.

Ch. XIV. Ver. 9. derstand each other, till they have acquired a knowledge of each other's language, so the members of Christian societies cannot edify each other, while they continue to speak in unknown languages, ver. 10—13.

10. *There are I know not how many kinds of languages<sup>1</sup> in the world, and no nation is without a*  
 11. *language. But, unless I know the force of the language, I shall be to him who speaketh a barbarian, and he who speaketh will be a barbarian to me<sup>2</sup>. So likewise will ye<sup>3</sup>.*

If we are strangers to each other's language, we must be barbarians to each other; the most polished language will sound like an unintelligible jargon. We can hold no conversation with each other, and can maintain no social intercourse. If we would be of any use to each other, we must first learn the same language. So likewise it will happen to you, if you persist in the senseless practice of uttering effusions in a foreign language; your mutual intercourse will be unmeaning and unprofitable.

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<sup>1</sup> *I know not how many kinds of languages.*] So Wakefield and Newcome; *τοσαυτα, ει τυχοι, γενη φωνων*, or, "there is a certain number of languages." Newcome.—"as many kinds of languages as nations." Pearce; who, with the Alexandrine and other copies, leaves out *αυτων* in the next clause, where he supplies *εθνος*, "no nation is without a language."

<sup>2</sup> *A barbarian to me.*] "*Barbarus hic ego sum, quia non intelligor ulli.*" Ovid. Trist. v. 10.

<sup>3</sup> *So likewise will ye.*] "*Quidam hæc connectunt cum præcedentibus, ut sit, Ita et vos; sic vobis etiam eveniet.*" Rosenmuller. Bishop Pearce in his paraphrase adopts the same punctuation: "and the very same thing will happen to you; it will be just your case."

*Since you are emulous of spiritual gifts<sup>4</sup>, seek that ye may excell to the edification of the church.* Ch. XIV. Ver. 12.

If you will contend for superiority, let the contest be, who shall exercise his spiritual gift so that the congregation of believers when assembled for divine worship may be most effectually edified.

*Therefore, let him who speaketh<sup>5</sup> in a foreign language, so pray, as that some one may interpret<sup>6</sup>.* 13.

To speak plainly, let no one pray at all in the Christian assembly in a foreign language, unless some one is present who may interpret the prayer, so that the congregation may join in it, and be edified by it.

5. Whatever be the intrinsic excellence of the offices performed, they can be of no use to an audience who cannot understand the language, ver. 14—17.

*For if I pray in a foreign language, I pray indeed myself<sup>7</sup>, but my meaning is unprofitable<sup>8</sup>.* 14.

<sup>4</sup> *Spiritual gifts.*] Gr. πνευματα, spirits, “abstracto posito pro concreto.” Rosenmuller.

<sup>5</sup> *Speaketh.*] ὁ λαλῶν, “who prayeth. That this is the apostle’s meaning, is evident from the following clause.” Macknight.

<sup>6</sup> *That some one may interpret.*] προσευχεσθω ἵνα διερμηνευη, supply τις. Not pray to God that he may have the gift of interpretation; but let him pray at such times and in such a manner that some one present may interpret his prayer. See Pearce, Wakefield, and Macknight. Hence it appears, that primitive Christians when assembled together united in social prayer; and that one person led the devotions as the organ of the congregation.

<sup>7</sup> *I pray indeed myself.*] το πνευμα μου προσευχεται, “my

Ch. XIV.  
Ver. 14.

I may be very earnest, and may offer an excellent prayer; but if I use an unknown tongue, as my meaning is not understood, my prayer can be of no service to those who hear me.

15. *What then is to be done<sup>1</sup>? I will pray with my mind, and I will pray so as to be understood; I will sing with my mind, and I will sing so as to*  
 16. *be understood<sup>2</sup>. Otherwise, if thou givest thanks with thy mind only<sup>3</sup>, how shall the unlearned*

mind prayeth." Pearce. Compare ver. 2: πνευμα is the same as שפ, a person's self. "Thou wilt not leave my soul, i. e. me, in hell." Ps. xvi. 10. "The Lord Jesus Christ be with thy spirit, i. e. with thee." 2 Tim. iv. 22.

<sup>1</sup> *My meaning is unprofitable.*] ὁ νοῦς μὲ ἀκαρπός. Pearce and Locke both observe the great difficulty of this passage, which, indeed, consists wholly in the peculiar sense in which the apostle uses the words πνευμα and νοῦς. "To solve this difficulty," says Bishop Pearce, "I observe, first, that St. Paul himself in ver. 19 explains λαλεῖν τῷ νοί, by ἵνα ἀλλοῦς κατηγγίσω, so that the sense of νοῦς seems to be that understanding which the hearer has of what is said. I observe, secondly, that πνευμα and νοῦς have a sense opposite the one to the other, so that πνευμα must signify a man's own mind; i. e. his own understanding of what he himself speaks." Mr. Locke has given the same interpretation, which is no doubt the true one, and which makes the apostle's meaning both intelligible and pertinent.

<sup>2</sup> *To be done.*] τί ἐν ἐστί; sc. πρακτεῖν. "quid igitur est quod faciendum sit?" Rosenmuller.

<sup>3</sup> *So as to be understood.*] So Bishop Pearce; τῷ νοί, with the understanding.—"I will pray with meaning." Archbishop Newcome; not so intelligible as the version of Pearce. See note <sup>1</sup>. "Operam dabo ut non solum animo et mente, sed etiam ita ut ab aliis intelligar preces fundam." Rosenmuller. Mr. Locke seems to mistake the meaning of the word πνευμα, which he explains, "I will, when moved by the spirit, pray, &c." In a note, he observes, that "as in their public prayers, one prayed and the others held their peace, so it was in their singing, at least in that singing which was of extempore hymns by the impulse of the spirit."

<sup>3</sup> *Thy mind only.*] "If thou bless God to thyself only." Wakefield. The rest of the verse is his translation.



hearer<sup>4</sup> say, *Amen*<sup>5</sup>, after thy thanksgiving, when Ch. XIV.  
 he understandeth not what thou art saying? For Ver. 17.  
 thou, indeed, givest thanks well, but the other is not edified.

It is plain, that the apostle means to reprove the absurd and childish abuse which some of the Corinthians made of the gift of tongues, by attempting to conduct public worship in the church in a foreign language, and several of them talking at once. They were no doubt influenced by the most puerile vanity; and it can hardly be supposed that a service so conducted, could be edifying either to the performer himself or to any one else. But the apostle, who was desirous of convincing them of the folly of this practice, and inducing them to lay it aside, uses the most gentle language, and makes the most charitable supposition. *q. d.* Let your discourses, your prayers, your thanksgiving, be ever so excellent, ever so instructive, ever so edifying to yourselves, or ever so acceptable to God; yet in a Christian assembly, if they are clothed in a foreign language, they are ill-timed and ill-judged; for as none but yourselves can understand the language, none but yourselves can be edified thereby, and the time of your fellow-

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<sup>4</sup> *Unlearned hearer.*] ὁ ἀναπληρῶν τὸν τόπον τῆς ἰδιωτοῦ, “he who filleth the place of the unlearned.” Pearce and Newcome. “The place of the private person.” Macknight.

<sup>5</sup> *Say, Amen.*] “The apostle’s question implies, that it was the custom in the Christian church from the beginning, for all the people, in imitation of the ancient worship, to signify their assent to the public prayers, by saying Amen at the conclusion of them.” See Deut. xxvii. 15; 1 Esdras, ix. 7; Neh. viii. 6. Macknight.

Ch. XIV.  
Ver. 17.

worshippers is lost, while you occupy the interval which ought to be left for the prophets, who are divinely commissioned to speak in the common language those discourses which are calculated to instruct, console, and edify the assembled congregation.

6. The apostle declares, that as to himself, however he might excell in speaking foreign languages, he would much rather utter a few sentences which were intelligible and useful, than deliver the most eloquent harangue in an unknown tongue, ver. 18, 19.

18. *I give thanks to God<sup>1</sup>, speaking in a greater*  
19. *number of languages than any of you. But in the congregation, I would rather speak five sentences<sup>2</sup> so as to be understood, that I may instruct others also, than ten thousand sentences in a foreign language<sup>3</sup>.*

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<sup>1</sup> *I give thanks to God.*] *q. d.* “I conduct the worship of God in a greater variety of languages than any of you.” The apostle does not thank God that he is a better linguist than any of the Corinthians. But *giving thanks* is used in the sense in which it occurs in the two preceding verses for Christian worship. See Pearce, Macknight, and Newcome. *μς* is omitted after *Θεω* in the Alexandrine and other MSS., and the Syriac, Æthiopic, and Coptic versions.

<sup>2</sup> *Sentences.*] *λογες*. Macknight. *μυριες* signifies any number indefinitely great, like the Latin *sexcenti*.—*So as to be understood.* For *δια τς νοος μς*, Bishop Pearce, with the Alexandrine, Clermont, and many other copies and versions, reads *εν νοι μς*, so as to be understood. Griesbach also approves this reading.

<sup>3</sup> *In a foreign language.*] “Had the most able and zealous protestant divine, (says Dr. Doddridge,) in his reflections upon this passage, endeavoured to expose the absurdity of praying in

As the apostle of the Gentiles, I have been favoured with the gift of tongues in a very high degree; and in the various places in which I introduce the gospel, I speak in the language of the country in which my mission is exercised; so that there is none of you, who has been accustomed to conduct Christian worship in a greater variety of languages than myself. But upon this gift I lay little stress, any further than as it is the means of promulgating the gospel in foreign countries: but as to the mere reputation of speaking in a foreign language, I profess that I would rather speak five sentences which might be intelligible and useful to those that heard me, than deliver the most laboured and eloquent harangue to an audience that could not comprehend my meaning, or be instructed by my discourse.

Ch. XIV.  
Ver. 19.

7. The apostle intimates, that it was a very childish thing to amuse themselves with talking a language which none of their hearers could understand, ver. 20.

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an unknown tongue as practised in the church of Rome, it is difficult to imagine what he could have written more fully to the purpose than the apostle hath here done; and when it is considered how perversely the Papists retain the usage of such prayers, it will seem no wonder that they should keep the scriptures in an unknown tongue too." The pious writer adds, as a warning to those who are called to *minister in public*, "There is, perhaps, a manner of speaking in an unknown tongue, even when the language of our own country is used, a height of composition, an abstruseness of thought, an obscurity of phrase, which common Christians cannot understand."

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Ver. 20. *Brethren, be not children in understanding ; yet in evil<sup>1</sup> be even babes<sup>2</sup>, but in understanding be perfect men.*

Do not, by a childish use of the gift of tongues, give occasion to reflections upon your understanding. In every thing malicious or immoral, be ignorant and innocent as babes ; but let your general conduct be manly and wise, such as may attract the esteem and respect of all who know you.

8. The gift of tongues being intended for the conversion of unbelievers, is not to be used in a Christian assembly, but that of prophecy is intended to edify the church, ver. 21, 22.

21. *It is written in the law<sup>3</sup> (Isa. xxviii. 11), Surely with a foreign language<sup>4</sup> and with foreign lips*

<sup>1</sup> *In evil.*] κακία, “not malice, but those evil dispositions which are contrary to the gentleness and innocence of children ; particularly envy, anger, strife.” Macknight.

<sup>2</sup> *Be even babes.*] So Wakefield ; νηπιαζετε, “in evil be infants.” Pearce. The apostle rises in his language ; and the same word should not be used in both clauses of the sentence.

<sup>3</sup> *In the law.*] “The books of sacred scripture which we now call the Old Testament, are in the writings of the New Testament sometimes called the law, the prophets, and the psalms ; as Luke xxiv. 44 ; sometimes the law and the prophets, as Acts xxiv. 14 ; and sometimes they are all comprehended under this one name, the law, as here ; for the passage cited is Isa. xxviii. 11.” Locke. See Rom. ii. 12, 25 ; and Macknight’s notes.

<sup>4</sup> *With a foreign language.*] This passage, as cited by the apostle, from Isaiah xxviii. 11, does not agree entirely either with the Hebrew or the LXX. It is translated by Bishop Lowth, “Yea, verily, with a stammering lip, and a strange tongue, he shall speak unto this people.”

Mr. Dodson makes some ingenious conjectural emendations of the text, and having adopted the last clause (which he supposes to have been lost from the original) upon the authority

*will I speak to this people, nor even then will they* Ch. XIV.  
*hearken to me, saith the Lord. So, that foreign* Ver. 22.  
*languages are for a sign, not so much<sup>5</sup> to believers*  
*as to unbelievers; whereas, prophecy is not so much*  
*for unbelievers as for believers.*

God declares by the prophet Isaiah, that he will address his disobedient people by prophets and messengers, who should speak to them in foreign and unknown languages; the consequence of which would be, that not being generally understood, their teaching and admonitions would excite little attention, and their mission would be fruitless. From this prophecy, therefore, if you will receive it as such, you may learn that the gift of tongues is com-

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of the apostle, he translates the passage thus: "Yea, verily, with foreign lips and strange tongues I will speak to this people, and even then they will not hear me, saith Jehovah."

Bishop Lowth conceives that the text is a reply to the taunting language of the unbelieving Israelites in the preceding verses, and that it foretells that they should be carried into captivity by a nation whose language they would not understand, and which, like children, they would be obliged to learn gradually and with difficulty. It is universally, or at least very generally, allowed, that the passage is cited by the apostle by way of accommodation only, and by no means as a direct prophecy. Dr. Macknight indeed says, that "Isaiah evidently foretells the methods which God in future times would use for converting the unbelieving Jews; and among others, that he would speak to them in foreign languages, that is, in the languages of the nations among which they were dispersed. The passage, therefore, is a prediction of the gift of speaking foreign languages, to be bestowed upon the first preachers of the gospel. From the prophecy thus understood, the apostle's conclusion is clear and pertinent." But as the learned expositor assigns no reason for departing so widely from Bishop Lowth's interpretation, his assertion probably will have little weight.

<sup>5</sup> *Not so much.*] Vide Pearce. Gr. "not to the believers," &c. Wakefield, Newcome, &c.

Ch. XIV.  
Ver. 22.

communicated for the purpose of addressing unbelievers only, in order to impart the gospel revelation to every one in his own language ; whereas, the gift of prophetic teaching is communicated not so much for the conversion of unbelievers as for the improvement of those who are already converted. The prophets, therefore, ought not to be interrupted in the discharge of their office by the confused, unintelligible jargon of those who for very different purposes were endued with the gift of tongues.

It is observable that the word *law* in this place is used as a general term to express the whole of the Old Testament Scriptures ; for the quotation is made from Isa. xxviii. 11. And this appears to be one instance among many, in which the apostle argues more from the sound of the words, than from the true meaning of the text. In the original, the prophet in the name of God threatens, that the Jews for their disobedience shall be oppressed by a people whose language they do not understand : but in the citation the apostle accommodates the words to a sense very different from that which the prophet contemplated, and to which they do not properly apply. All that the apostle can rationally be understood to mean is this, *q. d.* The prophet Isaiah somewhere speaks of God himself as addressing his people in a foreign language without effect ; from which we may conclude that foreign languages are only to be used to foreigners who understand them, and who may possibly be converted by being thus

addressed in their native tongue. In a congregation of believers, therefore, it is irregular and inexcusable to interrupt a public teacher by an ostentatious display of unintelligible sounds. Ch. XIV.  
Ver. 22.

9. The apostle further shows the absurdity of discoursing in an unknown tongue, and the importance of prophetic teaching, from the different effect which they would respectively produce upon an unlearned stranger who might happen to visit their assembly, ver. 23—25.

*If, therefore, the whole congregation be assembled together, and all be speaking in foreign languages, and if unbelievers who are unlearned<sup>1</sup> should come in, will they not say that ye are mad?* 23.

If unlearned unbelievers, who know nothing of the subject of discourse, and who are ignorant of every language but their own, should come into the assembly while you are talking in different languages, none understanding and none hearing, will they not suppose that they are in an assembly of lunatics?

*But if all prophesy<sup>2</sup>, and an unbeliever who is unlearned come in, he is convinced<sup>3</sup> by all, he is* 24.

<sup>1</sup> *Unbelievers who are unlearned.*] So Pearce. *ιδιωται η απιστοι*, unlearned or unbelievers. The Vatican leaves out *η* in this verse, and the Æthiopic version both in this and the succeeding verse; and the sense seems to require these omissions. See Bishop Pearce's note.

<sup>2</sup> *If all prophesy.*] "*nempe unus post alterum.*" Rosenmuller.

<sup>3</sup> *He is convinced.*] *ελεγχεται*, "he is convicted." Newcome. — "he is led by all to conviction." "*He is discovered by all:* what manner of man he is. See John iii. 20. The word *προφητεια* signifying not only foretelling things to come, but teaching by inspiration, and telling hidden things of a man's heart,

Ch. XIV. *excited to examination*<sup>1</sup> by all. *The thoughts of*  
Ver. 25. *his heart*<sup>2</sup> are made manifest; and so, falling upon  
*his face, he will worship God, reporting that God*  
*is indeed in you*<sup>3</sup>.

If an unbeliever enter your assembly who understands no language but his native tongue, and if the prophets one after another rise, and by the assistance of the holy spirit declare something that comes home to his heart and conscience, something which proves that they have been made acquainted with actions and thoughts which he had concealed most carefully from the world, the unbeliever will be struck with amazement and contrition: he will acknowledge the God of the Christians to be the only true God. And when he departs he will make it known that you have been indeed favoured with divine inspiration, without which it would have been impossible to have described with such exactness his case and character. Let prophecy, therefore, in

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it is properly said, that if all prophesy, unbelievers who entered the assembly would be discovered and judged of by all." Bishop Pearce.

<sup>1</sup> *Excited to examination.*] ανακρινεται, "he is led by all to an examination of himself." Wakefield.—"he is searched out by all." Newcome.—"he is judged of by all." Bishop Pearce; who refers to his note upon ch. ii. 14.

<sup>2</sup> *The thoughts, &c.*] The words και εγω, and so, at the beginning of this verse, are wanting in the best copies, and are dropped by Griesbach, Pearce, and Newcome. They occur in the next clause, which probably occasioned the mistake.

<sup>3</sup> *God is in you.*] ο θεος—εν υμιν, "God is in you of a truth." Newcome.—"God is among you." Pearce, Wakefield. Archbishop Newcome observes, "Hence we learn, that the prophets, like our Lord, sometimes spoke to the thoughts of their hearers. See Heb. iv. 12."



your public assemblies, always take precedence of the gift of tongues, and be valued by you in proportion to its superior excellence.

Ch. XIV.  
Ver. 25.

### V.

*The apostle closes this portion of the epistle with directions for the orderly exercise of spiritual gifts.*  
Ch. xiv. 26—40.

1. They must not all talk together in their public assemblies, but each in his proper turn deliver what he hath to say, ver. 26.

*How is it then, brethren? when ye meet together hath every one of you<sup>a</sup> a psalm? hath he a doctrine? hath he a revelation? hath he a foreign language? hath he an interpretation? Let all be done to edification.*

26.

When you assemble for public worship, are you eager to exercise your different gifts? has one something to sing, another something to teach, either in the regular course or by immediate impulse? Hath one something to deliver in a foreign language? and is another ready to interpret what is so delivered? and are you all ready to begin at once, without any regard to order, to decorum, to improvement? What unbecoming conduct is this! how remote from Christian humility and Christian

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<sup>a</sup> *Hath every one of you.*] Grotius, Pearce, Newcome, and Wakefield, read these clauses interrogatively. Some copies place ἀποκαλυψιν εχει before γλωσσαν εχει, which Bishop Pearce prefers, as the more natural and more usual order.

Ch XIV. love! how disgraceful to your profession! What-  
Ver 26. ever your talents or your gifts may be, remember they are imparted for the general good, and let them always be so exercised that others may improve thereby.

2. He gives particular directions to those who were endued with the gift of speaking foreign languages, ver. 27, 28.

27. *Although<sup>1</sup> any man speak in a foreign language, let him speak only two or at most three sentences at a time<sup>2</sup>, and separately; and let one interpret<sup>3</sup>,*

<sup>1</sup> *Although.*] See Locke. *q. d.* Though you speak in a foreign language, it must be to edification.

<sup>2</sup> *Two or three sentences at a time :*] *κατα δυο η τρεις.* This phrase properly expresses two or three at a time, and not in succession. So, ver. 31, it is said, ye may all prophesy *καθ' ένα*, one by one, or one at a time; and when the apostle means to say that they might speak in succession, he uses a different phraseology: ver. 29, "*Προφηται δυο η τρεις λαλειτωσαν, Let two or three prophets speak.*" The question then is, of whom or what is the apostle speaking? Some have understood him, *q. d.* Let those who possess the gift of tongues speak two or three at a time; and, *ανα μερος*, *separately*, in separate parts of the room: which, though not agreeable to modern customs, and held by us as indecorous, would not be so esteemed by those who were accustomed to the synagogue service, to the public meetings of the Greeks, or to the mode of worship in the heathen temples; nor is it unusual in the Catholic churches abroad even in the present age. It is also plain, from the animadversions of the apostle in this epistle, that the Corinthians when they assembled for public worship, and even for receiving the Lord's supper, divided themselves into separate parties. It is not, therefore, improbable, that the apostle might indulge those who were desirous of displaying their gift of tongues so far as to allow two or three of them to speak at a time to different parties in different parts of the place of meeting, that so the speakers might be gratified, and this, the least edifying part of the service, might be the sooner over, and more time be left for the pro-

*But if there be no interpreter, let the speaker be silent in the congregation, and let him speak inwardly to God<sup>4</sup>.* Ch. XIV. Ver. 28.

phetic teachers, who were to speak one by one for the benefit of the whole church. But, even in this case the apostle strictly prohibits those who possessed the gift of tongues to speak at all unless an interpreter were present. This indeed appears to me to be far from being an improbable interpretation, though it is hardly alluded to by any expositor, excepting Grotius, who nevertheless discards it at once. It is, however, I think, greatly preferable to the common interpretation, that two or three might speak in succession; a sense which the apostle's phraseology will hardly admit.

Upon the whole, however, I think that Dr. Macknight's interpretation is the most eligible, and have given it in the exposition. The apostle evidently speaks only of one who possesses the gift of tongues, "εἴτε τις λαλεῖ, if any one speaks;" and this one individual he exhorts to speak "κατὰ ὄνομα ἢ τρεῖς." This, as Dr. M. observes, cannot mean *persons*: he therefore supplies *λογεῖς*, *sentences*, and he requires it should be done *separately*, to allow time to the interpreter to explain. The apostle also requires that there should be *one* interpreter, εἰς διερμηνεύετο whereas, if two or three were speaking at a time, two or three interpreters would be wanted. "The rule of the synagogue," says Mr. Locke, was "in the *law*, Let one read, and one interpret; in the *prophets*, Let one read, and two interpret: in *Esther*, Ten may read, and ten interpret. It is not improbable that some such disorder had been introduced into the church of Corinth by the judaizing false apostle, which St. Paul would here put an end to."

This passage is an additional example of the unavoidable obscurity of epistolary writing: the Corinthians would at once and perfectly understand the apostle's meaning, which at this distance of time and place can perhaps never be fully cleared up.

<sup>4</sup> *Let one interpret.*] Qu. Why not interpret the discourse himself? Some reply that it would be trifling and improper to interpret his own discourse; as he might at once have used the language which was most intelligible. If, however, the congregation consisted partly of foreigners and partly of natives, it would not be at all improper for the person speaking to translate his discourse as he delivered it. Dr. Doddridge supposes that there might be a number of persons in the assembly who might use a language unknown to the speaker himself. But

Ch. XIV.  
Ver. 28.

If any one in the congregation possess the gift of tongues, and feel himself inclined to use his gift, I forbid him not: only, let him adhere to the rule of exercising his gift for the edification of his brethren. And I will tell him how it may be done. Let him speak two, or at most three, sentences at a time. Then let the interpreter translate what he has said into language which is intelligible to the hearers. After this, the speaker may add two or three sentences more, which the interpreter may again translate: and in this way a whole discourse may be delivered, by which every person present may be instructed and edified. But if no one be present to interpret what the speaker may utter, I require the person who possesses the gift of tongues to keep silence; and not to interrupt the proceedings, and to disturb the devotions of the assembly, by uttering an unmeaning jargon which nobody can understand. But, if he will use the unknown language, let him use it in mental addresses to the Supreme Being, who knows all languages and reads all hearts.

3. He gives directions to the prophetic teachers, ver. 29—33.

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this would not happen often; and the apostle lays down a general rule. It seems as though the person who spoke in a foreign language could not deliver a discourse in his native tongue: this is possible, but not very probable. It may, however, again be remarked, that what is inextricably obscure to the modern reader must have been perfectly clear and intelligible to the Corinthians; and these obscurities form a presumption in favour, rather than otherwise, of the genuineness of the epistle itself.

\* *Inwardly to God.*] Gr. "to himself and to God."

*But as to the prophetic teachers, let two or three of them speak, and let the others discern*<sup>1</sup>. Ch. XIV.  
Ver. 29.

Let two or three prophets deliver their exhortations at one meeting, and let the rest sit still and judge whether what is delivered be a real revelation or not; for those prophets who are themselves inspired have the gift of discerning whether the pretensions of others to inspiration be true or false.

*But if a revelation be made*<sup>2</sup> *to another who is sitting by, let the first finish his discourse*<sup>3</sup>. *For ye may all prophesy one by one, that all may learn, and all may be admonished*<sup>4</sup>. *And the inspiration*<sup>5</sup> *of the prophets is subject to the prophets; for God is not the God of confusion, but of peace.* 30.  
31.  
32.

If a revelation occurs to a second teacher while the first is speaking, let him not think himself au-

<sup>1</sup> *Discern* :] διακρινετωσαν. Discernment of spirits was one of the spiritual gifts. "Let them discern whether what is spoken be doctrine suggested by the spirit. Ch. xii. 10." Newcome.—*As to the teachers,*" &c. Pearce.

<sup>2</sup> *A revelation be made.*] Bishop Pearce observes, that the word αποκαλυφθη is here used impersonally: see ch. vi. 16. He also remarks, that what is here called *having a revelation*, is, ver. 31, called προσφητευειν, and that the end of both is, that all may learn, and all be comforted. He adds, that "here is another proof that *prophecy* signifies, teaching by revelation."

<sup>3</sup> *Finish his discourse.*] Gr. "let the first be silent:" that is, let the other wait till the first has finished. "Let the first have done speaking before the other begins." Pearce.

<sup>4</sup> *Admonished* :] παρακαλωνται. So Wakefield. "comforted," Pearce; "exhorted," Newcome.

<sup>5</sup> *The inspiration* :] πνευματα, *spirits*. Some good copies read πνευμα, which Pearce prefers, and renders, "the spiritual gift of the teachers." The meaning, says he, is, "that the true prophets were not so violently moved and agitated, but that they had it in their power to preserve order and decency; whereas the transports which the false prophets counterfeited were extrava-

Ch. XIV.  
Ver. 33. thORIZED to rise immediately and interrupt the former, but let the first finish what he had to deliver before the second begins to speak.

For I do not permit the prophets to interrupt each other, and so to violate the decorum of public worship. What the inspired teachers have to deliver is for the benefit of the whole church. It is necessary, therefore, that all should hear and all receive instruction, admonition, and consolation, as the case may require; and therefore the members who are invested with the honourable office of inspired teachers must speak one at a time, till each has communicated to the whole congregation the whole message which he has in charge. Nor can it be urged that, like the impostors who pretend to deliver oracles from the heathen gods, you are compelled to speak whether you will or not; for Christian teachers, whatever be the importance of their doctrine, are left to their own discretion to judge concerning the proper time of delivery: for God is the God of order and harmony, not of confusion and discord, and it would be unworthy the character of the Supreme Being to permit his prophets to throw an assembly of worshipers into confusion by the violent distortions, the loud screams, or the

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gant to such a degree, as that they seemed to think their violence would be a mark of their truth."

" ——— subito non vultus, non color unus,  
Non comptæ mansere comæ: sed pectus anhelum,  
Et rabie fera corda tument; majorque videri,  
Non mortale sonans: afflata est numine quando  
Jan propiore Dei."

Virgil. Æn. VI.

frantic gestures, of the pretended missionaries of the heathen gods. Ch. XIV.  
Ver. 33.

4. The apostle forbids women to speak, or to ask questions in a mixed assembly, ver. 33—35.

*As in all the churches<sup>1</sup> of the saints, so let your women be silent in the church: for it is not permitted<sup>2</sup> to them to speak, but they ought to be in subjection<sup>3</sup>, as the law also requires (Gen. iii. 16).* —33, 34.

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<sup>1</sup> *As in all the churches.*] “*Connectenda sunt hæc verba cum commate sequente.*” Rosenmuller. I adopt the punctuation of Pearce and Rosenmuller; and, with Pearce, supply *ἔτως* before *αἱ γυναῖκες*, and read *τῆ ἐκκλησίᾳ* instead of *ταῖς ἐκκλησίαις*: viz. *So let your women be silent in the church, or congregation, there being but one congregation of believers at Corinth.*

By the *churches of the saints* Dr. Macknight understands the churches in Judea; but this is unnecessary. The public speaking of the women was probably a peculiarity of the church of Corinth. At any rate, it was strictly prohibited in all the churches under the apostle's direction. Nor is it probable that he would have referred to the discipline of the churches in Judea as the standard of excellence, where Jewish prejudices so much prevailed. Mr. Locke, referring to chap. xi., supposes the prohibition here to extend only to those women who were not inspired. But Dr. Taylor, in his excellent note upon Rom. xvi. 1, seems to have cleared up the difficulty. The women are expressly forbidden by the *commandment of the Lord*, to speak in the church, *ἐκκλησίᾳ*, the public congregation; but were allowed, under certain restrictions, to teach and pray in their own private assemblies. To suppose, as some do, that the apostle first gives directions for their decent behaviour while speaking in public, ch. xi., and that in this passage he absolutely forbids their speaking in public at all, is imputing to him the most egregious trifling.

<sup>2</sup> *It is not permitted.*] “The Alexandrine and the Vatican, and many other manuscripts, read *ἐπιτρέπεται.*” Pearce.

<sup>3</sup> *Ought to be, &c.*] The Alexandrine, Vatican, and some other copies, read *ὑποτασσεσθωσαν*, *subjectæ sint*, “let them be subject.” Pearce retains the common reading, and supplies, “but it is commanded them to be subject.”

Ch. XIV. *But if they desire to learn any thing, let them ask*  
 Ver. 35. *their own husbands at home, for it is unbecoming*  
*for the woman<sup>1</sup> to speak in the congregation.*

In all other congregations of believers, it is usual for the women to be silent, and though a different custom prevails at Corinth, it should be laid aside. In their own assemblies, indeed, where none but women are present, they may with propriety pray and teach; and for this purpose I have already given sufficient directions (ch. xi.). But in the public congregation, where men and women are assembled together, silence and submission become the modesty of the female; and the law of God requires this deference to the stronger sex. And if difficulties occur, it is more advisable to propose them to their husbands at home, than to hold a conversation upon them and to provoke discussion at the public meeting.

5. The apostle challenges submission to his authority from all who are themselves truly authorized teachers, ver. 36—38.

36. *What! did the word of God<sup>2</sup> proceed from you, or hath it reached you only<sup>3</sup>?*

Is the church at Corinth the metropolitan church, from which the gospel proceeded to other countries?

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<sup>1</sup> *The woman.*] This is the reading of the Alexandrine and Vatican copies.

<sup>2</sup> *Did the word of God.*] Dr. Macknight understands this as an address to the women.

<sup>3</sup> *You only.*] “that you thus differ from all other churches?” Pearce, Newcome.



or is it the only church in the world where the Christian revelation has been taught? Is there any reason why you should deviate from the established customs of other churches, and introduce manners and customs of your own that are inconsistent with true decorum, with Christian simplicity, and with general edification? You will not pretend to it. Then, in all things decent and edifying let your conduct be conformable to the regulations which have been established by the advice and authority of the apostles, and first teachers of the gospel, in other churches.

Ch. XIV.  
Ver. 36.

*If any one be a prophet<sup>4</sup>, or endued with spiritual gifts, let him acknowledge that the things I write to you are the commandments of the Lord.* 37.

Let every true prophet, every one who has been favoured with spiritual gifts, every one who even sets himself up as a teacher, submit to these regulations: let him bow to my authority, and acknowledge that I am an apostle of Christ, and am authorized to institute rules for the decent government of the churches that I have planted. For this is a fact, and you know it to be so; for you have been witnesses to the proofs of my apostolic mission among you.

*But if any one be ignorant, let him be ignorant<sup>5</sup>.* 33.

<sup>4</sup> *If any one be:] δοκει προφητης ειναι, thinketh that he is, or seems to be, a prophet. "setteth himself up to be a teacher." Pearce.—"have the character of a teacher." Wakefield. The verb δοκειω does not always imply a doubt. See 1 Cor. vii. 40; Gal. ii. 6, 9. "If any one be really a prophet." Macknight.*

<sup>5</sup> *Let him be ignorant.] "But if any man is ignorant, and*

Ch. XIV.  
Ver. 33.

If any one pretends that he is not satisfied concerning my apostolic authority, and that he sees no obligation to submit to my decisions, after all the proofs which I have alleged of the commission under which I act, I shall take no further pains to convince him : his ignorance is wilful. Let him and his associates take the consequences of their voluntary error.

The apostle here undoubtedly glances at his opponent the false apostle, though he does not choose expressly to name him.

6. The apostle concludes the discourse with recommending a preference of the gift of prophecy, a moderate use of foreign languages, and a decent edifying manner of conducting public administrations, ver. 39—40.

39. *Wherefore, brethren, be desirous to prophesy<sup>1</sup>, and hinder not from speaking in foreign languages;*  
40. *but let all things<sup>2</sup> be done decently, and in order.*

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says he does not know whether I speak by divine command, let him be ignorant still ; he is wilfully so, and therefore I shall not go about to convince him." Pearce.—" Let him reap the consequence of persisting in this pretended ignorance. Rev. xxii. 11. This authoritative language is addressed to his opponents." Newcome. Some copies read *αγνωστῶν*, and the Vulgate *ignorabitur*. This reading Mr. Wakefield prefers, and translates, " let him be unknown as a spiritual person."

<sup>1</sup> *Desirous to prophesy.*] " Let prophecy have the preference in the exercise of it." Locke ; who observes, in his very judicious note, that " ζῆλον in this whole discourse of St. Paul, taken to refer to the exercise, and not to the obtaining, of the gifts to which it is joined, will direct us right in understanding St. Paul, and make his meaning very easy and intelligible."

<sup>2</sup> *But let all things:] πάντα δε.* " This (but) is the reading

And now, my brethren, to conclude this head of discourse, the sum of my advice is this: Let the gift of teaching by inspiration for the benefit of the church be most highly valued, most diligently sought after, and most frequently exercised. For this, though not the most splendid, is unquestionably the most useful of all spiritual gifts. Nor yet would I disparage the gift of speaking foreign languages: this also hath its use; and in a moderate degree upon proper occasions, and under proper restrictions, it may be profitably exercised. But whatever doctrine you teach, and whatever gifts you exercise, remember this rule: Let all your proceedings be regular, orderly, and decorous, and then all will tend to the edification of individuals, and to the peace and credit of the society.

Ch. XIV.  
Ver. 40.

I cannot conclude this section without recalling your attention<sup>3</sup> to the irresistible evidence which this portion of the epistle affords of the truth and divine authority of the Christian religion.

The genuineness of this epistle has never been called in question by any writer, ancient or modern. It was addressed to a society of Christians, who had been converted by the apostle himself, but whose affections had been alienated from him

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of several manuscripts, of all the versions; and the sense requires it." Bishop Pearce.

<sup>3</sup> *Recalling your attention.*] See the note at the beginning of this section; but the argument appears of such peculiar importance, that I hope I shall be excused for exhibiting a brief summary of it at the end of the exposition.

Ch. XIV.  
Ver. 40.

by the artifice of an eloquent and subtle opponent; by whose influence great irregularities had been introduced into the church. The apostle's design is, to recover their esteem and affection, and to rectify these disorders. In order to this, among other things he corrects their error concerning the proportionate value of different spiritual gifts, and particularly the gift of speaking foreign languages, and that of teaching by inspiration. He severely reprimands the indecent use which the speakers of foreign languages made of their gift; and in a tone of authority he gives directions for the proper use and exercise of each. What conclusion may we draw from hence? Certainly this: that such gifts existed in the church. Suppose the contrary, and you must suppose the writer to have been a lunatic; and this epistle could have produced no effect but that of compassion or derision. But no one who reads and understands this epistle, will presume to charge the author with hallucination of intellect. And from the second epistle, which was written some months afterwards, it plainly appears that the former letter had produced the effect which the apostle desired. Therefore, these spiritual gifts must have existed in all the variety which the apostle states. And consequently, the Christian religion thus attested and sealed, must be of divine origin. No external evidence can be more satisfactory than this; no conclusion can be more obvious: and I think that no impartial person who attentively considers it can resist its force.

## SECTION VI.

*The apostle, in opposition to the Sadducean doctrine, which had been introduced at Corinth, asserts, in the most peremptory language, the doctrine of the resurrection of the dead. He announces it as a primary article of the Christian faith; he declares its inseparable connexion with the resurrection of Christ, and its unspeakable importance. He enlarges upon the solemnity and grandeur of that awful event: he triumphs in the glorious anticipation; and concludes with an earnest exhortation to the practice of universal virtue.* Ch. xv. throughout<sup>1</sup>.

## I.

The apostle introduces the important subject, by a summary recapitulation of the evidences of the resurrection of Christ from the dead, ver. 1—11.

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<sup>1</sup> “This chapter,” says Dr. Priestley, “is one of the most important parts of the New Testament, and indeed of the scriptures in general, as we learn from it so particular an account of the greatest article of Christian faith, and the foundation of all our hopes, viz. the doctrine of the resurrection. This doctrine the new teachers at Corinth explained away, saying that what the apostle called a resurrection was something that took place in this life: meaning probably that life of righteousness which follows what the apostle sometimes calls the death unto sin, taking advantage of his figurative language. The doctrine of the resurrection appeared so extraordinary to the heathen who had never heard of such a thing before, that it was generally laughed at by them, as by Paul’s audience at Athens; and therefore phi-

Ch. XV. 1. He solemnly announces the essential importance of the subject of which he was now about to treat, ver. 1, 2.

Ver. 1. *And now, brethren, I declare to you the gospel which I formerly preached to you, which ye also received, in which ye have also continued; by which also ye are saved, if ye retain the doctrine as I preached it to you<sup>1</sup>, otherwise ye have believed in vain<sup>2</sup>.*

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losophical persons would naturally give any other meaning rather than the literal one. It is remarkable, however, that these Christians at Corinth who denied the general resurrection, did not deny the resurrection of Christ, for the apostle argues from this fact in proof of a general resurrection. The resurrection of Christ they might consider as a miracle respecting himself personally, and a proof of his own divine mission."

"That any Christian should deny the resurrection would hardly be credited by us now, if it had not been well known that there were great numbers of Christians after the apostolical age, who denied it likewise: they were afterwards called Gnostics. It was a fundamental principle with them, that all evil arose from matter; they therefore thought it an advantage to the soul to be freed from the clog of the body; and many of them thought that Christ himself had no body like ours, but only the appearance of one. This opinion the apostle John strongly reprobates."

It seems probable that the error of the Corinthians was the same with that of Hymenæus and Philetus, condemned by the apostle, 2 Tim. ii. 18, who said the resurrection is passed already: meaning, probably, their conversion to Christianity, which is described as a new creation, a new birth, a resurrection from death to life.

<sup>1</sup> *The doctrine as I preached it:] τινι λογω ευηγγελισαμην.* Bowyer says this is not Greek; but Kypke, Wetstein, and Rosenmuller produce authorities for the phrase. Some understand it interrogatively. "*τινι λογω, quæ ratione.*" Vulgate.—"*τινι λογω, subintellecto επι ante τινι, si tenetis hanc meam doctrinam ita ut eam vobis tradidi.*" Rosenmuller.—"if ye keep in memory [with] what doctrine I preached to you." Pearce, Newcome.—"with what design it was preached to you." Alexander.

I now enter upon a very interesting subject: I announce a doctrine which contains in it all that is valuable in Christianity—the glorious doctrine of a resurrection to immortal life; which, when I resided at Corinth, I made the constant subject of my public instructions. It is a doctrine which, whatever change may now have taken place in your views concerning it, you then received with delight; in the faith of which you remained for some time unshaken; the belief of which induced you to renounce the idolatry and vice in which you had been educated; by the reception of which you have been saved from the darkness, the pollution, and the danger of your heathen state; and which, if you retain it in your mind, and persevere in your adherence to it, will continue to produce the same salutary effects. Whereas, if you now renounce this important doctrine, you will in effect renounce Christianity itself. All your past faith and all your valuable privileges will be of no avail, and you will probably soon return to the vices and follies of your heathen state.

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\* *Otherwise ye have believed in vain.*] “εκτος ει μη, nisi forte temere credidistis.” Rosenmuller.—“Unless indeed ye have believed in vain.” Mucknight.—I have adopted *otherwise*, as more intelligible. Mr. Wakefield, upon the authority of the Ethiopic version, of which, however, there is no intimation in Mill, Wetstein, or Griesbach, inserts μη before κατεχευετε, which makes every thing in this text clear and satisfactory. His version is as follows: “Now I wish you to consider, brethren, to what purpose I preached these glad tidings which I did preach unto you (which also ye received, and on which ye stand, and by which you must be saved), if ye maintain them not; for then ye have believed in vain.”

Ch. XV. 2. The apostle reminds the Corinthians, that he had himself instructed them in the death and the resurrection of Jesus, agreeably to the prophetic scriptures, as the leading facts of the gospel dispensation, ver. 3, 4.

Ver. 3. *For I delivered to you among the first principles<sup>1</sup> that which I also received, that Christ died*  
 4. *for our sins<sup>2</sup>, according to the scriptures: and that he was buried, and that he was raised on the third day, according to the scriptures<sup>3</sup>.*

<sup>1</sup> *Among the first principles:] εν πρωτοις.* “*Inter præcipua quæ credere debebatis.*” Grotius.—“*Among the chief things.*” Newcome.—“*εν πρωτοις* relate to the importance of the things which the apostle delivered, not to the order in which he delivered them.” Bishop Pearce.

<sup>2</sup> *Christ died for our sins.] υπερ των αμαρτιων ημων q. d.* “*for us sinners,*” that is, Gentiles; that we might be admitted into the new covenant ratified in his blood. “*For our sins.* In about thirty passages of the New Testament (says the late learned and judicious Mr. Alexander, in his excellent Exposition of this chapter), Christ is said to die *for us*: in about half-a-dozen more he is said to die *for our sins*. As the first of these representations perfectly expresses the benevolence of the Saviour, and his great friendship to the race of men, so the latter seems intended to exhibit besides, the spotless innocence and integrity of his whole character, who did no evil, neither was guile found in his mouth. The phrase of *suffering for the sins of men*, as it necessarily implies the innocence of the sufferer, so it does not necessarily imply any thing further.”—“*The great fundamental doctrine of Christianity is, that Christ died in consequence of the sins of others, and not his own.*” Dr. Priestley. There may be, and is, a great deal of truth in the observations of both these eminent critics and expositors. Still, however, it appears to me probable, that when it is said, Christ died for *sinner*s, the more usual meaning is, that he died for the Gentiles, familiarly called *sinner*s, see ver. 17, note: that is, to ratify that new covenant under which believing Gentiles are admitted to equal privileges with God’s ancient people the Jews.

<sup>3</sup> *According to the scriptures.] Pearce refers to Mark and*



When I taught you the doctrine of Jesus, I began with instructing you in those important facts which, how much soever they may be the object of popular odium, and of philosophic contempt, lie at the foundation of the faith of the gospel, and in which I was originally instructed by Jesus Christ himself, when he appeared to me in the way to Damascus. Being determined to know nothing among you but Jesus Christ, and him crucified, my first object was to state plainly and without disguise that obnoxious fact, that the founder of our religion died upon the cross as a malefactor; and by his death ratified the covenant which admits us sinners of the Gentiles into the community of saints, and to all the privileges of the people of God. And I further stated that this event, offensive as it was to Jew and Gentile, was a plain accomplishment of recorded prophecy, Isa. liii. 9, that for the transgression of men he was smitten to death. I also informed you, that he was buried, and continued so long in the grave as to preclude all suspicion of collusion. This also was foretold in the same prophecy. I added, finally, as the glorious sequel to this melancholyscene, that Jesus Christ, our honoured Master, was raised from the dead by the power of his Al-

Ch. XV.  
Ver. 4.

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Luke, whose histories were extant when Paul wrote, as the scriptures to which the apostle alludes. Doddridge, Newcome, and others, with more probability refer to the Old Testament prophecies, and particularly to Ps. xvi. 10, compared with John xi. 39, where being dead four days is mentioned as a proof that the corpse had begun to putrify. Some include the words "on the third day," in a parenthesis. See also Isa. liii. 9—12; Psalm ii. 7.

Ch. XV.  
Ver. 4.

mighty Father on the third day; and that this great and ever memorable event was also an accomplishment of those remarkable prophecies which foretell that he should not be suffered to see corruption, Ps. xvi. 10; and which describe him as exalted to universal dominion as a reward of his preceding humiliation.

3. He states the evidence of these important facts, and enlarges particularly on the great mercy shown to himself in appointing him one of the witnesses of the resurrection of Christ, ver. 5—11.

5. *And that he was seen by Cephas<sup>1</sup>, then by the twelve<sup>2</sup>.*

You cannot have forgotten the evidence which I communicated of this interesting fact, namely, that he appeared to Peter first of the apostles, to comfort him under the remorse he so justly and severely felt for the late shameful instance of his base cowardice and falsehood, and to assure him of his forgiveness; and the same evening he appeared to the apostles, when they were assembled together, with the ex-

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<sup>1</sup> *Seen by Cephas.*] He was first seen by Mary Magdalene; but Macknight justly remarks, that this is not noticed by the apostle, as no woman was employed to testify his resurrection to the world. See also Rosenmüller *in loc.*

<sup>2</sup> *The twelve.*] The general name of the apostles, though two were absent, and perhaps three. The Clermont and some other copies read *εγδέκα*, *eleven*, and Beza conjectures *δέκα*, *ten*. Doddridge observes, that Chrysostom assigns reasons why they should be called the Twelve: a proof that twelve was the reading of his copy. "The greater customary number," says Archbishop Newcome, "is put for a part. So John xx. 24. The appearance referred to is related, Mark xvi. 14; John xx. 19."

ception of Judas who was dead, and of Thomas who was absent. Ch. XV.

*After that, he was seen by above five hundred brethren at once<sup>3</sup>, of whom the greater part remain until now, but some are fallen asleep.* Ver. 6.

Soon after his resurrection, our Lord went down into Galilee, which had been the principal scene of his public ministry, and where the greater number of his disciples resided; and there, upon a mountain which he had appointed, he appeared to upwards of five hundred of his disciples at once: and though some of them at first doubted whether a fact so amazing and so desirable could indeed be real, they had sufficient evidence to dispel their doubts, and the greater part of them are now living, to bear their joyful testimony to the resurrection of their Master; while some, indeed, in the faith of this great event, have fallen asleep, in the cheerful hope of awaking again on the glorious morning of the resurrection, by the power and in the image of their risen and exalted Saviour.

*Afterwards he was seen by James<sup>4</sup>, and then by all the apostles<sup>5</sup>.* 7.

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<sup>3</sup> *Five hundred brethren.*] Of this fact no express mention is made in the Evangelists. It happened probably in Galilee. The number at Jerusalem was one hundred and twenty, Acts i. 15. It is very possible that there might be more than four times that number in Galilee, which was the principal seat of our Lord's ministry and miracles. "Every body must observe," says Mr. Wakefield, "what an air of sincerity this appeal to living witnesses carries with it." Theological Repository, vol. vi. p. 85.

<sup>4</sup> *Seen by James.*] Tradition saith, James the Just, the brother of our Lord, the author of the epistle; which Macknight

Ch. XV.  
Ver. 7.

I further informed you, that our Lord appeared to James, who has since suffered martyrdom in the cause of Christian truth, perhaps to establish his faith more particularly in the fact of his resurrection, and to suggest those considerations which might prepare and fortify his mind for his approaching trial. After this, he appeared at various times to all the apostles, and afforded them the most substantial and satisfactory proofs of his resurrection from the dead; and particularly at the Mount of Olives, from which in their presence he ascended into heaven.

8. *And, last of all, he was seen even by me, as by the one born out of due time*<sup>1</sup>.

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thinks most probable, because, at the time when the apostle wrote, he was alive to bear witness to the fact. Vide Whitby; and Jerome's Catalogue. I have interpreted it of James, the brother of John. The evidence is of little weight on either side, as this appearance is not recorded in the gospels.

<sup>5</sup> *By all the apostles.*] This expression being so different from that used at the end of the fifth verse, has led some to conjecture that James, as well as Thomas, might have been absent at Christ's first appearance to the Twelve; which might be the reason of his appearing separately to James, to put him upon an equality with the rest. See Doddridge *in loc.*

<sup>1</sup> *The one born out of due time:*] τῷ ἐκτρωματι. Alexander observes, that "the word denotes those births which come before their proper time; and which, if they live at all, are generally weak, deformed, and below the usual stature: to which the apostle alludes, when he says, 'I am the least of all the apostles,' &c. It is a term of diminution and contempt which the apostle applies to himself, not because he was converted after the rest, but solely on account of his former conduct as a persecutor of the church."—Dr. Priestley observes, "this was an appearance to an enemy, the man whom his enemies in general would have pitched upon, if they had the choice of the person given them. But it could not be expected that after such an

Finally, I informed you, that after our Lord had disappeared from this world, he condescended to reveal himself last of all even unto me, as to one born out of the due course of nature: to one who at a very late hour, and in a very unexpected manner, was converted to the faith, and called to the apostolic office; who was indeed the last person who had a right to expect so distinguished a favour. Notwithstanding my great demerits, he revealed himself to me, as I was travelling to Damascus with authority to persecute and imprison the professors of his religion; and by the most sensible and commanding evidence he convinced me of his resurrection from the grave, and his exaltation to universal dominion.

Ch. XV.  
Ver. 8.

*For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.*

9.

I cannot recollect the employment in which I was engaged, when Jesus appeared to me, and stopped me on the road, without astonishment and horror. I was a blind, furious, malignant persecutor of that church which God acknowledged as his own, and which he honoured with his peculiar protection. And when I call to mind the crimes of my

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appearance he would remain an enemy. Had he appeared in this manner to all his enemies, and in consequence of it the Jews in general had become Christians, the history would not have been so credible as it is at this day." See Priestley's Notes on Scripture. *The one born out of due time: q. d. the abortive apostle; the last, the least, the meanest, the most unworthy, yet an apostle.*

Ch. XV.  
Ver. 9.

unconverted state, I feel myself utterly undeserving of the apostleship, and unfit to be admitted as an associate with those who are honoured with a commission to publish the gospel, and to bear testimony to the resurrection of Jesus.

10. *But by the favour of God<sup>1</sup> I am what I am: and this his favour towards me was not in vain: but I laboured more abundantly than they all<sup>2</sup>: yet not I, but the favour of God that was with me<sup>3</sup>.*

That I am a Christian, and that I am an apostle, is owing, not to any merit nor to any powers or efforts of my own, but to the great favour and mercy of God, who in so extraordinary a manner converted me to the faith, called me to the apostolic office, and qualified me for it. Yet, unworthy as I am, I must do myself the justice to add, that since my conversion to Christianity, and my appointment to the apostolic mission, I have not been a faithless or an indolent servant; and I may truly say that I have equalled, if not exceeded, the rest of my colleagues in zeal, in labour, in suffering,

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<sup>1</sup> *By the favour of God.*] *χαριτι Θεου*, “by extraordinary favour.” Wakefield; who justifies this translation by the genius of the language. But the apostle evidently alludes to the signal interposition of God for his conversion on his way to Damascus; and to his gifts and qualifications as an apostle, in reference to which he often describes his apostolic office as *χαρις*, a gift. Rom. i. 5, xii. 3.

<sup>2</sup> *More abundantly.*] Locke observes, that the apostle “drops in this commendation of himself to keep up his credit in the church of Corinth, where there was a faction labouring to discredit him.”

<sup>3</sup> *Yet not I, &c.*] “not so much I as the grace of God, which was with me.” Bishop Pearce; who refers to his note on ch. i. 17.

and in success. But God forbid that I should attribute this to my own ability, or take the credit to myself. It was not I, it was God who was with me; it was his favour, and his assistance, which carried me through all, and to Him be the praise.

Ch. XV.  
Ver. 10.

*Whether, therefore, I or they were the labourers, such is our preaching, and such was your belief*<sup>4</sup>.

11.

To return from the digression to which the sense of my unworthiness has carried me, I again repeat, that whoever were your instructors in the Christian faith, the doctrine which they taught and which we all still continue to teach, and the doctrine which you once steadfastly believed, with all its momentous appendages and inferences, even that important doctrine which lies at the foundation of the faith and hope of Christians, was this, That Jesus died and rose again.

## II.

THE APOSTLE, in contradiction to the false teacher, who corrupted the doctrine of the Corinthian churches with regard to the important article of the resurrection of the dead, represents the resurrection of Jesus as a direct proof both of the possibility of the fact and of the final resurrection of all mankind, ver. 12—20.

1. The apostle expresses his astonishment that

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<sup>4</sup> *Such is our preaching, &c.*] See Wakefield. “*Nos omnes in hoc doctrinæ capite consentimus.*” Rosenmuller.

Ch. XV. any professing Christian should deny the possibility of a resurrection of the dead, which would necessarily infer a denial of the resurrection and of the doctrine of Christ, ver. 12—14.

Ver. 12. *Now if Christ be preached, that he hath been raised from the dead, how say some among you, that a resurrection of the dead is impossible*<sup>1</sup>?

I have just stated the evidence of the resurrection of Christ. I often stated it to you during my personal residence among you: other preachers of the gospel have declared the same. It has been, and still is, the main article of our preaching, the ground of your conversion to the Christian faith: I myself have been an eye-witness of the fact, that Christ, though crucified, is now living. And we have ap-

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<sup>1</sup> *Is impossible:*] ἀναστασις νεκρῶν ἢ ἐστίν. “ἢ ἐστίν, impersonaliter, non licet, non datur.” Constantine, Schleusner; Sirach xiv. 17; Heb. ix. 5.—“ἢ ἐστίν ἰ. e. ἐστὶ τῶν ἀπλῶς ἀδύνατων, quæ sunt οὐκ ὄντα, ἢ ἐνδεχόμενα.” Grotius.—“οὐκ ἐστίν ἰ. e. ἀδύνατος ἐστίν ἰ. e. ἐστὶ plane impossibilem, quæ ne concipi quidem animo possit. Verisimile est hos Pseudapostolos a Sadducæorum schola prodiisse. Sadducæi enim, teste Josepho (de B. Jud. 1.2, c. 8, § 14), hominis animum corpori superstitem esse negarunt: omninoque e corpore diversam mentem non agnoverunt. Act. xxiii. 8.” Rosenmüller.—“That there is no resurrection of the dead. That the resurrection of the dead is an impossibility.” Newcome. I agree with Mr. Locke that the apostle here alludes to the false teacher, who was probably a Sadducee who treated the doctrine of the resurrection with contempt and scorn, as an impossibility and absurdity: in reply to whom the apostle first argues the possibility of a resurrection from the resurrection of Jesus, ver. 12—15; and then shows that the resurrection of Jesus proves the final universal resurrection of mankind; which he insists upon as a doctrine of supreme importance, upon which depends all hope of future existence and felicity, ver. 16—20.



pealed to the authentic testimony of hundreds more: it is a fact established beyond all contradiction. But if this be the true state of the case, how happens it that some among you, who profess to be wise men and acute philosophers, and who set themselves up as teachers of the gospel, presume to affirm that a resurrection of the dead is an absurdity, an impossibility, out of the reach of divine power, a fact utterly unworthy of credit? How can any man, who professes to believe in Christ, deny the possibility of a resurrection?

Ch. XV.  
Ver. 12.

*For if<sup>2</sup> a resurrection of the dead be impossible, neither hath Christ been raised<sup>3</sup>.*

13.

If the resurrection of a dead man be in itself an absurd and incredible thing: if it be a natural impossibility, the argument must hold good with regard to the resurrection of Christ himself. That is also impossible; and Christ was never raised to life.

*But if Christ hath not been raised up, then is our preaching vain, and your belief also is vain<sup>4</sup>.*

14.

<sup>2</sup> *For if.*] For εἰ δὲ Bishop Pearce reads εἰ γὰρ, which better suits the connexion; and which reading, the Bishop says, is supported by some of Mills's manuscripts. But there is no authority for it in Griesbach.

<sup>3</sup> *Neither hath Christ, &c.*] "To say there can be no resurrection, and yet to hold that Christ is *actually* risen, is a contradiction." Pyle.

<sup>4</sup> *Vain.*] "then is our preaching vain, because we preach a falsehood; and your faith is vain, because you believe in what did not really happen." Pearce.—"False, certainly, is our preaching, and false also is your faith." Macknight.—"Then is this our preaching vain, and this your faith is also vain." Wakefield, *ap. Th. Rep.*

Ch. XV.  
Ver. 14.

If Christ was not raised from the dead, he was an impostor, our testimony is untrue, his gospel is a fable, and your belief in it is unfounded and unprofitable.

2. If Christ be not raised, the apostles are convicted of charging God with giving countenance to an imposture, ver. 15.

15. *Yea, and we are also detected as false witnesses concerning God, because we have testified, in the name of God<sup>1</sup>, that he raised up Christ, whom he hath not raised up<sup>2</sup>.*

If Christ has not been raised from the dead, we his apostles, who constantly affirm the fact, and who aver ourselves to have been eye-witnesses of his resurrection, are gross and infamous falsifiers of facts; and by these false assertions we stigmatize the character of the God of truth, whose missionaries we profess to be, and whom we represent as giving countenance to a pernicious imposture, by raising the first teacher of it from the grave: knowing, at the same time, that what we thus affirm is a palpable

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<sup>1</sup> In the name of God.] “and as by commission from him.” Alexander; who remarks, that “the words *κατα Θεου* may be rendered *concerning God*, or, *against God*; but that Dr. Whitby’s version, *in the name of God*, is not only agreeable to the truth of the case, but furnishes a circumstance which greatly aggravates the guilt of the apostles, upon a supposition that they were found false witnesses; which could hardly escape the attention of the writer.”—“*ἐύρισκεσθαι pro ειναι*.” Rosenmuller.

<sup>2</sup> *Whom he hath not raised up.*] The received text adds, “if the dead rise not.” This clause is wanting in the Clermont and other manuscripts, and in the Syriac Version; and, as Bishop Pearce observes, it is in this place superfluous. See Griesbach.

untruth. And in this way we not only prove ourselves guilty of a wicked and impious fraud, in asserting the resurrection of Christ, but we blaspheme the Supreme Being himself, by falsely representing him as an accomplice in the fraudulent transaction.

Ch. XV.  
Ver. 15.

3. To deny the resurrection of the dead is to deny the resurrection of Christ, the truth of his religion, the doctrine of a future life, and all its important and consolatory consequences, ver. 16—19.

*Moreover, if the dead are not to be raised up<sup>3</sup>, neither hath Christ been raised up.* 16.

Your new instructors have taught you, that the resurrection of the dead is neither possible nor desirable; and consequently that it is vain and useless to expect it. I have already reduced the first of these assertions to an absurdity, by stating that the impossibility of a resurrection infers that Christ has not been raised: a conclusion from which I am persuaded that you would recoil with horror. I now advance a step further: I assert the expedience and absolute necessity of a resurrection of the dead. I contend, that if there is not to be a general resur-

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<sup>3</sup> *Moreover:*] γὰρ, an additional argument: he had before proved the *possibility*, he now shows the *expedience*, and indispensable *necessity*, of the resurrection of the dead; without which all hope of a future state of existence is vain and nugatory.—“if the dead are not to be raised up.” So Pearce.—“if the dead rise not.” Newcome.—“if the dead be not raised up, neither hath Christ been raised.” Wakefield.

Ch. XV.  
Ver. 16.

rection of all mankind, Christ is not raised from the dead: for his resurrection would be of no use, if it were not to substantiate that important and awful fact, and God would not work a miracle so splendid to produce a trivial effect. And though your conceited teachers may represent the resurrection of the dead as an absurd and a useless thing, yet let me assure you that the whole of your future existence depends upon it; for, if there be no resurrection of the dead, there will be no life to come.

17. *And if Christ hath not been raised up, your faith is vain: ye are still in your sins*<sup>1</sup>.

If the resurrection of Christ is a fable, there is no truth in the gospel; and you, who have embraced his doctrine upon the evidence of his resurrection, are in a situation in no respect better than your heathen neighbours: your belief is of no avail. Instead of being a chosen and a holy people, you are still aliens and enemies, in an unprivileged and

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<sup>1</sup> *Ye are still in your sins.*] “no ransom or atonement is made for them, but ye are liable to God’s wrath on their account.” Bishop Pearce. This is adding a great deal to the brief declaration of the apostle, which the learned prelate would find it very difficult to prove, if the scripture only were to be his guide.—“You are yet under the condemnation and power of sin, having no hope of being freed from death, since he whom we testified to have been exalted to be the prince and saviour of men, is still holden in the bonds of the grave, and unable to deliver himself or others.” Alexander.—“*Ye are still in your sins*, subject to death, which was the punishment of sin, without any hope of a resurrection.” Dr. Priestley. *In your sins. q. d.* You are now in a state as disadvantageous as you were before your conversion: you are still heathen, aliens from God, and without the covenant of promise. Sinners and heathen are convertible terms. See Gal. ii. 15; Luke vi. 32—34; vii. 37, 39.

uncovenanted state ; and you have no better ground than others, to expect a future life : you might as well be heathen still.

Ch. XV.  
Ver. 17.

*Then they also who are fallen asleep in Christ are lost*<sup>2</sup>.

18.

<sup>2</sup> *Are lost* :] *απωλοντο*. What can be a stronger proof that the apostle knew of no intermediate state, of no conscious immaterial spirit which survived the body, and might enjoy or suffer, while the body was mouldering in the grave ? If there be no resurrection, there is no hope. They who died in the expectation of it will be disappointed, and will utterly perish. “By the apostle speaking of the dead as perished,” says Dr. Priestley in his excellent note, “on the supposition of there being no resurrection, it is evident that he had no idea of the separate existence of the soul independently of the body : for then death would only have been a dismissal of the immortal spirit, which would subsist, and according to the common opinion be more free and more happy without the body than with it.” “It follows, likewise, as a necessary consequence, that those who have already resigned their breath in the faith of Jesus, and with the expectation of his second appearance, are totally perished. Nay, the martyrs, who have borne a public testimony to the truth of the gospel and sealed it with their blood, instead of exchanging a temporary being for honour and immortality, have sold their lives for nought. And all who henceforth go down to the grave before the coming of the Lord, whether in the ordinary course of nature, or through the violence of evil men, are sinking in like manner into remediless destruction, if there be no resurrection, nor return from the house of everlasting silence and oblivion.” Alexander. “*They who have fallen asleep εν Χριστω, for Christ*. Comp. Matt. vi. 7 ; Rom. iii. 25 ; Eph. iii. 13, iv. 1 ; 2 Tim. ii. 9 ; 2 Pet. i. 1.—*are perished*. They have lost their existence here for a known falsehood, and shall *either* have no existence, or a miserable existence hereafter.” Mac-knight. But the apostle indicates no such alternative as the learned writer expresses : this is rather making scripture than interpreting it. “*They who sleep in Christ have perished*, even all deceased Christians ; not excepting the most excellent of them, who have died for their religion. They have lost their *life and being together*, on this supposition, in the cause of one who, if still among the dead, must have been an impostor and false prophet.” Doddridge.

Ch. XV.  
Ver. 18.

The necessary consequence from these principles would be, that they who having been converted to the Christian religion, have died in the faith of Christ, who have expired triumphing in the discoveries of the gospel, confiding in its promises, and rejoicing in the glorious expectation of a future existence, yea, even they who have sacrificed their lives in the cause of truth, are all lost and annihilated. It is in vain that the heathen philosophers prate of the gross and sluggish nature of matter, and of the subtle and ethereal essence of the soul; which, as they teach, is capable of subsisting in a conscious state, and of exerting its faculties with increased vigour, when delivered from the incumbrance of the body. The gospel revelation teaches no such thing. The Christian philosophy places all hope of future life in the resurrection of the dead; and if there be no resurrection, Christ is not raised, Christianity is false, and all who have died in the belief of it are totally and for ever lost, without help and without hope.

19. *And since in this life we have no hope but in Christ, we are of all men the most to be pitied*<sup>1</sup>.

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<sup>1</sup> *And since, &c.*] Pearce begins the verse with *καὶ* or *εἰ δέ*, which he thinks makes the sense easier; and supports by some authorities. He well observes, that *μὴν* ought to be taken in connexion with *Χριστῷ*, not with *ταύτην*. It is absurd to say, "if in this life only we have hope in Christ." The construction and sense require, "if in this life we have hoped in Christ only;" which he explains thus: "Upon the supposition that Christ is dead, then those Christians who are in the grave are perished, and those who are now living are more to be pitied than all men, because all their hope is placed in Christ only; and yet he, on

And not only are they lost for ever who expired in the expectation of the promises of the gospel, but we who survive are in a worse situation still. For, since we who profess the doctrine of Christ, and especially those of us who are teachers of his religion, the missionaries and apostles of Jesus: since we, who are exposed daily to reproach, persecution, and sufferings of every kind, for the sake of Christ and his cause, have no hope of remuneration or relief but that which we derive from faith in Christ, and from the promises of the gospel: if these should fail us at last, if it should prove after all that Jesus is an impostor, and his gospel a fable, we are then the most pitiable, the most unfortunate of mankind: because we have sacrificed our health, our peace, our character, our comfort, every thing which makes life worth enjoying, and in return we receive nothing but disappointment, disgrace, and ruin.

Ch. XV.  
Ver. 19.

4. Happily for Christian believers, the reverse of all this is the truth: Christ is raised, and his resurrection is the pledge of the future resurrection of all mankind, ver. 20.

*But indeed<sup>2</sup> Christ hath been raised from among*

20

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whom all their hope is placed, is not in being, but is dead, and unable to help them. It is *q. d.* We are sadly deceived, we have denied ourselves, and been denied by others, have mortified ourselves, and been persecuted by our fellow-creatures, upon the account of our belief and hope in one who is not existing, and therefore can neither succour us here nor reward us hereafter." M. Wakefield adopts a similar translation.

<sup>2</sup> *But indeed:*] *νυνι δε.* "But now." Newcome.—"But on

Ch. XV. *the dead, being the first fruits<sup>1</sup> of them who are*  
Ver. 20. *asleep.*

Happily these melancholy suppositions have no just foundation. The resurrection of Christ is a fact, established upon evidence which no reasonable man can invalidate or dispute. And his resurrec-

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the contrary." Pearce. *From among the dead.* "From the dead" is not sense, either in Greek or English." Wakefield, *Theol. Rep.*

<sup>1</sup> *Being the first fruits:]* The received text reads *εγγενητο, is become.* This word is omitted by Griesbach. *The first fruits.* "See Lev. xxiii. 10. As the offering of the first fruits derived a blessing on the rest, so Christ's resurrection secures the future harvest of the dead." Newcome. The first fruits were the earnest and pledge of the future harvest, and were offered to God in grateful acknowledgement of his providential goodness. Dr. Macknight remarks, that the sheaf of the first fruits was to be waved before the Lord on the morrow after the sabbath with which the passover began; and supposes, that the season of the year when the apostle wrote might suggest the allusion. See chap. v. 7. Dr. Priestley observes, in his excellent note upon this passage, that "it is evident from this, that the resurrection of Christ is not merely to be considered as a miracle in proof of his doctrine, the principal article of which was the resurrection of all the dead, but a specimen, as it were, of the general resurrection: he being the first fruits of a general harvest, the first who, after having been dead, rose again to immortal life. But Christ could not properly be called the first fruits of those who are to rise from the dead, if he was not of the same nature with those of whom the general harvest is to consist. In the law of Moses, the first fruits was only the first ripe corn gathered before the rest: Christ, therefore, must be of the same nature with us, in order to be the first fruits from the dead, and that his resurrection may be a proper encouragement to us to expect the like. Had he been of a nature considerably different from ours, especially much superior to us, as he must have been if he had been the Creator of the world and of man, his rising again would be no proper specimen of a resurrection in which we might hope to partake; for there might be very good reasons why so great a Being as he was could not be holden of death, which would not at all extend to us."



tion is a pledge of the future resurrection of all mankind; for he, being the first of the sons of Adam who was raised from the grave to an immortal life, thereby demonstrated the truth of his doctrine, and exhibited a pattern of what the benevolent father of the human race intends in due time for all his rational offspring. All who sleep in the dust of the earth shall in due time awake. Christ is the first fruits of that glorious harvest, which, in the fulness of time, shall be gathered in without the loss of a single grain. Because he lives, we shall live also.

Ch. XV.  
Ver. 20.

### III.

THE APOSTLE announces some very important circumstances, which will attend the resurrection of all mankind; and dwells upon the final restoration of all to virtue and happiness, as the great and glorious completion of the Christian dispensation, ch. xv. 21—28.

1. It is the appointment of God, that as death was introduced by one man, a resurrection from the grave should be introduced by another, ver. 21.

*For since through man came death, through man also will come a resurrection of the dead.*

21.

Adam was the father of all mankind; and he, by his fall, was the means of entailing death upon his offspring. Adam was a man like ourselves; and it is the pleasure of God that a resurrection to life should also be introduced by another man, a man like ourselves, one who was as truly and properly a

Ch. XV.  
Ver. 21.

man as Adam himself: even Jesus of Nazareth, who authoritatively taught, and in his own person exemplified, a resurrection to life, honour, and immortality.

We may here remark, that the apostle assumes as the foundation of his analogy, the account of the fall of man as recorded in the book of Genesis, and argues upon it as literally true. Whether literal or figurative, whether history or fable, whether he did or did not admit it in the strict literal sense, it equally well serves the purpose of his argument. The Mosaic history teaches, that the fall of one man introduced death; the gospel teaches, that the death and resurrection of another man introduces life.

Observe, likewise, the pointed manner in which the apostle here asserts the proper humanity of Christ. If Christ was not a man, a mere man, a man in the very same sense as Adam, then the apostle's assertion is untrue. If Jesus be, as many Christians believe, a superior being, the true state of the case would be, That although by man came death, the resurrection from the dead came by one who is greater than man. But the apostle's doctrine is the direct contrary of this: "As by man came death, so by man will also come a resurrection of the dead." It is impossible for language to express in a more explicit manner that Jesus of Nazareth is a man, a human being in all respects constituted like other men.

2. The extent of the benefit by Christ is as universal as the fatal consequences of the Fall, ver. 22. Ch. XV.

*Moreover, as in Adam all men die*<sup>1</sup>, *so likewise in Christ shall all men be restored to life.* Ver. 22.

All the posterity of Adam, the whole human race without exception, were victims to mortality, in consequence of the fall of their first parent in Paradise; but as all are sufferers through him, so all shall be raised to life by Jesus Christ, and restored to that state of dignity and happiness from which Adam unhappily fell. Thus Christ shall amply repair the ruins of the Fall; and the second Adam shall com-

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<sup>1</sup> *As in Adam.*] "The apostle suggests a remarkable analogy between the two dispensations of death and life, with respect to the nature of the persons by whom they were introduced. The fact which this analogy supposes, and upon which it is built, seems to be no other than this, that Christ as to his nature was in no respect different from Adam. For the proof that as by man came death, by man also came the resurrection of the dead, is this: that as in Adam all die, so in Christ shall all be made alive. He was a man in the same sense of the word in which it was applied by St. Paul to Adam. . . . We may reasonably presume that the apostle, in speaking of Adam and Christ with respect to their natures, if he had known of any material distinction between them, would have been no less attentive to the circumstances of opposition than to those of resemblance. That, instead of saying, As by man came death, by man came also the resurrection of the dead; he would have said, Although by man came death, the resurrection of the dead came by a person of a nature superior to that of man: and since no opposition of this sort appears, are we not at liberty to believe, nay, are we not obliged to acknowledge, that God has magnified his power by making him who sanctifies, and them who are sanctified, of one nature; by raising up the author of life and salvation from among the descendants of him who brought death into the world" Tyrwhit *ap. Comment. and Essays on SS.* vol. ii. p. 15 *et seq.*

Ch. XV.      pletely efface the dishonour and misery entailed by  
Ver. 22.      the first.

In this instance, as in the foregoing, the apostle argues upon the supposition of the Mosaic account of the Fall; and whether that history be real or fictitious, the analogy is the same. Nevertheless, our belief and expectation of a future life are not founded upon the accuracy of the apostle's reasoning, much less upon the truth of the Mosaic history, but upon the authority of the apostle's declaration, and that of his great Master, confirmed by his resurrection from the grave.

And it is also very plain, that the resurrection of which the apostle treats in this celebrated chapter, is the resurrection, not of a chosen few, of a select number, whether greater or less, but that of the whole human race. The apostle's language is so clear and full with respect to the final happiness of those who are thus raised, and that their resurrection to life will be ultimately a blessing, that the generality of Christians have supposed that he is here treating of the resurrection of the virtuous only. But that is not the fact: he evidently speaks of the restoration of the whole human race. All who die by Adam shall be raised by Christ: otherwise the apostle's assertion would be untrue. The case then would have been this, As in Adam all die, so in Christ shall a select number, a small proportion, be made alive. But this is not the apostle's doctrine. His expressions are equally universal in each clause: ALL die in Adam. The same ALL,

without any exception, without any restriction, shall by Christ be restored to life, and ultimately to holiness and everlasting happiness. And to guard against the abuse of this doctrine, he proceeds to declare, that all will not be admitted at the same time to the participation of final happiness; for,

Ch. XV.  
Ver. 22.

3. Though all men will be restored to life, and raised to happiness, all will not be made happy at once, but each will be advanced as he becomes qualified for his reward; till, in the end, the enemies of Christ shall be all subdued, and his authority shall be universally acknowledged and obeyed, ver. 23—26.

*But every one in his proper class*<sup>1</sup>.

23.

Not all at once: there will be a gradation in the introduction to final blessedness, depending upon the characters of those who are to partake of it.

*Christ the first fruits.*

He is already raised to life; and his virtues, his

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<sup>1</sup> *In his proper class:*] εν τῷ ἰδίῳ ταγματι, “in his own band.” Macknight; who observes that ταξις, not ταγμα, signifies order. I agree with this learned expositor, and with Dr. Chancy, (*Univ. Salv.* p. 197,) in thinking that three different periods are here referred to by the apostle: 1. The resurrection of Jesus himself; 2. The resurrection of the virtuous at Christ’s second appearance; 3. The grand consummation of all things, when the wicked, after having passed through the necessary state of discipline and purification, shall be restored to virtue and to happiness, and all the captives of death shall be rescued from his grasp. This appears to me to be the true key to the interpretation of the passage: of which, however, probably nothing but the event can give the true solution. In this interpretation I agree with Dr. Chancy. Dr. Macknight only conjectures that the wicked will be raised after the righteous.

Ch. XV. labours, and his sufferings, have received their re-  
Ver. 23. ward. He is the glorious first fruits, the specimen  
and the pledge of the final and universal harvest.

*Afterwards they who are Christ's at his coming.*

The true disciples and community of Jesus, all the upright and virtuous in every age and country, will next be raised to life and happiness; and this joyful event will take place at that long expected period when Jesus shall appear again in his own and in his Father's glory, invested with the high commission to raise the dead and to judge the world; when the dead in Christ shall rise first, and, being acknowledged by him as his friends and followers, shall be transformed into the likeness of his glorious person, and shall enter with him into the joy of their Lord.

24. *Then cometh the end<sup>1</sup>, when he shall deliver up the kingdom to him who is God and Father<sup>2</sup>, when*

<sup>1</sup> *Then cometh the end.*] *εἶτα το τέλος*, the grand consummation of all things; when the purposes of the gospel dispensation shall be accomplished, and the design of the wise and righteous government of God shall be complete.

<sup>2</sup> *To him who is God and Father.*] *τῷ Θεῷ καὶ πατρὶ*, to God, even the Father. This is the common version, which Archbishop Newcoome adopts: I follow that of Bishop Pearce. "Qu. What is that kingdom which Christ is then to deliver up to the Father? Ans. That governing power which he now exercises over the world." Pearce.—"The mediatorial kingdom, which he shall publicly and solemnly deliver up to God, even the Father; by whose commission he has held it, and to whose glory he has always administered it." Doddridge.—"Delivering up the kingdom to the Father does not imply any cessation of his own power. He will deliver the kingdom to the Father, not by laying down his mediatorial authority, but by establishing it in its fullest extent, because he will take the government out of the hands of weak and fallible princes, and set up a kingdom of

*he shall have abolished all rule and all authority and power*<sup>3</sup>. *For he must reign*<sup>4</sup>, *till God shall have put all enemies under his feet*, Ps. cx. 1.

Ch. XV.  
Ver. 25.

righteousness and glory, which shall endure for ever under the Father as Supreme, and under the Messiah as his vicegerent." Alexander.—“ *his mediatorial kingdom*. This kingdom our Lord received in his human nature, as the reward of his humiliation ; and was solemnly installed in it after his resurrection, when he ascended into heaven. Further, it is believed from Col. i. 17, Heb. i. 3, that beside the mediatorial kingdom which the Son administered in his human nature, and which he will deliver up to the Father, he possessed the government of the universe from the beginning, in his character as Creator." Macknight. What jargon do some systems make of the plain language of scripture ! While the gospel is in progress through the world, the Christian community is figuratively described as the kingdom of Christ. As the gospel spreads, the kingdom of Christ extends itself ; and when it is diffused through the world, the kingdom of Christ will be complete, and the gospel dispensation will at the appointed time close. Mr. Wakefield gives a very peculiar translation, founded upon the Æthiopic Version, viz. “ Then will the end be, when God the Father delivereth up the kingdom to him.” Neither Pearce nor Griesbach takes any notice of this remarkable reading in the Æthiopic Version, nor does it appear that this reading is confirmed by any of the ancient ecclesiastical writers.

<sup>3</sup> *Abolished all rule, &c.*] “ all empire, dominion, and authority which now subsists throughout the world, and remove every thing out of the way which opposes itself to his greatness. Christ, by triumphing over the powers of the world, and subduing all things to himself, introduces that state which is called the kingdom of God.” Alexander.—“ By rule, authority, and power, in this place,” says Bishop Pearce, “ I understand not human rule and government, as most commentators do, for that is no enemy to Christ, it being God’s own institution ; but it means sin, the devil, and death, see ver. 25, 26. These exercise power and authority over men, to the prejudice of Christ’s government here upon earth, Heb. ii. 14.”

In proportion as the principles of the Christian religion prevail, governments will become milder, more equitable, and more favourable to liberty ; and in this sense Christ may be said to put down all unjust rule and authority : but that all civil authority is to be overthrown by the prevalence of the Christian

C h XV.  
Ver. 25.

At some fixed but unknown period, after the resurrection of the just, the termination of the present system of things will take place, and a new and happy state will be introduced. At that time Jesus having accomplished all the great and benevolent purposes of his delegated power, will resign his authority into the hands of the wise and gracious Parent and Sovereign of all, from whom he received it; and who will no doubt express his high approbation of the conduct of his honoured minister, and will crown his faithful services with their due reward. In other words, at the period in question, all the glorious purposes of the gospel dispensation shall be complete, in the virtue and happiness of the whole human race. For, till this great event takes place, the plan of infinite mercy will be imperfect, and the dominion and conquests of the gospel will be unfinished. The government of Christ, therefore, must continue till He who gave him his

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doctrine, and that Christ is to appear in person to administer universal government, does not appear to me to be clearly proved. I am inclined to understand the words in a sense similar to that of Bishop Pearce and Archbishop Newcome. The powers opposed to Christ are, idolatry and vice and misery, and he shall reign till he has exterminated them all; and when vice is exterminated, death, the first and second death, which are the punishment of sin, will be exterminated likewise.

<sup>4</sup> *He must reign.*] His kingdom, the doctrine and power of his gospel, must advance, till his enemies, sin and misery, are finally exterminated. The expressions seem to imply some personal authority and exertion of Christ himself: which, indeed, is more than probable, as we cannot suppose him to be a mere inactive spectator of passing events; but of what nature this interposition may be, and to what extent it may be carried, it is impossible to know and useless to conjecture.



commission has fully established his authority, and till the triumph of the Redeemer is universal and complete. And that not only in the ultimate subjection of all mankind to the doctrine and spirit of the gospel, and the final overthrow of all tyranny civil and religious, of all usurpation over the rights of conscience, of all idolatry, false doctrine, and immoral practice, and in the universal prevalence of truth and goodness in the world, but in the glorious rescue of the whole human race from the dominion of the grave, and the restoration of every individual of mankind to virtue, to happiness, and to immortality.

Ch. XV.  
Ver. 25.

4. When this is the case, death itself shall be exterminated, ver. 26.

*The last enemy shall be utterly abolished, even death*<sup>1</sup>.

26.

<sup>1</sup> *The last enemy* :] Εσχάτος εχθρός καταργείται ὁ θάνατος. See Doddridge. The common translation, *The last enemy which shall be destroyed is death*, quite loses the spirit of the passage : for of what consequence is it to know whether death be the first or the last enemy? but to be assured that death itself, the wages of sin, will be ultimately abolished and utterly done away, by the resurrection and ultimate restitution of all mankind to virtue and happiness, is a most important discovery indeed, for which we are wholly indebted to the Christian revelation.—“Καταργῶ. 1.) otiosum reddo. 2.) cessare facio. 3.) abrogo, de legibus. 4.) neco, destruo, Rom. vi. 6. 5.) abjicio, 1 Cor. xiii. 11. 6.) vinco, vim et potestatem infringo. Admodum raro occurrit hæc vox apud exteros scriptores.” Schleusner. “It signifies,” says Doddridge, “divesting a thing of some power, whether lawful or usurped, which it formerly had, and reducing it to an incapacity for exerting that energy any more : viz. Satan, Heb. ii. 14 ; Death, 2 Tim. i. 10 ; temporal princes, 1 Cor. i. 28 ; the law, Eph. ii. 15.”

Ch. XV.  
Ver. 26.

When vice is completely subdued, and all the rational creatures of God, in consequence of the process of discipline through which they have passed, shall have become virtuous and happy, the empire of death will come to a perpetual close. Natural death shall be abolished by the resurrection of all mankind to a new and immortal life; and that death also which is denounced as the punishment of sin, that second death, which is the consummation of human misery and the bitter consequence of human guilt, those unutterable pains which may hereafter be necessary to cleanse the mind from the pollution of unrepented vice, shall likewise be utterly abolished by the restoration of all, even the most vicious and profligate of mankind, to virtue and happiness unchangeable and everlasting. Death, in this most formidable sense, is the last enemy of the government of Christ: but even this enemy shall be totally destroyed, nor shall our victorious Leader resign the reins of empire till this dreaded tyrant, this king of terrors, shall be subdued at his feet, to rise no more.

5. When every thing is thus subdued to Christ, Christ will himself be subject to God, ver. 27, 28.

27. *For God hath subjected all things under his feet*<sup>1</sup>,  
Ps. viii. 6.

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<sup>1</sup> *For God hath subjected.*] This passage from the 8th Psalm is quoted by the author of the Epistle to the Hebrews, in the same sense, and argued upon in a similar manner, Heb. ii. 8. This is a presumption that the Epistle to the Hebrews was dic-

For in this sense, this glorious sense only, can those words of the Psalmist be literally fulfilled, that God has made all things subject to Christ; when, by the utter extinction of death, all that were in bondage to that remorseless tyrant and conqueror shall be set at liberty from their chains, and shall have become the willing and joyful subjects of their great deliverer in the day of his power. And though I will not say that this is the direct meaning of the Psalmist's language, or that this glorious issue of the divine administration was in his immediate purview, it is nevertheless true that no words can more aptly express the interesting event.

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Ver. 27.

*But when the scripture saith, All things are subjected to him, it is evident that it is with the exception of him who subjected all things to him.*

—27.

No person can be so thoughtless as to imagine, that the infinite God, the God and Father of the universe, can ever become subject to his own creature, to the very person whom he has invested with all the authority he possesses. Though, therefore, the terms are universal, common sense leads us to understand them with this restriction.

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tated by Paul, or written by one whose habits of thinking and reasoning had been formed under his instruction. No person who attentively reads the Psalm from which the words are taken, can suppose that it is intended as a prophecy of Christ. In the eighth Psalm, the words undoubtedly express the dominion of man over the inferior creatures, *παντα υπεταξας υποκατω των ποδων αυτου*. But in Psalm cx. 1, a similar expression is used, which may, for any thing I see to the contrary, be properly applicable to the Messiah: *Sit thou at my right hand, εως αν δω τες εχθρους σε υποποδιον των ποδων σε, until I make thine enemies thy footstool.*

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Ver. 27.

We see here how peremptorily the apostle rejects the supposition of the equality of Christ to the Father; from whom he received all the authority which he now exercises, and to whom he is ultimately to resign it again. He appears to regard it as a notion which could never for a moment be admitted into the mind of a person of common understanding. How little did the apostle suspect what the doctrine of future generations of professing Christians upon this subject would be! and how, indeed, can it be accounted for, that any persons with the scriptures in their hand should ascribe to Jesus, a human being, the greatest and best, but the humblest and the most unambitious of mankind, a full equality with the almighty Father? The fact, if it were not notorious, would be regarded as incredible and impossible.

23. *And when all things shall be subjected to him, then will the Son<sup>1</sup> himself also be made subject to*

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<sup>1</sup> *The Son himself also be made subject.*] The word *ὁἰος* is omitted in the citation of Irenæus, Tertullian, and others: *q. d.* he shall himself be made subject, &c. Of this difficult passage, which perhaps nothing but the great event can fully explain, I have given what appears to me to be the most probable interpretation. It may possibly mean nothing more than to express in highly figurative language the glorious and happy termination of the gospel dispensation, in the ultimate restoration of all mankind to virtue and to happiness; for, if *the kingdom of Christ* expresses nothing personal, but merely that state of virtue and peace which the gospel introduces wherever it prevails, the resignation of that kingdom may mean nothing more than that, the end being accomplished, the means are no longer necessary, and that the gospel dispensation is closed. But it is also possible that a more literal interpretation may be true, and that, as Christ was personally concerned in the introduction of

*Him who subjected all things to him, that God may be all in all*<sup>2</sup>. Ch. XV. Ver. 28.

the gospel dispensation into the world, so he may since his ascension be personally instrumental, in some unknown manner, in promoting the success of the gospel; and may hereafter personally appear, to raise the dead, to judge the world, to reward the righteous, and to give effect to the painful process of penal discipline to which the wicked will be condemned; till, in the end, each in his own order will be restored to virtue and happiness, death itself will be abolished, and the gracious purpose of God will be fulfilled. After which, the official character of the Redeemer will terminate; he will, as it were, retire into the ranks of the blessed, to enjoy the fruits of his labours and sufferings, and God will be all in all: all admiration, gratitude, love, and all other holy affections will be absorbed in God: God will be every thing, and every thing else as nothing. All this *may* be true; but of this we can know nothing certain till the grand consummation arrives.

Dr. Doddridge thinks, that the kingdom to be given up is, the rule of this lower world, which is then to be consumed. Many interpreters agree with Pyle, that "Christ's mediatorial government shall then cease, and that he will resign himself, his church, and all its members, to God the Father; who shall then, either himself be for ever the immediate Governor, Lord and Disposer of all things, or else will continue Christ his Son the glorious and triumphant Lord over the church he has so graciously redeemed." For this last supposition, however, the apostle's language affords no proper warrant. It is a miserable expedient, to which some have recourse who understand the apostle as teaching that the human nature of Christ will then become subject to the divine. See Macknight. "When all the dispensations of God with respect to mankind," says Dr. Priestley, "shall be terminated at the general resurrection, the office of Christ will expire, nothing that we know of remaining for him, as the Messiah, to do. But whether this be so or not, it is evident that, as the kingdom of Christ was given him by God, who put all things under him, so it is always subordinate to him. God therefore is supreme, and Christ only his servant and the instrument in his hands."

<sup>2</sup> *God all in all.*] ὁ Θεὸς τὰ πάντα ἐν πασὶ. "omnipotent and all-governing." Pearce.—"all among all. The disciples of Christ will then have immediate access to the Father; will immediately serve him, and be immediately governed by him."

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Ver. 28.

When Christ is thus become Lord of all, his dominion complete, his enemies vanquished, and his authority universally acknowledged and obeyed, having accomplished all the wise and benevolent purposes for which he was invested with universal rule, he will then most willingly resign the sceptre into the hands of Him from whom he received it, content to take his rank among the most loyal and dutiful of his subjects: ascribing to God all the honour and glory of his success, and exhibiting to his holy and happy followers an example of the most devoted submission to the divine will. In other words, and to drop the metaphor, the gospel dispensation, having completed its grand and benevolent design of recovering all mankind from sin and death to virtue, life, and everlasting happiness, shall terminate; and whatever character Jesus may have sustained, whatever part he may have been commissioned to act, as the Founder of that dispensation and the prince and leader of life, will now cease and determine, and God will be all in all. All his virtuous and happy creatures, redeemed from vice and death and misery, will see and joyfully acknowledge, that all they are, and have, and hope for, the support of their existence, the improve-

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Newcome.—“over all things in all places.” Macknight.—“that God may immediately govern and influence all.” Locke.

*All in all.* He will be all-sufficient, at all times, for the happiness of all; and in his presence will be fullness of joy. “*Παῦτα εἰναι, alicui, dicitur is, qui omnia apud eum potest, a quo hic omnia expectat, et in quo omnes suas spes opesque sitas esse existimat.*” Liv. xi. 11; Velleius Paterc. ii. 103. Rosenmuller.

ment of their nature, the stability of their virtue, and the security of their happiness, depend on him: and God and his goodness will be the delightful subject of everlasting admiration, gratitude, and praise.

Ch. XV.  
Ver. 28.

#### IV.

THE APOSTLE, resuming the subject of the resurrection of the dead, argues the extreme folly of men's exposing themselves to danger and persecution for the profession of Christianity, if, after all, the dead are not to be raised up, ver. 29—34.

1. To profess Christianity in these circumstances would be attended with no advantage, ver. 29.

*Otherwise, what advantage will they who are baptized have above the other dead<sup>1</sup>? if the dead*

2.

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<sup>1</sup> *Otherwise, what advantage, &c.*] Calmet reckons up twenty-four senses which have been given of this verse: I have adopted Mr. Wakefield's translation of the first clause. The apostle, ver. 21, 22, had asserted the universal resurrection of all mankind; ver. 23, 24, he declares that they are to rise, not all at once, but in their several divisions and classes: first, Christ himself, secondly, virtuous believers, thirdly, the rest of mankind, at the great consummation of all things; ver. 24—28, the apostle treats of the latter description of persons, asserting their ultimate restitution to virtue and happiness, after which the kingdom of Christ shall close, and he shall resign his delegated authority; ver. 29, he returns to the second class, viz. that of virtuous believers, and puts the question, What advantage have they above the rest, if there is to be no resurrection? Baptism was the symbol of the public profession of Christianity; and, to be baptized, in this connexion, means to profess, and perhaps, as Mr. Wakefield understands it, to suffer for the Christian religion.—Mr. Locke acknowledges that he does not understand the phrase, being *baptized for the dead*; but sup-

Ch. XV. *are not to be raised at all, why are they then bap-*  
 Ver. 29. *tized?*

poses "it meant something by which they exposed themselves to danger." The ancients understood the expression to signify, professing Christianity with a view to the resurrection of the dead; which makes an excellent sense, and perhaps the true one. The absurd custom of baptizing a living man as a proxy for one dead, practised by the Montanists, and mentioned by Tertullian and other ancient writers, probably did not exist so early. Bishop Pearce understands the phrase, 'baptized with regard to the dead,' as signifying, "such as have been put to death for their belief in Christ;" which coincides nearly with Mr. Wakefield's interpretation. Le Clerc, Ellis, Doddridge, and Newcome, render it, "What shall they do who are baptized in the place of the dead, *q. d.* to supply the place of those who suffer in the cause of Christian truth?" which makes a very excellent sense. Whitby translates it, "What shall they do, who are baptized in the name of a dead man?" the plural, νεκρων, being used for the singular, as in Luke vii. 15, 22." Mac-knight explains the text, *q. d.* "who are immersed in sufferings for testifying the resurrection of the dead."

Τι ποιησεσιν, *what shall they do? what advantage shall they gain?* Compare Matt. xxv. 18. Bowyer, Markland. επει refers to ver. 22, and supersedes ει δλως, κ. τ. λ. which, therefore, is properly joined to the succeeding clause. Griesbach, Pearce.

Mr. Wakefield rejects the words υπερ των νεκρων from the last clause of verse 29: which omission is supported by the Coptic and Æthiopic versions. Griesbach gives as the most authentic reading, υπερ αυτων, *for them*; which Bishop Pearce approves.

Mr. Alexander's interpretation is, *q. d.* "What shall they do, how miserable is their case, who, if there be no resurrection, may by their profession of Christianity be considered as baptized for the dead; as acting the most foolish part imaginable, as devoting themselves to destruction?" Mr. A. entirely disapproves the supposition that the expression is elliptical, and that αναστασεως is to be understood after υπερ, *q. d.* What shall they do who are baptized for a resurrection of the dead? this he represents as quite arbitrary and unfounded, and inconsistent with all the rules and principles of just criticism.—Pyle's explanation is, "Who would be so weak as to be baptized into the faith of a resurrection, that give themselves up for eternally dead after this life? This," says he, (perhaps too confidently) "is the undoubted sense and design of the phrase; but how the



But to return to the subject from which I digressed: you have been taught as a doctrine of the Christian religion, that virtuous believers, those especially who have suffered for the profession of Christian truth, will be raised from the dead, and restored to life and happiness many years and ages before the rest of mankind; and admitted to the felicity which the goodness of God has destined for them, perhaps, even before others will be allowed to resume their existence. And you have been taught to triumph in the expectation of a part in this first resurrection, as a glorious privilege, and a blessed and consolatory hope. But if it is certain, as some among you seem to maintain, that there is to be no resurrection at all, and that such an event is even impossible, what advantage will they, who by baptism publicly profess the Christian faith, and who are even sufferers in the cause, enjoy over heathen and others, who know not God, and who are without hope? What should induce them to advocate so forlorn and desperate a cause? They might as well have remained in their original state of idolatry and vice.

This appears to me to be the most probable meaning of a passage, the true sense of which must, perhaps, always remain doubtful. And this is one instance among many, of the unavoidable

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Greek of it is precisely to be construed, must still be left to the critics."—" *Quid volunt, qui maximis vitæ periculis se exponunt ut moriantur (nec unquam in vitam redeant)?*" Rosenmuller, after Zeigler.

Ch. XV.  
Ver. 29. inconvenience of epistolary writing, in which allusions and hints are often introduced, which to the correspondents themselves are perfectly intelligible, and need no explanation, but which are exceedingly difficult, if not wholly inexplicable, to others who are strangers to their views and circumstances.

2. It would be still greater folly in the teachers of the gospel to expose themselves as distinguished marks for persecution, if there be no resurrection of the dead, ver. 30.

30. *And why do we expose ourselves to danger every hour<sup>1</sup>?*

If the gospel be true, and if there be a resurrection of the dead, the teachers of the Christian religion are acting a wise and a laudable part in zealously proclaiming the doctrine of eternal life, and in exposing themselves to daily hazard for the sake of diffusing Christian truth; for they are serving their fellow-creatures in their most essential interest, and their labour shall not be finally in vain, even with regard to themselves. But if there be no resurrection of the dead, it would be the excess of folly to persist in an office of so great hazard and so little use.

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<sup>1</sup> *Danger every hour.*] The following is Mr. Wakefield's translation of ver. 29, 30: "Besides, what advantage above the other dead will they have, who are submitting constantly to baptism? Why, indeed, are they thus baptized, if the dead will certainly live no more? Why should we, too, expose ourselves to the danger of this baptism every hour?" Mr. W. takes *baptism* in the sense of *suffering*, and refers to Mark xx. 22; Luke xii. 50. See also Noesseltus, *apud* Rosenmuller.

Ch. XV.

3. The apostle protests, that he is himself continually exposed to the most imminent danger; whereas, if no resurrection is to be expected, it would be far better to adopt the Epicurean maxim, and to enjoy the present hour, ver. 31, 32.

*I protest, by our boasting which I have of you*<sup>2</sup> Ver. 31.  
*in Christ Jesus our Lord, that I die daily.*

You were converted by me to the Christian faith, and I esteem it my highest honour to have been employed in so important a service. I glory in you, as having by my instrumentality become the disciples of our Master Jesus Christ. And I can assure you, that as certainly as I was the means of your conversion to Christianity, and as surely as I triumph in the reflection of the benefit which you derive from your relation to Christ, so true is it that in the exercise of my ministry I am every day exposed to danger and to death.

*If, to speak after the manner of men*<sup>3</sup>, *I have* 32.

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<sup>2</sup> *Our boasting which I have of you.*] *νη την ἡμετεραν*, by our boasting. This reading is supported by the Alexandrine and other copies, and is adopted by Pearce. The received text reads *ὑμετεραν*, which the public version renders, "I protest by your rejoicing which I have in Christ Jesus." Archbishop Newcome translates, "I protest, by my glorying on your account which I have in Christ Jesus:" and in his note he cites Dr. Wall as rightly explaining *ὑμετεραν*, which I have on your account. Thus Estius, "*qua de vobis glorior, tanquam meis in Christo filiis.*" Some MSS. and versions add, "my brethren."

Mr. Wakefield, upon the authority of the Æthiopic and Coptic versions, substitutes *δια* for *νη*, and thus translates the verse, "I die daily on account of the boastful confidence which I have in Christ Jesus our Lord."

<sup>3</sup> *After the manner of men:*] *κατα ανθρωπων*. "I take the force of these words," says Bishop Pearce, "to refer to the word

Ch. XV.  
Ver. 32.

*been fighting with beasts<sup>1</sup> at Ephesus, of what advantage is it to me<sup>2</sup>? If the dead are not to be raised up, let us eat and drink<sup>3</sup>, for to-morrow we die<sup>4</sup>.*

*εθρησιομαχησα*, which being a harsh metaphor, St. Paul softens it with an *if I may so speak, as other men do, or, if I may use a common expression*. Scaliger would read *κατα ανθρωπων*, "fought against men;" which, though not supported by any manuscript, the Bishop thinks defensible, from the frequent substitution of omicron for omega in very ancient copies.

<sup>1</sup> *I have been fighting with beasts.*] "fought and struggled with men as fierce as beasts." Bishop Pearce; who refers to a passage in Ignatius's epistle, where he says, *απο Συριας μεχρι Ρωμης θρησιομαχω*, i. e. "I fight with wild beasts: I have been persecuted by a savage mob from Syria to Rome." The epistle was written at Ephesus, where the apostle proposed to remain some time longer, ch. xvi. 8; so that he cannot here refer to the tumult raised by Demetrius and the artists, which compelled him to leave the city, Acts xx. 1. But it is not to be doubted that the apostle met with much opposition from these and other violent men, before it broke out into a public uproar. Bishop Pearce supposes it may relate to what is recorded, Acts xix. 9.

There was an old tradition alluded to by Nicephorus *Hist. Eccl.* l. 2, and Theodoret *in loc.* that the apostle Paul when at Ephesus was exposed to the lions, but that the wild beasts, restrained by miracle, refused to touch him. Upon this authority, Dr. Whitby considers the apostle as referring to what had actually taken place. But it is not probable that they would have ventured to expose the apostle to this ignominious punishment, he being a Roman citizen: still less probable is it that Luke in his history would have omitted so remarkable an occurrence; and least of all, that the apostle, in the detail which he makes of his hardships and sufferings, 2 Cor. xi. 23, should have neglected to mention his fighting with wild beasts.

<sup>2</sup> *Of what advantage?*] With Griesbach and Pearce, and, as the Bishop states, with almost all the old Greek commentators, I put the note of interrogation after *οφελος*. Mr. Wakefield's translation is, "And though I fought as far as a man could with beasts at Ephesus, what advantage shall I have? If the dead will not be raised, let us eat and drink, for to-morrow we die." — "*Cum bestiis proprie sic dictis eum pugnasse vix credibile est, quod civem aliquem Romanum unquam fecisse non constat.*" Rosenmuller. Alexander, Macknight, and Schleusner, think that the apostle alludes to a real fact.

If, during the whole of my stay at Ephesus, I have encountered the most savage treatment from wicked and interested men, who were ready to devour me like beasts of prey, this conflict, as well as many others, I have endured with resolution and cheerfulness, animated by the hope of a recompense at the resurrection of the just. But, upon the principles that some among you adopt, what have I to expect? It were better for us all, if there be no resurrection, and no future life, (for without a resurrection there can be no life to come,) to renounce the Christian religion, which requires temperance, self-denial, and self-government, and to adopt at once the licentious maxims of the Epicurean phi-

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<sup>3</sup> *Let us eat and drink.*] “*Depingit Apostolus Epicureos, et ejus generis alios ipsorum verbis.*” Rosenmuller.

“*Heu, heu! nos miseros! quam totus homuncio nil est!*

*Sic erimus cuncti, postquam nos auferet Orcus.*

*Ergo vivamus, dum licet esse bene.*” Petronius, 34.

—“*Convicia certè tui dicunt: Bibamus, moriendum est.*” Seneca. Alexander denies that the apostle means to apply an Epicurean maxim: it is a quotation from Isa. xxii. 13, *q. d.* Let me eat my bread in quiet, rather than expose myself to danger in propagating a false religion.

<sup>4</sup> *To-morrow we die.*] “It is evident from this passage,” says Dr. Priestley in his note, “that the apostle had no idea of any hope after death but upon the doctrine of a resurrection. In all his writings he never mentions, nor alludes to, any state of consciousness between death and the resurrection; not even when he is comforting Christians on the death of their deceased friends, on which occasion it was in a manner unavoidable, and indeed it never was or could be overlooked by any person who really believed it. Here he says, If the dead rise not, all ends with this life, and therefore we may as well make the most of it. But this inference would be by no means just, if happiness or misery awaited the souls of men after death, though there should be no resurrection of the body.”

Ch. XV.  
Ver. 32.

osophy: As life is short, and we have nothing to expect hereafter, let us make the most of it while we live, and indulge ourselves without restraint in the gratifications of sense and appetite.

Observe here, the great stress which the apostle lays upon the doctrine of a resurrection of the dead. The whole expectation of a future life rests upon this fact. If there be no resurrection, there is no life to come: otherwise the apostle's argument is of no weight. If the dead rise not, saith the apostle, let us indulge as we please, for we shall not be accountable. No; might an objector say, if there be a state of separate existence for the soul, though the body may not rise, yet the spirit will live, and will meet with reward or punishment according to its deserts. It is evident, therefore, that to render the apostle's argument conclusive, the expectation of a future life must rest wholly upon the doctrine of a resurrection of the dead<sup>1</sup>.

4. The apostle cautions the Corinthians against being deluded by the principles of a false and libertine philosophy, and infected by the company of those who hold and avow them; and reproves the

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<sup>1</sup> *Resurrection of the dead.*] "Had any person," says Dr. Priestley, "the most incredulous in the world, been asked what proof he would require of a resurrection, he could only say to the preacher of the doctrine, Let me see you raise some person from the dead, and do you die yourself and rise again, and then we will believe you. Now this very thing has been done, and the history of it is as credible as any ancient history whatsoever." Priestley, on ver. 34.

ignorance and immorality of some who ought to know and to behave better, ver. 33, 34. Ch. XV.

*Do not deceive yourselves: bad company corrupts good morals*<sup>2</sup>. Ver. 33.

Do not suffer yourselves to be imposed upon by this plausible and dangerous maxim, and do not associate with those who would inculcate such pernicious advice. You may think yourselves sufficiently fortified by Christian principles; but the society of bad men is a dangerous snare, and you may be talked or laughed out of the best principles before you are aware, and seduced into error and vice and misery. If you would maintain your virtue, your good principles, your peace of mind, your hope of immortality, you must keep out of the way of bad companions. You must renounce the society of the unprincipled and immoral.

*Awake from your intoxication, as ye ought*<sup>3</sup>, 34.

<sup>2</sup> *Bad company.*] This is supposed to be a quotation from Menander; but Macknight thinks it to have been a common proverb. Dr. Doddridge translates the line poetically:

“Good manners are debauched, by talk profane.”

—“*Tangit apostolus improbos aliquos vitæ magistros, aut nimum Corinthiorum cum Græcis quibusdam consuetudinem.*” Rosenmuller.

<sup>3</sup> *Awake from intoxication.*] “*Εκνηφω* signifies properly, *sobrius sum post crapulam.*” Pearce; who renders the word, *Awake out of this sottishness—as ye ought to do, δικνιως.* “It cannot,” says the Bishop, “signify ‘Awake to righteousness!’ which is the common translation; but it may signify, *ritè, debitè, rightly, as ye ought to do.* See Luke xxiii. 41. Castalio and Erasmus render *δικνιως, ut æquum est.*—“Be sober unto righteousness, and mistake not.” Wakefield.—“Awake to right reason, and do not so grossly mistake.” Pyle.—“Do not err any longer in a matter of so much consequence to your virtue and peace.” Alexander.

Ch. XV. *and err not: for some of you are ignorant of God*<sup>1</sup>.  
Ver. 34. *To your shame*<sup>2</sup> *I say this.*

Some of you are strangely besotted with the notions you have acquired of the impossibility of the resurrection of the dead, by which principle you totally destroy the credit and the value of the Christian revelation; and whether you mean it or not, you in fact annihilate all reasonable expectation of a future life. From this stupor it is your duty to awake, to come to your senses, to abandon this dangerous delusion, to learn and to obey the truth, as it is in Jesus. For some of you at present are very ignorant. If you deny the doctrine of a resurrection, and the hope of a future life, you know nothing of the character of God, as the moral governor of his creatures, who has solemnly declared, that he will reward all of them according to their works. To your disgrace I mention it; for, as Christians, you ought to know better, and you possess the means of better information. And my reason for thus animadverting upon your inexcusable ignorance is, in part to guard you against the ma-

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<sup>1</sup> *Some are ignorant of God.*] “There are some atheistical people among you: this I say to make you ashamed.” Locke; who in his note puts the question, “May not this be said, to make them ashamed of their leader, whom they were so forward to glory in? For it is not unlikely that their questioning and denying the resurrection came from their new apostle, who raised such opposition against St. Paul.”

<sup>2</sup> *To your shame*] “*προς εντροπήν*, to put you to shame; and by that to bring you to amendment.” Pearce.—“to *shame*, or perhaps more properly your *amendment* and reformation.” Wakefield: see ch. vi. 5.



chinations of some who affect to be your leaders and instructors; but chiefly to induce you to use the means which you possess of rectifying your views of the character and government of God, and to prepare for the awful season when he will judge the world in righteousness by the man whom he hath ordained.

Ch. XV.  
Ver. 34.

## V.

IN REPLY to some hypothetical questions, the apostle shows the necessity of a resurrection to life, and illustrates the splendid superiority of the future exalted condition of man, to the mean and humble state in which he now appears, ver. 35—49.

1. The apostle supposes two objections to be stated against the doctrine of the resurrection of the dead, ver. 35.

*But some one will say, Why<sup>3</sup> are the dead to be*

35.

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<sup>3</sup> *Why are the dead to be raised?*] πῶς, “qua ratione, Matt. xvi. 11; Mark iv. 40.” Schleusner. q. d. “How is it? why?” see ver. 12. Wakefield. “How comes it to pass that dead men are raised?” Locke; who in his note observes, that “if we will allow St. Paul to know what he says, it is plain from what he answers, that he understands these words to contain two questions: First, How comes it to pass that dead men are raised to life again? Would it not be better they should live on? Why do they die to live again? Secondly, With what bodies shall they return to life? To both these he distinctly answers, viz. That those who are raised to a heavenly state shall have other bodies; and next, that it is fit that men should die, death being no improper way to the attaining other bodies. This, he shows, there is so plain and common an instance of in the sowing of all seeds, that he thinks it a foolish thing to make a difficulty of it; and then proceeds to declare, that as they shall

Ch. XV. *raised? and, With what kind of body are they to*  
 Ver. 35. *come?*

It may possibly be asked by some among you who dislike the doctrine <sup>1</sup>, What is the use of a resurrection? Why should men die at all? Would it not have been much better to have made them immortal at once? But supposing this question to be decided, and that a resurrection will actually take place, What will be the form and condition of the restored man? Will he be raised to life precisely in the same state, and with the same individual body, with the same external appearance and qualities with which he descended to the tomb? or, Will his person undergo any material change?

2. The apostle, in reply to the first question, briefly refers to the case of vegetables, as indicating, that dissolution is a necessary step in the progress to a higher state of existence.

36. *Thoughtless man! that which thou sowest is not brought to life, unless it die* <sup>2</sup>.

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have other, so they shall have better bodies than they had before; viz. spiritual and incorruptible."

The question proposed, therefore, is not, as it is commonly understood, an objection to the possibility, but to the expediency of the resurrection; as supposing a chasm in existence. The apostle replies to it not by assigning the reasons which were demanded, but merely by showing from the analogy of vegetables that it appears to be a general law of existence, that the transition to a superior state of being, must be preceded by a state similar to that of death.

<sup>1</sup> *Who dislike the doctrine.*] Mr. Alexander supposes it not improbable that the apostle may use the very words of their new teacher.

Unthinking caviller! Being driven from your favourite maxim that a resurrection is impossible, you now object to the expedience of the doctrine. You say, What need is there of a resurrection? why do men die at all? why do they pass through the disgraceful process of dissolution? Thus you inconsiderately arraign those measures of the divine government which you do not comprehend. Be content to know that it is the law of nature, that a process similar to that of death should precede the transition to a better state of being. The seed will never become a beautiful and fruitful plant till after it has been cast into the ground, and has been decomposed in the earth. And if this be the law and condition of our passage to a more exalted state, what right have we to complain, or to require of our Maker to give an account of his conduct, which, however incomprehensible by us, we know to be good and wise?

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<sup>a</sup> *Unless it die:] i. e.* unless it appear to die. “The comparison,” says Dr. Priestley, “is not to be supposed to apply throughout, as if the apostle intended to say, that by a law of nature similar to that of the re-production of seeds from seeds, a dead man should produce a living one: for the cases are remarkably different; there being an apparent living principle or germ in every seed, the expansion of which makes the future plant; so that if the whole seed should ever become putrid, and the parts of which it consists be dispersed, no other plant or seed could be produced from it. But as antecedent to experience we could not have known this, but should rather have imagined that a seed buried in the ground would be absolutely lost; so, notwithstanding appearances to the contrary, a similar event may take place with respect to a man; so that, though he be buried, the time may come when he will appear again.”

Ch. XV.  
Ver. 36.

3. In reply to the second question, he reminds them of the great change which takes place in the seed which is sown, and of its obvious difference from the plant produced, ver. 37, 38.

37. *And as to that which thou sowest, thou sowest not that body which will be, but a bare grain<sup>1</sup>; for instance<sup>2</sup>, of wheat, or of one of the other kinds.*

38. *And God giveth it a body as he pleased, and to each of these seeds its own body.*

You again hope to create difficulties, and to get rid of the doctrine by subtle questions concerning the identity of the resurrection body. But here, likewise, you betray your ignorance; for the same analogy will show that identity may remain in a very important sense under a great difference in form. When you put a grain of wheat, or any other seed, into the ground, you do not expect the very same grain in the very same form to appear again; but according to the established laws of the vegetable world, and the wise appointment of divine providence, a beautiful plant grows up from the seed which was sown, which, though very different from the grain itself, is nevertheless, so appropriated to it, and derived from it, as to be in a sort identified with it, so that no other grain could have produced the same plant. Not only does wheat produce wheat, and barley, barley; but each single seed produces

<sup>1</sup> *A bare grain.*] γυμνον κοκκον; so Wakefield.—“A bare seed, without either stalk, blade, or ear.” Pearce.

<sup>2</sup> *For instance.*] ει τυχοι. So Alexander. Ισχυῑ μεν, ει τυχοι, Μιλων, in strength, for instance, Milo. Hieroc. Fragm. p. 258.

its own numerical plant, and thus, under a change of form, it in a manner retains its proper identity. Ch. XV.  
Ver. 38.

4. The subject may be further illustrated by the consideration of the specific difference of substance in the bodies of different kinds of animals, ver. 39.

*All flesh is not the same kind of flesh; but there is one kind of flesh of men, and another of beasts, and another of fishes, and another of birds.* 39.

The substance of all animal bodies is called by the general name of flesh, and the flesh of all animals has a general similarity, and possesses similar properties which distinguish animal from vegetable substance; but with this general resemblance, there is also a specific difference, so that the flesh of the different kinds of animals which inhabit the earth, the air, or the water, are easily distinguished from each other. Hence we may infer that the resurrection body, though of the same general nature, may possess very different properties.

5. The case may be further illustrated by the visible dissimilarity in the beauty and splendour of natural bodies, ver. 40, 41.

*There are also bodies celestial, and bodies terrestrial; but the brightness of the celestial is one, and the brightness of the terrestrial is another.* 40.

There are great varieties of natural bodies, each having its peculiar beauty and lustre. Some are on the earth, others are in the heavens, both are resplendent, but each has a splendour peculiar to it-

Ch. XV. self. Gold is refulgent, and gems are bright, but  
Ver. 40. the brilliancy of gold is very different from that of  
light, and the sparkling of a diamond bears little  
affinity to that of the stars.

41. There is *one brightness of the sun, and another brightness of the moon, and another brightness of the stars. Moreover, one star excelleth*<sup>1</sup> *another star in brightness.*

There is also a difference of splendour among the heavenly luminaries themselves. The stars are bright, but their lustre is inferior to that of the moon, which rules the night; and the splendour of the moon disappears in comparison with that of the sun, which is appointed the regent of the day. Also, the stars are of different apparent magnitudes, and shine with different degrees of comparative lustre.

6. Changes similar to these will take place in the form and appearance of mankind at the resurrection of the dead, ver. 42.

42. *So will the resurrection of the dead also be*<sup>2</sup>.

<sup>1</sup> For one star excelleth, &c.] Or, "for one heavenly body excelleth another heavenly body in glory." Wakefield, *Theol. Rep.*

<sup>2</sup> So will the resurrection of the dead also be.] Here the verse should end. Vide Bowyer, Wakefield. "The resurrection of the dead here spoken of," says Mr. Locke, "is not the resurrection of all mankind in common, but only the resurrection of the just. This will be evident to any one who observes, that St. Paul having, ver. 22, declared that all men shall be made alive again, tells the Corinthians, ver. 23, that it shall not be all at once, but at several distances of time. First of all Christ rose; afterwards, next in order to him, the saints should all be raised, which resurrection of the just is that which he treats and gives an account of, to the end of this discourse

Though all language and all similitude must fail to convey a just conception of that happy state to which the race of man will eventually be raised, yet

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Ver. 42.

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and chapter; and so never comes to the resurrection of the wicked, which was to be the third and last in order; so that the end of the chapter all that he says of the resurrection, is a description only of the resurrection of the just, though he calls it here by the general name of the resurrection of the dead."

And surely then the presumption is, that the apostle means what his language expresses; especially as it would have been so easy for him to have made himself perfectly intelligible, if he had intended to be understood in the restricted sense which Mr. Locke and the generality of readers apprehend. But if we agree with Dr. Chancy and others, that the apostle actually does notice and insist upon three distinct periods of resurrection, and that the third and last, ver. 24—28, treats of the resurrection of the wicked, and of their eventual restoration to virtue and happiness, when death shall be abolished, and the Christian dispensation shall have fully answered its benevolent design, when Christ having subdued all things to himself, shall have resigned the kingdom to the Father, and God shall be all in all; if, I say, we admit of the correctness of this interpretation, we may then fairly conclude that the apostle in the remainder of his discourse keeps in view this glorious and happy period; and that when he speaks of the resurrection of the dead, he means, what his words express, the resurrection of all mankind, and not, as he is commonly understood, that of a very small proportion only. So that the apostle in imagination passes over the state of future discipline, the process of which, though it may last for ages, will be as nothing in comparison with the eternity which succeeds; and dwells with triumph upon that glorious state and order of things, when all that have died in Adam shall be made alive in Christ, and the whole race of mankind, each in his own order, shall have been introduced into a state of unmixed and everlasting rectitude and felicity: not indeed into a state of perfect and universal equality, but differing from each other in dignity and felicity, in proportion to their different attainments in virtue and holiness, as one star differeth from another star in glory. I submit to the serious, intelligent, and candid reader, whether this interpretation does not best agree with the apostle's language, and make the writer most consistent with himself.

Ch. XV. the analogies which I have suggested may in some  
Ver. 42. degree assist the imagination.

As grain cast into the earth produces its appropriate plant, so the man of the resurrection, after passing through the purifying process of the grave, will appear in a much fairer and nobler form than in the present state; and yet by the wise providence of God his identity will be so preserved, that he will be in a true and proper sense the same person that was deposited in the tomb.

This similitude seems to imply, that a vivifying principle<sup>1</sup> will still remain; some stamina, which retaining the dormant principle of life, and percipency, shall preserve a strict identity of person in every change of state. But perhaps this supposition may strain the apostle's meaning further than he intended.

The sentient principle after the resurrection will, as it now does, reside in a corporeal form; but the body will differ from the gross matter of which our present bodies are composed, as widely, and more so than the different kinds of animal substances now differ from each other.

The human race will all be raised to glory in their respective order and felicity, but not all to

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<sup>1</sup> *A vivifying principle.*] “*Sicuti tritici in agro sati germen servatur integrum ac vivificum: ita etiam facile servari potest aliqua corporis nostri particula essentialis quæ novarum partium accessione, in renovatum corpus crescat, eidemque animo juncta hominem partim eundem, partim novum efficiat.*” Rosenmuller, in ver. 38.



equal degrees of happiness. As the lustre of celestial objects differs from, and is superior to, the most brilliant of terrestrial substances, as the sun and moon transcend in brightness the stars, which in a clear and serene night adorn the firmament of heaven, and as the stars themselves differ from each other in magnitude and brilliancy, such likewise shall be the state of man after the resurrection. All shall be glorious, and all shall be happy; but all shall not be equally resplendent, nor shall all be admitted at once to equal degrees of honour and felicity. Rewards shall be distributed in exact proportion to the real value of the moral character; and while all that are truly wise shall shine with the brightness of the firmament, they who have been most active in doing good, and in promoting the interest of truth and virtue, of freedom and happiness, shall be distinguished with the superior brilliancy of stars for ever and ever, Dan. xii. 3.

Ch. XV.  
Ver. 42.

7. The apostle describes the difference between man in his present state, and that which shall take place after the resurrection, ver. 43, 44.

*It is sown<sup>2</sup> in corruption, it is raised in incor-*

43.

<sup>2</sup> *It is sown.*] Gr. *σπείρεται*. "Literally, *the sowing is*, Of whom, or what? Ans. Of mankind." Wakefield. Bishop Pearce substitutes *σώματα* as the nominative case. *q. d.* "So also is the resurrection of the dead bodies. They are sown in corruption." Archbishop Newcome renders it, "*the body is sown in corruption*," meaning the dead body. So also Pyle, Doddridge, Macknight, and Harwood. But Mr. Locke well observes, that "The time the man is in this world, affixed to this earth, is his being sown, and not when being dead he is put into the grave,

Ch. XV.  
Ver 43

*ruption*<sup>1</sup>; it is sown in dishonour, it is raised in glory<sup>2</sup>.

Observe here, that the comparison is not between the dead body, as it is consigned to the grave, and the resurrection body, but between man in his present state of animal existence, which is represented as the seed time of his being, and the same man at the resurrection, when he shall be raised up in beauty and perfection fit to be gathered into the granary of God.

Man in the present state is born liable to death and dissolution; he shall rise hereafter to an incorruptible and immortal state of existence. He exists at present in a state of humiliation, exposed to vicissitudes of the most afflicting kind, from youth and beauty, health and vigour, to age and deformity, disease and death: but in that into which he will be hereafter introduced, all will be glorious and

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as is evident from St. Paul's own words. For dead things are not sown. Seeds are sown, being alive, and die not till after they are sown. Besides, he that will attentively consider what follows, will find reason from St. Paul's arguing to understand him so." I think with Newcome, that *σωμα* is understood; and with Locke, that *σπείρεται* expresses the state of the living body in this world, not of the dead body when deposited in the grave.

<sup>1</sup> *Sown in corruption, raised in incorruption.*] "That which is sown in this world and comes to die, is a poor, weak, contemptible, corruptible thing; when it is raised again, it shall be powerful, glorious, and incorruptible." Locke. "*Seritur, i. e. sepelitur corpus corruptioni obnoxium, resurget ab omni corruptione alienum. εν θβορα, i. e. θβαρον hebraico more, εν αφβαροσια, seu αφβαρτον.*" Rosenmuller.

<sup>2</sup> *Sown in dishonour, raised in glory.*] *ατιμον, vile, parvi pretii. "Sic vocatur corpus, quia interire potest. εν δοξη, corpus excel-lens, et magni pretii, quod corpus interire nequit."* Rosenmuller.

happy: and there will be no change but from good to better, and from glory to glory. Ch. XV.  
Ver. 43.

*It is sown in weakness, it is raised in power*<sup>3</sup>.

Man in this infancy of his being is frail and feeble like a child, unable to help himself, and dependent upon every thing and every being around him; to renewed existence he shall rise in immortal vigour, with all the energies of body and mind in their highest perfection, and probably with additional faculties which shall open new scenes of perception, action, and enjoyment, of which he had previously no idea.

*It is sown an animal body, it is raised a spiritual body*<sup>4</sup>; *if there be an animal body*<sup>5</sup>, *there is also a spiritual body.* 44.

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<sup>3</sup> *Sown in weakness, raised in power.*] εν αθθενεια: “corpus infirmum, i. e. variis morbis et periculis obnoxium. εν δυναμει corpus validum, robustum, longe majoribus facultatibus præditum. Grotius addit, cum sensibus multis, quos nunc non intelligimus.” Rosenmuller. It is observable, that all the critics in their exposition interpret the apostle’s language in the sense of Mr. Locke, as expressing the state of the body or the human being as living in this world, though most of them render σπειραται as describing the state of the body when it is put into the grave, after it is dead.

<sup>4</sup> *Sown an animal body, raised a spiritual body.*] σωμα ψυχικου, “translated in the Bible a natural body, should, I think, be translated an animal body. St. Paul means to show, that as we have animal bodies now, which, unless supported with a constant supply of food and air, will fail and perish, and at last, do what we can, will dissolve and come to an end, so, at the resurrection we shall have from Christ the second Adam, spiritual bodies, which shall have an essential, natural, and inseparable life in them, which shall continue and subsist perpetually, of itself, without the help of meat, or drink, or air, or any such foreign support, without decay, or any tendency to dissolution. See Luke xx. 35.” Locke. “Est notione spiritus illud com-

Ch. XV.  
Ver. 44.

In the present state, man is subject to animal wants and desires, and he needs animal refreshments and support; but in that glorious state of existence into which he will hereafter be introduced, he will no longer be subject to animal infirmities. The gross sensual affections having answered the purposes for which they were designed, shall be extinguished. All the feelings shall be spiritual and refined, and the constitution of the renovated man will no longer need those animal supports which are now essential to animal existence. For as certainly as the body, which is now the medium of communication with the external world, is of a gross texture, and susceptible of low and animal gratifications, so surely shall the renovated body be exempt from all the grossness of animal senses, wants, and gratifications, and be perfectly adapted to the pure and refined perceptions, occupations, and enjoyments of a new and intellectual state of existence.

### 8. Mankind in their renovated and exalted state

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*prehensum, eum causam vivendi, agendi, movendi, habere in se; non suspensam aliunde. Sic ergo ψυχικόν est, quod aliunde habet, cur vivat, moveaturque; πνευματικόν, quod in se habet vim vivendi.*" Rosenmuller.

<sup>5</sup> *If there be an animal body.] εἰ ἐστὶ σῶμα.* This is the reading of the Alexandrine and many other MSS., and of the Coptic, Æthiopic, and Vulgate Versions. It is marked as not improbable by Griesbach, and is adopted by Pearce. "We can have no other idea," says Mr. Alexander, "of a spiritual body, than that it is of a more noble and durable constitution than the bodies we have at present. Hence we conclude, that spirit and spiritual do not always denote strictly immaterial substance."

shall resemble the second Adam, as completely as, Ch. XV.  
in the present state of humiliation and degradation, Ver. 44.  
they have borne the image of the first, ver. 45—49.

*And thus saith the scripture, The first man, Adam, became a living animal<sup>1</sup>, the last Adam<sup>2</sup> is a life-giving spirit.* 45.

<sup>1</sup> *Became a living animal.*] Εγενετο εις ψυχην ζωσαν, was made for a living animal. “In animam viventem. Jam puto lector agnoscis, elocutionis idioma, toties admonitus, sic dictum factus est in animam viventem, pro eo quod erat, factus est anima vivens.” Erasmus.—*Man became a living soul.* “I have followed our English translation, though it does not give the exact sense of the Greek words, because our language has hardly any words that can do it. Perhaps it might be rendered a *living being*. By soul, we are apt to understand that part of us that is distinct from the body; but this is not the sense here, for ψυχη ζωσα is opposed to πνευμα ζωποιοουν, a spirit that giveth life: ψυχη ζωσα is frequently applied by the LXX. to beasts. Gen. i. 20, 21, 24. In ver. 44, σωμα ψυχικον is not a body that has a soul, but an animal body, or a body that has merely life in it.” Bishop Pearce. Dr. Priestley in his note remarks, that “it is evident, that the apostle here speaks of the life of which Adam became possessed in consequence of God’s breathing into him, what Moses calls, the breath of life, as nothing more than what we call animal life, such as brutes are possessed of, who are likewise said to have living souls, that is, it was such a life as should have an end. It is evident, therefore, that he had no view to any immaterial principle infused into man, for then brutes must be possessed of an immaterial principle too. But Christ, who is here called the last Adam, being originally as much a man as the first Adam, became after his resurrection a being no more liable to corruption or death. This the apostle, not knowing how else to characterize it, calls, in opposition to the present animal body, a spirit endued with a principle of immortal life, and moreover, as the words literally imply, having a power of imparting it to others.”

<sup>2</sup> *The last Adam.*] ὁ εσχάτος Αδαμ. “Of the second, the *spiritual body*, we have an example in the great restorer of the human race, who is become a quickening spirit, not only raised to this most perfect life in his own person, but invested with the power and office of conferring it upon others.” Alexander.

“The last Adam” is almost universally understood by divines

Ch. XV.  
Ver. 45.

The writings of Moses support the doctrine which I have laid down. The account given in the Old Testament of the formation of Adam, Gen. ii. 7, after the Lord had breathed into his nostrils the breath of life, adds, that "he became a living animal," an animal of a superior kind indeed to the brute creation, but possessed of animal powers and feelings, and subject to animal wants and infirmities. But Christ, who since his resurrection is become the second Adam, the new head and representative of the human race, is now advanced to a more exalted state, from which all animal imperfections and wants are excluded. His substance is refined and incorporeal, and the mode of his existence is spiritual and intellectual; and not only does he himself possess and enjoy this high rank in the scale of existence, but in due time he will be commissioned to

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to mean Jesus Christ, who is regarded as the great federal Head of mankind in restoring them to life, as Adam was in introducing death by the fall. But Rosenmuller mentions some commentators, Harduinus, Jehnius, Krausius and others, who deny that Jesus is ever called Adam in the writings of Paul, and who refer to Rom. v. 15, 17, 21, where an antithesis is kept up between the benefits derived to mankind through Christ, and the loss sustained by Adam's fall, but in which Christ is not spoken of as the second Adam. By this phrase, therefore, these writers understand either Adam himself after his resurrection, who will then be a model for all his posterity; or rather, in the abstract, man himself, after he has been restored to life; the risen and glorified human being. Viz. The second Adam is a quickening spirit, "*ideo appellari dicunt, quoniam spiritum censemus causam vivendi, agendi, morendi, in se habere, nec aliunde petere,*" because a spirit is supposed to have a principle of life and motion in itself, independent of any thing external.

raise all mankind to a state of dignity and glory similar to his own. Ch. XV.

*However, that which is spiritual was not first<sup>1</sup>, but that which is animal, and afterward came that which is spiritual.* Ver. 46.

Adam in the order of time was many years antecedent to Christ; so likewise the inferior imperfect animal and mortal state precedes the state of life, glory, and immortality.

*The first man was from the ground, earthy; the second man will be from heaven, heavenly<sup>2</sup>.* 47.

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<sup>1</sup> *Not first.*] “As therefore the first man, Adam, was made before Christ was sent to be our Saviour, so must we, in order of time, be clothed with our animal and mortal bodies derived from the one, before we can be invested with our spiritual and immortal ones from the other.” Pyle. *πνευματικόν, sc. σώμα.* “*Deus nempe in omnibus operibus suis hunc ordinem tenet, ut præmittat imperfectiora, sequi jubeat perfectiora. Quare quum Deus homini duplicem tribuere vellet naturam, mortalem alteram, alteram immortalem, non erat consentaneum, præstantiorem hanc indolem ei primum tribuere, eumque facere ruentem quasi in pejus, atque deterius.*” Rosenmuller. *q. d.* It being the will of God to give to mankind two states of existence, one *spiritual*, *i. e.* intellectual and refined, the other *animal*, *i. e.* gross and sensual, it was his pleasure that the inferior should be antecedent to the superior, and that his works should improve and not deteriorate.—“What becomes,” says Mr. Alexander, “of that assertion that Adam was created immortal? and how will it be made to consist with the apostle’s decision in this place? It will not be sufficient to allege that he was created immortal, but that he lost this privilege by his offence; for the apostle is evidently speaking of his formation, and refers to his being taken out of the ground, for which reason he calls him earthy. Adam then had an animal body before the fall, a body composed of flesh and blood, and of consequence mortal and corruptible.”

But perhaps this is straining the apostle’s language too far; he alludes to the history of the fall, to illustrate the doctrine of the resurrection, and probably knew no more of the constitution of men before the fall, than any of his readers.

Ch. XV.  
Ver. 47.

We are told that the Lord God made Adam of the dust of the ground, (Gen. ii. 7,) an emblem of his frail, mortal, suffering state ; but the second Adam will in due time appear from heaven, from that state of bliss and glory, wherever it be, in which he now resides, and in a form of dignity and majesty becoming his present glorified and exalted state.

48. *As was the earthy, such are they also that are earthy ; and, as is the heavenly, such also will be the heavenly.*

Men in the present state are like their original ancestor, formed of the dust of the earth, animals of a superior kind, subject to all the wants, the infirmities, and inconveniences of an animal state, and liable to death. But they who will hereafter be raised by Christ, and who will be acknowledged as his disciples and subjects, will be advanced to a

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\* *The second man will be from heaven, heavenly.]* The received text reads  $\delta$  Κυριος εξ  $\sigma$ ρανης. But the Vatican, Ephrem, Clermont, and other manuscripts, the Coptic, Æthiopic, Vulgate, the old Italic, and other Versions, and many of the old ecclesiastical writers, leave out the word Κυριος, which, it is said by Tertullian, was introduced by Marcion ; and which is probably a marginal gloss. See Griesbach : upon these authorities Bishop Pearce and Mr. Wakefield omit the word *Lord* in their translations. And upon the authority of two Uncial manuscripts, and of the Æthiopic and Vulgate Versions, and from the analogy of the construction, they add  $\sigma$ ρανιος at the end of the verse. The Vulgate reads, "*Secundus homo, de cælo, cælestis.*" The bishop's version is, "The first man was of the earth, created out of dust ; the second man is of heaven, being heavenly."—"Primus homo, *Adamus, qualis erat in his terris vivens, erat terrenus, caducus : secundus autem homo, idem ille, Adamus, in alterâ vitâ est vel erit, cælestis, excellentior.*" Rosenmüller.



state of dignity and glory, similar to that in which he now is, free from all the inconveniences of the earthly and animal state, and delivered from the dominion of sorrow, pain, and death. Ch. XV.  
Ver. 48.

*And as we have borne<sup>1</sup> the image of the earthy, we shall also bear the image of the heavenly man.* 49.

We, who are the descendants of the first Adam, who was formed from the dust of the ground, in the present state, in this humble commencement of existence, bear the image of our original ancestor; we are subject to animal wants and infirmities, to frailty, suffering and death; but in due time we shall all be advanced to a state of consummate felicity and glory, similar to that of our present exalted head and representative, Jesus Christ. And of this happy change in our condition, we are as certain as that we are now in a frail and mortal state. For it was the great purpose of our Lord's mission, to teach this glorious and important truth: and his own resurrection and exaltation to immortal life and happiness are a pledge, and an earnest of that dignity and bliss, which will be the final portion of his true and faithful disciples.

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<sup>1</sup> *And as we have borne, &c.] "Qui de solo Adamo, primo homine, sermonem esse putant, illi hæc duo commata ita explicant. Qualis, ille primus conditus homo, terreus et caducus, tales etiam caduci; qualis e materia cælesti reparatus, tales etiam e materia cælesti reparati. Et quemadmodum retulimus imaginem illius terrei, ita quoque, cælestis hujus referemus imaginem, i. e. sicut similes eramus mortali, ita quoque similes erimus immortalis."* Rosenmuller. As we resemble our first ancestor in his first and feeble state of animal existence, we shall also resemble him in that renovated and glorious form in which he will be invested in a future and more exalted state of being.

## VI.

Ch. XV.  
Ver. 49. THE APOSTLE, having announced the necessity of a great and radical change in the present constitution of human nature, in order to prepare and qualify it for a future, glorious, and immortal existence, concludes his discourse with a burst of thanksgiving and triumph, and with an earnest exhortation to the expectants of this all-important change, to live in a manner becoming their exalted hopes, ch. xv. ver. 50—58.

I. The apostle declares that human nature, in its present frail condition, is utterly incapable of immortal life and happiness, ver. 50.

50. *Now this I say, brethren, that flesh and blood shall not inherit<sup>1</sup> the kingdom of God, neither shall corruption<sup>2</sup> inherit incorruption.*

In the present frail and mortal state, we resemble our frail and mortal ancestor. But it is impossible

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<sup>1</sup> *Shall not inherit.*] ου κληρονομησουσιν' this is the reading of some good manuscripts, and of the Coptic and other versions; and it is confirmed by the reading of κληρονομησει in many of the best copies in the latter clause. See Griesbach. These readings are adopted by Bishop Pearce. The received text reads "flesh and blood cannot (ε δυνανται) inherit the kingdom of God, neither doth corruption inherit (κληρονομει) incorruption." "A kingdom of God: i. e. in Hebrew phraseology, a divine and heavenly state of things." Wakefield, *Theol. Rep.*

<sup>2</sup> *Corruption inherit incorruption.*] "Nor will this corruption inherit the incorruption thereof." Wakefield. "η φθορα, abstractum pro concreto. Sensus est: quod natura sua hoc habeat, ut interire possit, idem non habere hoc posse, ut interire nequeat." Rosenmuller.

under these circumstances to gain admission into that state, which is the final portion of the righteous; and which may in a peculiar and appropriate sense be called the kingdom of God, being that state of glory and felicity, which he has promised as the reward of persevering virtue, and where God himself will be all in all. The frail animal system which lives and acts in the present state would find nothing there, either to gratify its desires, or to support its existence; and that which is corruptible and perishable, can have no participation with that which is incorruptible and indissoluble.

Ch. XV.  
Ver. 50.

2. The apostle declares, as a doctrine of immediate revelation, that a sudden and glorious change shall take place in the persons of the virtuous, who shall be alive at the time when Christ shall appear to raise the dead, ver. 51—54.

*Behold, I declare to you a mystery*<sup>3</sup>.

51.

I am now about to announce something that has been hitherto unknown, something that was communicated to me by immediate revelation, something that will surprise and astonish you, and to which I demand your serious and devout attention.

*We shall not all sleep, but we shall all be*

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<sup>3</sup> *A mystery.*] “A doctrine of Christianity hitherto unknown. *Rem arcanam, et adhuc occultam, ideoque dignissimam quam attentè audiatis.*” Beza. “What God purposed to do, but his purpose was not till then declared. Dr. Wall.” Newcome. “The word mystery only means something new, which was not understood before it was discovered, and by no means a thing that could not be comprehended when it was revealed.” Priestley.

Ch. XV.  
Ver 52.

*changed*<sup>1</sup>. *In a moment*<sup>2</sup>, *in the glance of an eye*, *at the last trumpet* (for the trumpet will sound<sup>3</sup>), *both the dead shall be raised incorruptible, and we shall be changed.*

<sup>1</sup> *We shall not all sleep, &c.]* Many copies read, "We shall all sleep, but we shall not all be changed;" which Griesbach notices as a reading of considerable authority, but it is not easy to understand the meaning. "*We shall all be changed.* By *we*, he means the whole body of Christians who shall be alive at that day. So Deut. xxvi. 6, *we* is used for the Jewish people in all ages." Newcome. *Ἡμεῖς, nempe quos vivos illic Deus deprehenderit, inter quos Paulus putavit fieri posse ut et ipse esset, et alii multi qui cum ipso vivebant.* 1 Thess. iv. 15. *Id eo evenit, quia de die ultimo, quando is futurus esset, nihil Christus suis revelaverat, ut semper expectaretur.*" Rosenmuller.

<sup>2</sup> *In a moment, &c. both, &c.]* This punctuation and translation I adopt from Bishop Pearce.—"in the glance of an eye." Wakefield.

<sup>3</sup> *The trumpet will sound.]* *σαλπισσει γαρ,* "for a trumpet shall be sounded." Bishop Pearce, who refers to his notes on ch. vi. 16, and xiv. 30, for examples of similar construction. Archbishop Newcome refers to Xen. Anab. p. 16, Ed. 4, Hutchinson, *και επει εσαλπιγγε*, as a parallel instance. Mr. Evanson supposes that the apostle Paul here alludes to the seventh trumpet in the Apocalypse, and explains it thus: "The seventh predicted war shall assuredly take place; at which period those faithful followers of Christ who are dead, will be raised as foretold by John, with bodies incorruptible; and they who are alive, will be so changed as to fit them to live for ever with the Lord. 1 Thess. iv. 17." This the learned writer calls "a testimony to the antiquity and authenticity of the Apocalypse, infinitely stronger than can be produced in favour of any other book of the received canon." Every body, perhaps, will not be quite so well satisfied with the conclusiveness of his argument as the learned and pious writer himself undoubtedly was. But it is not absolutely necessary, as he seems to insinuate, for those who do not agree in his explanation of the trumpet, to maintain that trumpets "are used in heaven," or that "the dead will be raised to the sound of any musical instrument." The expression may probably allude to some solemn and public prelude which will excite the general attention of mankind to the stupendous event which is approaching; though, of what nature that awful warn-

Though it is quite impossible that this mortal frame should sustain the glories of an immortal state, yet it will not be necessary for all to pass through the pains of death. From this calamity, the righteous who are living when the season of the universal resurrection arrives, shall be happily exempt. When the awful signal shall be given, for it will be given, to awaken those who are asleep, and to summon to life all the generations of mankind, a wonderful change shall instantaneously take place in the persons of the virtuous who shall then be living. The same omnipotent energy which reanimates the dead, will in a moment transform their frail and perishable systems into spiritual, immortal, incorruptible bodies; and being thus made fit to join the innumerable host of the righteous who will be raised to life, they will with them be pronounced blessed, and will enter upon their glorious and everlasting reward.

Ch. XV.  
Ver. 52.

It is observable, that the apostle here speaks in the first person, and it seems doubtful, whether he might not himself hope to see this wonderful event, and to participate in this glorious immunity. It is certain from the second epistle to the Thessalonians, 2 Thess. ii. 1, that he did not, when that epistle was

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ing will be, must baffle all conjecture. “*Describitur solennis adventus Christi, imaginibus vel signis, e regis humani, regnum armata manu occupantis, triumphante ingressu, repetitis.*” Rosenmuller. *Evanson's Reflections on the State of Religion, &c.* p. 39, 40.

Ch. XV.  
Ver. 52.

written, expect the immediate appearance of Christ. But it does not follow that he and the other apostles might not conceive that it would happen before the end of the age. Some expressions which the apostle uses, both in this epistle and in that to the Thessalonians, seem to favour this supposition; and if such were the fact, it appears that the revelations made to the apostles were similar to those made to the ancient prophets, who, being ignorant of the purport of their own prophecies concerning a suffering Messiah, searched diligently to discover their meaning. The fact, that those who shall be living, when Christ shall appear to raise the dead, will, by a sudden and glorious transformation, be exempted from death, was revealed to the apostles. But the particular time and season when this grand consummation would take place, it pleased God, as in other instances, to reserve in his own power.

53. *For this corruptible must put on incorruption, and this mortal must put on immortality*<sup>1</sup>.

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<sup>1</sup> *Must put on immortality.*] "It is plain," says Dr. Priestley, "that in the idea of the apostle, it is virtually the same body that rises, though with some different properties. And as in every seed there is a part that does not perish in the ground, but appears again in the future plant, so some have supposed that in the human body there may be a similar germ or stamen that never perishes, but becomes the principle or foundation of a new life. This, however, is a speculation with which, as Christians, we have no concern. It is enough for us to be informed by the Great Being who made us, that whether our future bodies contain any of the particles of which they now consist, or not, we shall be so far the same, that we shall have a perfect recollection of our present consciousness, and a perfect recollection of our present friends and acquaintance."

It is quite necessary that this dissoluble corruptible system should put on the robe of incorruptibility, and that this frail mortal body should be arrayed in the garments of immortality, in order to strengthen and qualify it for the nature, the occupations, and the blessedness of a new and happier state of being, by the glories of which it would otherwise be oppressed and overwhelmed.

Ch. XV.  
Ver. 53.

*And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will that scripture be fulfilled, Death is swallowed up for ever<sup>2</sup>.*

54.

When the faithful and happy servants of God, redeemed from sin, suffering, and death, shall have exchanged the garments of mortality and corruption for robes of life and immortality, and when they shall thus be fully introduced into that state of glory and blessedness, which the goodness of their heavenly father has prepared for them, then shall that illustrious prophecy receive its full accomplishment, Death is subdued and swallowed up, completely, and for ever. The tyrant is vanquished, and cast into the unfathomable abyss, never to appear

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<sup>2</sup> For ever.] εἰς νικος, quoted from Isa. xxv. 8. "It is in this sense only, that the phrase is used in the LXX. 2 Sam. ii. 26, Shall the sword devour, εἰς νικος, for ever? See also Job xxxvi. 7; Jer. iii. 5; Lam. iii. 20; Amos i. 11, viii. 7." Whitby.—Pearce and Macknight adopt the same translation for the same reason. The apostle in this instance quotes Isa. xxv. 8, not from the version of the LXX. but from Theodotion. "The prophet there declares in a figurative manner that God would never more utterly disperse or destroy his people, but that they would continue in their own land to the end of time." Dr. Priestley,

Ch. XV.  
Ver. 54. again to ravage and lay waste the beautiful creation of God. All that remains will be righteousness, and truth, and happiness, unalloyed and everlasting; so that the time may possibly come when it shall even be forgotten that so great a calamity as death ever existed; the very remembrance of it shall be absorbed and lost.

3. The apostle, after this representation of the case, bursts into an exclamation of joy, gratitude, and triumph, ver. 55—57.

55. *O death! where is thy sting<sup>1</sup>? O grave!*  
 56. *where is thy victory? The sting of death indeed*  
 57. *is sin, and the power of sin is the law<sup>2</sup>. But*

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<sup>1</sup> *O death! where is thy sting?*] This is supposed to be an allusion to Hos. xiii. 14, thus translated from the Hebrew by Archbishop Newcome. "Yet, I will redeem them from the grave, I will deliver them from death. O death! where is thine overthrow? O grave! where is thy victory?" "St. Paul," he observes, "naturally applies to the resurrection, what the prophet says of future national happiness." The LXX. reads, "Where is thy punishment, O death? Where is thy sting, O grave?" So that, as Dr. Doddridge observes, it is by no means certain that the apostle intended any quotation at all. That learned expositor also remarks, that "the original has a kind of poetical turn, which seems in some measure to suit the sublimity of the sentiment; for the first of the clauses is an Ionic, and the second a Trochaic verse." Mr. Alexander thinks, that the three verses contain an anthem or song of victory. But I can by no means accede to his supposition, that it is intended to be put into the mouths of those who shall finally escape from death. To me it rather appears to be a burst of admiration, joy, and gratitude, to which the apostle is naturally led by the contemplation of the glorious and happy termination of all the dispensations of God to mankind, in the total and everlasting abolition of sin and death, of vice and misery, and of all evil, natural and moral.



*thanks be to God who giveth us the victory, through our Lord Jesus Christ.*

Ch. XV.  
Ver. 57.

O death, king of terrors, irresistible conqueror of the human race, where is now thy dreaded weapon? where is thy power to excite dismay? O grave, insatiable devourer of mankind, where are now thy helpless captives? what is become of thy boasted prey? Sin, which entailed destruction and misery, and which distilled venom into the sting of death, is slain; and the righteous and avenging law of God, which passed the irrevocable sentence, and which transferred to sin its deadly power, is superseded by unbounded mercy. Grace reigns triumphant. Captivity is led captive. Death and the grave are compelled to restore their victims, and are themselves cast headlong into the gulf of perdition. They are swallowed up in victory, and, for ever. Thanks, everlasting thanks, be to God, who giveth us the victory, and who, by the mission, the doctrine, the death, and above all by the resurrection, of Jesus, hath abolished death, and opened the gates of life and immortality.

#### 4. The apostle concludes the discourse with an

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<sup>a</sup> *The power of sin is the law.*] “The apostle,” says Mr. Alexander, “here represents all who come under the power of death, as dying in consequence of a judicial process. The Law is seated upon the bench, and passes sentence upon them as transgressors. Hence, it is the strength and authority of sin, or the judge who gives death his legal warrant to destroy. Sin in this figurative representation holds the place of a sting or dart in the hand of death, with which he, as the attendant or servant of the judge, executes the sentence that is passed upon us.”

Ch. XV. earnest exhortation to his brethren in the faith of  
Ver. 57. the gospel, to act up to these glorious and animating expectations, ver. 58.

58. *Wherefore, my beloved brethren, be ye stedfast, immoveable, always excelling<sup>1</sup> in the work of the Lord, knowing that this your labour in the Lord<sup>2</sup> will not be vain.*

To conclude; as one who is an associate with you in this glorious hope, as one of the same family of which Jesus is the head, and as one who is tenderly concerned for your true interest, I earnestly exhort you, be steady to your Christian principles, let nothing move you from your faith in Christ, nor induce you to corrupt his religion by the mixture of heathen fable and philosophy; and especially, let nothing shake your faith in the momentous doctrine concerning the resurrection of the dead, upon which all hope depends. Be active in the duties of life, be ever diligent, ever abounding, ever aiming at the highest excellence; act upon Christian principles, and with Christian views. Be not sparing in your exertions; you are not called to labour without hope of reward; you cannot eventually be losers by the utmost activity in doing good. You serve a righte-

<sup>1</sup> *Excelling.*] *περισσευοντες*. “for the use of the word in this sense, see ch. viii. 8, and the examples referred to there.” Bishop Pearce.

<sup>2</sup> *Labour in the Lord.*] “*εν Κυριω*, the same as *δια Κυριου*, through the Lord, because, by his resurrection he hath obtained a resurrection for us. See ch. i. 4; 2 Tim. i. 13.” Pearce.—“*Ὁ κοπος, εν Κυριω, labor secundum dominum, secundum Christi præceptum; virtutis Christianæ indefessum studium.*” Rosenmüller.—“This your labour.” Wakefield, *Theol. Rep.*

ous and a kind master : who knows all that you do, and all that you desire to do in his service ; and who will hereafter compensate your faithful exertions beyond all your expectations, and your thoughts. Persevere therefore to the end ; and be assured that your Christian labours shall not finally be in vain.

Ch. XV.  
Ver. 58.

## CONCLUSION.

*THE APOSTLE concludes his epistle with some directions concerning a collection for the Hebrew Christians, with a brief account of his own views and designs, with some miscellaneous hints of information and advice, and with the apostolical benediction.* Ch. xvi. throughout. Ch. XVI.

### I.

THE APOSTLE offers his advice upon the subject of the collection for the Hebrew Christians, requests that they would treat Timothy with kindness, and expresses his own intention of speedily making them a visit, and his unavailing recommendation to Apollos to visit them also, ver. 1—12.

1. He offers his advice with respect to a collection, which was to be made for the relief of the believers in Judea, ver. 1—4.

*Now concerning the collection<sup>3</sup> for the saints<sup>4</sup>,* Ver. 1.

<sup>3</sup> *The collection.*] τῆς λογίας' this word occurs in the New

Ch: XVI. *as I have given directions to the churches in Galatia, so also do ye.*  
 Ver. 1.

I am very desirous of softening the prejudices of the believing Hebrews against the Gentile converts; and in order to this, I have recommended it to the Gentile churches, many of the members of which are in opulent circumstances, to make a contribution for the relief of the believers in Judea, most of whom are persons of inferior rank, and in indigent circumstances, and whose little property, which they possess in common, is exposed to the depredations of their oppressors. I have already given my advice to the churches of Galatia, as to the manner in which I desire the collection should be made, and I will now repeat the same directions to you.

2. *Upon the first day of each week<sup>1</sup>, let every one of you lay something by, treasuring up<sup>2</sup> according*

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Testament only in this and the next verse; and in the unusual sense of a collection or contribution: Vitranga understands it in the sense of computation, but Bishop Pearce thinks that the common rendering may be justified.

<sup>1</sup> *Saints.*] That is, the Hebrew Christians, who were generally poor, and often persecuted; many of the Gentile Christians were rich, and the apostle was always desirous of promoting contributions for the relief of the Jewish Christians, in order to soften their prejudices against the Gentiles. Dr. Macknight supposes he gave the directions to the churches in Galatia when he made the journey, Acts xvi. 6, and received the contributions when he passed through the churches of Galatia and Phrygia in order, xviii. 23.

<sup>1</sup> *Upon the first day, &c.*] *κατα μιαν σαββατων.* The word *σαββατων* here signifies a week. See Luke xviii. 12. Pearce, Wakefield, and others join this clause with the preceding verse, *q. d.* Do ye also follow, on the first day of the week, my orders to the churches in Galatia.

<sup>2</sup> *Treasuring up.*] *θησαυριζων.* But the apostle advises that

as he prospereth<sup>3</sup>, that no collections may be made when I come. Ch. XVI.  
Ver. 2.

On the Lord's day, having first settled your accounts, and ascertained the profits of the preceding week, deduct from them whatever portion your own liberal spirit may suggest, more or less, in proportion to your gains; and bringing the amount with

what is intended for the poor, should be laid up *at home*, *παρ' ἐαυτῶ*, that there might be no collection when he came.

Mr. Locke's exposition is, "Let every one of you, according as he thrives in his calling, lay aside some part of his gain by itself, which the first day of the week let him put into the common treasury of the church." Bishop Pearce for *θησαυριζων* would read *θησαυριστων*, and translate thus, "Let every one of you lay up at home, that he may bring into the treasury what he hath been blessed with, i. e. that at some other time, he does not say when, they were to carry what they had thus laid by them weekly, into the common treasury of the church, that it might be there ready against his coming." Archbishop Newcome's note is, "By him, with himself, or, at home; first treasuring up in his own house, in proportion as he prosperously possesseth, and afterward delivering the whole to such deacons as may be appointed before I come." He adds, "it might be required that this appropriation might be stately made on the Lord's day, because the mind was disposed to benevolence by the worship of God."

<sup>3</sup> *According as he prospereth.*] Bishop Pearce's words are, "I suppose St. Paul to mean that upon every Sunday they were to reckon up the gains of the last week, and lay by them at home a proportion towards this charity." Mr. Evanson cites this text as a signal proof, that the Lord's day was not observed sabbatically by the apostle Paul. He speaks of it as "a very rational provision for regulating and preparing every person's quota of the charitable collection, which the persecuted state of the Jewish converts made necessary, but which is so far from insinuating any peculiar sanctity ascribed by the apostles to that day of the week, that it implies in it a direction to every disciple of those times to settle his accounts on that day for the preceding week, that he might proportion his contribution to the state of his circumstances; a business quite incompatible with the idea of a sabbath day." *Theological Repository*, vol. 5. p. 346.

Ch. XVI.  
Ver. 2. you to public worship, put it into the common treasury of the church, that when I come, the money may be ready, and no time may be lost in making the collection.

Two things are here observable ; First, that the first day of the week was a day of religious worship, a day when Christians usually assembled together for the purpose, no doubt, of commemorating the death, and celebrating the resurrection, of their great Master, and for confirming themselves and each other in their Christian faith and practice. Secondly, that this day was also a day of secular business, in which the apostle recommends it to the Corinthians to settle their accounts and strike the balance of their profits, that they may be able to judge what they can with convenience and propriety contribute to the relief of the poor. True religion and honourable industry can never be inconsistent with each other. It may, however, be remarked, that the apostle, being a Jew, began to reckon the day from sunset ; and as public worship began very early on the Lord's day morning, his idea probably was, that their accounts being settled on, what we call, Saturday evening, they might bring their contributions with them the next morning.

3. *And when I come, whomsoever ye shall approve, them I will send with letters<sup>1</sup> to carry your bounty to Jerusalem.*

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<sup>1</sup> *With letters.*] δι' επιστολων, "brevis est locutio, q. d. mittens per literas eos commendabo ; testimonio meo eos prosequar." Gro-

Whatsoever persons are recommended by you as properly qualified to be the messengers of your beneficence, I will give them letters of introduction to the apostles and other leading members of the church at Jerusalem. Ch. XVI.  
Ver. 3.

*But if it be worthy of my going also, they shall go with me.* 4.

If your contribution should, as perhaps it may, be so liberal as to authorize me to take the charge of it myself, I shall willingly undertake it in conjunction with the persons whom you may appoint; and they shall accompany me to Jerusalem, and be witnesses to the proper distribution of your bounty; as I would by no means be the sole agent in a trust, the administration of which I might be suspected as undertaking with selfish and mercenary views.

We may observe here, the oblique and delicate, but strong and persuasive manner, in which the apostle endeavours to excite their liberality in a cause which he was very desirous of encouraging.

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tius. This translation is favoured by Rom. xiv. 20. Bishop Pearce doubts whether *δια* ever signifies *with*, and translates, "those whom *you shall have approved* by your letters, I will send," &c. Macknight also disapproves of Grotius's interpretation, and gives this translation: "Whomsoever ye shall approve by letters, [*i. e.* of recommendation to the brethren at Jerusalem,] them I will send." Mr. Locke and Archbishop Newcome put the comma after *δοκιμασητε*, "as the opposition is between sending others with letters and going himself:" and Wakefield says, that all the Oriental versions with evident propriety adopt this punctuation. *q. d.* "whomsoever ye shall approve, them will I send with letters," &c.

Ch. XVI.  
Ver. 4.

He suffers no opportunity to pass by of urging Christians in opulent circumstances to be liberal to the poor, and especially where, as in the present case, it would have a direct tendency to promote a spirit of candour and affection among Christians of different sects and parties, who might be inclined to think and speak ill of each other.

2. He promises to visit, and to spend some time with the Corinthians on his return from Macedonia, before the winter, ver. 5—7.

5. *Now I will come to you when I have passed through Macedonia, for I mean to pass through*  
 6. *Macedonia. And perhaps I shall continue and even winter with you, that ye may conduct me forward on my journey whithersoever I may go.*  
 7. *For I do not desire to see you now in passing only, but I hope to stay some time with you, if the Lord permit.*

In the beginning of the summer, I intend to make a missionary progress through Macedonia. I do not however mean to call upon you in my way, as I formerly led you to expect, 2 Cor. i. 15, for I should have but little time to spend with you, and it will be more convenient to make you a longer visit upon my return, at the latter end of the year. At that time, I hope that, in consequence of the advice which I have given in this epistle, and which has been dictated by the purest friendship for you, I shall find party spirit so much abated, and the present irregularities so much checked and reform-



ed, that I shall be able to spend the winter with you with mutual satisfaction, if Christ, whose servant I am, and under whose direction I act, should not order me to some other district, and find employment for me elsewhere.

Ch. XVI.  
Ver. 7.

This is plainly the apostle's meaning; and when he wrote the epistle, he no doubt intended to visit them before the close of the year. But it appears from the second epistle, that in this respect he was disappointed; for having received an account of the state of the church perhaps from Timothy, comp. ver. 10, with 2 Cor. i. 1, and certainly from Titus, 2 Cor. vii. 6, which, though upon the whole encouraging, was not altogether satisfactory, he determined to defer his promised visit to another year, the reasons of which change of purpose he explains in his second epistle.

3. The apostle expresses his intention to continue till Pentecost at Ephesus, where he was very useful, though he met with great opposition, ver. 8, 9.

*But I shall remain at Ephesus until Pentecost, for a great door of employment<sup>1</sup> is opened to me, and there are many opposers.*

8.  
9.

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<sup>1</sup> *A great door of employment.*] Θυρα μεγαλη και ενεργης, "a great door and full of labour." Pearce. "a wide door for my employment." Symonds. "a great door of employment." Wakefield. "He seems plainly to allude," says Pyle, "to the *Ostia Circi Maximi*, from whence the race-horses and chariots were wont to be started. And this is very much countenanced

Ch. XVI.  
Ver. 9.

Amidst great opposition from wicked and interested men, I am making many converts at Ephesus, where I now am, and where I propose to continue till late in the spring, when I shall set out upon my journey to Macedonia.

Here we may observe, 1. That when the apostle wrote this epistle, he was certainly at Ephesus; and consequently that the postscript which says that the epistle was written from Philippi, is erroneous. 2. That the apostle did not continue at Ephesus so long as he intended, being driven away by the tumult which was raised by Demetrius and the artists, whose trade was injured by the progress of the Christian doctrine. It is probable, however, that this was not long before he meant to depart, as it is supposed that the letter itself was written about the time of the Passover.

4. He recommends Timothy to their attention and respect, and informs them that Apollos declined visiting them for the present, ver. 10—12.

10. *Now if Timothy come*<sup>1</sup>, see that he be among

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by the phrase *αυτιχειμενοι*, those adversaries answering to the antagonists in the races, against whom the apostle was to run as it were, and strive to outdo."

<sup>1</sup> *If Timothy come.*] The more I consider the subject, the more I am inclined to believe that the first epistle to Timothy was not written by the apostle upon the occasion of his leaving Ephesus after the tumult of Demetrius; but rather when he left Ephesus to preach the gospel in Crete, or possibly after his second imprisonment, on his return to Rome. When the apostle wrote this epistle to the Corinthians, Timothy was upon a missionary progress; the apostle expected him to visit Corinth, and to make some little stay there; and he means to give the

*you without fear, for he is employed in the work of the Lord, as I also am. Therefore, let no one despise him, but conduct him forward on his journey that he may come to me in peace<sup>2</sup>, for I and the brethren expect him<sup>3</sup>.* Ch. XVI.  
Ver. 11.

Timothy, though a young man, is a diligent and faithful fellow-labourer with me in the gospel. I have desired him to call at Corinth in the course of his present mission, and I and the brethren with me expect him to return before I leave Ephesus.

Corinthians notice of his visit, and to recommend him to their favour. He expected, therefore, that his letter would arrive at Corinth before Timothy. But if it was written at the season of the Passover, there would hardly be time enough, before the Pentecost, which was only six weeks, for the epistle to reach Corinth, and for Timothy to make a short visit there and to arrive at Ephesus, not at the Pentecost, but at the time of Demetrius's riot, which happened before that festival. It is probable, therefore, that Timothy was not at Ephesus when the apostle left the city, but that he met Paul in Macedonia. Yet it is also possible that Timothy in his progress might have declined making the intended visit to Corinth, and might have returned to Ephesus sooner than the apostle expected, and before he left it. And this supposition is favoured by the consideration that the apostle in his second epistle acknowledges having received good accounts from Corinth by Titus, but saith nothing of any tidings received through Timothy.

<sup>2</sup> *That he may come to me in peace.*] This punctuation is recommended by Bishop Pearce as the most natural; *ειρηνη*, *peace*, he translates *safety*: he justifies the transposition of *in* *ελθη*, by referring to 1 Cor. ix. 15; Rom. xi. 31. The common version is, "conduct him forth in peace, that he may come to me."

<sup>3</sup> *I and the brethren expect him.*] *εκδεχομαι αυτον μετα των αδελφων*. "Our English version renders these words, 'for I look for him with the brethren,' which may signify that St. Paul expected the brethren as well as Timothy; but this is not the sense. The brethren were present with St. Paul, as appears from the next verse, and therefore Paul and the brethren looked for Timothy." Bishop Pearce.

Ch. XVI. I hope he will bring me a good account of your state.  
Ver. 11.

Despise him not on account of his youth, but let the dignity of his character and the importance of his mission compensate for the tenderness of his years. Discourage him not by cold, harsh, contemptuous behaviour, but pay him the respect due to his character and mission, and help him forward in his journey.

12. *Now concerning our brother Apollos<sup>1</sup>, I and the brethren were very importunate with him to go to you; however, he was by no means willing to go now, but he will go at a convenient season.*

I hoped that the presence of Apollos, in the present distracted state of your society, might have been of singular use, and that his knowledge and piety, his eloquence and zeal, might have contributed to silence faction, and to put a stop to the disorders of the church. For which reason, I and the brethren here earnestly importuned him to accompany the messengers, who are the bearers of this epistle to Corinth. We have not however been able to succeed, for at present he is disinclined to take the journey; but that you may not think that this delay arises from want of affection to you, he promises to make you a visit by the first convenient opportunity.

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<sup>1</sup> *Apollos.*] Some persons think it was a matter of delicacy in Apollos not to go to Corinth at this time, because his name had been mentioned in opposition to St. Paul: but it seems clear from 1 Cor. iv. 6, that he only used the names of Cephas and Apollos for convenience, because he did not choose to mention the name of his opponent. “*I and the brethren.*” Pearce.

## II.

THE APOSTLE exhorts to Christian duties, recommends respect to faithful ministers, expresses his satisfaction in the visit of the Corinthian messengers, sends the salutation of the churches, and closes with his own salutation and the apostolical benediction. Ch. xvi. 13, to the end. Ch. XVI.  
Ver. 12.

1. The apostle exhorts to watchfulness, steadfastness, and mutual affection, ver. 13, 14.

*Be vigilant, stand firm in the faith, acquit yourselves like men, be strong.* 13.

Keep a strict guard against every thing, and every person, that would corrupt your faith, or seduce you into practices unbecoming your profession. Adhere firmly to the doctrine which you were taught by me. Behave with the dignity and steadiness of men, and not with the inconsistency and caprice of children, and be resolute in your opposition to error and vice.

*Let all your concerns be transacted in love.* 14.

In all your intercourse with each other, be solicitous to promote each other's welfare, both temporal and spiritual, and let benevolence govern your conduct. Where love is the ruling principle, party spirit will vanish, and divisions will soon be healed.

2. He recommends to them to treat the family of Stephanas, and all other ministers and teachers, with due respect, and expresses great satisfaction

Ch. XVI. in his interview with the Corinthian messengers, ver. 15—18.

- Ver. 15. *Brethren, ye know<sup>1</sup> the family of Stephanas, that they are the first fruits of Achaia, and that they have devoted themselves to minister to the*  
 16. *saints; I beseech you, submit yourselves to such persons, and to every associate in their work and labour.*

My brethren, you know the highly respectable character of Stephanas and his family; you recollect that they were the first converts to the Christian religion at Corinth, and therefore that they possess greater knowledge and experience than many others. You also know that this whole family in their several stations have devoted themselves to the service of the church, some being employed in public instruction, others, in supplying the wants of the stranger and the poor; let such be treated with due respect, and let all who have imbibed the same spirit, and who in one way or another lay themselves out to promote the welfare of the society, either by public or private instruction, or by acts of hospitality and charity, meet with the deference and the gratitude due to superior wisdom, experience, and goodness.

17. *And I rejoice at the arrival of Stephanas, and*

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<sup>1</sup> *Brethren, ye know.*] Bishop Pearce translates *οιδατε* imperatively. "I beseech you, brethren, have regard to the family of Stephanas," &c. The bishop also observes, that this verse proves, that in Rom. xvi. 5, in the received text, where Epæuetus is called the first fruits of *Achaia*, there is an error, of *Achaia* instead of *Asia*. See Griesbach.

*Fortunatus*<sup>2</sup>, and *Achaicus*; for, what remained Ch. XVI.  
to be done<sup>3</sup> on your part, they have supplied, for Ver. 18.  
they have refreshed<sup>4</sup> my spirit, and yours. Ac-  
knowledge therefore such men<sup>5</sup>.

I am much pleased with the visit, which I have received from those eminent persons who brought your letter. Their kind attention has in some degree compensated for the want of your company. And they have executed their commission with so much affection and friendship as gave me great pleasure to witness, and will give you equal pleasure to hear. Such men are highly valuable members of a Christian society. I charge you to esteem and love them according to their worth.

### 3. The apostle transmits the general salutations

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<sup>2</sup> *Fortunatus*.] This excellent man outlived the apostle some years, and was the bearer of Clement's letter from Rome to the Corinthians.

<sup>3</sup> *What remained to be done, &c.*] “το ὑμῶν ὑσέρημα, they have supplied me with what you suffered me to want.” Bishop Pearce; who observes that the word ὑσέρημα in the apostle's writings, almost uniformly signifies want of money. See 2 Cor. viii. 14, ix. 12, xi. 9, and would have been so understood in this place, had not the apostle so frequently and expressly declared that he would accept of no supply from the Corinthians. Yet still the learned prelate thinks it not improbable that they might have brought a supply from some of the countries through which they passed. Archbishop Newcome, with most expositors, understands the apostle, *q. d.* “services, which you if present would have performed; my want of you; your absence.”

<sup>4</sup> *They have refreshed my spirit, and yours.*] *q. d.* Both myself and you. “My spirit, and therefore yours; he means that his refreshment was theirs.” Newcome and Pearce.

<sup>5</sup> *Acknowledge such men.*] Wakefield. ἐπιγίνωσκετε, “esteem such men as these.” Pearce.

Ch. XVI. of the Asiatic churches, and particularly of the  
Ver. 18. friends who were with him, and exhorts them to observe the common forms of kindness to each other, ver. 19, 20.

19. *The churches of Asia salute you. Apollos<sup>1</sup>, and Aquila and Priscilla, with whom I lodge<sup>2</sup>, and the church in their house, salute you in the*  
20. *Lord. All the brethren salute you. Salute one another with a holy kiss<sup>3</sup>.*

My fellow-labourers at Ephesus, the friends with whom I lodge, the society of believers which resides under the same roof, or which from time to time assemble there for religious worship, and in general all the brethren who dwell in this city, and the churches in its vicinity, send their kind salutations to you. And be not you deficient in the common

<sup>1</sup> *Apollos.*] One manuscript reads *Απολλως και*. See Griesbach. And Bishop Pearce suspects this to be the true reading, dropping *πολλα*, (salute you *much*,) as the apostle no where else joins an adverb with *ασπαζονται*. Apollos was at Ephesus when the apostle wrote; and from Acts xviii. 26, it appears that he lived in the same house with Aquila and Priscilla.

<sup>2</sup> *With whom, or at whose house, I lodge.*] *παρ' οἰς και ξενιζομαι*. This is the reading of the Clermont and three other uncial MSS., and of the Vulgate, the Italic, and other versions. See Griesbach.

<sup>3</sup> *A holy kiss.*] See Rom. xvi. 16, and the note there. Dr. Doddridge on that text observes, that "the custom of thus saluting each other was borrowed from the Jewish synagogue, and as chastely and prudently as it was managed, it seems to have been the occasion of those false and scandalous reports which were so industriously propagated among the heathen, of the adulterous and incestuous practices in Christian assemblies, on which account it seems to have been laid aside very early."



and decent expressions of civility and affection to each other. Ch. XVI.  
Ver. 20.

4. The apostle with his own hand writes the salutation, denounces an anathema upon the enemies of the gospel, and concludes the epistle with a benediction, ver. 21—24.

*The salutation is written by the hand of me Paul.*

21.

To save myself the trouble of writing, I employ an amanuensis; but to authenticate the epistle, I write the salutation with my own hand.

*If any one love not the Lord<sup>4</sup>, let him be anathema<sup>5</sup>; the Lord is coming.*

22.

If any person professing the Christian religion, is so entire a stranger to the doctrine and spirit of the gospel as to propagate dangerous errors, to sow dissention in the church, to set himself up as the head of a party in opposition to the apostles of Christ, and the authorized teachers of the Chris-

<sup>4</sup> *The Lord.*] The words "Jesus Christ" in the received text, are wanting in the Alexandrine, Vatican, Ephrem, and other manuscripts, and in the Coptic and Æthiopic Versions. Griesbach also marks them as of very dubious authority.

<sup>5</sup> *Let him be anathema.*] Maran-atha, two Syriac words which signify, "The Lord is coming." See Philip. iv. 5. Some think the anathema unworthy of the apostle, and would expunge it. Vid. Bowyer. But it is similar to Gal. i. 8, 9. Mr. Wakefield understands it of excommunication. *q. d.* Let him be separated from you. Archbishop Newcome says, he has his opponents in view. "This being so different a sentence," says Mr. Locke, "from any of those writ with St. Paul's own hand in any of his other epistles, may it not with probability be understood to mean the false apostle, to whom St. Paul imputes all the disorders in this church, and of whom he speaks not much less severely 2 Cor. xi, 13—15?"

Ch. XVI.  
Ver. 22.

tian religion, and thus to manifest his utter disregard to the person and authority of our common Lord; let that man know that in due time he will receive the reward of his deeds. It may not be in your power, or in mine, to treat such an offender according to his deserts; but the day is coming, when the judge will appear, and when all shall be judged according to their true characters. Let such an one tremble at the prospect of it.

The apostle is here supposed to allude to the superstitious notion which then prevailed among the Jews; who, when deprived of the power of life and death, devoted to destruction those who by their law had forfeited their lives, expecting that God would interpose in some miraculous manner to inflict a just punishment upon them.

Unless it be admitted that the apostle here speaks under the influence of the spirit of prophecy, and not of resentment, and that his words are a declaration of the punishment that will certainly be inflicted, rather than a wish that it might come to pass, we shall hardly be able to clear him of a degree of infirmity inconsistent with the general excellence of his character. But be that as it may, let no person from the apostle's example think himself authorized to denounce anathemas upon those whom he may ignorantly fancy to be the enemies of Christ; but let each, in the faithful discharge of his own duty, await the just award of that day, when every work shall be tried of what sort it is,

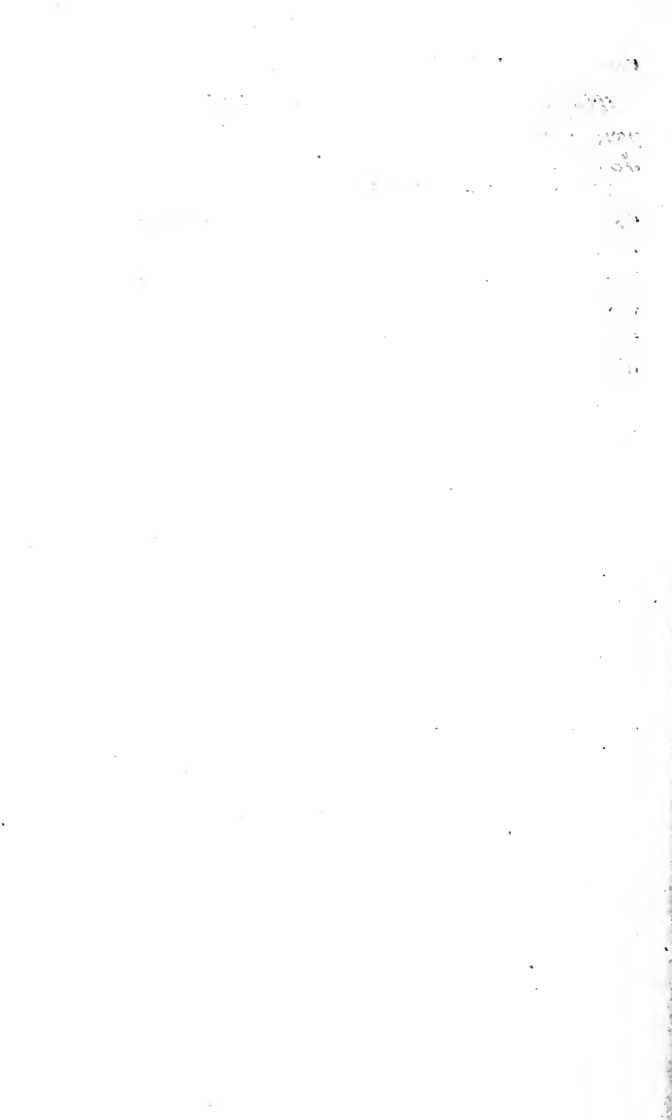
*The favour of our Lord Jesus Christ be with you; may the love of God<sup>1</sup> be with you all in Christ Jesus<sup>2</sup>.*

Ch. XVI.  
Ver. 23.  
24.

May you enjoy in abundance all the blessings of the gospel, in its privileges, in its spirit, and in its consolations, and having been converted to the knowledge of truth, and the practice of virtue, by the gospel of Christ, may you be enriched with the favour and love of God, which is the great source of happiness both here and hereafter. Amen.

<sup>1</sup> *The love of God.*] The received text reads "my love (ἡ ἀγάπη μου) be with you." The Alexandrine and another manuscript omit μου; Bishop Pearce thinks it would be very strange if the apostle had prayed, or wished, that his love might be with the Corinthians, in the same form of expression in which he prays, or wishes, that the grace of Christ may be with them: he approves Le Clerc's conjecture, that ΜΟΥ is a mistake for ΘΟΥ, and reads "the love of God as it occurs in 2 Cor. xiii. 14." The bishop remarks, "that in no part of his writings does the apostle pray that his love may be with them." See Griesbach and the improved Version *in loc.* Note.

<sup>2</sup> The postscript which dates this epistle from Philippi, is evidently erroneous. It was written from Ephesus. See ch. xvi. 8—19.



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# THE SECOND EPISTLE

OF

PAUL THE APOSTLE

TO

THE CORINTHIANS.

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## INTRODUCTION AND ANALYSIS.

**WHILE** the apostle Paul resided at Ephesus he formed a purpose of visiting Corinth in his way to Macedonia, (2 Cor. i. 15, 16,) and of spending some time there in his return from Macedonia, on his way to Jerusalem, of which intention he had probably by some means apprized the Corinthians. In consequence, however, of hearing of the disorderly state of the Corinthian church, he laid aside this design previous to his writing his first epistle<sup>1</sup>, and having sent Timothy and Erastus into Macedonia, (Acts xix. 21,) he meant, when he left Ephesus at

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<sup>1</sup> *Previous to his writing his first epistle.*] Vide Paley's *Hor. Paul.*; 2 Cor. No. 4.

Pentecost, A.D. 56; to follow them thither, and he wrote word to the Corinthians that he would pass the winter of that year at Corinth, 1 Cor. xvi. 5, 6—8.

The fact however was, that he again postponed his journey for another year<sup>1</sup>, and instead of visiting them at the time he proposed and promised, he went to Macedonia, and probably from thence to Illyricum<sup>2</sup>, and having returned to Philippi, perhaps about the middle of A.D. 57, he there wrote this epistle to the Corinthians to assign the reasons for his delay, and to prepare them for the visit which he was now determined to make them in a short time.

The apostle, in consequence of the riot occasioned by Demetrius, (Acts xix. 19,) was probably obliged to leave Ephesus sooner than he originally intended. (Acts xx. 1.) He went to Troas, where he expected to have found Titus, whom he had sent with his first letter to Corinth, and from whom he expected an account of the impression which it had made, and the effect it had produced upon the Corinthians. For much as he wished to visit Corinth, he did not choose to go thither till he was informed of the state of the Corinthian church,

<sup>1</sup> *Another year.*] Otherwise he could not have boasted to the Macedonians, that Achaia had been ready with her contribution a year ago. Vide 2 Cor. viii. 10.

<sup>2</sup> *To Illyricum.*] Rom. xv. 19; compare ver. 25, 26, from whence it appears, that the apostle must have accomplished this mission before he went from Corinth to Jerusalem.

and of the reception he was likely to meet with among them.

Not finding Titus at Troas, and being impatient to hear tidings from Corinth, the apostle gave up a flattering prospect of great usefulness at Troas, and leaving that city, he crossed the sea to Macedonia. In that province he met with Titus; but at what particular place does not appear either from Paul's epistle, or from Luke's history, for the narrative of Luke is in this instance very brief, and it is observable that he never mentions the name of Titus.

From Titus, the apostle received an account of the state of things at Corinth, which, though in the main favourable, (2 Cor. vii. 6,) was not altogether satisfactory. Indeed, it should seem from some passages in this epistle, that the false apostle and his adherents, finding their interest upon the decline in consequence of the apostle's letter, became more malignant, and more abusive in their opposition to the apostle than before; representing him as an unauthorized and mercenary teacher, upon whose purposes and promises no dependance could be placed; and who, though he blustered at a distance, would be very tame and gentle when he came among them. And upon the whole, though much had been reformed, so many irregularities still remained, that to avoid the necessity of using the rod of apostolic correction, he determined to postpone his visit for a year, hoping in the mean time that the advice given in his former epistle

would continue to operate upon their minds, and gradually produce a still further reformation.

Upon his return to Macedonia, he wrote this second epistle, to prepare the minds of the Corinthians for the visit which he intended shortly to make them. The postscript says, it was written from Philippi, and sent to Corinth by Titus and Luke, and this account is in part confirmed by the epistle itself, ch. viii. 16—18.

The apostle soon followed them to Corinth, and continued there three months (Acts xx. 3). By his personal presence, authority, and counsel, he probably completed the reformation which his epistles had begun; the abuses and disorders against which he so earnestly remonstrates were corrected; the factious and obstinate were excluded from the society; and the false apostle was either humbled or disowned: after which, as we learn from the epistle of Clement, (the companion of Paul,) written to the same church many years afterwards, the Corinthian believers as a body continued for a long time equally distinguished by their faith, their piety, their active zeal, and general good conduct.

This is one of those epistles, the genuineness and authenticity of which have never been called in question by any writer, ancient or modern. It has been acknowledged and quoted as the composition of the apostle from the earliest age of Christianity to the present time; and the many allusions to



facts and persons, the undesigned coincidences with Luke's history, and the occasional variations from it; the general purpose of the epistle, and the excellent temper and spirit which it breathes, constitute a body of presumptive evidence in its favour, which cannot but be satisfactory to an inquisitive and candid reader <sup>1</sup>.

THE MAIN DESIGN of the apostle in this epistle is, to assert his claim as an authorized teacher of the gospel, in no respect inferior to any of the other apostles; and to manifest his decided superiority to his factious and boastful opponent; to defend his character from the imputation of inconsistency, of selfishness, of timidity, and imposture; and to warn his opposers, not to compel him, by their obstinacy, to proceed to measures of severity against them.

The apostle having INTRODUCED the epistle with the usual salutation, in which he joins the name of Timothy with his own, ch. i. 1, 2, proceeds, in

## PART THE FIRST,

to clear his character from the imputation of inconsistency, and to assert the purity of his motives, and the propriety of his conduct in the discharge of his

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<sup>1</sup> This argument is illustrated with his usual perspicuity and force by the late acute and learned Archdeacon Paley, in his celebrated *Horæ Paulinæ*.

ministry, and especially in his transactions with the Corinthians themselves. He also appeals to his integrity, his disinterestedness, his activity and zeal, his fortitude, his sufferings, and his distinguished success, especially in his ministrations among them, as clear testimonials to his divine mission, which he trusts that they will be ready to acknowledge and allow. Ch. i. 3.—vii.

1. He expresses his gratitude to God for his deliverance from the imminent danger which threatened him in Asia, alluding probably, to the tumult excited at Ephesus by Demetrius and the artists, ver. 3—14.

2. He apologizes for not having yet visited them according to his repeated promise, which was entirely owing to tenderness for them, and not to any caprice or inconsistency in him, ver. 15—Ch. ii. 3.

3. He advises them to forgive the incestuous offender, upon whose conduct he had severely animadverted in his former epistle, and who had become a real and much humbled penitent, ver. 4—11.

4. He relates, that in his anxiety to obtain tidings of them, he had sacrificed a great prospect of usefulness at Troas, and had passed over to Macedonia to meet Titus ; and he breaks out into an animated expression of gratitude to God for the triumph and progress of the gospel which he was commissioned to preach, ver. 12 *to the end*.

5. The apostle appeals to their public and honourable profession of Christianity as superseding

all other letters of recommendation, and as abundantly establishing his claim as an authorized missionary of the gospel dispensation; the superior glory of which to that of Moses he illustrates at large, and infers the superior obligation which its ministers are under to sincerity and zeal. Ch. iii. 1.—iv. 6.

6. The ability of himself and of his fellow-labourers to support the hardships and the sufferings which they endured in the discharge of their ministry, exhibited a further proof of divine assistance and protection, and consequently of a divine mission; as no assignable motive could animate their activity and zeal, short of a firm conviction of the truth of their doctrine, and a lively expectation of the promised rewards, ver. 7—10.

7. As a further evidence of their divine legation, the apostle states, that from devotedness to Christ who died for all, and from duty to God who is the origin of all, they, as ambassadors of Christ, and co-operating with God, are continually employed in imploring men to accept the offers of the gospel. Ch. v. 11.—vi. 2.

8. By their inoffensive conduct, their integrity, their suffering fortitude, their persevering zeal, and their extraordinary success, they still further approve the validity of their claim, ver. 3—10.

9. The apostle requests a reciprocal share in the affection of the Corinthians, and warns them against imprudent and dangerous connexions with heathen idolaters. Ch. vi. 11.—vii. 1.

10. The apostle pleads his continued disinterested affection for them, and expresses his confidence that they will admit his claim ; he repeats the acknowledgement of his great satisfaction with the report of Titus, and particularly in his account of their conduct towards the incestuous person, and of the affection which they had shown to that evangelist, who was highly gratified by the reception he had met with. Ch. vii. 2 *to the end*.

## PART THE SECOND.

THE APOSTLE urges the Corinthians, after the example of the churches in Macedonia, to be liberal in their contributions to the relief of their indigent brethren in Judea, and informs them that he had sent Titus and others to complete the collection before he came. This subject occupies the eighth and the ninth chapters.

1. The apostle informs them of the extraordinary generosity of the churches in Macedonia, and urges various considerations to induce the Corinthians to exercise a similar liberality in contributing to the relief of their necessitous brethren in Judea, in proportion to their ability. Ch. viii. 1—15.

2. He informs them, that in order to forward the contribution, he had sent Titus with two other distinguished brethren, who had with great cheerfulness accepted the commission, and who, by their virtue and their zeal, were eminently qualified to be

intrusted with the distribution of the public charity, ver. 16—24.

3. He was the more anxious that the collection should be ready and liberal, because he had boasted of their generosity to the Macedonians; and though he is unwilling to prescribe minutely, he assures them in general that pure disinterested liberality would be highly acceptable to God, and would not fail to ensure an abundant blessing. Ch. ix. 1—9.

4. He concludes this portion of the epistle with prayer to God that their liberality may turn to the best account to themselves and others. Ch. ix. 10—15.

## PART THE THIRD.

THE APOSTLE, changing his tone, establishes his claim to a divine commission in opposition to the allegations of the false apostle; he vindicates himself and his companions from the charges and calumnies of this impostor and his adherents; and threatens to animadvert severely upon them if they do not repent and alter their conduct before his arrival at Corinth. He then concludes his epistle with the usual salutations and benediction. Ch. xi.—xiii.

1. The apostle requests the Corinthians that they would not compel him to use severity; he assures them that whatever they might think, or whatever his opponents might insinuate, he was armed with full powers to vindicate his apostolic authority, and to punish those who were contumacious, and that he

did not, like some others, boast without reason. Ch. x. 1—11.

2. The apostle makes some sarcastic remarks upon the self-conceit of his opponent, and upon his officious interference<sup>r</sup> in the concerns of the church at Corinth, which had been planted by the apostle, ver. 12—18.

3. The apostle, after apologizing for his self-commendation, asserts his complete equality with the other apostles, and vindicates himself from the calumnies which had been propagated against him by the false apostle and his associates, upon whom he animadverts with great freedom and severity. Ch. xi. 1—15.

4. The apostle again apologizing for the self-commendation to which in self-defence he had been compelled to resort, asserts, that in external advantages he was equal to any of his competitors; but that in labours and sufferings as a minister of the gospel, he was far superior to them all. Ch. xi. 16—33.

5. Being against his will compelled to speak in his own commendation, the apostle with great modesty touches upon the revelations and visions with which he had been favoured; but expresses still greater satisfaction in alluding to some consequent bodily infirmities, which, while they appeared almost to incapacitate him for active duty, so much the more illustrated the power of Christ, in the great success which attended his ministrations. Ch. xii. 1—10.

6. The apostle demonstrates his authority by an appeal to his miraculous powers, apologizes for not having accepted a maintenance from them, repels the calumnious insinuations of his adversaries, assigns the true reason of postponing his visits, and expresses his apprehensions concerning the characters of some who made profession of the Christian faith. Ch. xii. 11—21.

7. The apostle threatens to inflict condign punishment upon the refractory and contumacious, but at the same time expresses his earnest wish that they would disarm him by repentance, even though it should be at the expense of this proof of his apostolical authority; after which, he concludes his epistle with good wishes, salutations, and a solemn benediction. Ch. xiii. *throughout*.

Upon this general review of the epistle, it is impossible not to remark the very different tone and temper of the former and of the latter part of the composition. In the former part, including the first seven chapters, the apostle, addressing the great body of the Corinthian believers whom he knew to be well-affected towards him, expresses himself in the mild language of affectionate exhortation, conjuring them by his love, his zeal, his sufferings, and his success in publishing the gospel, to adhere steadfastly to their regard to his person, to their acknowledgement of his authority, to their profession of his doctrine, and to the practice of duty. In the latter part of his epistle, in the three last chapters, he as-

sumes a higher tone, and expresses himself in more dignified language. While he apologizes for his self-commendation by the necessity of self-defence, he at the same time substantiates his claim to the authority of the apostleship by an appeal to miracles and revelations, to his labours, his sufferings, and his success. He publicly arraigns his opponent as an impostor and an incendiary; he challenges him to competition, and assumes a superiority over him in the very articles in which he most prided himself; he charges him with exciting contentions and fomenting parties in the church, in order to gratify his ambition, and to glut his avarice; he denounces him as the base calumniator of himself and his fellow-labourers, and threatens that, in his approaching visit to Corinth, he will chastise him as he deserves; at the same time expressing his kind wish that his adversary would disarm him by timely and sincere repentance.

The apostle could not have expressed himself in this triumphant manner if he had not been informed that his first epistle had produced a great effect, and that a very general reformation had taken place. Of the impression made by this second epistle, and particularly upon the mind of the false apostle, we are not distinctly informed. Possibly, he might improve by the apostle's friendly admonition, and might make the requisite confession and submission to him when he came to Corinth. More probably, he continued hardened against reproof: and finding his influence at an end, he might either renounce Christianity,



or might make his escape before the apostle's arrival. At any rate, we know that the epistles and the personal instructions and advice of the apostle, were productive of the best effects. For in the epistle of Clement, which was written some years afterwards to the same church, the venerable writer speaks in the highest terms of the purity of faith and morals, and of the order and discipline which then prevailed in the Corinthian church. Such was the happy effect of seasonable instruction, and of mild and judicious reproof.

“ Who that visited Corinth (says Clement in his admirable epistle) did not applaud your steady and exemplary profession of the gospel? Who did not admire your calm and rational piety as Christians? Who did not celebrate your amiable and generous hospitality? Who did not bestow the highest eulogies on your perfect and accurate knowledge of Christianity? In every instance of duty your character was irreproachable. In the commandments of God you walked; to your pastors you yielded obedience; to your aged you paid due honour; youth you carefully trained up in piety and virtue. You were, moreover, humble; in nothing elated; more delighted in giving than receiving; perfectly satisfied with the divine allotments; and diligently attending to his word, you treasured it up in your minds, and kept the divine instructions before your eyes. In this profound and happy tranquillity you all lived, cherishing an insatiable ardour to do good, and mutually enjoying the ample endowments of the

holy spirit. Full of holy desires and benevolent dispositions, you stretched out your hands with devout confidence to God, the universal governor, imploring his pardoning mercy if you had fallen into any involuntary errors. You were distinguished for sincerity and simplicity, and the mutual forgiveness of injuries. All discord, all dissension you regarded with horror. You mourned over the sins of your neighbours; their deficiencies you esteemed your own. You rejoiced in every opportunity to do a beneficent action; you were prompt to every good work; your minds were adorned with universal virtue; and the whole tenor of your religious conversation was governed by the fear of God. The statutes and ordinances of the Lord were engraven on the tablet of your heart<sup>1</sup>.”

This epistle was written before the destruction of Jerusalem and the Temple<sup>2</sup>, that is, before A.D. 70. Probably three or four years after the death of the apostle; and ten or twelve years after the date of the second epistle to the Corinthians, and of the apostle's last visit at Corinth. It describes a state of things in the church at Corinth very different from that which the apostle exhibits in his first or even in his second epistle; and contains an unexceptionable testimony to the great and good effect which was produced almost immediately by the apostle's instructions, admonitions, and reproofs. Unfortunately,

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<sup>1</sup> Clement's *Epistle to the Church at Corinth*, sect. 1, 2. Harwood's Translation.

<sup>2</sup> *Ibid.* sect. 40, 41.

this good effect did not continue long. In about ten years, and very soon after the martyrdom of the apostle, the same spirit of rivalry and insubordination broke out again, and produced the same evil effects upon the peace and discipline of the Corinthian church; to remedy which, this eminent and venerable Christian, the friend and companion of Paul, and at that time bishop of the Roman church, wrote this celebrated epistle, the effect of which upon the mind and conduct of those to whom it was addressed is not recorded in history.



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## THE SECOND EPISTLE TO THE CORINTHIANS.

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### THE APOSTLE'S INTRODUCTION.

**THE** apostle greets the church of Corinth in the usual form, joining the name of Timothy with his own. Ch. i. 1, 2. Ch. i.

*PAUL, an apostle of Jesus Christ, by the will of God, and Timothy our brother*<sup>1</sup>, *to the church of God which is at Corinth, with all the saints that are in the whole region of Achaia*<sup>2</sup>, favour be to Ver. 1.  
2.

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<sup>1</sup> *Timothy our brother.*] *i. e.* "either in the common faith, see Rom. i. 13, or, in the work of the ministry, see Rom. xvi. 21; 1 Cor. xvi. 12. St. Paul may be supposed to have given Timothy the title of brother here, for dignity's sake, to give him a reputation above his age, amongst the Corinthians to whom he had before sent him with some kind of authority, to rectify their disorders. Timothy was but a young man when St. Paul writ his first epistle to him, 1 Tim. iv. 12. Which epistle, by the consent of all, was written to Timothy after he had been at Corinth, and in the opinion of some very learned men, not less than eight years after; and therefore his calling him brother here, and joining him with himself in writing this epistle, may be, to let the Corinthians see that though he were so young, he was one whom St. Paul thought fit to treat very much as an equal." Locke.

<sup>2</sup> *Achaia.*] "The country wherein Corinth stood." Locke.—*"Voluit igitur Paulus ut exempla hujus epistolæ ad alias in Achaia ecclesias mitterentur, ut tum fieri solebat."* Rosenmuller.

Ch. I. *you, and peace from God, our Father, and from*  
 Ver. 2. *the Lord Jesus Christ*<sup>1</sup>.

I Paul, who have been chosen by the free goodness of God to be a messenger of Jesus Christ, a teacher of his gospel, and a witness of his resurrection, together with Timothy my brother in the common faith, and my fellow-labourer in planting the gospel at Corinth, unite in the most affectionate salutations to the church, which is associated for the worship of the true God at Corinth, and to all the believers in the gospel in the neighbouring regions. It is our earnest desire and prayer that you may all participate in the blessings of that gospel, which is the free gift of God, which is the source of all true comfort and felicity here and hereafter, which entitles you, though heathen, to look up to God as your father, and to expect an everlasting inheritance from him; and which was revealed to us by Jesus Christ, whom we regard as the holy prophet of God, and whom we acknowledge and revere as our Lord and Master.

After this introduction, the apostle proceeds to the main business of the first part of his epistle.

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<sup>1</sup> *And from the Lord Jesus Christ.*] This is not to be understood as a direct prayer to Christ, but as a devout wish that the blessing of God by Jesus Christ, which brings peace, *i. e.* the gospel, which is the way to happiness here, and hereafter, may be communicated to them and remain with them; *q. d.* "wishing you all divine favours and blessings from God our Father, and Jesus Christ our Lord and Saviour." Pyle.

## PART THE FIRST.

THE APOSTLE CLEARS HIS CHARACTER FROM THE IMPUTATION OF INCONSISTENCY; ASSERTS THE PURITY OF HIS MOTIVES IN THE DISCHARGE OF HIS MINISTRY, ESPECIALLY TOWARDS THE CORINTHIANS; GLORIES IN THE TRIUMPHS OF THE GOSPEL; AND APPEALS TO HIS INTEGRITY, HIS ZEAL, HIS FORTITUDE, AND HIS SUCCESS, AS AMPLE TESTIMONIALS TO THE AUTHENTICITY OF HIS MISSION. 2 Cor. ch. i. 3, to ch. vii. Ch. I.

## SECTION I.

*THE APOSTLE expresses his gratitude to God for his deliverance from the imminent danger with which he had been threatened in Asia, alluding probably to the tumult at Ephesus which had been occasioned by the clamours of Demetrius and the artists, ch. i. 3—12.*

1. He gives thanks to God for the abundant consolations which had been imparted to himself, and by which he was qualified from his own experience to administer consolation to others, ver. 3—5.

*Blessed be the God and Father<sup>2</sup> of our Lord* Ver. 3.

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\* *Blessed be the God.*] “It is very observable,” says Dr. Dodd-

Ch. I.  
Ver. 4.

*Jesus Christ<sup>1</sup>, the Father of tender mercies, and the God of all consolation. Who comforteth us in all our trouble, that we may be able to comfort those who are in any trouble, by the consolations with which we ourselves have been comforted by God.*

The God whom we worship and adore, the God and father of our Lord Jesus Christ, who derived his existence, his power and his commission from him, and who, in the whole course of his ministry, acted in subservience to him; the God and father of tender mercies, who pities his dutiful children under their distresses; the God of all consolation, who alone can administer those supports, which enable us to triumph in the midst of suffering and persecution: this good and merciful God is the worthy object of our most exalted praise. And blessed be his name for the consolation which he has administered to me and to my companions in labour and in suffering, under the various afflictions and persecutions which we have endured, and which both

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ridge, "that eleven of St. Paul's thirteen epistles begin with exclamations of joy, praise, and thanksgiving. As soon as he thought of a Christian church planted in one place or another, there seems to have been a flow of most lively affection accompanying the idea, in which all sensibility of his temporal affliction or theirs was swallowed up, and the fullness of his heart must vent itself in such cheerful and devout language."

<sup>1</sup> *The God and Father of our Lord Jesus Christ.*] ἀπο θεου πατρος ημων, και κυριου Ιησου Χριστου. "That this is the right translation," says Mr. Locke, "see Eph. i. 3, 1 Pet. i. 3; and that it agrees with St. Paul's sense, see Eph. i. 17."—The public version renders the clause, "from God our Father, and from the Lord Jesus Christ." The literal translation is, "from God the Father of us, and of the Lord Jesus Christ;" and this perhaps is the most correct.



dispose us to sympathize with those of our brethren, who are under similar trials, and to administer to them the consolations with which our own hearts have been cheered, and our strength supported.

Ch. I.  
Ver. 4.

*For as sufferings for the sake of Christ<sup>2</sup> abound in us, so doth our consolation by Christ also abound.*

5.

I thankfully acknowledge that our consolations have ever been in proportion to our sufferings. For as the sufferings we endure for the sake of Christian truth are various and severe, so the consolation which we derive from Christian principles, and Christian hopes, have been and are proportionably great, and amply compensate all we feel, and all we fear.

2. The apostle and his brethren were the more reconciled to their sufferings, as being persuaded that the converts to the Christian doctrine, and particularly the believers at Corinth, were greatly benefited by them, ver. 6, 7.

*But if we are afflicted, it is for your consolation and relief<sup>3</sup>; or if we be comforted, it is for your con-*

6.

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<sup>2</sup> *Sufferings for the sake of Christ.*] Literally "the sufferings of Christ." "That is," says Archbishop Newcome, "such sufferings as Christ underwent; or, sufferings for the cause of Christ." "As we resemble Christ in our sufferings," says Dr. Priestley, "so we partake with him likewise in our consolations. We see here that the sufferings of Christ are placed in the very same light with those of other good men, his followers. As he laid down his life for the brethren, we also are exhorted to do the same if we are called to it; which shows that there was nothing peculiar in the sufferings of Christ, as making atonement for the sins of men. He suffered in the cause of truth and virtue, and his example should encourage us to do the same."

<sup>3</sup> *And relief.*] σωτηρίας, "final salvation, which is promoted

Ch. I.  
Ver. 6.

*solation, which consolation is wrought in you by your patience under the same sufferings which we also endure* <sup>1</sup>.

And we are the better reconciled to our lot, as we trust that you and others are greatly benefited by our example. For whether we suffer persecution it is for your benefit, that you may be more confirmed in your adherence to the Christian faith, when you see with what cheerfulness and resolution the teachers of it, inspired by its hopes and animated by its spirit, suffer in the good cause in which they are embarked; and if, under affliction and persecution, we are enabled to rejoice in the consolations of the gospel, this likewise is for your benefit; as it is an implicit assurance, that if you suffer with the same fortitude and patience, you shall be supported by the same consolations.

7. *And our hope concerning you is firm, knowing, that as ye are partakers of the sufferings, so also will ye be of the consolation.*

From the knowledge which I have of your character, I have no doubt that your experience will correspond with my hopes and declarations. Knowing,

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by patience. Rom. v. 3—5." Newcome. "Relief, rather than *salvation*, which is understood of deliverance from death and hell; but here it signifies only deliverance from their present sorrow." Locke.

<sup>1</sup> *Which we also endure.*] This is the reading of Griesbach's text upon the authority of the Alexandrine and Clermont manuscripts. The received text reads, "But if we are afflicted, it is for your consolation and relief which is wrought in you by your patience under the same sufferings which we also endure; or if we be comforted, it is for your consolation and relief."

as I do, that many of you are exposed to the scorn, the insults, and the persecutions of your heathen neighbours as we have been at Ephesus, and as you have borne these taunts and sufferings with that spirit of fortitude and magnanimity which the gospel inspires, I cannot doubt that you have already experienced and will still continue to experience the same consolation that we have enjoyed; and that you will ever have reason to acknowledge that whatever you lose in external enjoyment, is abundantly made up to you in inward peace and triumphant expectation.

Ch. I.  
Ver. 7.

3. The apostle informs them of the extreme danger to which he had been exposed at Ephesus, and from which he had been extricated by the prayers of his friends, ver. 8—11.

*For, brethren, we would not have you ignorant concerning the trouble which happened to us in Asia<sup>2</sup>, that we were pressed exceedingly, above our strength, so that we despaired<sup>3</sup> even of life.*

8.

<sup>2</sup> *In Asia.*] There can be little doubt that the apostle refers principally to the tumult at Ephesus raised by Demetrius and the artists (Acts xix.), in which his life was exposed to imminent danger, and after which he probably found it necessary to leave the city. It is possible that he might also allude to other persecutions not mentioned in the history of Luke. See Rosenmuller. This epistle was written more than a year after the apostle had left Ephesus; and yet we see how deep an impression still remained upon his mind of the danger which he had escaped, and in what strong and affecting language he describes it. It is hardly possible, therefore, that he should have written the first epistle to Timothy almost immediately after the event, without mentioning it, or making the least allusion to it.

<sup>3</sup> *We despaired.*] Qu. who despaired? It is usually under-

Ch. I.  
Ver. 8.

I do not, my brethren, affect concealment. You have a right to be informed of the reasons of my change of purpose. Know, then, that since I last wrote to you, I have been in the utmost danger of losing my life in a tumult excited at Ephesus by Demetrius and others, who, fearing that their craft was in danger, by their wicked clamours raised a ferocious and sanguinary mob against me and my fellow-labourers, so that my friends entertained the greatest apprehensions on my account, and it was with much difficulty that I escaped and fled to Troas.

9. *Yea, we had the sentence of death in ourselves<sup>1</sup>, that we might not trust<sup>2</sup> in ourselves, but in that*  
 10. *God, who raiseth the dead. Who rescued us from so great a death, and doth rescue<sup>3</sup>, in whom we trust that he will still rescue.*

I knew that the object of this savage multitude

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stood of Paul himself. Others interpret the words impersonally, *q. d.* life itself was despaired of *i. e.* by his friends. Rosenmuller thinks that this sense best suits the context.

<sup>1</sup> *Yea, we had the sentence of death.*] “*αλλα, quinetiam ego ipse mortem quasi jam certam formidavi.*” Rosenmuller.—“*Sentence of death, q. d.* death itself had pronounced judgement upon me.” Idem. The apostle, perhaps, alludes to his purpose of going out to the populace, which he could not have done but at the utmost hazard of his life, and from which his friends restrained him. Acts xix. 30, 31.

<sup>2</sup> *That we might not trust.*] *iva, adeo ut*, so that we put no confidence in ourselves, “*ita ut perspicerem me nonnisi miraculosa Dei potentia e tanto vitæ periculo eripi posse.*” Rosenmuller; who observes, that the Hebrew writers sometimes speak of men as dead, who are in imminent danger of death, and as raised to life, when they are delivered.

<sup>3</sup> *And doth rescue.*] *και βυεταρ* these words are wanting in the Alexandrine and Clermont copies, and in the Syriac version. See Griesbach.

was to destroy me ; and hoping that my blood would satiate their fury, and save my friends, I willingly and cheerfully disregarded my own safety, and was very earnest to go out and appear among them, believing, that, though I exposed myself to certain death, yet that God, if he pleased to employ me in further services, would either raise me from the grave, or interpose miraculously for my protection, as he had repeatedly done before. And from this danger he did indeed release me, by putting it into the heart of my friends to restrain my impetuosity, and to compel me to remain in a place of retirement and safety, till the prudence of the chief magistrate had calmed the uproar ; after which, I took leave of them, and departed elsewhere in prosecution of my apostolic mission. And as the God, whom I serve, preserved me in this imminent peril, and has also continued to protect me in the dangers to which I have been since exposed, and is now protecting me from the idolatrous heathen and unbelieving Jews who oppose the gospel in Macedonia, I am persuaded that the same guardian providence will still protect me, and continue my life and mission as long as the interest of the gospel and the religion of Jesus may be promoted by my apostolic labours.

*You, also, assisting us by prayer for us, that so the favour obtained for us<sup>4</sup> by means of many*

11.

<sup>4</sup> *The favour obtained for us.]* χαρισμα, “ or, gracious deliverance.” Newcome. “ The gift bestowed,” says Dr. Priestley, “ was probably his deliverance which he thought to be miraculous, and obtained by the prayers of his Christian friends.”

Ch. I. *persons, may be thankfully acknowledged by many*  
 Ver. 11. *on our account.*

I ascribe my present safety in a great measure to the prayers of you, my friends at Corinth, and to those which have been offered on my account in other places. And as this favour has been obtained in answer to the prayers of many, I trust that many will unite with me in thanksgiving to a merciful and protecting God. For what can be more reasonable, than that mercies granted in answer to prayer, should be acknowledged in a corresponding tribute of thanksgiving from an affectionate and grateful spirit?

4. The apostle expresses in the strongest terms the simplicity and integrity of his character, and especially of his conduct towards the Corinthians, ver. 12.

12. *For this is our boast<sup>1</sup>, even the testimony of our conscience, that with godly simplicity and sincerity<sup>2</sup>,*

The apostle upon all occasions appears to have entertained a high idea of the efficacy of prayer.

<sup>1</sup> *This is our boast.*] “From what St. Paul says in this section,” says Mr. Locke, “which, if read with attention, will appear to be writ with a turn of great insinuation, it may be gathered that the opposite faction endeavoured to evade the force of the former epistle, by suggesting that, whatever he might pretend. St. Paul was a cunning, artificial, self-interested man, and had some hidden design in it.”

<sup>2</sup> *Godly simplicity and sincerity.*] ἀπλοτητι. The Alexandrine and Ephrem, and some other copies and versions, read ἀγιοτητι, holiness: ἀπλοτης, “candor animi et sinceritas, bonus et sincerus animus.” Schleusner.—“plainness of heart.” Locke. ειλικρινης, “de mercibus usurpatur quarum puritas ad solis splendorem exigitur. Ab ειλη solis splendor, et κρινω judico. ειλικρινεια, sinceritas, puritas et candor rei, quæ, ad solis splendorem spectata, examen fert.” Schleusner. *Sincerity*, such as will bear the

*not with carnal wisdom<sup>3</sup>, but according to the favour of God<sup>4</sup>, we have behaved ourselves in the world, and especially towards you.*

Ch. I.  
Ver. 12.

The sincerity of my character, my faithful zeal, and laborious exertions in your service, entitle me to this return of affection from you. I know indeed, by the information of Titus and others, that I am represented by some as insincere in my professions, as a man who says one thing and means another, and whose word is not to be depended upon. This

light; which may be tried by a sunbeam: *godly sincerity*; such as the omniscient God will approve.

It is well known that the term *God* is one way of expressing the Hebrew superlative; upon this principle, Mr. Wakefield thus translates the passage: "For we boast in this testimony of our conscience, that with the greatest simplicity and purity, not in fleshly wisdom, but with the utmost kindness of behaviour, we have demeaned ourselves in the world, and more particularly to you."

<sup>3</sup> *Carnal wisdom.*] "secular wisdom, the selfish wisdom of this world." Newcome.

<sup>4</sup> *According to the favour of God.*] *χαρις* has so many significations in the apostle's writings, that it is impossible always to translate it by the same word. In this place it is understood by some to express divine assistance. See Newcome. Mr. Wakefield renders it, "the utmost kindness." The apostle here probably refers to his apostolical office, which in other passages he calls *χαρις*. Rom. i. 5, xii. 3, and his meaning is, that instead of being influenced by secular motives, his only concern had been to discharge faithfully the duties of the mission with which he had been honoured by God.

*Εν χαριτι Θεου*, "that is, says Chrysostom, *εν σημειοις και τερασιν*, by signs and miracles, which are the gifts of God. According to the wisdom of the spirit and the miraculous power given us by the grace of God for the propagation of the gospel." See Whitby. "By the grace of God, that is, by exercising his spiritual gifts without any mixture of ostentation or human artifices to set them off." Pyle; who cites a passage from Theophylact in support of his interpretation.

Ch. I.  
Ver. 12.

charge I assure you is absolutely false. I am proud to affirm, and my own conscience is witness, that in the whole of my apostolic mission, and especially in the discharge of my ministry among you, I have been uniformly actuated by the best motives; in no case have I been influenced by worldly considerations, and by a regard to secular interest. Having been highly favoured by God, and intrusted with the apostolic mission, I am conscious that, in the discharge of it, I have continually acted as under the eye of God with perfect simplicity, and with undisguised sincerity. I am influenced by no motives but those which I publicly avow, nor am I unwilling that my character and conduct should be examined by the strongest light, being confident they will stand the severest test.

5. The apostle professes that he is as sincere and undisguised in his writing as in his teaching; he expresses his satisfaction in the confidence which they place in him, and hopes that their mutual affection will continue, ver. 13, 14.

13. *For we write no other things<sup>1</sup> to you than what*

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<sup>1</sup> *We write no other things.*] Newcome translates, "we do not write different things to you, but only what ye read or even acknowledge." Which he explains in his note, "I am really plain and sincere. I do not write sometimes one doctrine and sometimes another, Gal. i. 7, but only such doctrines as ye now read, and acknowledge also, as to the sound and the greater part of you." "*Eandem animi integritatem, quam in vita mea exprimere soleo, etiam in epistolis meis agnoscetis. Non opus est mihi occulto et ancipiti scribendi genere; non scribo alia, vel diversa ab iis quæ animo cogito; sed aperte scribo; ut quivis epistolam legens statim intelligere possit.*" Rosenmuller.



*ye read and even acknowledge, and I hope that ye will acknowledge even to the end. As part of you<sup>2</sup> have acknowledged us that we are your glory<sup>3</sup>, as ye also will be ours in the day of the Lord Jesus.* Ch. I.  
Ver. 14.

And however I may be calumniated by some, I assure you that I am as sincere and as undisguised in what I write as in my teaching, and in the rest of my conduct. There is nothing mysterious or equivocal in my last letter. What I write I mean to be understood in its plain literal sense, in which sense, as I am informed, you have understood me, and have acknowledged the justice and expedience of my counsels, and have followed my directions, as I hope you always will.

It is indeed with much pleasure that I hear, that though some are refractory, and will pay no regard to my advice, nor any deference to my authority, the majority are of a better spirit; that they glory in having been converted by me, and in having received their doctrine and their discipline from my

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<sup>2</sup> *As part of you.]* απο μερως. Vid. Acts xxv. 5; Gal. i. 11; Mark xii. 34. See Locke. “Non sine causa apostolus dicit, απο μερως. Quæ enim de se scripserat, ver. 12, ea quidem nocerant Corinthiî omnes, sed non omnes perpendebant et sequebantur; multis, contra veritatem quam testari potuissent si voluissent, repugnantibus, Act. xxvi. 5, et rectiorem cognitionem ac sensum, per cupiditatem et pravum affectum reprimantibus atque pervertentibus.” Rosenmuller.

<sup>3</sup> *That we are your glory.]* “Whereby he signifies that part of them which stuck to him, and owned him as their teacher. In which sense *glorying* is much used in these epistles to the Corinthians, upon occasion of the several partisans *boasting*, some that they were of Paul, and others of Apollos.” Locke.

Ch. I.  
Ver. 14. instructions : and in return, I solemnly assure you, that I regard my relation to you as my highest honour and joy, and that it will be the consummation of my felicity to meet you, and all my other brethren and converts, those whom I have been the honoured instrument of introducing into the knowledge, the faith, the hope, and practice of the gospel, at the tribunal of our common Master Jesus Christ, in that day when he shall come to be glorified in all them that believe, when all shall be rewarded according to their works, and when we who have served him faithfully and have suffered for him, shall be put into possession of that prize which is the glorious and ample reward of all our labours, our reproach, and our suffering.

## SECTION II.

*THE APOSTLE apologizes for not having yet visited the Corinthians according to his repeated promise, which he assures them was not owing to fickleness of temper, but to his tenderness for them.*

1. The apostle states to the Corinthians what his original design had been, ver. 15, 16.

15. *And in this persuasion, I was intending to come to you before<sup>1</sup>, that ye might receive a second gra-*

<sup>1</sup> *To come to you before.*] See Paley's *Horæ Paulinæ*, p. 116—124, where that sagacious and learned writer proves that

*tification*<sup>2</sup>, and to pass by you into Macedonia, and to return again to you from Macedonia, and to be conducted by you on my way toward Judea.

Ch. I.  
Ver. 16.

I frankly acknowledge that my conduct has some appearance of inconsistency; for being persuaded of your attachment to me, and desire of my company and advice, it was my original design, upon leaving Ephesus, to have spent a short time with you in my way to Macedonia, and in my return from Macedonia to have visited you again, and to have passed the last winter with you. And I expected that when I left you, some of your society would have been delegated to accompany me to Judea with the contribution that was to be made for the relief of the indigent Christians there; and I flattered myself that you would have been improved and gratified by this renewed visit. I have, however, been prevented from coming, and I find that my opponents have taken advantage of my absence, to represent me as a capricious irresolute man, who do not know my own mind, and who am not to be depended upon for any thing.

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Paul's intention to pass through Corinth to Macedonia had been formed and laid aside previous to his writing the first epistle.

<sup>2</sup> *A second gratification.*] "By the word *χαρις*," says Mr. Locke, "which our Bibles translate *benefit* or *grace*, it is plain the apostle means, his being present among them a second time, without giving them any grief or displeasure. He had been with them before almost two years together, with satisfaction and kindness. He intended them another visit; but it was, he says, that they might have the like gratification; *i. e.* the like satisfaction in his company a second time."

Ch. I. 2. He assures them, that the delay of his visit was by no means owing to fickleness or instability of mind, ver. 17.

Ver. 17. *Now when I purposed this, did I use any levity<sup>1</sup>? or what I purpose, do I purpose from carnal motives<sup>2</sup>? that my Yea yea should be Nay nay<sup>3</sup>?*

Am I a man of a frivolous and inconstant mind? Have you any reason to believe that I was capricious either in the design I formed of making you a visit, or in laying that purpose aside? Am I governed in my removes from place to place by fancy, or inclination, or interest, or any other secular consideration that should lead you to believe, as some are pleased to insinuate, that I mean the contrary to

<sup>1</sup> *Use levity.*] τη ελαφρεια, "levitas animi, inconstantia qua aliquis subito sine justa causa consilium suum mutat: ab ελαφροσ, levis pondere, ita ut gravi, et ponderoso, opponatur." Schleusner. "He changed his design with good reasons. See ver. 23, ch. ii. 13, vii. 6, 7. Titus having brought him information what the state of the Corinthian church was, he deferred going, lest he should be necessitated to punish his opponents." Newcome.

<sup>2</sup> *Carnal motives.*] Gr. "according to the flesh." "with worldly views. See ver. 12." Newcome.

<sup>3</sup> *That my Yea yea should be Nay nay.*] ινα η παρ' εμοι το ναι ναι, και το ε ε, that when I say Yes, I should mean No, that I should be fickle and false, so that no dependence could be placed upon my word. "Ut unum idemque eodem tempore affirmem et negem? Και verti debet, etiam. Ad verbum, ut το ναι ναι apud me etiam sit το ε ε, ut affirmatio et negatio ejusdem rei apud me idem valeat. Adversarii Pauli forsitan exinde, quod proposito non steterat, occasionem arripiebant eum accusandi etiam levitatis et inconstantiae in doctrina." Rosenmuller. The Vulgate and one Greek manuscript read only one yea and nay. See Griesbach. Some have conjectured that the true reading is, that my yea should be nay, and my nay, yea. But this emendation is needless, and destitute of authority.

what I say; that my promise is not to be trusted? and that I vary my plans and purposes without any substantial reason? Ch. I.  
Ver. 17.

3. The apostle solemnly asserts and proves the uniformity and consistency of the doctrine which he had taught, ver. 18—22.

*But as God is faithful, our doctrine<sup>4</sup> among you was not yea and nay<sup>5</sup>.* 18.

Some among you are pleased to insinuate, that as my purpose is not to be depended upon, so neither is my doctrine. This is a calumny which I must not suffer to pass without contradiction; and I now solemnly declare, in the presence of the God of truth, that the doctrine which I taught at Corinth was not sometimes one thing and sometimes another, but that it was uniform and invariable, and strictly conformable to the instructions which I had received.

*For the son of God, Jesus Christ, who was preached among you by us, even by me, and Silas<sup>6</sup>* 19.

<sup>4</sup> *Our doctrine.*] λογος, “doctrina, ut alibi.” Rosenmuller. It had probably been insinuated that his doctrine was as uncertain as his promise; sometimes one thing, sometimes another. This charge the apostle first rebuts with great solemnity and earnestness; and afterwards explains the cause of delaying his visit.

<sup>5</sup> *Was not yea and nay.*] “There is neither levity of purpose in me nor uncertainty of doctrine.” Archbishop Newcome; who thinks that the objection to St. Paul’s behaviour was made in this very language; that with him was Yes yes, No no, and that he vindicates himself by taking the expression in more senses than one.”

<sup>6</sup> *Silas.*] Silvanus his Latin name. “He was a chief man among the brethren at Jerusalem, and one of the Christian pro-

Ch. I. *and Timothy, was not yea and nay, but through*  
 Ver. 19. *him was yea*<sup>1</sup>.

The doctrine I taught was uniform and consistent; for the important truth which I am commissioned to preach, and which, in conjunction with Silas and Timothy, I did preach at Corinth, viz. that Jesus is the Christ, the holy and anointed prophet, and the son of God by his resurrection from the dead, is a uniform and consistent doctrine; it is the substance of the Christian revelation, and the only foundation of Christian hope. It is what we always teach every where, and to the promulgation of which my whole life is devoted. It is not, therefore, probable, that I should capriciously alter the tenor of my doctrine, especially as my brethren and fellow-labourers, whose characters are unimpeached, would soon have detected and exposed the imposture. This sacred doctrine, therefore, as taught by him to me, and by me to you, is uniform and invariable.

20. *For all the promises of God which were preached*

phets, Acts xv. 32. After the council of Jerusalem, he accompanied Paul in those journeys through the Lesser Asia, and Greece, which he undertook for spreading the light of the gospel. St. Paul inserted his name in the inscriptions to several of the epistles. By him, or by a person of the same name, the apostle Peter sent his first epistle, 1 Pet. v. 12." See Macknight. Silas is supposed to have been employed by the apostle as his amanuensis. See Rom. xvi. 22. Doddridge.

<sup>1</sup> *Through him was yea.*] The doctrine which was preached through him, by his authority and direction, was always uniform and consistent. "I did not advance affirmations and denials of the same doctrines concerning Jesus Christ; but always gave his faithful disciples positive assurances of eternal life through him." Newcome.

*by us, were through him yea, and through him Amen<sup>2</sup>, to the glory of God.*

Ch. I.  
Ver. 20.

All the promises of God to believers in Christ, those promises of reconciliation and everlasting life, which we are authorized to proclaim, all of them, I say, without exception, are immutably established in Jesus Christ, by whom they were first announced, and by whose death and resurrection they are abundantly confirmed. And they will all receive their complete accomplishment in their proper season, when the power, wisdom, and goodness of God shall be equally and gloriously displayed in the final triumph of all the virtuous disciples of Christ.

*Now he who establisheth our authority with you<sup>3</sup> in Christ, and who hath anointed us, is God; who*

21.  
22.

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<sup>2</sup> *Through him yea and Amen.] q. d. are immutably confirmed. See Macknight. Yea is the Greek, and Amen the Hebrew form of affirmation. The repetition is one form of the Hebrew superlative. So Abba father expresses, that God is the truest kindest Father. He is a father in the best sense of the word. "Promissiones certæ et indubitatae. Ναὶ et Ἀμην idem valent, ideoque conjungi solent. Altera vox Græca est, altera Hebraica."* Rosenmuller.

<sup>3</sup> *Who establisheth our authority with you.] "Now he who establisheth my authority with you as an apostle of Christ, and who hath consecrated me to that high office by the gifts of the spirit, is God; who, to show that I am an apostle, and to fit me for that office, hath also sealed me, and given me the earnest of the spirit in my heart, the spiritual gifts abiding in me." Macknight.—"For he that gave us authority with you in Christ." Wakefield.*

I have adopted this interpretation as best suiting the connexion: not, however, without some hesitation. The common interpretation is that which is given by Archbishop Newcome and others: "He that establisheth us together with you in Christ, is God; q. d. God establishes both me and you with respect to Christ, as disciples of Christ."

Ch. I.  
Ver. 22.

*also hath himself sealed us, and hath given the earnest of the spirit<sup>1</sup> in our hearts.*

We instructed you in the doctrine of Christ, and communicated to you the blessings of the gospel; and we gave you abundant evidence that we are duly authorized to preach these glad tidings concerning Christ among you. From God we received our appointment: by him we were chosen and consecrated to this high and honourable office; he sealed our commission, he ratified the doctrine we taught by the miracles which he enabled us to perform; and he gave us the holy spirit as an abiding principle within us, for our consolation and encouragement: a proof that we are already adopted into his family, and a glorious earnest and pledge of the eventual accomplishment of all his promises, and the completion of all our hopes. And being thus publicly announced and approved as the messengers of these glorious tidings, we dare not tamper with the doctrine of the gospel; nor are we at liberty to vary our schemes according to the caprice of fancy, but are constrained always to act in subservience to the great end we have in view, and to go whithersoever

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<sup>1</sup> *Earnest of the spirit.*] “Servants being hired by giving them earnest money, the apostle in allusion to that custom saith, God hath given us the earnest of the Spirit: he hath hired us to be the apostles of his Son by giving us the Spirit, or spiritual gifts, 1 Cor. xiv. 32. These gifts are called the earnest, because they were to them a sure proof of those far greater blessings which God will bestow on them in the life to come.” Macknight. The Spirit *in our hearts*: that is, to reside in us as an abiding principle. The apostles were never destitute of the holy spirit; though they did not, like their Master Jesus, possess it without measure.



our presence may be most necessary for the advancement of the Christian cause. And I can assure you, that it is under the influence of those motives only that I have postponed my visit to Corinth.

Ch. I.  
Ver. 22.

4. Returning from his digression, he justifies his conduct in delaying his visit, ver. 23, 24.

*Now I call God to be my witness<sup>2</sup>, that out of tenderness to you<sup>3</sup> I have not as yet come to Corinth.*

23.

Having, I trust, cleared myself to your satisfaction of the graver charge insinuated by some, of inconsistency in doctrine, I now proceed to explain the reason why I did not fulfill the intention which I had formed, and which I had communicated to you, of visiting Corinth in my way to Macedonia. The truth is, and I appeal to the heart-searching God for the veracity of my declaration, that having determined to call at Corinth in my way to Macedonia, and to pass some months there upon my return, and having actually sent Timothy and Eras-

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<sup>2</sup> *I call God to be my witness:]* επικαλεσθαι επί την εμην ψυχήν. "I call God for a record upon my soul." Public Version.—"I call upon God as a witness against my life." Newcome.—"I call God to witness, and may I die if it is not so." Locke.—"And I call upon God as a witness to myself." Wakefield; who says in his note, "I consider την εμην ψυχήν as the customary oriental phrase for εμαυτον i. e. "I call upon God to add his testimony to mine." This appears to me a judicious observation.

<sup>3</sup> *Out of tenderness to you.]* φειδομενος. See Wakefield. "to spare you I came not as yet to Corinth." Public Version, and Newcome. See verses 15, 16, and Paley *Hor. Paul. 2 Cor.* No. 4, 5.

Ch. I.  
Ver. 23.

tus as my harbingers to Macedonia, I afterwards received from your Letter, and from other quarters, such disagreeable tidings of the state of things among you, that I was sure that if I visited you at the time that I proposed, I should be under the necessity of using very severe measures, to chastise the bad spirit and to correct the numerous irregularities and disorders which prevailed in the church; I rather chose, therefore, to write to you, hoping that you would profit by my admonition and advice. I was glad to hear by Titus that you had done so, and that you were greatly reformed: still, however, there was room for improvement; and in order to allow time to complete the work of reformation, I deferred my visit a year longer. But all these delays arose not from caprice in myself, but from tenderness to you, that I might not be compelled to use the apostolic rod.

- 24 *Not that we lord it over you on account of your faith<sup>1</sup>, but we are fellow labourers for your joy; for in the faith ye stand free<sup>2</sup>.*

<sup>1</sup> *On account of your faith :*] κυριευομεν υμων της πισεως. Dr. Macknight justly observes, that the construction requires δια or ενεκz to be supplied after υμων, and that “ the apostle could not say with truth that he and his brother apostles had not dominion over the faith of all who professed to believe the gospel. By the inspiration of the spirit they were authorized to direct the faith of all the people of God. But they had no dominion given them over the persons and goods of those who believed.” —Storrius ap. Rosenmuller: “ Non modo non dominamur in vos credentes, sed vestrae etiam laetitiae adjuutores sumus. Respicere videtur Paulus ad Corinthienses paedagogos, qui ei crimini dederunt quod in eos, qui doctrinae ipsius fidem habuerint, dominari soleat.”

<sup>2</sup> *In the faith ye stand free.]* “ that is, in the gospel. Your

Not, indeed, that I pretend to any secular authority over you because you are believers in Christ and members of that community of which he is the head. For though I am invested with powers which, under his direction, I am occasionally required to exercise for the correction of refractory members while they continue in communion with us, I possess no civil power whatever over life or property, and claim no right of compelling any against their will to continue in our society, or to prevent them from withdrawing from us. I have no power but what I am bound to exercise in concurrence with my brethren for the benefit of the community in general, and of every individual member in particular. The profession of the gospel does not abridge your civil rights, nor subject you to the rule of domineering ecclesiastics. The Christian religion is a law of liberty; the officers of the church, with the exception of that corrective rod which is sometimes placed in the hands of the apostles, and is exercised under the immediate direction of Christ, are armed with no secular power for the support of discipline, and possess no authority but that which they derive from superior wisdom, and experience.

Ch. I.  
Ver. 21.

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teachers have no dominion either over your persons or goods, on account of your being Christians." Macknight.—"*Fide enim (ad quam perducti estis a me) beati evasistis, et florulistis. Στηκειν enim interdum significat absolvi, servari, saluum esse: cui opponitur πιπτειν, damnari. Rom. xiv. 3, 4.*"

## SECTION III.

Ch. II. *THE APOSTLE* advises the Corinthians to restore to the communion of the church that great offender whose misconduct had been one principal cause of keeping him away, but whose sincere and deep repentance now moved his compassion, and induced him to advise them to receive him again into Christian fellowship. Ch. ii. 1—11.

1. The apostle could not prevail upon himself to visit Corinth a second time, till every cause of uneasiness was removed, ver. 1—3.

Ver. 1. *But I determined this with myself, that I would not come*<sup>1</sup> *again to you in grief.*

I formed this resolution in my mind, that as our first interview had been a source of mutual satisfaction, my second visit should not be the occasion of uneasiness either to you or to myself: but that I would absent myself from you till every cause of trouble should be removed.

2. *For if I occasion grief to you, who then is to gladden me*<sup>2</sup> *but he who is grieved by me?*

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<sup>1</sup> *Come again in grief.*] The apostle had not visited them in grief the first time: he means, therefore, that having visited them with satisfaction at first, he was resolved not to visit them with dissatisfaction the second time. Vide Locke.

<sup>2</sup> *Who then is to gladden?*] και τις. “And had I done it, what comfort could I have had among people I so much love, and yet am forced to punish in so severe a degree?” Pyle.—

If I should be under the necessity of exercising severity when I come among you, my visit would be as painful to myself as it would be to you; for I could derive no comfort or satisfaction from any thing during my residence with you, but from the contrition and restoration of the offender whom it would be my painful duty to chastise.

Ch. II.  
Ver. 2.

*And I wrote this very thing to you<sup>3</sup>, that when I came I might not be grieved by those in whom I ought to rejoice. Having this confidence in you all, that my joy is the joy of you all.*

3.

The reason why, instead of coming among you, I wrote to you, and that with some degree of asperity, was this: That I might excite you to reform those lamentable irregularities which prevailed among you, that when I came I might not be under the necessity of exercising that discipline which would be equally distressing both to myself and you. And the more so as considering the earnestness and faithfulness with which I laboured among you for two years and upwards, I had a right to expect that your conduct would have been so correct and exemplary as to have afforded me the most pure

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“ *Nisi vos—ac proinde nemo. Quomodo enim tristis alium exhilarabit?*” Rosenmuller.

<sup>3</sup> *I wrote this very thing.*] “ That is, in the first epistle. See ver. 9. He wrote to them to punish the fornicator. See ver. 11. Comp. 1 Cor. iv. 21, v. 8:—but now that he knows the Corinthians had punished him, in compliance with his Letter, and he had had this trial of their obedience, he is so far from continuing the severity, that he writes to them to forgive him and take him again into their affection.” Locke.

Ch. II.  
Ver. 3.

and unmixed satisfaction. And notwithstanding all that has passed, I know you so well, that I am very confident, if the affairs of your society were restored to such a state as to give satisfaction to me, that it would afford equal satisfaction to you all. In short, I am confident that such is your affection for me, you would all be gratified with seeing that I was pleased.

2. He assures them that the painful rebuke which he had administered was the result, not of personal animosity, but of affectionate regard to their interest, ver. 4, 5.

- 4: *For out of much affliction and anguish of heart I wrote to you with many tears; not that ye might be uneasy, but that ye might know the love with which I abound towards you.*

The severity which was manifest in my late epistle was not the dictate of resentment against an individual, but of tender affection for you. I felt the deepest concern at the state of things at Corinth, and at the irregularities and crimes by which your society was disgraced. I wrote with many tears; and though I knew that you would feel great uneasiness at the strong expressions of disapprobation which I introduced, I trusted that you would see that my intention was kind, and that my only object was, the repentance and reformation of those who had done amiss. Nothing but the truest regard for you could have induced me to have performed so painful a task.

Now, if a certain person<sup>1</sup> hath caused uneasiness, he hath not caused uneasiness to me, but in some degree<sup>2</sup> (that I may not bear<sup>3</sup> too heavily upon him) to you all.

Ch. II.  
Ver. 5.

If a certain person, whom I need not name, has created much uneasiness, which cannot be denied, it is not to me that he has given pain. All that I have felt and suffered on account of his misbehaviour I reckon as nothing: I forgive it all. But you are the parties more immediately concerned; your

<sup>1</sup> *If a certain person.*] Every one observes the delicacy and tenderness of the apostle in not mentioning the name of the penitent offender, nor using any harsh language in describing the offence.

<sup>2</sup> *In some degree.*] So Locke. ἀπο μέρους. “This phrase,” says Mr. Wakefield, “here and in ch. i. 14, I apprehend to be equivalent to ἐν μέρει.” His translation is, “this uneasiness is not mine only, but the mutual uneasiness of us all.” “ἀπο μέρους, ex parte aliquatenus, quodammodo.” Schleusner. Ch. i. 14, the phrase seems to express a certain portion of the Corinthian congregation: here it is understood of a limited degree of uneasiness. So, Rom. xi. 25, it expresses a certain portion, meaning a large majority, of Jews who are at present blind to the evidence of the gospel. Rom. xv. 24, the same phrase expresses the degree of satisfaction which the apostle hoped to enjoy in the society of his friends at Rome. “St. Paul being satisfied with the Corinthians for their ready compliance with his orders in his former letter to punish the fornicator, intercedes to have him restored; and to that end lessens his fault, and declares, however he might have caused grief to the Corinthians, yet he had caused none to him.” Locke.—“*Quodammodo vos omnes ille tristitia affectit. Facinus enim ab illo commissum tantum est et tam grave, ut ejus turpitudine ad universam societatem vestram redundare videatur.*” Rosenmuller.

<sup>3</sup> *That I may not bear, &c.*] ἵνα μὴ ἐπιβαρῶ. “*parenthesi includenda sunt hæc verba, et reddenda, ne quid gravius dicam.*” Rosenmuller. The Syriac Version places these words after παντας, all; Mr. Wakefield begins the next sentence with them.

Ch. II.  
Ver. 5.

moral feelings have been wounded, your character as a society has been disgraced. But I will not aggravate the case, nor bear too hard upon a penitent offender.

3. The offender being now brought to a proper sense of his guilt, he advises the Corinthians to restore him to the communion of the church, ver. 6—8.

6. *Sufficient for such a man is the censure which hath been passed upon him by the majority.*

The public solemn expulsion of this offender from your society has brought him to his right mind. It has convinced him of his misconduct, and therefore it has answered its end.

7. *So that on the contrary<sup>1</sup> ye ought rather to forgive and comfort him, lest such a man should be*  
8. *swallowed up by excessive sorrow. Wherefore, I beseech you publicly to confirm<sup>2</sup> your love to him.*

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<sup>1</sup> *On the contrary.*] “This,” says Mr. Locke, “has nothing to refer to but *επιβαρῶ*, overcharge, in ver. 5, which makes that verse refer to the fornicator.”

<sup>2</sup> *Publicly to confirm.*] This is Dr. Macknight’s judicious translation: he remarks, that “the original word, *κρῶσαι*, does not signify to confirm *simply*, but to confirm or appoint *with authority*; consequently the apostle’s meaning was, that the reception of this offender into the church was to be accomplished, as his expulsion had been, by a *public act of the brethren* assembled for that purpose.”

It may be thought extraordinary that an offender so atrocious should be so soon forgiven, and received again into communion with the church: but the Corinthians were lately converted from heathenism, and had not that sense of the enormity of vices of this kind which belongs to those who have been educated in Christian principles and habits. Many of them had been re-



I hear that this unhappy offender entertains so just a sense of the heinousness of his crime, and is so much affected at the censure of the society, that he is almost overwhelmed with grief. It becomes you, therefore, to forgive and to comfort him, instead of persisting in your severity against him; and I request that, being perfectly satisfied as to his repentance, you would receive him again into your communion, in as public and as solemn a manner as you expelled him from your society.

Ch. II.  
Ver. 8.

4. As he was satisfied with their deference to his authority, which was one occasion of his writing, the apostle further recommends that they should act in unison with him in forgiving as well as in censuring offenders, that the adversary might not take advantage of their dissensions, ver. 9—11.

*Moreover, I wrote for this purpose also, that I might have proof of you whether you would be obedient in every thing.*

9.

I had heard such an alarming account of the disorderly state of your society, and of the hostility of opposing factions, that I entertained doubts whether my influence among you were not entirely lost. To satisfy my mind upon this subject, I wrote to you, requiring the immediate excommunication of the offending party, to try whether you would obey me or not. And I am happy to see, by your ready com-

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claimed from the most odious vices; and this offender, having been made sensible of his fault, was now resolved to renounce his crime.

Ch. II.  
Ver. 9.

pliance with my direction, that I still retain that respect and deference among you which you had formerly shown.

10. *Now to whom ye forgive any thing I also forgive it, and indeed whatever I have forgiven, if I have forgiven any thing in the person of Christ<sup>1</sup>, it has been for your sakes.*

As we have agreed in censure, let us now agree in forgiveness. If you forgive any offender, I forgive him too: and as I, in virtue of my apostolic authority, in the name and as the representative of Christ, have forgiven this penitent offender, I have done it for your sakes, to set you an example of Christian charity and meekness, and to point out your duty upon similar occasions. Join with me, therefore, in forgiving this penitent, and in restoring him to Christian communion.

11. *That we may not be over-reached<sup>2</sup> by the adversary<sup>3</sup>, for we are not ignorant of his wiles.*

<sup>1</sup> *In the person of Christ.*] “in the name and by the authority of Christ.” Macknight.

<sup>2</sup> *Over-reached.*] “Πλεονεκτειν properly signifies *plus justo possidere*, to possess more than one is entitled to: but because persons of this description are commonly fraudulent and unjust, and sometimes violent in their conduct, the word signifies, to act fraudulently, unjustly, violently. ch. vii. 2, xii. 17.” Macknight.

<sup>3</sup> *The adversary.*] Satan, the opposer; *i. e.* not an evil spirit, but their unbelieving neighbours, Jews and heathens, who would take advantage of their intestine divisions to disparage the Christian religion. Bishop Newcome explains it of wicked men, the instruments of Satan. “By Satan, or *adversary*, the apostle means the civil abettors of the Pagan superstition.” Harwood.

“By Satan,” says Dr. Priestley, “we are to understand any adversary; and Christianity had many of them in that and in-

Your unconverted neighbours will be upon the watch to take advantage of any dissensions which may take place between you and me, or in the body of your society, and will be glad to widen the breach, in order to injure the Christian cause. Be aware of their malicious purpose, and stand upon your guard. Let us ever act in union and harmony. Let us act with united vigour in excluding every member whose moral conduct would disgrace the society; and let us act with united sympathy and tenderness in restoring to their places in the church those unhappy persons who, having by irregular conduct exposed themselves to public censure, have been reclaimed to true repentance, and are desirous of being again admitted to the privileges of the Christian community.

Ch. II.  
Ver. II.

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deed in every age : and whatever man or thing has a tendency to obstruct a good design is called Satan, or something equivalent to it, in the Scriptures. Thus, our Lord called Peter *Satan*, when he would have diverted him from his resolution to die at Jerusalem. We are not, therefore, to infer from such passages as these, that there is in the universe a great evil spirit, the rival of the Supreme Being, and continually thwarting him in his designs ; more especially prompting men to all vice and wickedness here, in order to be the instrument of their punishment hereafter. The vices of mankind are not to be excused in this manner : as if they were drawn into sin by some invisible agent, to whose powers their own were by no means equal. Men's own depraved appetites are sufficient to account for all the wickedness there is in the world."

## SECTION IV.

Ch. II. *THE APOSTLE assures the Corinthians, that in his great anxiety to hear tidings concerning them, he had given up a fair prospect of usefulness at Troas, and had crossed over into Macedonia to meet Titus. And he bursts into an exclamation of gratitude and praise for the glorious success which attended the faithful preaching of the gospel. Ch. ii. 12—17.*

1. The apostle, disappointed in his expectation of meeting with Titus at Troas, and being anxious to hear concerning the state of things at Corinth, abruptly quitted a situation which promised considerable usefulness, and hastened into Macedonia, ver. 12, 13.

Ver. 12. *Now, when I was come to Troas, to preach the gospel of Christ, and a door was opened for me in*  
 13. *the Lord<sup>1</sup>, I had no rest in my mind; because I found not Titus my brother. But, taking leave of them, I departed into Macedonia.*

When I was driven from Ephesus by the tumult excited by Demetrius, I fled to Troas, where I had

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<sup>1</sup> *In the Lord,*] “or, by the Lord: that is, to spread his gospel.” Newcome. An opportunity offered of preaching the gospel with great probability of success; not by the immediate direction of Christ, for then the apostle, however anxious he might be to receive tidings of the Corinthians, would not have felt himself at liberty to depart from Troas.

directed Titus, who was one of the bearers of my last epistle, to meet me, and to inform me of the state of things with you. At Troas I found that many were disposed to hear the gospel, and that there was a great prospect of converting many to the Christian faith. But I could not make myself easy till I gained satisfactory information of the success of my advice to you; and therefore, taking leave abruptly of my friends at Troas, I went away to Macedonia, hoping there to find, as indeed I actually did find, that faithful companion of my labours, Titus, from whom I received the intelligence I desired.

Ch. II.  
Ver. 13.

2. At the mention of his success, the apostle bursts into an affectionate exclamation of gratitude to God for the triumphs of the gospel, and for the gracious acceptance of his services, whatever might be the effect of his preaching upon different classes of his hearers, ver. 14—16.

*Now thanks be to God, who always leadeth us in triumph by Christ<sup>2</sup>, and maketh manifest the*

14.

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<sup>2</sup> *Leadeth us in triumph.*] “*Ἐπιμαρτυρεῖν, in triumpho circumducere.*” Wetstein.—“*Triumphum ago, triumpho de aliquo, aliquem in triumpho captivum circumduco.*” Schleusner. “In allusion,” says Dr. Macknight, “to the method of triumph, the apostle represents Christ as a victorious general riding in a triumphal procession through the world, attended by his apostles, prophets, evangelists, and other ministers of the gospel, and followed by all the idolatrous nations as his captives.” Dr. Doddridge, after mentioning Witsius’s explanation of the passage, as expressing “the joy with which the apostle reflected on the powerful and sovereign grace which had led him in triumph who was once so insolent an enemy to the gospel,” adds, “I rather

Ver. 14. *odour of the knowledge of himself by us in every*  
 Ch. II. *place.*

Nor can I recollect the success of the gospel, of which I have in so many places been the honoured instrument, without expressing the affectionate gratitude I feel to God, who in his great mercy put a stop to the mad career of hostility and rebellion, and who stationed me as a willing captive at the car of Jesus, to grace the triumphal procession of the gospel: not indeed as a helpless prisoner doomed to destruction, but as one permitted to enlist in the victorious army, and employed to scatter the perfume of the Christian doctrine concerning God and his plans of mercy to mankind, among the multitude

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think the apostle represents *himself* as triumphing through the divine power. And as in triumphal processions, especially in the East, fragrant odours and incense were burned near the conquerors, so he seems beautifully to allude to that circumstance in what he says of the odour of the gospel in the following verses. And he seems further to allude to the different effects of strong perfumes to cheer some, and to throw others into violent disorders, according to the different dispositions they are in to receive them."

Perhaps the apostle's idea may be, that having been subdued and taken captive, they are led in triumph by Christ to grace the victories of the gospel: but not as prisoners bound in chains and doomed to destruction, but as pardoned rebels received into favour, and as employed by the conqueror to scatter perfumes among the multitude, some of whom are revived and cheered by the grateful fragrance, while others, overpowered by the strength of the odour, faint and die; while the officers so employed are equally performing their duty, and equally acceptable to their sovereign, whatever be the result. Mr. Locke supposes that the apostle alludes to his victory over his opponents at Corinth. But this is too mean a sense, and unworthy of the apostle.

in every region through which the magnificent procession passes in its progress. Ch. II.

*For we are to God a sweet perfume of Christ, in respect to them that are saved and in respect to them that perish*<sup>1</sup>. Ver. 15.

Our labours as ministers of Christ are attended with various success. Some of our hearers receive our doctrine, and gladly accept the blessings and privileges of the gospel; others despise and reject our important message, and choose rather to remain and perish in ignorance, idolatry, and vice, than to embrace the glad tidings of salvation; but, whatever be the effect of our doctrine upon our hearers, our fidelity and zeal in all cases are equally exerted, and equally acceptable to God, in whose estimation they are as the fragrant incense of a costly sacrifice.

*To the one we are a deadly odour unto death*<sup>2</sup>, 16.

<sup>1</sup> *In respect to them that perish.*] “If we be faithful, we are equally approved by Christ, under whose commission we act, whatever be the success of our preaching, whether it be properly received or not: whether men secure their future happiness by their obedience, or aggravate their condemnation by their disobedience.” Dr. Priestley.

<sup>2</sup> *A deadly odour unto death.*] Gr. “an odour of death unto death:” *q. d.* Upon some, the perfume which we dispense has a noxious and even fatal effect; it paralyses the nervous system, and produces death. To others it is an *odour of life unto life*, “a living savour unto life.” Wakefield. The very same perfume which overpowers and oppresses some, is to others a delightful, refreshing, reviving fragrance, which cheers the senses and invigorates the powers. “*Dantur odores, qui alios reficiunt et recreant, alios enecant.*” Rosenmuller. “*An odour of death*: the fragrantcy so rich in itself, instead of reviving, destroys them, and is efficacious to bring on death in its most dreadful forms.” Doddridge.

Ch. II.  
Ver. 16.

*but to the other a living odour unto life; and who is sufficient for these things*<sup>1</sup>?

Upon the surrounding multitudes the perfumes which we dispense produce different effects, according to the different constitutions and dispositions of those who are exposed to their influence. To some the odour is destructive; it is disgusting, overpowering, and dangerous. They labour either to resist or to escape from it, and are sometimes destroyed by it. To others, differently constituted and disposed, the very same odour is a refreshing balm, a reviving cordial: they inhale it with delight, and feel that it infuses into their spirits, animation, vigour, activity, and joy. Thus, to some, the doctrine of the gospel is a fatal venom: it excites contempt and hatred, malice and rage; they oppose it to the utmost; their guilt and misery are aggravated, and their ruin is sealed: so that the gospel, which should have been their salvation, becomes their bane. Upon others the effect is widely different. The doctrine of the gospel, approved by the

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<sup>1</sup> *Who is sufficient*] “for this preaching of Christ to all? None is sufficient of himself. ch. iii. 5.” Newcome.—“When we consider all these awful consequences which one way or other attend our ministry, we may truly say, Who is sufficient for these things?” Doddridge.—“Here (says Dr. Whitby) the Vulgate ridiculously reads, ‘*et ad hæc quis tam idoneus,*’ i. e. *quam ego?* and this reading is defended by Dr. Mills, against all the Greek Scholia,” &c.—Mr. Wakefield’s version is, “according to the suitableness of each;” which, he says, “is the acceptance of the Ethiopic, but is not certain whether it followed the present reading, or whether the passage be clearly susceptible of this sense as it now stands.” Griesbach notes the variation in the Vulgate, but not in the Ethiopic.



understanding and cherished in the heart, becomes a reviving, invigorating, exhilarating principle, which dispels their darkness, which soothes their sorrows, which animates their hope, which governs their lives, which prepares them for, and will in due time advance them to, a happy and immortal state of being. And when I consider the nature of the message with which I am intrusted, and the infinitely momentous consequences of its admission or rejection by those to whom it is addressed, and likewise reflect upon my own inability, and the frailty of human nature, I am constrained to say, Who is equal to the important task? and I most readily acknowledge, that I have no hope of success but in God. Comp. iii. 5.

Ch. II.  
Ver. 16.

3. He has no merit to plead but that of his disinterestedness and his sincerity, ver. 17.

*For we are not as others<sup>2</sup> who adulterate the word of God<sup>3</sup>: but as in sincerity<sup>4</sup>, but as from*

17.

<sup>2</sup> *We are not as others.*] The received text reads *οἱ πολλοί*, *the many*, or, *most*; but *οἱ λοιποί*, *others*, is the reading of the Clermont and three other ancient manuscripts, and of the Syriac and other versions. It is hardly to be imagined that the majority of the preachers of the gospel, *οἱ πολλοί*, adulterated the word of God.

<sup>3</sup> *Who adulterate:*] *καπηλευοντες*. A metaphor, taken from vintners who adulterate pure wine with foreign mixtures. The apostle is supposed to allude to the false teacher, who corrupted the doctrine of Christ to adapt it to the learned Greeks. "The apostle used this metaphor to show that he did not, like the false teacher, mix falsehoods with the gospel for the purpose of pleasing the vitiated taste of his hearers." Macknight.—"*καπηλευων* (*ὁ καπηλος institor, propola, caupo*) *non solum significat vendere aliquid, sed et adulterare, artificiose fucare, et exornare.*"

<sup>4</sup> *In sincerity.*] *ἐξ εὐκρινειας*. See ch. i. 12. "This word is

Ch. II. *God<sup>1</sup>, in the sight of God we speak concerning*  
 Ver. 17. *Christ.*

If we are honoured with distinguished success in dispensing the grateful and reviving odour of the gospel, it is because we acquit ourselves with integrity and faithfulness in the work assigned us. We do not, as some that might be named, and who may not be unknown to you, adulterate the pure word of God with unwholesome mixtures, in order to win applause, and to gain an ascendancy over the minds of our hearers; but on the contrary, with the most uncorrupted sincerity, mindful of our sacred character and awful responsibility as messengers from God, we teach the doctrine of the gospel as in his presence, and as those who are shortly to be summoned to his tribunal to give an account of their mission and to receive the reward of their works.

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elegantly opposed to the impure and gainful mixture mentioned before." Newcome.

<sup>1</sup> *As from God.*] "I preach the gospel of Jesus Christ in sincerity: I speak as from God himself, and I deliver it as in the presence of God." Locke.—"ὡς ἐκ Θεοῦ *ut a Deo jussus, ut a Deo per spiritum edoctus sum. κατενωπιον τοῦ Θεοῦ Deum præ oculis habens. ἐν Χριστῷ nomine Christi: tanquam legatus ipsius, ch. v. 20. Vel etiam, plane idem doceo, quod Christus de se docuit.*" Rosenmuller.

## SECTION V.

*THE APOSTLE* appeals to the conversion of the Corinthians to the Christian faith, and to their reputable profession of it, as the best testimonial to his apostolic mission; and from the superior glory of the new to the old dispensation, he enforces the superior obligation of the ministers of Christ to sincerity, fortitude, and zeal. Ch. iii. 1—iv. 6.

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1. The conversion and exemplary conduct of the Corinthians themselves supersedes the necessity of all letters of recommendation, either to them or from them, ver. 1—3.

*Are we beginning to recommend ourselves again<sup>2</sup> or, do we need<sup>3</sup>, as some do<sup>4</sup>, letters of recommendation either to you or from you<sup>5</sup>?* Ver. 1.

<sup>2</sup> *Recommend ourselves.*] Συγγισαγειν must mean, not commend, but recommend. "It would seem that the faction had pretended that he had not proved himself an apostle by the things written in his former epistle." Macknight.

<sup>3</sup> *Or, do we need:]* η μη χρηζομεν. This is the reading of the Clermont and other copies, also the Vulgate and Syriac versions, and adopted by Griesbach. The received text reads, ει μη, q. d. unless you think that I want letters. Newcome says ει μη is used interrogatively, as Gen. iii. 11.

<sup>4</sup> *As some do.]* The false apostle had probably been introduced among them by letters of recommendation, perhaps from the Judaizing Christians at Jerusalem. See Macknight.

<sup>5</sup> *To you or from you.]* The received text reads, or letters of recommendation from you; but the word συστασιων, recommendatory, is wanting in the Alexandrine and Ephrem manuscripts,

Ch. III.  
Ver. 1.

I have been enlarging upon the honour which has been conferred upon me and my colleagues, in being permitted to accompany the triumphal procession of the gospel, and to diffuse the odour of its salutary doctrine; and I have asserted the faithfulness with which we exercise our ministry. But do you imagine, as my enemies may possibly insinuate, that by this I mean to establish my apostolic authority among you, as though it were not already sufficiently proved? or can you suppose that I need, like others who might be named, letters of introduction to you, or of recommendation from you? Does my authority with you, and other churches, rest upon so precarious and unsatisfactory a basis as a mere letter of recommendation?

2. *Ye are yourselves our letter, written in your hearts*<sup>1</sup>, *understood and read by all men.*

If I am asked for a letter of recommendation, I appeal to the church at Corinth. The existence of a body of professing Christians at Corinth, and their general exemplary conduct, is such an evidence of my apostleship as every one may read and understand: it is a matter of public notoriety.

3. *Since ye are manifestly*<sup>2</sup> *the epistle of Christ*

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and in the Coptic and Vulgate versions. Mr. Wakefield renders, "unless we want, as some do, letters of recommendation to you (*μαλλον η*) rather than letters of recommendation from you."

<sup>1</sup> *Your hearts.*] The received text reads *ιμων*, *our hearts*: *υμων* is the reading of one manuscript, and of the Ethiopic version. The connexion seems to require it. Mr. Wakefield pronounces it to be undoubtedly genuine, and Dr. Doddridge adopts it.

*through our ministrations*<sup>3</sup>: written, not with ink, but by the spirit of the living God; not on tablets of stone, but on the fleshly tablets of the heart.

Ch. III.  
Ver. 3.

Yes, my brethren, ye are yourselves my public letter of recommendation from Christ: who by you attests the authority with which I am endued to preach his doctrine, and the power with which I am invested for ensuring its success. This epistle he has written through my instrumentality, I having been the bearer of it; or, if I may so express it, the amanuensis that he has employed to write. And this epistle is written, not with ink in the ordinary way, but in characters inscribed by the spirit and power of God himself; and that not like the Mosaic decalogue, which was written by the finger of God upon tablets of stone, but upon the soft and

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<sup>2</sup> *Since ye are manifestly.*] “The sense of St. Paul,” says Mr. Locke, “in this third verse, is plainly this: That he needed no letters of commendation to them: but that their conversion to the gospel, written not with ink, but with the spirit of God in the tables of their hearts, and not in tables of stone, by his ministry, was as clear an evidence and testimony to them of his mission from Christ, as the law writ in tables of stone was an evidence of Moses’s mission: so that he, St. Paul, needed no other recommendation. This is what is to be understood by this verse, unless we will make the *tables of stone* to have no signification here. But to say, as he does, that the Corinthians being writ upon in their hearts, not with ink but with the spirit of God by the hand of St. Paul, was Christ’s commendatory letter of him, being a pretty bold expression, liable to the exception of the captious part of the Corinthians, he, to obviate all imputation of vanity or vain-glory, immediately subjoins what follows in the next verse.”

<sup>3</sup> *Through our ministrations:*] διακονηθεισα ὑφ’ ἡμῶν. “delivered by us, of which we had the charge and management.” Wakefield.—“Ministerio meo scriptus: Christus, in scribenda hac epistola, meo ministerio usus est.” Rosenmuller.

Ch. III.  
Ver. 3.

tender tablet of the heart of all of you who have been converted from a heathen state to the public profession of the Christian religion. In plain language, your conversion to the Christian religion in consequence of my preaching the gospel to you, and exercising miraculous powers among you, your abandoning the gross vices of your heathen state, and your present love and practice of virtue in obedience to the law of Christ, and from regard to the discoveries of the Christian revelation, is a plain and public proof that I have a commission from God to preach his gospel in the world. There is no other way of accounting for the great success of my labours at Corinth; and the wonderful change which has been wrought in your minds, in your hearts and lives, is a more satisfactory evidence of my apostolic mission, than the miraculous engraving of the ten commandments upon tablets of stone by the finger of God, was, of the divine legation of Moses.

2. The apostle, to avoid all appearance of ostentation, ascribes all his ability and his success to the power of God, who by his spirit qualified him to be the publisher of a new, a better, and a life-giving dispensation, ver. 4—6.

4. *Now we have this persuasion*<sup>1</sup> *through Christ*

<sup>1</sup> *This persuasion* :] *πεποιθησιν*. “a milder term for boasting.” Locke. See chap. x. 7.—“*certa apostoli persuasio de fructu muneris sui apud Corinthios*.” Rosenmuller.—“As if he had said, But mistake me not as if I boasted of myself. This so great boasting that I use is only my confidence in God through

*towards God: not that we are sufficient of ourselves to place any thing to account<sup>2</sup> as from ourselves, but our sufficiency is from God.*

Ch. III.  
Ver. 5.

Though I assert with so much confidence my commission from God, which was communicated to me by Christ, I am far from arrogating to myself any superior merit on this account, and least of all from ascribing the success of my ministry to my own power or wisdom. I am well apprized, that of myself I can do nothing. I cannot calculate upon the least success from any powers of reasoning or talent of eloquence that I possess, or upon which I might value myself. No argument nor persuasion of mine would ever have induced any one of you to have renounced the idolatry in which you had been educated, or the vices to which you were habituated, and to have become the true worshippers of God, and the virtuous disciples of Jesus. Whatever ability I possess, whatever success I have met with, all is the work of God.

*Who hath even qualified us<sup>3</sup> as ministers of*

6.

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Christ: for it was God that made me minister of the gospel, that bestowed on me the ability for it, and whatever I perform in it is wholly from him." Locke.

<sup>2</sup> *To place any thing to account:] λογισασθαι τι.* So Newcome.—“to reckon upon any thing as from ourselves.” Doddridge.—“to reason any thing; *q. d.* we are unable by any reasoning of our own to bring men to conversion.” Whitby. See Acts xix. 27; Rom. iv. 3, 6, 11, ch. viii. 18, 36; 1 Cor. iv. 1: in all which places λογίζομαι signifies, *to reckon, or, place to account.*

<sup>3</sup> *Who hath even qualified us:] ικανωσεν.* “who hath even made us sufficient ministers.” Newcome.—“who indeed hath fitted us to be ministers.” Macknight.—“who hath also thought

Ch. III. *the new covenant*<sup>1</sup>, *not of the letter, but of the*  
Ver. 6. *spirit*<sup>2</sup>: *for the letter killeth*<sup>3</sup>, *but the spirit giveth*  
*life.*

I am one of the last men who would have thought of engaging in the Christian ministry and apostleship, or who would have been selected by others. I was once a bitter enemy to the Christian name: but even me has God chosen and qualified for this high and honourable office. He subdued my prejudices, he brought me to the knowledge of the truth, he inspired my heart with gratitude and zeal,

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us worthy to be ministers." Wakefield.—"who hath made us able ministers." Public Version, and Doddridge. The apostle takes up the preceding word, "our sufficiency," *ικανότης*, "is from God who hath made us sufficient," *ικανωσεν*.

<sup>1</sup> *The new covenant.*] *καινης διαθηκης*, *new covenant*, as it is rendered in the Public Version. The Mosaic dispensation was a covenant made by God with the Israelites, through the instrumentality of Moses; the Christian dispensation is the new covenant through the mediation of Jesus Christ.—"who hath even made us sufficient ministers of the new covenant." Newcome.

<sup>2</sup> *Not of the letter, but of the spirit.*] "*the letter*, the law of Moses, which was *written on tables of stone—the spirit*, the Christian covenant, the true spiritual religion, written on the heart by the power of the spirit. Rom. vii. 6." Newcome.—"St. Paul may be understood to intimate that the new covenant was also, though obscurely, held forth in the law. For he says, he was constituted a minister of *the spirit*, or spiritual meaning of the law, which was Christ. But both letter and spirit must be understood of the same thing: the letter of the law, and the spirit of the law. And in his epistle to the Hebrews he shows what a spiritual sense ran through the Mosaic institutions and writings." Locke.

<sup>3</sup> *The letter killeth, &c.*] *i. e.* "Pronouncing death without any way of remission on all transgressors, leaves them under an irrevocable sentence of death; but the Spirit, *i. e.* Christ, ver. 17, who is a quickening spirit, 1 Cor. xv. 45, giveth life." Locke.—"The end of the gospel is to give life. John x. 10; Rom. vi. 23." Newcome.



with benevolence and courage; he instructed me in the Christian doctrine in its fullest extent, and gave me a particular commission to preach the gospel to the Gentiles: and to this he superadded those miraculous gifts and powers, which were so clearly exhibited among you, and which alone could, in the present state of things, have excited that attention to the doctrine and to the evidences of the gospel, which would overcome inveterate prejudices, and would make a powerful and abiding impression upon the heart.

Ch. III.  
Ver. 6.

Thus were I and my fellow-labourers amply qualified to dispense the blessings, not of the old dispensation, but of the new; not of that covenant which imposed rites and ceremonies, and which consisted in types and figures, but of that new and better covenant which was the completion of the Mosaic peculiarity, and which was the hidden spiritual meaning of all its pompous external symbols. And whatever may be affirmed by some who wish to hold you in bondage to the old dispensation, I can assure you that there is nothing in it which ought to attract your regard, or to alienate your affections from the Christian faith; for the law is a dispensation of death, as it passes a sentence of death upon every offence, and makes no provision for the pardon of the penitent. But the gospel is a life-giving spirit: it proclaims pardon to the penitent, and everlasting life to all who accept its offers and comply with its requisitions.

Ch. III.  
Ver. 6.

3. The apostle argues the superiority of the gospel ministry to that of the law, from the superior excellence and permanency of its object, ver. 7—11.

The apostle through this whole paragraph alludes to the history which is given, Exod. xxxiv. of the shining of the face of Moses, after he had passed forty days upon the mount in communion with God, and receiving the law from him. The historian, ver. 29, there relates, that when Moses came down from Mount Sinai with the two tables of testimony in his hand, he was not aware that his face shone. But when Aaron and all the children of Israel saw Moses, and beheld the lustre of his countenance, they were afraid to come near him. And Moses called to them, and Aaron and all the rulers of the congregation returned unto him, and Moses talked with them. And afterwards all the children of Israel came near, and he gave them in commandment all that the Lord had spoken with them in Mount Sinai, and till he had done speaking with them he put a veil on his face. But when Moses went to Jehovah to speak with him, he took the veil off until he came out. And the children of Israel saw the face of Moses that it shone, and Moses put the veil upon his face again.

In allusion to this incident, the apostle declares, 1. That though the lustre upon the countenance of the Jewish legislator was glorious, and the honour thereby conferred on him was great, nevertheless it

was evanescent, and greatly exceeded by the spiritual and far more permanent glory which attended the publishers of the Christian dispensation: and, 2. That the Jewish lawgiver covering his face with a veil was an emblem of the dark and figurative genius of the Mosaic dispensation; whereas the first teachers of Christianity publicly exhibited the lustre with which they were dignified, and were bound in duty to state the great doctrines of Christianity in the plainest and the clearest light.

*But if the ministration of the law of death, engraven in letters upon stones, was so glorious that the children of Israel could not stedfastly look upon the face of Moses, because of that lustre of his countenance, which lustre was to be abolished, how much more glorious must this ministration of the spirit be!*

I have just been speaking of myself and my brethren who are commissioned to teach the gospel, as ministers, not of that old covenant which was written on tables of stone, and which denounced death upon the transgressor, but of that new dispensation, which is the scope and end of the first covenant, which was confirmed by the gifts of the spirit, and which contains the promise of life. I do not,

<sup>1</sup> *How much more glorious.*] Mr. Wakefield renders the clause, "must not this spiritual ministration be much more glorious?" literally, "how shall not the ministration of the spirit be more glorious?" Perhaps the best translation may be, "how is it possible that the ministration of the spirit (or spiritual dispensation) should not exceed in glory?" How can it be otherwise, than that the ministry of the spirit which giveth life should confer more glory and lustre on those who are employed in it?

Ch. III.  
Ver. 8.

indeed, deny that the first dispensation was of divine authority, and that it was a great honour to Moses to be chosen to the office of communicating the will of God to the Israelites, by means of the law written by the finger of God on the tables of stone. And the dignity conferred upon him in being admitted to communion with God was marked by that lustre of his countenance which struck the beholders with awe, and made them afraid of approaching him. This lustre, however, was but temporary, an emblem of the limited duration of the dispensation which he introduced. But if the ministry of a dispensation which entailed death was honoured with a brightness which dazzled the eyes of the spectators, is it not reasonable to believe, may we not naturally expect, that the ministry of the dispensation of life will exhibit a still greater brightness; that the gospel, which is the soul and spirit of the law, will irradiate its officers with a greater and a more permanent glory?

9. *For if the ministry of condemnation were glorious, much more doth the ministration of justification exceed in glory.*

That the glory which attends the preaching of the gospel should greatly exceed that which accompanied the preaching of the law, is not at all wonderful, when we consider the nature and genius of the two dispensations; the law of Moses being a dispensation of condemnation only, requiring that uniform obedience which few or none could yield, and making no provision for repentance; whereas

Ch. III.  
Ver. 9.

the gospel is a dispensation of peace and reconciliation, and restores the penitent believer to a state of friendship with God. Being so much superior in its object, it is entitled to be introduced with superior magnificence.

*And indeed that which was then made glorious<sup>1</sup> ceaseth in this respect to be glorious, because of the glory that surpasseth it.*

10.

The lustre which attended the introduction of the Mosaic dispensation is completely eclipsed by the superior lustre of the gospel; so that the honour conferred upon Moses by the lustre of his countenance was nothing in comparison with that which is conferred upon the apostles of Christ, by the superior knowledge of the gracious purposes of God to man, with which they are inspired, by the spiritual gifts and powers with which they are favoured, and by the ability which they possess of communicating those gifts and powers to their respective converts: a power which Moses either did not possess at all, or possessed in a very limited degree.

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<sup>1</sup> *That which was made glorious:]* “ εδε δεδοξασται το δεδοξασμενον. *Munus Mosis quod fuit splendidum, ne excellens quidem nominari potest. εν τω τω μερει, hac ratione, hoc nomine, ενεκεν, respectu hujus eminentioris dignitatis: i. e. comparata ad hanc excellentiorem dignitatem, quæ inest nostro ministerio.*” Rosenmuller. “For indeed that glory is no glory, with respect to the excessive glory of the other.” Wakefield. Mr. Locke puts the question, “whether in thus industriously placing the ministry of the gospel in honour above that of Moses, the apostle may not possibly have an eye to the Judaizing false apostle of the Corinthians, to let them see what little regard was to be had to that ministration, in comparison with the ministry of the gospel.”

Ch. III.  
Ver. 11.

*If, then, that which is abolished was abolished by glory<sup>1</sup>, much more doth that which remaineth remain in glory.*

The lustre of Moses is eclipsed by the superior lustre of the apostles of Christ. Thus the law of Moses is wholly superseded by the gospel of Christ, and its ritual impositions are no longer obligatory upon the believing Gentiles; and as the knowledge with which the apostles are inspired, and the powers with which they are endued, are not momentary and occasional, but constantly inherent in them, so shall that glorious dispensation of which they are the ministers, remain in the world as a permanent and

<sup>1</sup> *By glory—in glory:]* δια δόξης—εν δόξει. The translation given in the text is that of Hallet and Macknight, and best suits the construction and the connexion. The glory of the ministry of the law was eclipsed by the superior glory of that of the gospel: how reasonable, then, is it to expect, that the glory which obscured the other shall remain complete or unabated after the first has vanished! As, therefore, the glory of the gospel ministry will be more permanent than that which it displaces, so the gospel dispensation itself also will be more permanent than the law. The apostle's language, however, is elliptical, and admits of a different construction and interpretation: *q. d.* If that dispensation which was to be abolished was introduced with glory, much more will that which remains remain in glory. This was Mr. Locke's interpretation, and Archbishop Newcome's, who translates the words thus, "for if that which shall be done away was glorious, much more must that which remaineth be glorious;" and Mr. Wakefield, "for if that which is no more were with glory, much more must that which continueth be in glory."

The apostle's idea seems to be this: that as the lustre of the ministry of the law was obscured by the superior lustre of that of the gospel, it is highly reasonable to expect that the lustre which superseded the other will also be more lasting: insinuating, by this imagery, that the gospel was both a more splendid and a more permanent dispensation than the law.

extensive blessing, and shall never be superseded to the end of time.

Ch. III.  
Ver. 11.

4. The apostle argues the indispensable duty of the ministers of the new and superior dispensation, to teach its doctrines with the utmost freedom and simplicity, ver. 12, 13.

*Having therefore this persuasion<sup>2</sup>, we use great freedom of speech.*

12.

Being fully convinced that the dispensation of the gospel is in its nature and tendency greatly superior to that of the law, that it is better adapted to human frailty, and intended to continue to the end of time, and consequently that the ministry of the gospel is beyond comparison more honourable than that of the law, we who are intrusted with this honourable service, feel it to be our duty to rise superior to all mean and secular considerations, and

<sup>2</sup> *This persuasion:*] ἐλπιδᾶ. See Macknight, who refers to 2 Cor. i. 7; Philip. i. 20; Titus i. 2, for this sense of the word.

“That Paul by these words (says Mr. Locke, who has given a just and beautiful illustration of this portion of the epistle,) means the honourable employment of a minister of the gospel, or the glory belonging to his ministry, is evident by the whole foregoing comparison which he has made between the *ministry* of the law and of the gospel, and not between the law and the gospel themselves. The calling it *hope* instead of *glory* here, is the language of modesty: it is, *q. d.* Having, therefore, so honourable an employment as the ministry of the gospel, which far exceeds the ministry of the law in glory, though even that gave so great a lustre to Moses’s face that the children of Israel could not with fixed eyes look upon him, I, as becomes one of such hopes, in such a post as sets me above all mean considerations and compliances, use great freedom and plainness of speech in all things that concern my ministry.”

Ch. III. to speak the truth with the utmost plainness, fidelity  
Ver. 12. and courage, not taking into consideration either the  
offence which it may give, or the personal inconvenience  
with which it may be attended.

13. *And we are not as Moses, who put a veil upon his face, that the children of Israel may not see<sup>1</sup> distinctly the end of the dispensation which is about to be abolished.*

Moses put a veil upon his face to conceal its lustre; but this is not the practice of us, the apostles and ministers of Christ. It is not owing to any act of ours, nor to any obscurity in the delivery of the important message we have in charge, that the Jews remain ignorant of the true nature and design of that œconomy which, having answered its purpose, is just about to be repealed.

5. The ignorance and unbelief of the Jews are owing to their own prejudices and vices, which prevent them from seeing the true design of the ceremonial law, ver. 14—17.

14. *But their understandings were blinded<sup>2</sup>; for to*

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<sup>1</sup> *That the children of Israel may not see.*] “These words must be understood, not of Moses, but the ministers of the gospel. It is not their fault that the Jews do not understand the scope of the law; but it is owing to the blindness of their minds, which shall be taken away when they return to Christ.” Locke.

<sup>2</sup> *Their understandings were blinded.*] *q. d.* “We, the ministers of the gospel, speak plainly and openly, and put no veil upon ourselves as Moses did, whereby to hinder the Jews from seeing Christ in the law; but that which hinders them is a blindness on their minds, which has been always on them, and remains to this day. This seems to be obviating an objection, viz. If you preach the gospel and Christ contained in the law



*this day the same veil remaineth during the reading of the old Testament<sup>3</sup>, it not being discovered<sup>4</sup> that it is abolished by Christ.*

Ch. III.  
Ver. 14.

And to dwell a little upon this unhappy state of my mistaken countrymen: in justice to the preachers of the gospel I am constrained to say, that it is not owing to any defect of candour or simplicity in us, but to their own inveterate prepossessions that they remain so grossly ignorant of the true design of the law. Their prejudices render their minds callous to the impression of the clearest evidence. And even to this day, while they attend the reading of the scriptures of the Old Testament in their synagogues, the true sense of it is veiled from their sight. They continue to dream of the perfection and perpetuity of their dispensation, being totally ignorant that its purposes being fulfilled in Christ, the Mosaic œconomy is now about to be entirely set aside.

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with such a shining clearness and evidence, how comes it that the Jews are not converted to it? His reply is, Their unbelief comes not from any obscurity in our preaching, but from a blindness which rests upon their minds to this day: which shall be taken away when they turn to the Lord." Locke.

<sup>3</sup> *The old Testament.*] Gr. "the old covenant." But the words Old Testament being used familiarly to express the sacred books of the Jews, without any reference to the signification of the words, the phrase is retained in the translation, as exactly expressing the apostle's idea.

<sup>4</sup> *It not being discovered:*] μη ανακαλυπτομενον ὅτι. Bengel and Griesbach put a comma after μενει, and read ὅτι as one word. This punctuation is adopted by Newcome, Wakefield, and Macknight. The public version is, "for until this day remaineth the same veil, untaken away in the reading of the old Testament: which veil is done away in Christ."

Ch. III.  
Ver. 15.

*Yea, even to this day, when Moses is read a veil covereth their heart*<sup>1</sup>.

Though they listen to the word of the law, its true and spiritual meaning is completely concealed from them.

16. *But when it shall turn*<sup>2</sup> *to the Lord, the veil shall be taken away.*

There is a time coming, when the whole Jewish nation shall be converted to the Christian religion; and, when this auspicious event takes place, the veil which now envelopes and darkens their understandings shall be withdrawn, all their prejudices shall be removed, and they shall see the true design of the ceremonial law, which was to prepare the way for a more liberal and more perfect dispensation, and to make it more welcome.

17. *But the Lord is that spirit*<sup>3</sup>; *and where the spirit of the Lord is, there is liberty*<sup>4</sup>.

I have been speaking of the spirit as opposed to

<sup>1</sup> *A veil covereth, &c.*] It is thought that the apostle here alludes to a custom of the Jews, which continues still in the synagogue, of wearing a veil when the law is read. See Locke, Macknight, &c.

<sup>2</sup> *When it, &c.*] “But when their heart shall turn to the Lord, and laying by prejudice and aversion shall be willing to receive the truth, the veil shall be taken away, and they shall plainly see him to be the person spoken of and intended. When this shall be, see Rom. xi. 25—27.” Locke.

<sup>3</sup> *The Lord is that spirit.*] These words relate to ver. 6, where he says that he is a minister not of the letter of the law, nor of the outside and literal sense, but of the mystical and spiritual meaning of it, which, he here tells us, is Christ.

<sup>4</sup> *There is liberty:*] “because the spirit is given only to sons, or to those that are free. This is the liberty of speech mentioned, ver. 12. See the next chapter.” Locke.

the letter, and of the ministration of the spirit as opposed to the ministration of death and condemnation. I now tell you very plainly, that by the spirit I mean Christ; that is, the doctrine of Christ, the dispensation of the gospel. To this great object all the types and sacrifices of the ceremonial Institution pointed; in this dispensation all its prophecies were accomplished, and all its promises fulfilled. And for this law of liberty all who groaned under the yoke of Moses panted with earnest desire. The legal dispensation introduced by Moses had its use, but it was limited and temporary: the spirit of the law was a spirit of bondage; its prevailing motive was terror. The obedience which it produced was a servile homage. Not so the spirit of the gospel. Believers in Christ are rescued from the terrors of the law; they become sons of God; their spirit is the spirit of adoption; their obedience is the fruit of faith, and hope, and love. They are no longer slaves, but sons: they have nothing to conceal; they no longer deal in types and mysteries, but they declare the important truths and the precious promises of the gospel with the greatest simplicity and plainness of language.

6. The apostle, in allusion to the case of Moses, represents the ministers of the gospel as diffusing every where around them the radiance which they derive from Christ, ver. 18.

*But we all<sup>s</sup>, with unveiled face, reflecting as*

18.

<sup>s</sup> *But we all.*] Mr. Locke observes, "that ver. 14—17 is a pa-

Ch. III. *mirrors*<sup>1</sup> *the glory of the Lord, are transformed*  
 Ver. 18. *into the same image*<sup>2</sup> *from glory to glory*<sup>3</sup>, *even*  
*as proceeding from the Lord, the spirit*<sup>5</sup>.

To return from my digression : I was observing

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renthesis, which being laid aside, the comparison between the ministers of the gospel and Moses stands clear. Moses with a veil covered the brightness and glory of God which shone in his countenance : but we, the ministers of the gospel, with open countenances reflect as mirrors the glory of the Lord." Griesbach, Newcome, and Macknight all include these verses in a parenthesis.

<sup>1</sup> *Reflecting as mirrors.*] “ Κατοπτρίζω, *repræsentō aliquid tanquam in speculo alteri, a κατοπτρον speculum. Medium, κατοπτρίζομαι, meipsum intueor in speculo.*” Schleusner ; who produces examples from Artemidorus, Ælian, and Diogenes Laertius. “ Supposing κατοπτρίζομαι to be in the middle voice,” says Dr. Macknight, “ I have translated it actively, in which I am supported by Estius and the Greek commentators, who explain it thus, ‘ *Instar speculi suscipientes atque reddentes. Receiving and reflecting in the manner of a mirror the glory of the Lord.*’”—“ ‘Reflecting as mirrors,’ so (says Mr. Locke) the word must signify here, and not ‘ beholding as in a mirror :’ because the comparison is between the ministers of the gospel and Moses, and not between the ministers of the gospel and the children of Israel. Now the action of beholding, was the action of the children of Israel ; but of shining, or reflecting the glory received in the mount, was the action of Moses : and therefore it must be something answering that, in the ministers of the gospel, wherein the comparison is made : as is further manifest in another express part of the comparison, between the veiled face of Moses, ver. 13, and the open face of the ministers of the gospel in this verse. The face of Moses was veiled, that the bright shining, or glory of God remaining on it, might not be seen ; and the faces of the ministers of the gospel are open, that the bright shining of the gospel, or the glory of Christ, may be seen. Thus the justness of the comparison stands fair, and has an easy sense ; which is hard to be made out, if κατοπτριζόμενοι be translated ‘ beholding as in a glass.’ ”

“ The glory of God in the face of Jesus Christ shines as in a glass which reflects the image upon us, so that we all are transformed into the same image, deriving the gifts and graces of the spirit from Christ, the Lord and great distributor of them :

(ver. 13) that Moses veiled his face to conceal its lustre, and that this was a symbol of the obscurity of that dispensation which he introduced. But the case is widely different with us, the apostles of Christ and teachers of the Christian doctrine. The glory of Christ shines full upon us, and we, like polished mirrors, reflect its beams : so that they who see us, do in a sense see him from whom our brightness is

Ch. III.  
Ver. 18.

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and so the glory which the Father gave to him he hath given us," John xvii. 22. Whitby.

"κατοπτριζόμενοι, illuminati gloriâ Domini, tanquam specula quæ lumen accipiunt. Sic enim Græci intelligunt." Valla.—  
"speculantes, Vulg. hoc loco a speculo ductum est, non a specula. Ut intelligas Dei gloriam a purgatis animis, ceu speculo, excipi ac reddi. Ad hunc enim sensum exponunt Græca scholia, ut κατοπτριζόμενοι sit veluti speculo exprimentes ac referentes." Erasmus.—  
"κατ. attente spectantes : qui speculum consulunt omnia singularim intuentur." Grotius.

As it is plain from the Greek scholiasts, that the original word will bear the sense of *reflecting as a mirror*, though this may not be its usual classical sense, and as the connexion appears so plainly to require it, I have adopted it in the text, though with some little hesitation. Perhaps the apostle's idea may be this : Christ as a mirror reflects the image of God, and the apostles gazing at this mirror are illuminated by its reflected rays, and themselves reflect the image of Christ.

<sup>2</sup> Into the same image : ] τὴν αὐτὴν εἰκόνα. "that very image: that of Moses was but a faint reflection of the glory which he saw." Locke.

<sup>3</sup> From glory to glory.] "with a continued influx and renewing of glory, in opposition to the shining of Moses's face, which decayed and disappeared in a little while," ver. 7. Locke.

<sup>4</sup> From the Lord, the spirit.] "as if this irradiation of light and glory came immediately from the source of it, the Lord himself, who is that spirit whereof we are the ministers," ver. 6. Locke.—"The Lord of the spirit." Macknight. *q. d.* In diffusing the knowledge of God and religion through the world, we are the images or representatives of Christ, by the power of an abiding inspiration from him who is the Lord, or author, of the covenant of the spirit.

Ch. III.  
Ver. 18.

borrowed. And as we are continually receiving fresh streams of glory from our Lord and Master, who is the spirit and end of the Mosaic dispensation, so we likewise, with correspondent effulgence, diffuse fresh lustre around us ; till we at length become the perfect image of him whose glory we thus reflect. In plain language, we are all enlightened by Jesus Christ, in the knowledge of the nature and design of the gospel dispensation, which knowledge abides with us. And we are so far from endeavouring to conceal it, that we think it our duty to publish the whole of it every where in the plainest language. So that they who listen to our instruction gain as distinct and comprehensive a view of the doctrine of the gospel as we ourselves possess, and as if, like us, they had been taught by Christ himself.

7. Invested with this honourable ministry, the teachers of the gospel fulfill their commission with zeal and fidelity, ch. iv. ver. 1, 2.

Ch. IV.  
Ver. 1.

*Therefore, as we have through mercy<sup>1</sup> obtained this ministry, we faint not<sup>2</sup>,*

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<sup>1</sup> *Through mercy.*] “as we have been graciously intrusted.” Wakefield. Gr. “having this ministry according as we have received mercy.” Newcome ; who refers to ch. iii. 6—9. *q. d.* “according as God has had compassion on me, who was a persecutor, and has intrusted me with it.”

<sup>2</sup> *We faint not.*] *ἢκ ἐκκακῶμεν.* “we flag not.” Macknight.—“*ἐκκακῶ.* Proprie, cedo et succumbo laboribus, segnesco : metaphorice, desum officio meo, negligens et ignavus sum. Sic miles qui arma abjicit, et signa militaria deserit et fugit, ἐκκακεῖν dicitur.” Schleusner.—“I do not fail nor flag : I do not behave my-

Having, by the unmerited goodness and the transcendent mercy of God, been appointed to the high and honourable office of teachers of the gospel, we do not shrink either from toil or danger, but endeavour to discharge the duties of our station with courage and fidelity.

*But have renounced the hidden things of shame<sup>3</sup>; not walking in craftiness, nor fraudulently corrupting the word of God, but by manifestation of the truth recommending ourselves<sup>4</sup> to every man's conscience in the sight of God.*

2.

Whatever some may insinuate concerning us, I solemnly and confidently assure you, that we are not in the number of those who connive at the dissolute practices in secret which they condemn in public; or who suffer the disgraceful rites of hea-

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self unworthily in it, nor misbecoming the honour and dignity of such an employment." Locke.

<sup>3</sup> *We have renounced the hidden things of shame,*] "in which the priests of paganism deal so much, in order to impose on the people, practising in their mysteries so many impure and so many foolish rites." Doddridge; who well observes in his note, that the word *ἀπειπαμεθα*, which we render *renounce*, does not imply that they ever had any thing to do with such things; and that the words "set them at defiance" seem more literally to express the original. Dr. Macknight renders it, "we have commanded away." "The expression (he says) is emphatical and picturesque: it represents the hidden things of shame as offering their service to the apostle, who rejected their offer with disdain, and bid them be gone."—"The whole business of the first part of the epistle (says Mr. Locke) is to justify to the Corinthians his behaviour in the ministry, and to convince them that in preaching the gospel he has been plain, clear, open, and candid, without any hidden design or concealed secular interest."

<sup>4</sup> *Recommending ourselves.*] "not requiring commendation from others, ch. iii. 1." Newcome.

Ch. IV.  
Ver. 2.

thenism to pollute the purity of the gospel. We have no sinister designs, nor any selfish and secular ends to answer, while we profess to teach the truth; nor do we presume to debase the pure word of God by human mixture, Jewish or heathen, in order to render the gospel more palatable, and less obnoxious to the prejudices of our hearers. Truth is our sole object; and to prove our fidelity to the consciences of our hearers and to the eye of God, is the great scope of our ambition.

8. Hence it follows, that if the gospel doctrine remains concealed from any, the fault lies wholly with themselves, ver. 3, 4.

3. *But if our gospel be also veiled, it is veiled only*  
4. *among those who destroy themselves*<sup>1</sup>, *among those unbelievers*<sup>2</sup> *whose minds the God of this world*<sup>3</sup>

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<sup>1</sup> *Who destroy themselves.*] So Macknight. *τοις απολλυμενοις*, "those who are lost: if our gospel, like the law, ch. iii. 13, 14, be veiled, it is veiled among those who perish through vice and infidelity." Newcome.

<sup>2</sup> *Among those unbelievers.*] Newcome; who appeals to Grotius for the construction of this verse, as given in the translation. Gr. "among whom the God of this world hath blinded the understandings of unbelievers." See also Rosenmuller.

<sup>3</sup> *The God of this world.*] That is, Mammon, or self-interest; or rather perhaps Satan, the opposing power, the supposed leader and head of the unbelieving and idolatrous world, in opposition to Christ, who is lord and chief of the community of believers, the ruler of the kingdom of light, as Satan is the ruler and prince of the kingdom of darkness. He is represented as blinding the minds of his subjects, who are prevented by their inveterate prejudices and vices from seeing the light of truth in the gospel. See 1 Cor. v. 5; 1 Tim. i. 20; Eph. vi. 12; Col. i. 16.

The generality of commentators, assuming the existence of



*hath blinded, so that the lustre of the glorious gospel of Christ, who is the image of God<sup>4</sup>, doth not shine upon them.*

I deny not that there are some to whom the nature and design of the gospel are as much under a veil as the dispensation of Moses was to the Jews: but who are the persons in this situation? They are men who are working out their own ruin: they are blind, and cannot see the light; the God of this world has deprived them of their mental eye, so that they cannot discern in the gospel the glory of Christ; who is the image of God, as we are the images of him. Their prejudices, their vices, and their attachment to worldly interest, prevent them from discerning, or from being properly impressed by, the evidence of the gospel, so that they either cannot or will not learn the will of God, as revealed by Christ. Their ignorance is not owing to the ministers of the gospel: it is owing to the blindness of their understandings, and to the badness of their hearts, and they must abide by the consequences of this wilful and criminal unbelief.

9. The apostle renounces all pretensions to spiritual authority, and ascribes the success of the gospel ministry wholly to the power of God, ver. 5, 6.

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such a being as the devil, of course apply the apostle's language to him.

<sup>4</sup> *Christ, the image of God.*] "Christ is represented as the mirror from which the glory of God is reflected upon us, by such an image of the sun as we have in a mirror. This is reflected upon us from Christ. But all the light comes originally from God, the father of lights." Priestley.

Ch. IV.  
Ver. 5.

*For we preach not ourselves, but Christ Jesus as the Lord<sup>1</sup>, and ourselves as your servants for the sake of Jesus.*

I have been speaking in very high terms of the ministerial office; but do not mistake me, or imagine that it is my desire to domineer over you. The gospel of which we are ministers I have stated to be, not our gospel, but the glorious gospel of Christ. We are only his servants in common with yourselves and the universal community of believers. We are his missionaries; from him we derive all our instruction, he gives us our commission, and his name we bear. Nay, so far are we from pretending to govern you, that from love to Christ and zeal for his cause, we profess ourselves to be, not only his servants; but yours also: your very slaves. Nor is there any labour or drudgery to which we would not cheerfully submit, so that we may succeed in winning you over to the doctrine and service of Jesus Christ.

6. *For God, who commanded light to shine out of darkness, hath shone into our hearts, that we might diffuse the lustre<sup>2</sup> of his glorious knowledge<sup>3</sup>, which shines in the face of Jesus Christ.*

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<sup>1</sup> *Christ Jesus as the Lord.*] “We preach not ourselves, *i. e.* not ourselves as Lords, *αλλά Χριστον Ιησυν Κυριον*, but Christ Jesus as the Lord; *q. d.* I have not given the least occasion to any to suspect I set myself up for the head of a party for any private advantage; but preach Jesus Christ as the common Lord and Head of all Christians.” Pyle. See also Macknight.

<sup>2</sup> *Diffuse the lustre.*] “that I might communicate the knowledge and light of the glory of God, which shines in the face of Jesus Christ.” Locke; who observes in his note, that this is a

That almighty Being who said "Let there be light," and there was light, has mercifully vouchsafed to shine upon our dark and benighted minds, which were once as remote from the light of the gospel, as blind, as ignorant, as strongly prejudiced, as any of its most inveterate opposers now are. And the reason why this holy and cheering light was imparted to us is, that we might diffuse it among the heathen: that so the lustre which beams from the countenance of our glorious Lord, and which is by him reflected from the Father of light and wisdom, might shine through the world; and the doctrine of the gospel might be manifest to all mankind. Not to ourselves, therefore, but to the mercy of God be the praise of that success with which the ministration of the gospel has been every where attended.

Ch. IV.  
Ver. 6.

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continuation still of the allegory of Moses, and the shining of his face, &c. so much insisted upon in the foregoing chapter."

It cannot be doubted that the apostle in the whole of this discourse, though he uses the plural number, chiefly refers to himself, and means to vindicate his own character; and in this sense he would be understood by the Corinthians. For this reason Mr. Locke and most other expositors use the singular number in their expositions. But as the apostle out of modesty commonly uses the plural number, including Timothy, whose name is joined with his own in the salutation, and the other apostles and ministers of the gospel, and as it is certainly a more graceful manner of address where he is speaking in his own praise, I have for this reason generally retained the plural number in the paraphrase, though with an allusion and leaning to the apostle's own particular case.

<sup>3</sup> *His glorious knowledge.*] The received text reads "the glorious knowledge of God." See Griesbach.

## SECTION VI.

Ch. IV. *THE APOSTLE refers to the support which he and his fellow-labourers experienced under persecutions and sufferings, as an additional proof of their commission from God; and professes that nothing but the consciousness of their integrity, the assurance of success, and the hope of a future everlasting reward, could induce them to persevere in their laborious and hazardous enterprise.*  
Ch. iv. 7.—v. 10.

1. The frailty of their nature, and the danger of their situation and office, demonstrate that nothing less than a divine power could be effectual for their support, ver. 7—9.

Ver. 7. *Moreover, we have this treasure in earthen vessels<sup>1</sup>, that the exceeding greatness of the power may be of God, and not of us.*

The treasure which we dispense is of inestimable value; and the success of our mission is great and

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<sup>1</sup> *In earthen vessels.*] “We who preach the gospel, are frail and feeble. St. Paul repeatedly alludes to his bodily infirmities.” Newcome. “The treasure of the gospel was committed to earthen vessels, that is, to persons of low birth, destitute of literature, and of every thing which could give them influence with mankind, and utterly unable by their own power to defend themselves against their enemies, on purpose that the excellency of the power by which the gospel was contrived, and the world was persuaded to embrace it, might plainly appear to belong to God and not to them.” Macknight.

wonderful. But we who are employed in diffusing the blessings of the gospel, are feeble, frail, and dying creatures; utterly insufficient for our own preservation, and still more incompetent to command success. It is evident, therefore, that no power less than divine is adequate to the accomplishment of such extraordinary effects by such feeble and contemptible means.

Ch. IV.  
Ver 7.

We are *pressed on all sides, but not crushed*<sup>2</sup>.

8.

We encounter all kinds of difficulties and sufferings; but though severely pressed by them on every side, we are not totally disabled, nor so overpowered as to be compelled to yield.

*Dubious*<sup>3</sup>, but not in despair.

We are doubtful, whether we shall survive the persecutions we meet with, but we do not abandon our confidence in God. We are apprehensive that we shall meet with no success in our exertions, yet trusting in the power of God, we do not relax from our labours.

<sup>2</sup> *Pressed—but not crushed.*] “An allusion probably to wrestling at the Isthmian games.” Macknight. “Θλιβειν dicitur athleta quum adversarii corpus lacertis implicat, tamque arcte comprimit, ut spiritus coarctetur. ενοχωρεισθαι dicuntur, quorum fauces, aliaque animæ trahendæ instrumenta ita coarctata et compressa sunt ut spiritus trahendi meatibus omnis fere aditus præclusus sit.” Rosenmuller. “afflicted, but not utterly over-pressed.” Doddridge.

<sup>3</sup> *Dubious.*] απορρημενοι, perplexed. “So rendered,” says Macknight, “it signifies persons involved in evils from which they know not how to extricate themselves. If the apostle had the combat of boxing in his eye, the word would signify being stunned with the blows of the adversary.”

Ch. IV.  
Ver. 9. *Persecuted, but not forsaken*<sup>1</sup>; *thrown down, but not killed*<sup>2</sup>.

We are hunted down by our enemies, and abandoned by the world; but God does not forsake us. He supports and delivers us. We are sometimes even overtaken and struck down by those who wish to destroy us and our cause; but when we seem wholly in the power of our enemies, and at the very last gasp, to our own astonishment and theirs, we are wonderfully rescued from destruction. What can afford a more striking proof that we are the faithful messengers of God, and under the protection of his providence?

2. They, like Christ, are continually exposed to death, in order to give evidence of his resurrection, to the end that their hearers may participate in the life that he enjoys, ver. 10—12.

10. *Always bearing about in our person*<sup>3</sup> *the dying of Jesus, that the life also of Jesus*<sup>4</sup> *may be made manifest in our persons.*

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<sup>1</sup> *Persecuted, &c.*] “The critics who think the apostle alludes to the combat of the race, translate the clause, ‘pursued, but not left behind.’” Macknight.

<sup>2</sup> *Thrown down, but not killed.*] Locke, Wakefield, and Macknight. *q. d.* “Though they were thrown down by their adversaries, they were not, by the fall, either killed or disabled from rising and continuing the combat. This is supposed to be an allusion to the Pancratium.”

<sup>3</sup> *In our person.*] Gr. “our body;” and so in the last clause of the verse. *the dying of Jesus.* The received text reads “the Lord Jesus;” but the word Lord is wanting in the best copies, and is omitted by Griesbach.

<sup>4</sup> *The life of Jesus made manifest.*] “Bearing about the dying

Like our Master Jesus, we are continually exposed to suffering and death, in order that we may prove to our hearers, that Christ is now living. For, certainly, no one can believe, that we would undergo these dreadful persecutions if we had not sufficient evidence of the truth of the fact for which we suffer, the resurrection of Jesus from the dead.

*For we, though living<sup>5</sup>, are continually delivered over to death for the sake of Jesus, that the life also of Jesus<sup>6</sup> may be manifested in our mortal flesh.*

We, the apostles of Jesus, and preachers of the gospel, are as capable of enjoying the comforts of

Ch. IV.  
Ver. 10.

11.

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of Jesus, that is, a representation of his death, that at the resurrection we may also represent his glorious life. Dying like him, to live like him." Newcome. "That the life of Jesus now triumphant above all hostile power, may be manifested in the preservation of our feeble body." Doddridge.

<sup>5</sup> *We, though living.]* "We who survive persecution." Newcome. "As long as I live I shall be exposed to the danger of death." Locke.

<sup>6</sup> *That the life of Jesus.]* The sense of this passage seems to me generally misunderstood. Some suppose that the apostle means, that the life of Christ is exhibited by his power being shown in their protection; but it is plain, that he ascribes their protection to the power of God, not of Christ. Others understand it of the life of Christ being exemplified in their future resurrection, as his sufferings are now exemplified in their present persecution: vide Newcome. But this seems foreign to the argument. The apostle's reasoning appears to be this: We are continually suffering like Christ; we who live, and who love, and can enjoy life as well as any other men, nevertheless, voluntarily submit to the most severe privations and persecution. The design of this is, to prove that Christ is now living; so that while we suffer the pains of death, you in consequence of it enjoy the hope of life by the conviction you gain of the resurrection of Jesus, which is the foundation of your hope. To live, signifies to enjoy life, 1 Thess. iii. 8: Now *we live* if ye stand fast in the Lord, *i. e.* we enjoy life.

Ch. IV.  
Ver. 11.

life, and are as much attached to life and its blessings, as others are; yet we suffer ourselves every day to be exposed to death for the sake of Christ, to the end that we may by our sufferings demonstrate his resurrection, and thus diffuse among our hearers the hope of life.

12. *So then death worketh in us, but life in you* <sup>1</sup>.

The consequence of this zeal and fortitude in us is, that we are daily exposed to sufferings and death, to the end that you, our hearers, our converts, may be advanced by the resurrection of Jesus to the hope of a new and glorious life; which is the most powerful incentive to the practice of virtue.

3. The only consideration which inspired their fortitude and zeal was, the firm persuasion of the truth of their doctrine, and the hope of saving themselves and others, ver. 13—15.

13. *Yet having the same spirit of faith, which the scripture describeth (Ps. cxvi. 10), "I believed, therefore have I spoken," we also believe, and therefore speak.*

As David, when almost overwhelmed with distress, still retained his confidence in God, and still bore testimony to his goodness and faithfulness, so we, animated by a similar spirit, in the midst of trouble and persecution, retain a joyful confidence in the truth of the gospel, and therefore continue to preach it with resolute perseverance.

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<sup>1</sup> *Death worketh, &c.]* "So that we die to Christ, and ye live to him; persecution has not reached you." Newcome.



*Knowing that he who raised up the Lord Jesus, will raise up us also<sup>2</sup> by Jesus, and will present us together with you<sup>3</sup>.*

Ch. IV.  
Ver. 14.

Assured of the important fact, that Jesus our great master has, by the almighty power of his Father, been raised from among the dead, we are also assured that the same power will be exerted in the person of Christ to raise up both us and you, and all the faithful disciples of Jesus in all ages, and to unite us all into one glorious assembly in his blissful presence.

*For all things are for your sakes, that the abounding grace<sup>4</sup> might, through the thanksgiving of many, overflow to the glory of God.*

15.

All our labours and our sufferings, and all that God himself has done in raising up Jesus from the dead, and in authorizing and qualifying the apostles to preach the gospel, is for the benefit of you and others, who are sincere believers in the truth, that the blessings of the gospel might be extended to, and accepted by multitudes, and that God might be glorified by the gratitude and obedience of those who will be saved by it.

<sup>2</sup> *Will raise up.*] Newcome observes, that "this explains how the life of Jesus was to be manifested in his body or mortal flesh, ver. 10, 11."

<sup>3</sup> *Present us.*] Newcome renders it, "will place us before himself. See Eph. v. 27. God will admit us into his presence, and will favourably regard us."

<sup>4</sup> *That the abounding grace.*] Or favour, that is, the gift of the gospel which abounds to multitudes. Mr. Wakefield says, the sense of this verse is clearer than the phraseology. I have adopted what appears to be the construction of Newcome and Macknight.

Ch. IV. 4. The joyful expectation of a future, everlasting recompense cheered and animated the apostles, and almost over-ruled the sense of present sufferings, ver. 16—18.

Ver. 16. *Therefore*<sup>1</sup>, we faint not; but even though our outward man is perishing, nevertheless the inward man is renewed daily.

Taking into consideration the glorious and benevolent object of our mission, we resolutely persevere; persecuted as we are, and almost overwhelmed with toil and suffering; we shrink not from the arduous struggle; but on the contrary, the more we labour, the more we suffer, and the more we are oppressed and overpowered by fatigues and persecution, the more earnest are we to persevere in our labours, and to spend all the little strength that remains in the same honourable and important cause.

17. *Moreover, the momentary lightness*<sup>2</sup> of our affliction is working out for us an unmeasurable<sup>3</sup>,

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<sup>1</sup> *Therefore.*] “For which cause. Since we know that we shall be raised up to everlasting life.” Newcome. Rather, since all we do is for your sakes and for the glory of God, ver. 15.

<sup>2</sup> *The momentary lightness.*] παρατυικα ελαφρον. See Beza and Macknight. “Ad momentum, etiam, in presenti.” Schleusner. *q. d.* the momentary light affliction of the present state.—“Our present light affliction, *q. d.* when compared with the weight of glory which will follow.” Newcome.

<sup>3</sup> *An unmeasurable.*] καθ’ ὑπερβολην εις ὑπερβολην, a very exceeding. Newcome; who remarks, that “the Greek word signifies in excess to excess. See Rom. i. 17, vii. 13.” “A most excessively immense and eternal weight of unutterable felicity.” Harwood.

“This sentence,” says Dr. Doddridge, “is one of the most emphatical in all St. Paul’s writings, in which he speaks as much like an orator as an apostle. The lightness of the trial is ex-

*everlasting weight of glory*<sup>4</sup>, while we aim<sup>5</sup> not at the things which are visible, but at those which are invisible; for the things which are visible, are temporary; but the things which are invisible, are everlasting.

Ch. IV.  
Ver. 18.

If our views were limited to the present state, our afflictions and persecutions might well be regarded as both heavy and tedious. But compared with that inexpressible, incomprehensible, immeasurable mass of glory and happiness which the gospel reveals, for which these sufferings are preparing and qualifying us, and to which by the mercy of God they entitle us, all these troubles are as dust in the balance, not deserving the least attention. And this is the true cause of that habitual cheerfulness which we maintain under the pressure of severe tribulation; our regards and best affections

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pressed by το ελαφρον της θλιψεως, as if he had said, It is even levity itself in the comparison. On the other hand, the καθ' υπερβολην εις υπερβολην is, says Mr. Blackwall, infinitely emphatical, and cannot be expressed by any translation. It signifies, that all hyperboles fall short of describing that weighty eternal glory, so solid and lasting that you may pass from one hyperbole to another, and yet, when you have gained the last, are infinitely below it." Blackwall's Sacred Classics, vol. i. p. 332.

<sup>4</sup> *Weight of glory.*] An allusion to the word כבוד, which in Hebrew signifies both weight and glory. Macknight observes, that the apostle joins the two significations in one phrase, which is not unusual in his writings. See Philip. ii. 1; Eph. i. 8, 19. He adds, that "it is hardly possible in any translation to express the force of this passage as it stands in the original. Stephen says of it, Nothing greater can be said or imagined."

<sup>5</sup> *We aim.*] "The word σκοπειν," says Macknight, "properly signifies to look at a mark which we intend to hit, an object which we wish to lay hold on."

Ch. IV. being fixed not upon visible and sublunary objects,  
 Ver. 18. but upon those which are invisible and permanent. The things of time and sense are light, transitory, and evanescent, they are not worth a thought ; but the invisible objects of faith have a most serious and important reality ; they are subject to no interruption or vicissitude, and when once possessed, they will be ours for ever.

Ch. V.      5. The apostle declares, that he and his fellow-labourers had a well grounded confidence, that when the present frail and dying state was past, it would be succeeded by a glorious and immortal state now reserved in heaven. Ch. v. ver. 1.

Ver. 1.      *For we know<sup>1</sup> that if this tabernacle, wherein we dwell, which is fixed on the ground, be taken to pieces, we have a building from God, a house not made with hands, eternal, in the heavens.*

The apostle here appears to be speaking not as he is generally understood of the human body, but of the state of man in the present life, which he contrasts with the state which will take place after the resurrection. The present state of man he compares to a residence in a low and crazy tabernacle, which is fixed upon the ground, and will be shortly taken to pieces. The state of man in a future life he compares to a residence in a magnificent building, such as no human hands can form, and which will last for ever without being liable to ruin or de-

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<sup>1</sup> *For we know, &c.]* This beautiful translation is taken from Mr. Wakefield.

cay, a building of which God is the architect, and which he reserves at present in heaven, from whence, at the proper season, he will let it down into this world. And here it is proper to observe, that the apostle does not affirm that the virtuous in a future life will dwell in heaven, but only that the house, which is hereafter intended for them, is *now* in heaven, and will at the proper time descend into this world<sup>2</sup>, which he more explicitly asserts in the next verse. The meaning, therefore, of the apostle's declaration, stripped of its metaphorical dress, is this; We know that when the present frail and mortal state is passed, it will be succeeded by a state of everlasting glory and felicity, which God has prepared for all his faithful servants.

6. In the mean time, under the pressure of present sufferings, they look with earnest desire, not after an extinction of being, but after this happy change of state, ver. 2—4.

*For truly in this tabernacle we groan, earnestly desiring to be covered<sup>3</sup> with our habitation which is to come from heaven<sup>4</sup>.*

2.

<sup>2</sup> *Descend into this world.*] Thus, in Revelation xxi. 2, the new Jerusalem is to descend from heaven to earth; the virtuous are not to ascend into heaven to inhabit it there.

<sup>3</sup> *To be covered.*] *επενδυσασθαι* literally to be clothed upon: to be clothed with a habitation does not sound well. But the apostle does not always guard against mixing his metaphors. See ver. 4.

<sup>4</sup> *From heaven.*] The habitation is said to be at present *εν τοις σρανοις* but when it is to become the residence of the virtuous, it is to descend *εξ ορανα*. The expression countenances the sup-

Ch. V.  
Ver. 2.

- Under the labours and sufferings of the present life, we cannot but look and sigh for that glorious and happy state which God has prepared for us, and into which he will in due time introduce us.

3. *Seeing that, though unclothed<sup>1</sup>, we shall not be found naked.*

Our desires, however, are founded upon the expectation and hope that when we are removed from

position, that the earth is the place in which the virtuous are to reside hereafter.

<sup>1</sup> *Seeing that, though unclothed.*] The received text reads *ενδυσαμενοι*, *clothed*, of which it is difficult to make tolerable sense. The Clermont and some other manuscripts and versions read *εκδυσαμενοι*, *unclothed*; and this reading, though not received into the text by Griesbach, is marked by him as of good authority. Erasmus is inclined to this latter reading. Grotius, Castalio, Locke and others, who adopt the received text, suppose that the apostle might expect to live till the appearance of Christ to raise the dead, and so be exempted from dying." "Desiring," as Mr. Locke explains it, "without putting off this mortal earthly body by death, to have that celestial body superinduced; if so be the coming of Christ shall overtake me in this life, before I put off this body." Mr. Locke acknowledges that "this passage is not very easy;" but he understands "*γυμνοι*, *naked*, of the state of the dead, unclothed with mortal bodies until the resurrection." See 1 Cor. xv. 37. Pyle reads *εκδυσαμενοι*, *q. d.* If so be, or, since that being unclothed, *i. e.* of this body, we shall not remain naked, but shall have a heavenly one in its room, which he says is a much clearer construction than the common reading.

It is plain that what the apostle desires, is a change from the present state of labour, danger, and trial, to that state of glory and happiness which will take place at the appearance of Christ. But he deprecates the condition of mankind in the interval between death and the resurrection, which he calls being naked; being dislodged from the old habitation, and not yet admitted into the new. And it is evident, that notwithstanding all the burdens and sufferings of the present state, he by no means wishes to exchange it for the insensibility of the grave. This he expresses more clearly in the following verse.

the present state, we shall immediately, or at least in a very short time, enter upon our new habitation; for it is not at all our wish to be excluded both from the state of trial and that of recompense, and to lie as it were unsheltered and without a home, in the silence and inactivity of the tomb.

Ch. V.  
Ver. 3.

*And, indeed, we who are in this tabernacle groan, being burdened; for which reason<sup>2</sup> we are desirous, not to be unclothed, but to be clothed upon<sup>3</sup>, that mortality may be swallowed up of life.*

4.

In this state of frailty and suffering, we who are the heirs of the promised inheritance often groan under the pressure of affliction, fatigue, and persecution, and earnestly desire to be released from the burden. Not indeed that we desire death for its own sake, and much less do we covet that state of insensibility to which death for a time reduces us :

<sup>2</sup> *For which reason.*] εφ' ᾧ, "upon which," "in consequence of which." Compare Rom. v. 12: vide Chancey on Universal Salvation, p. 43. "groan with the weight thereof; not that we wish," &c. Wakefield.

<sup>3</sup> *To be clothed upon.*] The apostle's wish seems to be, that the heavenly house might be let down, so as to cover the earthly tabernacle, and to conceal it entirely from sight. And his meaning is, that he was desirous, that the happy state which God intended should take place immediately without the intervention of natural dissolution, and of the season of insensibility in the grave, which, however, he probably expected to be very short. Dr. Doddridge renders and explains the passage thus: "Nevertheless, we would not be unclothed, or stript of the body, for that is what we cannot consider as in itself desirable." This is unquestionably the apostle's meaning; but it is difficult to see how the learned expositor could reconcile this passage to the doctrine of an intermediate state of happiness for the soul, while separated from the body between death and the resurrection.

Ch. V.  
Ver. 4.

the object of our desire is, to enter upon a new and happy state of existence, and, if possible, to escape the pains of dying, and the disgrace of the tomb, so that this frail mortal condition might be immediately and at once absorbed and lost in a state of immortality and blessedness.

7. Of this desire of immortality, God is the author, and the gift of the holy spirit is a pledge of his design to gratify it in due season, ver. 5.

5. *Now he who hath wrought us to this very state<sup>1</sup> is God, who hath also given us the spirit as the earnest of it<sup>2</sup>.*

It is God himself who has excited in our breasts these holy and ardent breathings after immortality; it is God that has so clearly revealed, and so explicitly promised eternal rewards to virtue in the gospel of his son; and as a further proof of his merciful design, he has communicated the gifts of the spirit to his apostles, and through them to others, as a pledge of our adoption into his family, and of our title to the heavenly inheritance.

8. Desirous, as they might be, to enter upon a better and happier state, in which they should dwell

<sup>1</sup> *Wrought us to this very state.*] “to these noble views and sublime desires.” Doddridge. “*that hath prepared us for this very purpose, q. d.* framed, fitted us by calling us to preach the gospel.” Newcome. “who will accomplish for us this very thing.” Wakefield; who observes, that the Æthiopic appears to have read the verb in the future tense.

<sup>2</sup> *The earnest of it.*] Gr. the earnest of the spirit, *i. e.* “the spirit as the pledge of future acceptance.” Newcome.



with their beloved Master, they were still more so-  
licitous to approve their fidelity to him, whether liv-  
ing or dying, ver. 6—9. Ch. V.

*Therefore, we are always of good courage<sup>3</sup>,  
knowing, that while we are present in the body, we  
are absent from the Lord. For we walk by faith,  
not by sight. We are, I say, of good courage,  
and are better<sup>4</sup> pleased to be absent from the body,  
and present with the Lord<sup>5</sup>. So then we are am-* Ver. 6.  
7.  
8.  
9

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<sup>3</sup> *We are of good courage.*] *Θαρρουντες*. It is observed by Newcome and others, that agreeably to the Hebrew idiom, the participle is here used for the present indicative. See Rom. v. 11, and 2 Cor. v. 12. Mr. Locke observes, that the “word *θαρρουμεν*, we are confident, here signifies the same as *εκ εκκακουμεν*, we faint not. Ch. iv. 1, 16. *q. d.* I go on undauntedly, without flagging, preaching the gospel with sincerity and great plainness of speech.”

<sup>4</sup> *Are better pleased.*] *ευδοκουμεν μαλλον* put a stop after *μαλλον*. Bengelius, Bowyer.

<sup>5</sup> *Absent from the body, and present with the Lord.*] That is, to quit the present state, and to enter upon that state of recompence and happiness which we are to enjoy with Christ. This text is usually understood as expressing the apostle’s persuasion, that death is a separation of the soul from the body, and his expectation that the separate spirit would be introduced into a state of glory and happiness in the presence of Christ, while the body is perishing in the grave. But it is quite impossible that this should be the apostle’s meaning, as he had expressly declared in his former epistle, 1 Cor. xv. 18, that if there be no resurrection of the dead, all who have fallen asleep in Christ have perished; which is palpably inconsistent with their possessing life and happiness in a separate state; and the apostle cannot be supposed to contradict himself. And in truth, the apostle’s language in this passage will not bear the construction which is usually given to it; and gives no countenance to the doctrine of an intermediate state of perception, activity, and enjoyment between death and the resurrection. He is here only contrasting the present state of trial and suffering with the future promised state of happy existence in the presence of Christ. He never once mentions or even glances at an inter-

Ch. V.  
Ver. 9.

*bitious, whether present in or absent from the body, to be well pleasing to him*<sup>1</sup>.

Animated by the prospect of immortality, we keep up our spirits, and persevere in our labours with undaunted fortitude and resolution. While we dwell in the present state, we cannot indeed enjoy the society of the Master whom we serve and love. Our conduct in life, and in the discharge of our ministry, must be governed by faith in the great

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mediate state in which the spirit will be happy, when separate from the body. On the contrary, he represents the state which immediately succeeds to death, as a state of nakedness, ver. 3, which was so far from being the object of his wish, that he expresses his earnest desire to be exempted from it by being permitted to continue in the world till the appearance of Christ. That the apostle regarded the season of rest in the grave as an evanescent point, hardly worthy of notice when compared with the glory which was to succeed, cannot reasonably be doubted. See Phil. i. 23. But this is to be attributed to a prevailing but erroneous opinion, that Christ would appear to judgement before the generation which then existed should expire, rather than to the speculative, however correct opinion, that the idea of duration ceases while thought is suspended. We have no reason to believe that the apostle was a profound metaphysician. See 2 Thess. ii. 1, 2, and the note.

<sup>1</sup> *To be well pleasing to him.*] “Whether staying in the body or going out of it, *i. e.* whether I am to stay longer here, or suddenly to depart. This sense the foregoing verse leads us to. And what he says in this verse, that he endeavours, whether present or absent, to be well pleasing to the Lord, *i. e.* to do what is well pleasing to him, shows, that neither of these words can signify here, his being with Christ in heaven. For, when he is there, the time for endeavouring to approve himself is over.” Locke. I think with Mr. Locke, that the apostle’s general meaning is, that he was desirous to approve himself the faithful servant of Christ both living and dying. See Rom. xiv. 7, 8. But at the same time it appears to me undeniable, that by the phrase “present with the Lord,” the apostle means to describe that future state of existence in which the virtuous shall be happy in the presence of Christ

truths of the gospel revelation, and not by an actual perception of those glorious scenes, to the participation of which we shall hereafter be admitted. Nevertheless, although we derive so much satisfaction from the exercise of faith, we cannot but earnestly desire to be actually in the presence of him, whom, though unseen we love, and to share in his glory and felicity. But the desire that lies nearest our heart, and which has the greatest and most habitual influence upon our conduct, the object of our best and highest ambition, is, that whether living or dying, we may approve ourselves his faithful servants, and may obtain his approbation.

9. The ruling motive in all cases is, the certain and awful expectation of a future judgement, ver. 10.

*For we must all appear<sup>2</sup> before the tribunal of Christ, that every one may receive for the things done in the body, according to what he hath done, whether it be good or evil<sup>3</sup>.*

10.

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<sup>2</sup> *We must all appear.*] “This,” says Dr. Priestley, “clearly shows that the views of the apostle were not directed to any thing short of the resurrection of the dead and the future judgement; and that he had no prospect of any reward before that time. This, therefore, is the key by which we must interpret all that precedes this verse.”

<sup>3</sup> *Whether it be good or evil.*] “That each may receive either good or evil according to his deeds in the body.” Wakefield. Whether this appearance at the tribunal of Christ is to be understood in a literal or in a figurative sense, as meaning nothing more than that the final state of all shall be decided according to the principles and declarations of the gospel, must be left to time to unfold. See Rom. xiv. 10.

Ch. v.  
Ver. 10.

And we have good reason for this anxiety to improve ourselves to the Master whom we serve. It is the great design of the gospel revelation to teach us, that there is a day appointed, when all the families of the earth, and every individual of the human race will be summoned to the tribunal of Jesus Christ, who will be delegated by the Father to this important office, and who, as the son of man, is peculiarly well qualified for it, John v. 27, though it be not in our power to comprehend either the nature of the office, or the reason of his appointment to it. But the fact is so; at his tribunal we must appear; and whatever may have been our character, or our conduct in this state of probation, exactly corresponding to this will be the just and impartial sentence, which will then be pronounced. It cannot, therefore, be matter of surprise, that it should be the object of our supreme and habitual concern to secure a favourable audit, and that every consideration in comparison with this should be esteemed of no account.

## SECTION VII.

*THE APOSTLE avers that, whatever ungenerous insinuations were thrown out to the contrary, the preachers of the gospel were conscious that they acted with the soundest discretion, and from the purest motives; and upon these grounds they press upon their hearers the immediate acceptance of the offers of salvation.* Ch. v. 11.—vi. 2. Ch. V.

1. Under a deep impression of the final account, the authorized preachers of the gospel discharge their ministry with the most solicitous concern to approve themselves both to God and man, ver. 11.

*Knowing, therefore, the terror of the Lord<sup>1</sup>, we persuade men. To God indeed we are manifest, and I trust that we are also manifest to your consciences.* Ver. 11.

Being fully apprized how terrible it will be to fall under a sentence of condemnation at the tribunal of Christ, we are solicitous, both upon our own account and that of our hearers, to prevail upon them to accept the gospel, and to obey its laws. Of my sincerity, faithfulness, and zeal in this important

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<sup>1</sup> *The terror of the Lord.*] or, "how fearful the Lord is." Newcome; who explains, *q. d.* Knowing, therefore, how fearful this judgement will be to me if I discharge not my duty as an apostle, and to others if they persist in their sins; we persuade men to obey the gospel, and so act that our integrity is manifested to God.

Ch. V.  
Ver. 11.

work, God is witness, who knows my heart; and I trust that I have given sufficient evidence to you at Corinth, among whom I have laboured, how much I am in earnest to establish your faith and to promote your edification.

2. What he declares upon this subject, is not from vainglory, but to satisfy his friends with regard both to his character and qualifications for the apostolic office, which his opponents appear to have called in question, ver. 12, 13.

12. *For we are not again recommending ourselves to you, but are giving you an opportunity to boast concerning us, that you may have something to answer those who glory in appearance<sup>1</sup>, but not in heart.*

I do not speak thus of myself from a vainglorious spirit, as some insinuate, who wish to injure me in

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<sup>1</sup> *Who glory in appearance.*] Macknight renders it, "who boast on account of appearance, not of heart." He understands it of those superficial, outward qualities of which the false teacher boasted, while he was deficient in the virtues of the heart. But the sense given in the commentary is the most generally received, and appears to me the most eligible. Locke and most other critics suppose that his opponent had charged him with vanity, and had even insinuated insanity. "In these epistles to the Corinthians," says Dr. Priestley, "there are many concealed allusions to the state of things at Corinth, and especially to the apostle's enemies there, and their objections to him, which make them exceedingly difficult to be understood at this distance of time. It is probable that the apostle among other things was charged with a wild enthusiasm, and affecting to be more disinterested than was necessary. This he here seems to say arose from his zeal for the honour of God, and that of this God was judge; but that in the rest of his conduct, they themselves might perceive that he was in his sober senses, and that he had most earnestly devoted himself to their service."

your esteem, but from a desire to afford satisfaction to my friends and converts, that you may be assured that you have been converted to the Christian religion, and instructed in it by one who was fully authorized to do it, and amply qualified for it. And this will furnish a sufficient reply to those who endeavour to depreciate me, and to exalt themselves while they are at the same time conscious of their own incapacity and deficiency, both in Christian knowledge and a Christian spirit, and cannot but be apprized that I have given ample proof of my apostolic commission.

Ch. V.  
Ver. 12.

*For if we were beside ourselves<sup>2</sup>, it was for God; or if we are of a sound mind, it is for you.*

13.

If, as some are pleased to represent me, I was out of my senses, it was owing to my zeal for God, to my activity in his service: or, if, as the truth is, I am in my right mind, and have said no more in my own commendation than what you know and acknowledge to be true; in this case, whatever gifts, or powers, or capacity I possess, all are devoted to your service and edification.

3. The love of Christ in dying for them animates all who believe in him, and especially the apostles

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<sup>2</sup> *Beside ourselves.*] *i. e.* “in speaking well of myself in my own justification.” Locke; who adds, “He that observes what St. Paul says, ch. xi. 1, 16—21, xii. 6, 11, will scarce doubt but that the speaking of himself as he did, was by his enemies called glorying, and imputed to him as folly and madness.”

Ch. v. and preachers of the gospel, to devote their lives to his service, ver. 14, 15.

Ver. 14. *For the love of Christ bears us away*<sup>1</sup>; *while we thus judge, that if one died for all, then all were*  
 15. *in a state of death*<sup>2</sup>. *And that he died for all, that they who live*<sup>3</sup> *might no longer live to themselves, but to him who died and was raised to life for them.*

We, the apostles of Christ and teachers of the gospel, are borne on as with a delightful and irresistible force, in the discharge of our ministry, by a grateful sense of the great love of Christ in dying for

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<sup>1</sup> *Bears us away,*] “like a strong and resistless torrent.” Doddridge; who observes in his note, “that this is the beautiful import of *συνεχεται*, which suggests a noble simile which few translations preserve. See Phil. i. 23.” “is urgent upon us.” Wakefield.

<sup>2</sup> *In a state of death,*] “had forfeited life by their transgressions.” Newcome. “were obnoxious to death, and condemned to it for their transgressions.” Whitby.

The doctrine which the apostle here briefly asserts is the same which he has largely explained in the first five chapters of the epistle to the Romans. All mankind, whether Jews or Gentiles, were under a sentence of death, whether by the law of nature or by the law of Moses; and Christ was sent to publish the new covenant of pardon and reconciliation, and to ratify it by his death. In this sense he died for all.

<sup>3</sup> *They who live,*] That is, they who by entering into the gospel covenant are recovered from the sentence of condemnation. “Might no longer live to themselves,” &c.; might consecrate their renewed powers to the service of Christ, and in obedience to his gospel. See Rom. xiv. 7—9. “If he died for all, his intention was, that they who by him have attained to a state of life, should not any longer live to themselves alone, seeking only their own private advantage, but should employ their lives in promoting the doctrine and kingdom of Christ, who for them died and rose again.” Locke.



us. For this is the way in which we reason, and the conclusion we form upon the case: if one died for the sake of all, then all were in a state of death. The Jews had violated the law of Moses, and were exposed to its condemning sentence. The Gentiles had broken the law of nature, and could therefore have no claim to life. A sentence of death was passed upon all. But Jesus died for the benefit of all, and by his death ratified that new and gracious covenant, by which Jew and Gentile were again advanced to the hope of life upon the reasonable terms of faith and repentance. And the design of God in bringing us into this new and privileged state, was, that we might live not to ourselves but to Christ, that we might fulfil not our own pleasure, but that of our Master, whose will it is that we should co-operate with him in that great undertaking, for the accomplishment of which he died and rose again; that being ourselves put into possession of the invaluable blessings of the gospel, we should devote our lives to the promulgation of them through the world.

Ch V.  
Ver. 15.

4. Governed by this principle, they renounced all former connexions in life, how dear and honourable soever, and acted as if they had entered into a new state of being, ver. 16, 17.

*So that from henceforth<sup>4</sup> we know no man after*

16.

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<sup>4</sup> *So that from henceforth, &c.] q. d.* So that from henceforth we renounce all former connexions, and part with our dearest friends; yea, even if Christ were now upon earth, and if we

Ch. V.  
Ver. 16.

*the flesh; yea, though we had known even Christ after the flesh, yet now we know him no longer.*

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had the honour of being numbered amongst his chosen friends and companions, we must for the sake of duty, and of advancing the cause for which he suffered and died, resign his society, and all the blessings and delights of his personal friendship. We must relinquish the familiarity of Christ to promote the cause of Christ.

No one who is conversant with the phraseology of Scripture will hesitate to admit that this is a natural interpretation, and even the most obvious sense of the words. *Κατα σαρκα*, "according to the flesh," is frequently used to express what is natural, in contradistinction to what is spiritual, see Acts ii. 30.—Christ was the seed of David, *κατα σαρκα*, according to the flesh, Rom. i. 3: but the Son of God, according to the spirit of holiness; *i. e.* by natural descent, the son of David; by the holy spirit, the son of God.—1 Cor. x. 18, Behold Israel "after the flesh," that is, the *natural*, as distinguished from the *spiritual* Israel.—Eph. v. 6, your masters "according to the flesh," *i. e.* those who in a natural and civil sense are your masters.—To know Christ "after the flesh," therefore, is to have a personal acquaintance with him; to know him as a friend and a companion. And the apostle, to show how completely detached the ministers of the gospel were from the world, puts the strongest possible case; and argues that if Christ were still living in the world, and they were honoured with his intimate friendship, they must break from his society in order to promote his cause. The harshness of the supposition of abandoning the company, even of Christ himself, has probably induced expositors, for I find hardly any exception, to overlook the obvious sense of the words. But they forget that Christ requires not personal affection, but obedience to his gospel, as the test of true love to him, John xiv. 21.

Mr. Locke's interpretation is, "so that from henceforth I have no regard to any one according to the flesh, that is, for being circumcised, or a Jew. For if I myself have gloried in this, that Christ himself was circumcised, as I am, and was of my blood and nation, I do so now no more any longer." And he adds in his note, "This may be supposed to be said with reflection on their Jewish false apostle, who gloried in circumcision, and perhaps, that he had seen Christ in the flesh, or, was some way related to him." Most other expositors and critics agree in the main with Mr. Locke. "*Etiamsi vero Christum*

Being thus made partakers of the blessings of the new covenant, being appointed to publish the glad tidings through the world, and animated by the love of Christ to support his cause and devote our lives to the same benevolent work, we in a manner renounce all our former friends and connexions, however honourable, useful, or dear. We regard them all with a holy indifference, as obstructions rather than helps in the great business which we are now carrying on. And to show how entirely we are abstracted from all former connexions, I will venture to put the strongest possible case. If Christ himself were now upon earth, and we were personally connected with him, and attached to him, we must for the sake of Christ himself, and in order to promote the great cause he has at heart, renounce this dearest connexion, and must tear ourselves even from the personal friendship and society of Jesus, that we may go where duty calls, to publish the tidings of eternal life, and to advocate the cause of truth and goodness, for which he laboured and suffered.

Ch. V.  
Ver. 16.

*So that if any man be in Christ, there is a new creation*<sup>1</sup>. *Old things are passed away*<sup>2</sup>; *behold, all things*<sup>3</sup> *are become new.*

17.

*ipsum in carne familiariter cognitum habuissemus, nunc tamen eum non ut talem consideramus et colimus.*" Rosenmuller; who gives the true sense.

<sup>1</sup> *A new creation.*] "So that if any one be in Christ, it is as if he were in a new creation, wherein all former mundane relations, considerations, and interests are ceased, and at an end; all things in that state are new to him." Locke.

<sup>2</sup> *Old things, &c.*] "The old things of this world. Jewish

Ch. V.  
Ver. 17.

By our conversion to the Christian religion, and especially being invested with the Christian ministry and apostleship, we are, as it were, introduced into a new world. We have new perceptions, new habits of thinking, new expectations, new hopes and fears, new principles of action, and new courses of conduct; so that we are no longer influenced by the motives which had formerly the greatest effect upon us, and are no longer attached to those connexions which were formerly the most dear. We are governed by one principle alone, viz. obedience to the commands of God by Christ, in publishing the gospel faithfully and assiduously in the world.

5. Of this new order of things God is the immediate author, who having first brought them into a state of reconciliation, now employs them as the ministers of reconciliation to the world, ver. 18, 19.

18. *Now all things are of God, who hath reconciled us to himself<sup>1</sup> by Jesus Christ, and hath given to*

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ordinances, and heathen ignorance and guilt, are passed away; and new instructions, new obligations, new motives, and new hopes succeed." Newcome.

<sup>3</sup> *All things.*] τα παντα. These words are wanting in the Ephrem, Clermont, and other manuscripts; and in the Coptic, Italic, Æthiopic, and other versions. Archbishop Newcome considers it as a marginal gloss; and Mr. Wakefield drops it from the text. He translates thus, "the old things are passed away; behold all things are become new from God, who reconciled us," &c.

<sup>1</sup> *Reconciled us.*] who has changed our state; who has created us anew; who has transferred us from a state of enmity to a state of peace. "καταλασσω, 1.) proprie commuto, permuto; 2.) reconcilio partes a se invicem dissidentes, nam tunc animi mutantur." Schleusner.

*us the ministry of reconciliation. Namely, that God<sup>2</sup> by Christ was reconciling the world<sup>3</sup> to himself, not imputing their trespasses unto them, and hath committed to us the doctrine of reconciliation.*

Ch. V.  
Ver. 19.

Of this new creation, as of the old, God himself is the original author. We are his workmanship. It is he, who by the gospel of Jesus Christ hath so enlightened our minds, and renovated our hearts, and subdued our prejudices, that we are, as it were, transformed into new beings, and introduced into a new state of existence. And having been thus brought out of a state of enmity into a state of peace and favour with God, he has graciously vouchsafed to honour us with a commission, to publish the joyful tidings of peace and reconciliation to others; and to invite sinners to repentance. And this is the gracious tenor of the message, That the gospel of Christ is now to be made known to the whole world, without distinction of Jew or Gentile, as a dispensation of pardon and of peace. It is a covenant of mercy, by which all past transgressions are freely forgiven, and provision is made for the restoration of offending creatures to virtue, life, and happiness. This is the true doctrine of reconciliation by Christ.

<sup>2</sup> Namely, *that God.*] *ὡς ἑστίν* that this is equivalent to *ὅτι*, see ch. xi. 21; 2 Thess. ii. 2. Newcome and Wetstein.

<sup>3</sup> *The world.*] “all who receive the gospel.” Newcome.—“It is to be observed,” says Dr. Priestley, “that it is here said, that God was reconciling the world to himself by Christ. There was no occasion to reconcile God to the world. He was always disposed to be at peace with men, whenever they should repent and turn to him. All that was wanting, therefore, was to bring men to repentance and reformation by preaching the gospel.”

Ch. V.  
Ver. 19.

And I repeat it again as a fact upon which you may safely depend, and as a privilege in which we make our greatest boast, that we, notwithstanding all our unworthiness, have been selected by God for the high and honourable office of communicating this doctrine to mankind.

6. In conformity to this commission, the apostles and authorized ministers of the gospel, as ambassadors in the place of Christ, entreat and urge their hearers to accept and to improve the invitations and privileges of the gospel, ver. 20.—vi. 2.

20. *We, therefore, are ambassadors in Christ's stead, as though God entreated by us: we, in Christ's stead, implore, Be ye reconciled to God.*

In the execution of this high commission, we are the representatives of Jesus Christ. Christ was once the great ambassador of peace; but he has now ascended to the Father, and has ceased to exercise this honourable office. We, the apostles of Christ and preachers of the gospel, succeed to the same important task; we are now the ambassadors of God and the representatives of Christ, and as such, we urge and exhort you, yea, we entreat and implore all that hear us, Embrace the offers of the gospel, comply with its terms, accept its blessings, believe and obey, make your peace with God, and thus ensure your present and your everlasting felicity.

21. *For God hath appointed him who knew no sin,*

to be a *sin-offering for us*<sup>1</sup>, that we by him might be justified before God<sup>2</sup>. Ch. V.  
Ver. 21.

As the sin-offering under the law, was the symbol of the restoration of the person who had committed an involuntary trespass to the privileges of the Mosaic covenant, so God has, in a figurative sense, appointed Jesus Christ as a lamb without blemish and without spot, to be the sin-offering for the whole world, ratifying by his death that new and gracious covenant by which all, whether Jew or heathen, who believe, are admitted into the community of the justified; and all who improve their privileges and obey the gospel, are entitled to everlasting life.

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<sup>1</sup> *A sin-offering for us.*] Gr. *sin*, i. e. sin-offering. See Hosea iv. 8; Heb. ix. 26, 28. Sin-offerings were appointed for sins of ignorance only. See Lev. iv. and Jennings's Jewish Antiquities, vol. i. p. 328. This shows how little foundation this text affords for the wild supposition that Jesus upon the cross was regarded as a sinner, and bore the punishment due to the sins of men. "The Rabbis limit the law to those sins of ignorance, which, if they had been committed knowingly and wilfully, would have incurred the penalty of *cutting off*." The offering, therefore, of the victim was a symbol of restoration to communion, and to covenant with God. So the death of Christ may be considered figuratively, as the ratification of the new covenant by the gospel. The sin-offering for a ruler was a kid without blemish. So Christ was a lamb without blemish and without spot. He knew no sin; he had committed no transgression by which his covenant privileges had been forfeited. "Christ was made sin, that sinners might become righteousness." Macknight.

<sup>2</sup> *Justified before God.*] So Newcome; *δικαιοσύνη Θεοῦ*, the *righteousness* or *justification of God*. The apostle here alludes to the subject of which he treats at large in the epistle to the Romans. All men are sinners, without hope of relief antecedently to the gospel dispensation. By faith in Christ, who published and whose blood ratifies the new covenant, men are justified in the sight of God, and admitted into a state of reconciliation and hope.

Ch. VI.  
Ver. 1.

*Therefore, as fellow-labourers, we also entreat<sup>1</sup> you, that ye receive not this favour of God in vain.*

As fellow-labourers in the same glorious cause, as successors of our Master Jesus Christ in the embassy of reconciliation, and as humbly co-operating with God himself, whose servants and messengers we are, we earnestly exhort and entreat you, not to make light of and to neglect the mercy of God in the gospel dispensation; but having received the grace of God, and having professed your acceptance of the blessings of the gospel, we press it upon you to make the best improvement of your privileges, to live under the influence of Christian principles, and not to forfeit your interest in the promises by a conduct unworthy of your character and profession.

2. *For the scripture saith<sup>2</sup>, (Isa. xlix. 8,) In an acceptable time have I heard thee, and in the day of salvation have I succoured thee. Behold, now is*

<sup>1</sup> *As fellow-labourers, &c.] Working together with God.* Newcome, Wakefield. See ch. v. 20. God entreats by us. ch. vi. 1. We, as workers together, also entreat; *i. e.* as working together with God. "As an apostle of Christ and a minister under him." Pyle. "I and my fellow-labourer Timothy." Dr. Taylor. "Now fellow-labourers in the ministry of reconciliation at Corinth," Dr. Macknight; who understands the succeeding discourse as an address from the apostle to the ministers of the gospel at Corinth.

<sup>2</sup> *The scripture saith.] This quotation is made from Isaiah xlix. 8, which Bishop Lowth applies to the Messiah, and translates thus: "In the season of acceptance have I heard thee, and in the day of salvation have I helped thee." Mr. Dodson, adopting the bishop's translation, adds in his note, "It is certain that by thee is here intended Israel." The apostle applies this promise to those who live under the gospel dispensation. Behold, Now is the accepted time, &c. *q. d.* This is the happy season to which the prophecy refers, and in which God promises*



*the most acceptable time; behold, now is the day of salvation.* Ch. VI.  
Ver. 2.

to hear and succour his people; and he presses it as a motive upon the Corinthians to improve their privileges, that they may not receive the grace of God in vain.

Dr. Taylor (see Taylor's Key, sect. 185,) conceives, that the apostle in this passage means to give a specimen of his address to unconverted Gentiles, and to those who had embraced Christianity.

1. "To unconverted Gentiles, ch. v. 20, 21. He speaks, ver. 19, of God's reconciling the *world* to himself. By the *world* he commonly means unconverted heathen, and *reconciling* signifies changing men from heathenism to the faith of the gospel, Rom. v. 10. Our translators have inserted *you* twice in ver. 20, very improperly; for the apostle could not address the Corinthians as unconverted heathen; but he gives a specimen of the manner of his address to unconverted Gentiles. Now then we are ambassadors on the behalf of Christ as though God did entreat by us, we beg on behalf of Christ, Be ye reconciled (changed from your enmity or idolatry) unto God. In such language the apostle addressed the Gentile world. He adds, ver. 21, the grand argument which they used to enforce this entreaty: For he has made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

2. "He gives a specimen of his address to those who had already embraced Christianity, ch. vi. 1, 2. And working together, (I and my fellow-labourer Timothy, ch. i. 1,) we moreover entreat, that You receive not the grace of God in vain. The Corinthians had received the grace of God, and therefore the apostle did not exhort them to be *reconciled*, but, not to *receive it in vain*. He subjoins the grand argument to persuade Christians to make a right improvement of grace and privileges received. For he saith, (explaining the blessed state of the church or people of God,) I have heard thee in a time accepted, &c. Behold, (take good notice, Christians,) now is the accepted time, &c. *q. d.* You are in the happy state of pardon, in which God has promised to hear your prayers, and to supply you with all needful succour and strength. Therefore make due improvement. Thus the apostles and ministers preached to such as had embraced Christianity. And it is evident they considered all professed Christians as in a state of grace, they have received the grace of God; but this will not absolutely secure their final salvation. For the grace of God is a motive to virtue; and if

Ch. VI.  
Ver. 2.

The language addressed by God to the Messiah in the visions of Isaiah for his encouragement and consolation, may in a somewhat different sense be applied to those, to whom the blessings of the gospel are now offered, and its invitations addressed. If they apply to God while the offers of reconciliation are continued, he will hear and answer their prayers; if they will improve the season allowed them to work out their salvation, God will grant them all needful aid. And let it be deeply impressed upon your minds, that now is the most acceptable time, that now is the day of salvation. Not only is it *Now*, the present time, under the gospel dispensation, that these promises of attention and succour are exhibited as powerful motives to faith and holiness; but it is *Now*, the present hour, in which it behoves you to pay the most earnest attention to them, and to make the best use of your privileges while you have it in your power. The present is the only season that you can call your own; and if you now neglect to comply with the invitations of the gospel, the offers may never be repeated, and the door may be for ever barred against you. You may be cut off unexpectedly in the midst of life, you may never have another opportunity of hearing the glad tidings of salvation, or your prejudices may

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they do not so improve it, they receive it in vain and shall perish for ever."

These remarks are ingenious, even if they should not be allowed to be completely satisfactory. Mr. Dodson, in his note on the text in Isaiah, expresses his approbation of them; and Dr. Macknight adopts the interpretation of ch. v. 20, 21.

become more and more riveted, so that your understandings may be incapable of discerning the evidence, or your hearts of feeling the power, of the gospel; and with the offers of life and invitations of mercy sounding in your ears, you may obstinately pursue the road to destruction, and may never be apprehensive of your danger till it is too late to make your escape.

Ch. VI.  
Ver. 2.

## SECTION VIII.

*THE APOSTLE, in pursuance of his main design of satisfying the Corinthians with regard to the authenticity of his commission, and to preserve or recover their affection, alleges, that he and his fellow-labourers had given ample proof of their character and mission by the inoffensiveness of their conduct, by their patience and fortitude under persecution, by the integrity of their character, by the gifts of the spirit, and by their great success. Ch. vi. 3—15.*

1. They avoided giving unnecessary offence, ver. 3.

*We give to none offence<sup>1</sup> in any thing, that the ministry be not blamed.*

3.

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<sup>1</sup> *We give to none offence.*] *διδόντες*, in apposition with *συγγουνοῦντες*, ver. 1, or by a usual hebraism putting the participle for the indicative.

Ch. VI.  
Ver. 3.

Anxious for the success of our sacred embassy, we carefully adhere to the rules of prudence. If we perform our duty faithfully, we know that many will take offence. But we avoid rendering the gospel more offensive, by unnecessarily wounding the innocent prejudices of others; or imprudently tempting those who are less informed, to do that which in their consciences they disapprove. In all things we endeavour to act with great caution and circumspection, so that no person may take occasion from our conduct to cast any reflection upon the Christian ministry in general, or to call in question our own authority in particular.

2. They further approved their ministry by patience and fortitude under tribulation and persecution, ver. 4, 5.

4. *But in every respect we approve ourselves ministers of God, by much patience<sup>1</sup> in afflictions, in*  
5. *necessities, in streights, in stripes, in imprisonments, in tumults<sup>2</sup>, in labours, in watchings, in fastings.*

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<sup>1</sup> *By much patience.*] “by patiently enduring much.” Wakefield. Then follows a long detail of distressing circumstances by which their patience and fortitude were exercised.—“*Magna tolerantia, quam demonstramus in calamitatibus, &c. Fox υπομενην construenda est cum sequentibus, usque ad vocem νηστειαις.*” Rosenmuller.

<sup>2</sup> *In tumults.*] εν αναταραξαις. “in disturbances, as at Ephesus.” Newcome. *Exagitationibus*, Beza; “who interprets this (‘and I think,’ says Dr. Doddridge, ‘no man seems better to have understood the propriety of Greek words:’) of such attacks as a man cannot stand against, but which bear him hither and thither by violence.”—“In being tossed up and down.” Locke.

In the exercise of our ministry, I and my companions have endured great persecutions; we have suffered oppression; we have been often in want of common necessaries; we have been in difficulties and dangers almost inextricable; we have been beaten with stripes; we have been cast into prisons; we have been in danger of losing our lives by the violence of lawless mobs; we have laboured incessantly in our ministry, and have often maintained ourselves by our own industry; we have added the toils of the night to those of the day, and in discharging the duties of our profession we have not unfrequently denied ourselves the refreshment of sleep; we have sometimes been destitute even of necessary food: yet in all these troubles, amidst all these dangers, under all these sufferings, we have shown no resentment, we have uttered no complaint, nor have we been deterred by them from the vigorous and persevering prosecution of our sacred work, and the discharge of our divine embassy.

Ch. VI.  
Ver. 5.

3. They had further approved their ministry by the exemplary virtues of their character, as well as by the extraordinary powers with which they had been invested, ver. 6, 7.

*By purity, by knowledge, by long-suffering, by kindness, by a holy spirit<sup>3</sup>, by love unfeigned, by*

6.

7.

<sup>3</sup> *By a holy spirit.*] “by holy affections.” Wakefield.—“by the gifts of the holy ghost.” Locke.—“by a well-regulated spirit.” Macknight; who observes, that the power of God, which signifies the power of miracles, is mentioned separately: and a holy spirit is here placed among good dispositions of mind.

Ch. VI.  
Ver. 7.

*the word of truth, by the power of God, through the armour of righteousness<sup>1</sup> on the right hand and on the left.*

We approve our ministry, not only by the exercise of patience under suffering, but by the practice of every other virtue, which our state and circumstances may require: particularly by simplicity of motive and integrity of heart; by a comprehensive knowledge of Christian doctrine, and of the best means of promoting it; by meekly enduring the injuries and insults which we daily receive; by a spirit of kindness and good-will; by a temper and conduct worthy of our Christian profession, and which becomes those who are admitted into the community of believers; by ardent, diffusive, disinterested benevolence; by faithfully and fearlessly publishing the truth; by those signal interpositions of Almighty power, which attest the divine authority of the doctrine we deliver, and which impart ir-

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<sup>1</sup> *Through the armour of righteousness:] δια.* The apostle changes the preposition from *εν* to *δια*, *q. d.* the power of God is manifested in giving efficacy to the means which we use to defend and propagate the gospel of Christ: these he calls the *armour of righteousness on the right hand and on the left.* The buckler was carried in the left hand, and the sword and spear in the right: it is the offensive and defensive armour of righteousness. *δικαιοσυνης* perhaps signifies the gospel, the divine method of justification, see Rom. i. 17; and probably the sense of the passage is, "We approve ourselves servants of God by the use of that armour which the gospel provides, to ensure our triumph: the offensive armour of miracles and gifts accompanying and succeeding the preaching of the gospel, and the defensive armour of meekness, faith, patience, and universal virtue. These are the weapons which effectually pull down the strongholds of idolatry, error, prejudice, and vice."

resistible efficacy to the humblest instruments; which enable us, impotent as we are in ourselves, successfully to wield the whole armour of the gospel, and to subdue the opposition of ignorance and prejudice, either by a direct attack upon the strong holds of Satan, demonstrating the absurdity and wickedness of the popular superstitions, or by defending the Christian faith against the assaults of unbelievers, and establishing its truth upon the clearest evidence; or, finally, in recommending it to the acceptance of mankind by exemplifying its beneficial influence upon the heart and life. Thus it is, that in the whole of our character and conduct, whether as men, as Christians, as ministers of the gospel, or as apostles of Christ, we are solicitous to approve ourselves faithful to our important trust; to secure the approbation of God and man, and to advance the cause of evangelical truth.

Ch. VI.  
Ver. 7.

4. The apostle and his brethren in the ministry further approved their character by the simplicity of their conduct in the various scenes of prosperity and adversity through which they passed, and by the divine protection which they experienced amidst difficulties and dangers, ver. 8—10.

*Through honour and disgrace; through evil report and good report; as deceivers<sup>2</sup>, and yet true;*

8.

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<sup>2</sup> *As deceivers.*] Mr. Locke supposes that some of the opposite faction had called him a deceiver. Compare xii. 16. "as deceivers, in the opinion of some, and yet in reality true." Newcome.

Ch. VI. *as unknown, and yet well known*<sup>1</sup>; *as dying, and*  
 Ver. 9. *behold we live*<sup>2</sup>; *as chastened, yet not killed; as sor-*  
 10. *rowing, yet always rejoicing; as poor, yet making*  
*many rich*<sup>3</sup>; *as having nothing, yet possessing all*  
*things*<sup>4</sup>.

We pass through various scenes prosperous and adverse, and we meet with various treatment, yet in every situation our character is uniform; we constantly act as the messengers of God, as ambas-

<sup>1</sup> *As unknown.*] “as an obscure unknown man, but yet known and owned.” Locke.—Wakefield, upon the authority of the Æthiopic version, renders the clause, “as ignorant, but full of knowledge.”

<sup>2</sup> *Behold we live.*] “He expresses himself as if this were wonderful, considering the many and great dangers to which he was exposed.” Newcome.

<sup>3</sup> *Making many rich.*] “in spiritual gifts, in good works, and in future hopes.” Newcome.

<sup>4</sup> *Possessing all things.*] “This,” says Dr. Doddridge, “is certainly one of the sublimest passages that was ever writ.” Comp. Phil. iv. 18; 1 Tim. vi. 17; Eph. i. 3; Rev. xxi. 7; 1 Cor. iii. 21—23.

“This,” says Dr. Priestley, “was a noble appeal to the apostle’s conduct, and especially to his daily sufferings in the cause of truth, for his sincerity and disinterested zeal in the service of the gospel, and of his Christian converts; and should serve to encourage others, in all ages, who suffer from calumny while they are strenuously labouring to promote the cause of truth. If the zeal of this apostle, his unwearied labours, his patient sufferings, and prudent conduct, could not save him from continual opposition, and even from those who professed the same gospel with himself, why should we wonder at the like happening at this day, when Christians are much more divided among themselves, and when there are consequently many more occasions of offence? It ought to satisfy every man, as it did the apostle Paul, that he can acquit himself to his own conscience, and to God, who knows the heart. Whatever we suffer from friends or enemies, while we act in this manner we shall be abundantly recompensed at a future day.”



sadors in Christ's stead. When we are honoured beyond what is our due, we disavow improper marks of respect, and declare ourselves to be men of like passions with others. When treated with contempt and exposed to disgrace, we are willing to be despised by men, if we can secure the praise of God. If we are loaded with calumny and unjust reproach, we content ourselves with the testimony of conscience and the approbation of God. If we are treated with respect, and held in reputation, while we readily disclaim all unmerited praise, we are cheered by the approbation of the wise and good, and stimulated to persevere in the discharge of duty. There are some who represent us as deceivers, who have no authority from Christ, and who wilfully teach erroneous doctrine for Christian truth; but let such be assured that we little deserve the imputation which they cast upon us, and that if they will allow themselves impartially to examine, they will find that we profess nothing which we cannot prove, and assume no character which we cannot establish. There are some who affect to speak of us as persons of no consequence, who are not known to the apostles nor acknowledged by the apostolic churches, and whose character and doctrine are disavowed by the approved disciples and messengers of Christ, and the churches under their care: whereas the truth is, that these venerable founders of the church willingly give us the right hand of fellowship, acknowledge our claim and sanction our doctrine, though our commission is made

Ch. VI.  
Ver. 10.

Ch. VI.  
Ver. 10.

out with greater latitude, and we are particularly commanded to teach the gospel to the Gentiles. We have often been in circumstances in which it seemed impossible to escape from death, yet to our own amazement, and that of others, we are still alive; and whether living or dying, our only solicitude is to discharge our office with faithfulness, and to be approved by him who sent us. We have undergone a severe discipline of persecution, but hitherto we have been saved from death.

To the eye of sense our condition is most wretched, continually exposed to insult, to want, to suffering, to danger; but such is our confidence in the goodness of the cause for which we suffer, and such our expectation of an exceeding great reward, that the consolation we feel abundantly overbalances all the sufferings we endure, and fills us with habitual and inexhaustible delight.

We, like the Master whom we serve during his personal ministry, are poor and dependent, without money, and without a home; yet are we authorized to dispense those spiritual blessings which are true opulence, and are daily enriching many with those consolations and hopes which they justly value beyond all the treasures of the earth. In this world we have nothing that we can call our own, we are destitute even of common necessities: yet in truth we possess those inexhaustible stores of spiritual riches, both for our own use and for the use of others, that earthly treasures are of no value in our account; and in the possession of the spirit, the

blessings, and the hopes of the gospel, we enjoy far more than earth can give, and every thing which a wise and good man can desire.

Ch. VI.  
Ver. 10.

And with all these credentials of a divine commission, we trust that all who sincerely profess the faith of the gospel at Corinth, and who have been converted by our doctrine, will be fully satisfied, and that our enemies will be put to silence and to shame.

## SECTION IX.

*THE APOSTLE requests to be admitted to a reciprocal share in the affection of the Corinthians, and warns them against forming imprudent connexions with unbelievers, and joining in their idolatrous worship.* Ch. vi. 11—vii. 1.

1. In return for his affection towards them, he claims from them reciprocal regard, ver. 11—13.

*Our mouth is opened to you*<sup>1</sup>, *O ye Corinthians!*  
*our heart is enlarged.* *Ye are not straitened*<sup>2</sup> *in*

11.

12.

<sup>1</sup> *Our mouth is opened to you.*] “I freely mention in what I glory: and I use this language for your benefit. See ch. v. 12. It is dictated by a heart which expands itself in love towards you.” Newcome; who adds, that Mr. Locke observes, that St. Paul here expresses his affection for the Corinthians in a very pathetic manner. “*Aperte et libere vobiscum loquor. Sine ullo timore, tanquam familiaribus lætus loquor.*” Rosenmuller.

<sup>2</sup> *Ye are not straitened:*] ε̄ στενοχωρεῖσθε. “*q. d. Vos in animo meo quasi domicilio quodam estis, eoque minime angusto. Sed vos mihi non pariter locum facitis in animis vestris.*” Rosenmuller.

Ch. VI.  
Ver. 12.  
13

*us, but ye are straitened in your own bowels*<sup>1</sup>.  
*Now, as a recompence*<sup>2</sup> *for this, I speak as to my children*<sup>3</sup>, *be ye also enlarged.*

We feel the warmest affection for you all, and as a proof of it we express our mind to you with the utmost freedom. There is no want of kindness on our part, but you are deficient in your regard to us. You do not feel that love for us, nor that respect to our authority, to which we are justly entitled. To this reciprocal affection we put in our claim. As to myself, I speak to you as a father: you are my children in the gospel. I feel the affection, and I address you with the authority, of a parent. Let my love to you be the measure of yours to me: enlarge your affection to an equality with mine. I shall then have no reason and no disposition to complain of the want either of filial gratitude or filial duty.

2. The apostle dissuades them from forming intimate connexions with unbelievers, and particularly

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<sup>1</sup> *Your own bowels.*] “τα σπλαγχνα, viscera vocat, Hebræorum more, teneriores illos affectus intimo cordi insidentes.” Rosenmuller.

<sup>2</sup> *As a recompence.*] “την δε i. e. κατα την αυτην αντιμισθιαν. Vicissim et vos, nam ut filiis loquor, dilatate vos: q. d. ad vicem rependendam. την αυτην, eandem, i. e. parem affectui meo.” Rosenmuller.—“As a proper return for my affection, give me as your father the same room in your affections that you as my children have in mine.” Priestley.

<sup>3</sup> *As to my children.*] The apostle, to avoid the appearance of egotism, commonly uses the plural number, including Timothy, though it is plain that he chiefly means himself. But as Timothy was a young man, and had no pretence to the character of a father, the apostle speaking under this character adopts the singular number.

warns them against every approximation to idol worship, ver. 14—16. Ch. VI.

*Be not unsuitably associated<sup>4</sup> with unbelievers; Ver. 14.*  
*for what participation hath righteousness<sup>5</sup> with ini-*  
*quity? or what communion hath light with dark-*  
*ness? or what concord hath Christ with Belial<sup>6</sup>? 15.*  
*or what portion hath a believer with an unbeliever?*

Form no connexions with idolaters. Do not associate with them more than is absolutely necessary, even in business, and in the common intercourses of society: contract no family alliances with them: and above all, do not unite with them in their acts

<sup>4</sup> *Unsuitably associated:*] ἑτεροζυγῶντες. This word occurs only once in the New Testament, and is variously explained. Some understand it *eodem jugo junctum esse*: so Mr. Wakefield translates it. “Be not yoke-fellows with unbelievers.” Schleusner, with Hesychius and Kypkius, considers ἑτεροζυγεῖν as opposed to συζυγεῖν, the latter being understood *de animalibus paribus*, and the former *de animalibus disparibus jugo junctis*. And he renders the text, “*Nolite societatem inire cum paganis, vobis plane imparibus, eorumque mores imitari, et ita consortio vobis indigno uti.*” The public version is, “Be ye not unequally yoked with unbelievers;” and with this most other versions agree.—Archbishop Newcome remarks, after Bowyer, that there is a beautiful allusion to the idolatrous rite forbidden, Deut. xxii. 10: “Thou shalt not plow with an ox and an ass together.” All agree that the apostle means to dissuade the Corinthians from partaking in the rites of idolatrous worship. The expression is general: perhaps he means to prohibit all intimate connexions with idolaters, whether by friendship, marriage, or religion. See ver. 16, 17.

<sup>5</sup> *Righteousness:*] δικαιοσύνη. Perhaps justification, the state of privilege and acceptance into which we are introduced by the gospel; in opposition to ἀνομία, the state of *outlawry* in which the gospel found us.

<sup>6</sup> *Belial.*] “A common name for the false Gods worshiped by idolatrous Gentiles,” Locke.—“The false God who profiteth not:’ as the etymology of the word imports.” Newcome.

Ch. VI.  
Ver. 15.

of idol worship, and in celebrating their idolatrous festivals. That the disciples of Jesus and worshippers of the one true God should form alliances with idolaters, and join in their worship, is absurd and dangerous in the extreme. It is aiming to join things which are in their nature the most discordant. It is attempting to reconcile a state of friendship with God, with a state of alienation from him; to combine light with darkness; and to unite the kingdom of Christ with that of the idolatrous power, which it was his express commission, and the design of his advent, to overthrow. It is to confound the character, the state, and the final portion of the believer with that of the unbeliever; and thus to represent the Christian doctrine as nugatory and useless, and therefore unworthy of God.

16. *And what agreement hath the temple of God with idols<sup>1</sup>? For ye are the temple of the living God<sup>2</sup>: as God hath said<sup>3</sup>, I will dwell among them, and walk among them, and I will be their God, and they shall be my people.*

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<sup>1</sup> *What agreement.*] Dr. Doddridge well observes, "There seems a peculiar strength in this interrogation. If God would not endure idols in any part of the land in which he dwelt, how much less would he endure them under his own roof?"

<sup>2</sup> *Ye are the temple.*] "This (says Dr. Priestley) is a noble image, by which every Christian is taught to consider himself as the temple of God, and should therefore keep himself holy and undefiled."—"the living God, in opposition to the dead heroes and benefactors whom the heathen worshiped." Newcome.

<sup>3</sup> *God hath said.*] In the promise made to the Israelites, if they would continue to obey his laws, Levit. xxvi. 11, 12: "And I will set my tabernacle among you, and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people."

Can the same building serve as a temple of the living God, and a place for the lewd and cruel rites of a heathen idol? No more can you be at the same time the servants of God and the associates of idolaters: for you, by assuming the Christian profession, are become temples of the living God, as the Israelites were of old; concerning whom God himself declares, that he will take up his residence with them, and will walk among them, that is, that he will honour them with the manifestation of his glory, and that he will take them under his protection; that he will sustain the character of their God, the object of their veneration, confidence, and love; and that they shall be his people, whom he will guide and teach, preserve and bless.—These are the privileges to which all who believe in Jesus are entitled: they cannot, therefore, without the most glaring inconsistency, contract habits of intimacy with those whose ignorance and whose vices keep them at a distance from God; who are aliens from that community which he calls his own, who abhor his worship, and are enemies to him by wicked works.

Ch. VI.  
Ver. 16.

3. He urges them, by their relation to God as their Father, to separate themselves from idolaters, and to abstain from every connexion and from every practice which would pollute their minds, and infringe upon the sanctity of the Christian character, ver. 17—vii. 1.

*Therefore, come out from the midst of them, and*

17.

Ch. VI.  
Ver. 17.  
18

*separate yourselves, saith the Lord*<sup>1</sup>, *and touch not the unclean thing, and I will receive you, and I will be a father to you, and ye shall be to me for sons and daughters, saith the Lord Almighty*<sup>2</sup>.

The exhortation which is addressed by the prophet to the Israelites at Babylon, urging them to join the pious band who were about to return to their own country, rebuild their temple, and reinstate the worship of the true God, and calling upon them to embrace the opportunity which then offered of quitting the land of their captivity and the metropolis of heathen idolatry, utterly renouncing all connexion with idolatrous persons and idolatrous practices, may be considered as addressed to all who have embraced the Christian faith. Separate yourselves immediately, entirely, and for ever, from idolaters and from their works; and if, in obedience to this injunction, you will be compelled to renounce some of the dearest connexions and the most intimate friends, remember that you can make no sacrifice of this nature, which God cannot and will not amply compensate; for the almighty, immutable

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<sup>1</sup> *Saith the Lord,*] Isaiah lii. 11, addressed to the captives in Babylon: "Depart ye, depart ye! go ye out from thence: touch no unclean thing: go ye out of the midst of her: be ye clean that bear the vessels of the Lord."

<sup>2</sup> *Saith the Lord Almighty,*] It is asked where this promise is made? and some refer, erroneously I think, to 2 Sam. vii. 14, which is a promise to David and his family. Perhaps the text is lost from our copies. Perhaps the apostle only meant to give the general sense of the promises of God to his people. Perhaps he declares upon his own authority, that if they separated themselves from the society, the practice, the rites, and the vices of idolatry, God would be a father to them.



God has promised to be a father to you, and to regard you as his children, if you are faithful and obedient. And if God is your father, he will most certainly and amply fulfill all the obligations of this endearing relation: he will provide a rich and perpetual inheritance for you, and will use all proper means to train you for the possession and enjoyment of it; and he will supply you with every thing needful during the present state of minority and pupilage. Surely this consideration may well induce you cheerfully to comply with these injunctions which he lays upon you, which are intended for your ultimate advantage; though, perhaps, that compliance may at present require the exercise of much resolution and painful self-denial.

Ch. VI.  
Ver. 18.

*Having therefore these promises, beloved, let us purify ourselves from all pollution of flesh and spirit<sup>3</sup>, perfecting holiness in the fear of God.*

Ch. VII.  
Ver. 1.

As the Almighty God has promised to be a father to us, and to treat us as his children, let it be our concern to behave in a manner suitable to this glorious and honourable relation; let us carefully abstain from those vices which idolaters practise, and in which they glory, but which are strictly forbidden by the Christian law, which are absolutely inconsistent with the duty which we owe to God, and which will inevitably exclude us from his presence and favour, and from all the privileges of his

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<sup>3</sup> *Flesh and spirit.*] “all impure actions and desires. The precept is well adapted to the dissolute manners of Corinth.” Newcome.—“of body and mind.” Wakefield.

Ch. VII.  
Ver. 1.

children and servants. Dreading, therefore, his displeasure as the worst of evils, let us not rest satisfied till we have attained that perfection of character to which, as the professors of Christianity, it is our duty to aspire; which will assimilate us most nearly to the divine being, and recommend us to his favour, and which can only be attained by keeping out of the way of temptation, by renouncing connexions, however dear, which would ensnare our minds and seduce us into idolatry and vice; and by the diligent use of all the means which will conduce to our improvement in knowledge and in virtue.

## SECTION X.

*THE APOSTLE, to recover the affections of the Corinthians, pleads his own earnest and disinterested attachment to them: he renews the declaration of his great satisfaction at the report of Titus, and particularly concerning their treatment of the great offender, and their kind behaviour to the evangelist himself, who was highly gratified by the reception which he experienced at Corinth. Ch. vii. 2—16.*

1. The apostle requests a share in their affection and friendship, which he had done nothing to forfeit, and pleads his own disinterested affection for them, and his joy in their good conduct, ver. 2—4.

*Make room for us*<sup>1</sup>: *we have injured no man, we have corrupted no man, we have taken undue advantage of no man.* Ch. VII. Ver. 2.

Open your hearts to admit us; receive me into your affection, and yield to my authority. I have done nothing to forfeit your kindness and confidence. Whatever imputations may have been cast upon my character, or in whatever manner others may have acted, I can with confidence declare, and appeal to you for the truth of the declaration, that I have injured no man in his property, that I have corrupted no man by false and immoral doctrine, and that I have not taken advantage of any person's ignorance or credulity, to subserve any sinister purposes.

*I do not mention this to condemn you, for I have already told you*<sup>2</sup> *that ye are in our heart, to die together and to live together.* 3.

I do not mean to blame you, but only to express my earnest desire of an interest in your affections, and to clear my character from all unworthy imputations: my affection to you is unalterable, and what I have before said I now repeat. My earnest

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<sup>1</sup> *Make room for us.*] “Receive us with enlarged affection, ch. vi. 11, 12. We are unlike your factious leaders. We have openly injured no man; we have corrupted no man by false doctrines, we have artfully circumvented no man.” Newcome. “This seems to insinuate the contrary behaviour of their false apostle.” Locke.

<sup>2</sup> *I have already told you.*] “I do not mean to condemn your conduct. I have said before, that I have a deep affection for you, ch. vi. 11, 12. He refers to the sense, and not to the very words: which is his manner.” Newcome.

Ch VII. desire is, that the most perfect harmony may subsist between us, both living and dying.

Ver. 4. *Great is my freedom of speech<sup>1</sup> towards you, great my boasting concerning you. I am full of comfort, I exceedingly abound in joy<sup>2</sup> under all our affliction.*

I open my whole soul to you with the utmost freedom, both in animadverting upon your faults, and in expressing my solicitude for your welfare. And having heard of your reformation, I mention it upon all occasions with delight and triumph.

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<sup>1</sup> *Freedom of speech.*] “Respecting my own conduct, and my enlargement of heart towards you.” Newcome.

<sup>2</sup> *I exceedingly abound in joy.*] ὑπερπερισσευομαι, “*superabundo supra modum, vel vehementer exubero: q. d. Abundo lætitia in omnibus miseris meis, ita, ut gaudium illud summum, quo me affectum sentio, omnem tristitiam et dolorum sensum removeat.*” Schleusner. “This word,” says Dr. Doddridge, “has an inexpressible energy, and is, if I mistake not, a word of the apostle’s own making.” It occurs but twice in the New Testament, here and Rom. v. 20, “where sin abounded, grace did much more abound.”—“Ἦπ. *verbum rarum. Non solum tranquilla mihi mens rediit, sed et eximii gaudii sensum percipio.*” Rosenmuller.

“The apostle’s success in preaching the gospel at Corinth (says Dr. Priestley in his admirable note), after spending a considerable time to very little purpose at Athens, gave him great joy; and it appears that, next to Antioch and Ephesus, the Christian church at Corinth was the largest of any out of Judea. The anxiety which the apostle had on his mind about the state of this church, we clearly see in every part of both these epistles. They discover the most genuine strong feelings, such as no forger or inventor of letters could have assumed. Every paragraph speaks the genuineness of these epistles; and the genuineness of them is one of the strongest internal marks of the truth of the Christian religion. For, as I have often observed, if the principal facts of the gospel history were not true, the existence of these epistles, written as they are, cannot be accounted for.”

My heart overflows with joy which I cannot express; and all my labours and sufferings are abundantly repaid by the satisfaction which I feel in your good conduct.

Ch. VII.  
Ver. 4.

2. He expresses the extreme gratification which, in the midst of his cares and troubles, he had derived from the pleasing intelligence which Titus brought of the state of things in the church at Corinth, ver. 5—7.

*For indeed when we were come to Macedonia our flesh had no respite, but we were afflicted on every side: without were oppositions, within alarms*<sup>5</sup>.

5.

When, being desirous of hearing tidings concerning you, I had crossed the sea from Troas into Macedonia, where I preached the gospel while I waited for the arrival of Titus, I met with the same harsh treatment which usually attends me in the exercise of my mission. Bodily refreshment and comfort I had none: I was harassed on all sides, with persecutions from without, with anxiety and

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<sup>5</sup> *Within alarms.*] φοβος, fears lest faction should prevail among you, ch. xi. 3. "I lay under the utmost uneasiness, partly from the opposition I met with against my doctrine, and more especially from the dread I had that your false teachers should still pervert you and gain credit in your church." Pyle.—"lest the false apostle, continuing his credit and faction among you, should pervert you from the simplicity of the gospel." Locke.—It cannot well be doubted that these learned expositors are right in supposing the apostle to allude to his insidious opponent, both here and elsewhere; but it is observable, that in this part of his epistle the apostle does not expressly point to him. He only marks him out by innuendoes, which his readers would easily understand.

Ch. VII.  
Ver. 5.

fear within. The opposition I met with in my attempt to propagate the gospel was greatly aggravated by the anxiety that I felt on your account, lest any of you should be tempted to apostatize from the faith, or to disgrace your profession by an unworthy conduct.

6. *But that God who comforteth those who are brought low, comforted us by the coming of Titus ;*  
7. *and not only by his coming, but especially by the consolation with which he had been comforted concerning you, reporting to us your earnest desire, your lamentation, your zeal for me*<sup>1</sup>.

When I was ready to sink under the pressure of outward troubles and inward conflicts, that merciful and compassionate Being, whose gracious attribute it is to comfort the dejected, administered the most reviving consolation to my spirit by the seasonable arrival of Titus, whom I had sent to inquire into the state of your society. I rejoiced in his arrival, as in that of an affectionate faithful friend, and an able assistant in my apostolic labours; but I was more especially delighted to hear how much he had been pleased and edified by your friendship and your Christian conduct, and to be informed by him how earnestly you desired to rectify every thing that was amiss; how sincerely you lamented your past misconduct, how much warmth of affection you ex-

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<sup>1</sup> *Your earnest desire*] “to rectify every thing agreeably to my first epistle: your lamentation for past misconduct, your fervent spirit to obey me.” Newcome. *Your zeal.* “*Ardorem vestrum in perficiendis iis rebus, de quibus scripseram.*” Rosenmuller.

pressed for my person, and how much deference to my authority and instructions. Ch. VII.

3. The apostle expresses his satisfaction that the severe epistle he had written to them, and which had been the occasion of so much uneasiness both to himself and to them, had nevertheless been attended with such beneficial consequences, ver. 8, 9.

*So that I was the more glad<sup>2</sup> on seeing no reason to repent of the uneasiness which I gave you by that letter: though I did repent<sup>3</sup>. For I see<sup>4</sup> that the epistle grieved you, for a short time only. Now I rejoice; not that ye were grieved, but that ye were grieved to repentance: for ye were grieved with regard to God<sup>5</sup>, so that ye receive damage by us in nothing<sup>6</sup>.* Ver. 8. 9.

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<sup>2</sup> *So that I was the more glad.*] This is Mr. Wakefield's translation, and appears to me to give a just idea of the apostle's meaning.

<sup>3</sup> *I did repent*] "when I reflected on the agitation of mind which I had occasioned among you." Newcome.—"*Non doleo quanquam doluit mihi.*" Grotius.—"He was sorry that he found himself obliged to write that letter." Macknight. "We see by this circumstance," says Dr. Priestley, "that the apostle wrote from the feelings of his own heart, and from no immediate inspiration of the spirit of God, which was indeed altogether unnecessary; for he could never have repented, or been inclined to repent, of what he had written by the suggestion of the holy spirit. But it was quite natural for him to suspect, that writing from his own quick feelings, he might have expressed himself too strongly, so as to have done more harm than good by his writing."

<sup>4</sup> *For I see.*] The Vulgate reads *βλεπων*, which Mr. Wakefield approves, and renders it, *For perceiving*, &c. *I now rejoice.*

<sup>5</sup> *With regard to God.*] "with a penitential and humble regard to the honour of the blessed God, which is so immediately

Ch. VII.  
Ver. 9.

I sent you an epistle, which, though dictated by the truest friendship and Christian affection for you, contained much severe animadversion, much harsh reproof, many unpalatable injunctions. I knew that to some it would give offence, and that to many it would occasion grief; and after I had written it, I almost repented of the strong language which I had used, and was grieved at the thought of the great uneasiness which it would occasion. But now I no longer regret what I have done, because I see that the uneasiness which I apprehended was transient, and that it operated in a right direction. I am even glad that the epistle, severe as it was, was sent to you. I rejoice, not that you were made uneasy, but that the uneasiness occasioned by my letter took a proper turn, and produced that change of mind and conduct which it was my desire and intention to accomplish. The epistle, indeed, gave you pain, as I intended it should; but that pain arose from a just sense of your guilt, and of the greatness of your offence in the sight of God; and this produced that change of conduct which Titus has reported to me, and which has given me so much satisfaction: so

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and peculiarly affected by the irregularities of those who profess themselves his people." Doddridge. *κατα Θεου*. "*Tali enim tristitia estis affecti, cujus Deus auctor et suasor fuit. Alii: contristati estis convenienter divinæ voluntati. Intelligitur tristitia quæ oritur ex causis, e quibus Deus vult oriri tristitiam, et quæ habet eos affectus, quos habere Deus vult.*" Rosenmuller.—"In a godly manner, or, according to God." Newcome.

<sup>6</sup> *In nothing.*] "For this proved a beneficial sorrow, acceptable to God, that in nothing you might have cause to complain that you were damaged by me." Locke.—"*Ita ut nulla per me pœna, nullo damno afficeremini: ἰνα pro ὠςε.*" Rosenmuller.



that, upon the whole, you have been benefited, and in no respect injured by the severity of my faithful reproofs.

Ch. VII.  
Ver. 9.

4. The apostle represents the happy effect of their godly sorrow, which had completely answered the purpose for which he had written to them, particularly in the case of the incestuous person, ver. 10—12.

*For grief with regard to God worketh repentance to salvation, never to be repented of; but the grief of the world worketh death.* 10.

Sorrow for sin, which arises from a regard to the omniscience, the purity, the justice, and the power, but especially to the goodness of God, produces that thorough change in the affections, views, and principles, which is the source of holy and virtuous practice; of which a man will never have any reason or any wish to repent, but, persevering in it to the end of life, will ultimately obtain that everlasting recompense which the gospel promises to those who continue patient in well-doing. But that sorrow for sin which arises solely from low and worldly motives, from the experience of evil consequences as to bodily health or secular interest, or, perhaps, from shame and regret because their follies and vices have attracted the notice, and exposed them to the contempt and the condemnation of the world, produces no good moral effect, lays no effectual restraint upon vicious passions, and will eventually terminate in destruction.

Ch. VII.  
Ver. 11.

*For behold*<sup>1</sup>, *this very thing that ye grieved with regard to God, what earnestness*<sup>2</sup> *it produced in you; yea, what excusing of yourselves*<sup>3</sup>; *yea, what indignation*<sup>4</sup>; *yea, what fear*<sup>5</sup>; *yea, what earnest*

<sup>1</sup> *For behold.*] “The first clause in the preceding verse is here proved.” Newcome.—Dr. Doddridge observes, from Gataker, that “Calvin and Reynolds, and some other divines of note, have been misled by taking it for granted that these verses contain seven distinct marks of true repentance, to be found in every sincere penitent; whereas indeed these are not characters of the temper of each, but of different persons in different circumstances, according to the part they respectively acted in the affair in question.”

“St. Paul (says Mr. Locke), writing to those who knew the temper they were in, and what were the objects of the several passions which were raised in them, doth both here and in the seventh verse forbear to mention by and to what they were moved, out of modesty and respect to them. This is necessary to be supplied, as can be best collected from the main design of the apostle in these epistles, and from several passages giving us light into it.”

<sup>2</sup> *Earnestness* :] *σπεδῶν* “diligence to obey me.” Newcome. “what carefulness it wrought in you to conform yourselves to my orders.” Locke, Macknight.—“what diligence to reform what had been amiss.” Doddridge.—“*Studium et industria in corrigenda illa vitiositate, quum antea levitas plerorumque animi corruptisset.*” Rosenmuller.

<sup>3</sup> *Yea, what excusing of yourselves.*] “*ἀλλὰ hic valet imo et.*” Rosenmuller. *Ἀπολογίαν* i. e. “*excusationem suæ negligentiae apud Titum, unde culpa tantum ad paucos rediit, unoquoque diligenter proferente, quod antea ignorabatur.*” Idem.—“what clearing of yourselves from your former miscarriages.” Locke.—“what defence of yourselves.” Newcome.—“what excuses.” Wakefield.—“what a solicitous care to make the best apology you could for what you had done; and of the sounder part to make their innocence appear.” Doddridge.

<sup>4</sup> *What indignation* :] *ἀγανακτῆσιν* “displeasure, dissatisfaction with yourselves for being so foolish.” Macknight; who observes, that “the word properly denotes *pain*, the cause of which is in one’s self.” The primary signification of the word is, bodily pain: in its secondary sense it expresses pain of mind and indignation in general. See Matt. xxi. 15, xxvi. 8, Mark x. 14,

*desire*<sup>6</sup>; *yea, what zeal*<sup>7</sup>; *yea, what revenge*<sup>8</sup>. In *all things ye have proved yourselves to be clear in this matter*<sup>9</sup>. Ch. VII. Ver. 11.

and Schleusner. In this connexion it is understood by most expositors as expressing indignation against offenders. So Locke: "what indignation against those who led you into them." And Newcome: "indignation against the incestuous person and my opponents."

<sup>5</sup> *What fear.*] φοβον. "what reverence." Wakefield.—"what fear to offend me." See ver. 15. Locke, Newcome.—"what fear lest any thing of that sort should be encouraged and repeated." Doddridge.—"fear of the displeasure of God." Macknight.—"*Cautam providentiam, ut omnia corrigerentur.*" Rosenmuller.

<sup>6</sup> *What earnest desire,*] επιποθησιν, "of satisfying me." Locke, Newcome, Macknight.—"what fond affections." Wakefield.—"what earnest desire of seeing me again, and confirming our friendship in surer bonds." Doddridge.—"Desiderium, sive Pauli videndi, et ejus favore fruendi, sive per severiorum morum ordinem, Pauli placendi." Rosenmuller.

<sup>7</sup> *What zeal.*] ζηλον. "what zeal for me." Locke.—"what zeal in every method that could be subservient to these views." Doddridge.—"zeal for my honour." Macknight.—"vehemens studium, sive rectè agendi, sive pro Pauli bona existimatione." Rosenmuller.

<sup>8</sup> *What revenge:*] εκδικησιν. "revenge against yourselves for having been so misled." Locke, Doddridge, Harwood.—"punishment in your animadversion on the impure offender." Newcome, Macknight. See 1 Pet. ii. 14.—"*ultio, sive animadversio severa in malos.*" Rosenmuller. This great diversity of opinions among expositors confirms Mr. Locke's observation, and shows how difficult it is to ascertain the true meaning of the apostle, though probably sufficiently obvious to the Corinthians.

<sup>9</sup> *Clear in this matter.*] ἀγρους εν τω πραγματι. "You have shown yourselves to be set right, and to be as you should be in every thing by this carriage of yours." Locke; who remarks, that the apostle could not mean that they were not guilty, because he had charged them with misbehaviour; but his meaning is, that they were now set right, and had resolved on a contrary course. Nor could he, by the words τω πραγματι, mean to limit his observations to the case of the fornicator; for that was not the subject upon which he had been speaking, but the Co-

Ch. VII.  
Ver. 11.

With great satisfaction I can add, that in your own case you may see the excellent effect of that godly sorrow of which I have been speaking. With regard to the irregularities upon which I animadverted in my former epistle, such as that spirit of faction and dissention, that alienation from me, that disregard to my authority, that attachment to a false teacher, and especially the toleration of the incestuous offender: your sorrow for these offences has been of the most ingenuous kind, and has originated in the best principles. And its effects have been correspondent. What earnestness has it excited in you all to bring things into a better state; what apologies from some of you for past misconduct, and what solicitude in others to clear yourselves from any concern in the charge; what indignation against those who have seduced you from your duty; what fear of the consequences of your fault; what earnest desire to be reconciled to me, and to recover my friendship; what zeal to rectify every thing that has been amiss: and in order to this, how solicitous have you been to inflict that pu-

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rinthians siding with the false apostle against him. This lay nearest his heart, and is the subject of the preceding chapters. He would therefore translate *εν τω πραγματι*, "in fact;" i. e. by your sorrow, your fear, &c. In the following verse he mentions his having written to them concerning the fornicator, but this is only as an argument of his affection to them. The great cause of his rejoicing was the breaking of the faction: his mind was now at rest, and he doubted not that all would go well. Agreeably to this view of Mr. Locke, Archbishop Newcome explains the text, "clear at present: in the matter of fomenting divisions, of opposing me, of encouraging him who committed incest."

nishment upon the principal offender which might clear the character of the Christian society, and might bring him to a due sense of the enormity of his guilt. You have omitted nothing that could be done, to testify the sincerity of your repentance, in the whole business concerning which I wrote to you.

Ch. VII.  
Ver. 11.

*Wherefore, though I wrote to you, I did it not so much for the sake of him who had committed, or of him who had sustained the injury<sup>1</sup>, but for the sake of manifesting even to yourselves your earnest regard to us<sup>2</sup> in the sight of God.*

12.

I was desirous that the person who had been so grievously injured in his honour and his peace might

<sup>1</sup> *Who had sustained the injury.*] Hence it appears that the father of the incestuous person was still living; which, as has been justly observed, must be a great aggravation of his crime. See Doddridge and Macknight.

<sup>2</sup> *Your earnest regard to us:*] *την σπαδην* the same word which occurs ver. 11, and is there translated *earnestness*. The received text reads *ἡμῶν την ὑπερ ὑμῶν*, *our earnest regard to you*. This reading is followed by Locke: "that my care and concern for you might be made known to you." Doddridge and Macknight also adopt the same reading. But the Ephrem, Clermont, and many other manuscripts, and the Syriac, Coptic, and Æthiopic versions read *ὑμῶν την ὑπερ ἡμῶν*, *your earnest regard to us*. Griesbach marks it as of good authority, though he does not receive it into the text. Newcome, who seldom deviates from Griesbach, and Wakefield adopt this reading. "That your care for us might be made manifest to you in the sight of God." Newcome; who explains it, "Wherefore, in the wise providence of God the result of all is this: It appears by the event as if I had written to you, not for the sake of reclaiming the incestuous son, or of doing justice to the injured father, but to manifest among you your care for me in the sight of an approving God." This sense is agreeable to the plain scope of the passage, as Mr. Wakefield observes.

Ch. VII.  
Ver. 12.

have his injury redressed. I was anxious that the heinous offender might by just animadversion be brought to a due sense of his guilt, and that the reputation of the society might be cleared. And this was my intention in writing to you. But a still further end has been answered by my epistle, and that an end of great importance. It has been a means of proving, even to yourselves as well as to the world, the great esteem and affection which you entertain for me, and the high value which you set upon the instructions which I have communicated to you in the name and under the authority of God, by a practical regard to which you will secure your final happiness.

5. The apostle assures them that he was much pleased with their behaviour to Titus, who was also himself highly gratified by it; and he concludes this part of his epistle with expressing his entire confidence in their present good dispositions, ver. 13—16.

13. *Therefore, we were comforted; and in addition<sup>1</sup> to this our comfort, we rejoiced still more exceedingly<sup>2</sup> in the joy of Titus, because his spirit was*  
14. *refreshed<sup>3</sup> by you all. So that, if I had boasted*

<sup>1</sup> *And in addition, &c.]* With Mr. Wakefield I adopt the reading of the Ephrem, Clermont, and many other copies and versions. The received text, retained by Griesbach and Archbishop Newcome, reads, "We were therefore comforted by reason of your (ὁμῶν) comfort. And we rejoiced," &c.

<sup>2</sup> *Still more exceedingly.]* "περισσοτερωσ μαλλον, duplex comparativus, ut Marc. vii. 36." See Rosenmuller and Grotius.

<sup>3</sup> *His spirit was refreshed.]* q. d. he was refreshed. See Phi-

*at all concerning you to him, I have not been made ashamed. But as we have spoken all things to you in truth, so this our boasting concerning you to Titus<sup>4</sup> has likewise proved true.*

Ch. VII.  
Ver. 14.

The information I received concerning your penitence and reformation afforded me great satisfaction. This satisfaction was exceedingly increased by the intelligence which I obtained from Titus, of your kind and friendly behaviour to him while he resided with you. I was pleased to hear that he had been made so happy among you; and I was the more pleased with it, because before he set out I had assured him that he would be treated with great kindness by you, and your conduct has verified the good opinion which I entertained of you. And it now appears, that as the doctrine which I taught you has always been founded in truth, whatever my adversary may have insinuated to the contrary, so likewise my favourable representation of you to Titus proved to be correct, though it is possible that some of your enemies might have alarmed his apprehensions by giving him a different account of your character.

*And his tender affection is more abundant towards you, when he calls to mind the obedience of you all, with how much fear and trembling<sup>5</sup> ye received him.*

15.

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lem. v. 25. "Refreshed by your becoming reception of him, and by the good disposition which prevailed among you." Newcome.

<sup>4</sup> *To Titus.*] "*apud Titum.*" Rosenmuller. "which I made before Titus." Newcome.—Some good copies read *προς Τίτον.*

<sup>5</sup> *With fear and trembling.*] "with anxious attention and re-

Ch. VII.  
Ver. 15.

Titus never thinks of you but with the kindest and tenderest emotions, when he recollects the great concern which you expressed when you read the letter which he brought, and heard what he had further to impart to you from me; also the readiness with which you yielded to the advice and to the animadversions which the letter contained, and the zeal with which you hastened to reform the abuses of which I complained.

16. *I rejoice that in every respect I have confidence in you*<sup>1</sup>.

To conclude, therefore, I cheerfully embrace this opportunity of declaring my entire confidence in you, that you will go on to rectify every thing that is still amiss; that you will persevere in faith and holiness; and that you will continue to cherish an affectionate regard to me, and to pay a just deference to my apostolic authority.

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verence." Newcome.—“ Quod cum summa reverentia eum exceperitis: i. e. ejus auctoritatem omnino sitis reveriti. Si enim eum reverenter exceperunt, obediverunt ei in omnibus, quicquid suaderet, moneret, institueret. Vid. 1 Cor. ii. 3; Eph. vi. 5; Phil. ii. 12.” Rosenmuller. Fear and trembling seems to have been a customary phrase with the apostle to express reverence and respect. See Eph. vi. 5.

<sup>1</sup> *I have confidence in you.*] “The address of all this part of the epistle,” says Dr. Doddridge, “is wonderful. This, in particular, finely introduces what he had to say in the following chapter, and is strongly illustrated by ch. ix. 2—4.” It is observable, that through the greater part of this chapter and the remainder of the epistle, the apostle drops the plural number and speaks in his own person, as he discourses upon subjects upon which Timothy could not with propriety be supposed to join him.



## PART THE SECOND.

THE APOSTLE EXHORTS THE CORINTHIANS, AFTER Ch. VIII.  
THE EXAMPLE OF THE CHURCHES IN MACEDONIA,  
TO MAKE A LIBERAL CONTRIBUTION FOR THE RE-  
LIEF OF THEIR DISTRESSED BRETHREN IN JUDEA;  
AND INFORMS THEM THAT HE HAS SENT TITUS  
AND OTHERS TO COMPLETE THE COLLECTION BE-  
FORE HE CAME. Ch. viii., ix.

## SECTION I.

*THE APOSTLE informs them of the generous libe-  
rality of the churches in Macedonia, and urges  
a variety of considerations to induce the believers  
at Corinth to follow their example. Ch. viii. 1—  
15.*

1. He communicates to the Corinthians the ge-  
nerous zeal of the believers in Macedonia; which  
induced him to send Titus to Corinth, to finish the  
collection there, ver. 1—6.

*Now, brethren, we inform you of the extraordi-  
nary generosity<sup>2</sup> which hath been displayed by the*

Ver. 1.

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<sup>2</sup> *Extraordinary generosity.*] So Wakefield. “την χάριν τῆς Θεοῦ”  
literally, the gift of God, or the godly gift, or the godlike gift.”  
Newcome; who renders it “the very liberal gift. See 2 Sam.

Ch. VIII. churches of Macedonia; that under a great trial of  
Ver. 2. affliction, the overflowing of their joy<sup>1</sup> and the depth  
of their poverty have eminently displayed<sup>2</sup> the riches  
of their bounty<sup>3</sup>.

The apostles at Jerusalem, when they gave the right hand of fellowship to Paul and Barnabas, ear-

ix. 3; Psalm lxxx. 10; Acts vii. 20."—"I think it proper to acquaint you with the great and exemplary liberality lately shown by the Christians in Macedonia." Pyle. In his note he remarks, that "the name of God joined to any thing in the Hebrew language, is put to magnify it to the highest degree."—"Moreover, brethren, I make known to you the gift which by the grace of God is given in the churches of Macedonia." Locke; who adds in his note, "χαρις is here used by St. Paul for gift, or liberality; and is so used, ver. 4, 6, 7, 9, 19, and 1 Cor. xvi. 3. It is called, also, the gift of God; because God is the author and procurer of it, moving their hearts to it."

<sup>1</sup> *Of their joy:*] *χαρας*. "in their Christian privileges." Newcome; who observes, that Dr. Mangey and Mr. Wakefield conjecture *χρειας*, "of their necessity." Mr. Wakefield says, "It is an indubitable emendation, though not authorized, it seems, by any manuscript or version now existing."

<sup>2</sup> *Have eminently displayed.*] "*επερισσευσεν*, hath abounded to the riches of their liberality." Newcome.—"The abundance of their want, and their deep poverty were rich and plenteous in liberality." Wakefield.

<sup>3</sup> *Bounty:*] "liberality. So the word *ἀπλοτης* usually signifies, both in the Old Testament and the New. Prov. xi. 25; Rom. xii. 8; 2 Cor. ix. 11, 13; James i. 5." Whitby.

"The general poverty of the Jewish Christians," says Dr. Priestley in his introduction to this chapter, "from whom the gospel was propagated, is a circumstance highly favourable to Christianity, as it clearly shows that they with whom the gospel originated had neither power nor wealth to procure it any credit; so that there was nothing but its own proper evidence in its favour, and this proved to be sufficient to ensure its success.—What could induce the learned and the wealthy in all the considerable cities of Greece to become Christians, when the head of the religion was regarded as a crucified malefactor, and most of his followers in Judea were in poor and distressed circumstances? Had the first Christians been the great and the wealthy of a

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Ver. 2.

nestly recommended to them to remember the poor, which the apostle Paul declares, they were by no means backward to do; and upon various occasions he encouraged contributions among the opulent Gentile converts, for the relief of the indigent believers in Judea; expecting, no doubt, that this liberality of the Gentiles would gradually soften the prejudices of the Jewish believers, and dispose them to regard with complacency their Gentile brethren, although they declined to submit to the yoke of the ceremonial institution. The apostle was now engaged in promoting a very considerable contribution in Greece for the relief of the Jewish Christians, which he had himself undertaken to carry to Jerusalem, in company with other deputies appointed by the respective churches. In his first letter to the Corinthians, written from Ephesus a year before, he had recommended the case; and in his progress through Macedonia he had collected contributions, which had surpassed his most sanguine expectations; and which he here announces to the Corinthians, to excite their emulation.

Having thus given vent to the fullness of my heart, and the joy I felt at the report of Titus, I now proceed to inform you, my brethren, of the extraordi-

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country, what a handle would that have furnished the unbelievers of this age for surmise and suspicion, even without any proper evidence of fraud! because the rich and the great are always known to have the means of imposing upon the vulgar; but the poor and ignorant vulgar have it not equally in their power to deceive the learned and the rich."

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nary liberality displayed by the churches of Macedonia. For under much experience of tribulation, in the midst of persecution and bereavement, their abundant joy in the discoveries and the promises of the gospel, and their deep poverty, occasioned by the spoiling of their goods by their unjust persecutors (see Acts xvi. xvii.), have magnified and set off to great advantage their extraordinary liberality in the contributions they have made for the relief of the necessitous brethren in Judea.

3. *For to their ability I bear them witness, and beyond their ability they contributed of their own accord*<sup>1</sup>; *entreating us with much importunity concerning this liberal contribution, to accept the ministration*<sup>2</sup> *of it to the saints.*

Having voluntarily contributed beyond their due proportion, and so as to put themselves to considerable inconvenience by their generosity, they ear-

<sup>1</sup> They contributed *of their own accord.*] “*Sensus est, Pro viribus, quod vere testari possum, imo supra vires suas ipsi, nondum rogati, contulerunt.*” Rosenmuller.—ὕπερ δυναμιν, beyond their ability. For similar expressions in classical writers, see Whitby, Doddridge, and Rosenmuller.

<sup>2</sup> To accept *the ministration:*] δεξασθαι ἡμας. These words are wanting in copies and versions of the best authority, and are left out in the text of Griesbach; they were probably a marginal gloss, they, or some words to the same purport, being necessary to complete the sentence. Archbishop Newcome translates thus, from the Griesbach text: “beseeching us with much entreaty concerning their gift, and the joint ministration of it to the saints, or to the wants of the saints.” With Mr. Wakefield “I express in our idiom the hendiadys of ver. 4.” He translates in the following manner: “For I declare, according to *their* ability, and above *their* ability they besought us of their own accord, with much entreaty, to accept this liberal communication of their relief to the saints.”

nestly requested that I with others would undertake the office of carrying their liberal contribution to the Christians at Jerusalem. Ch. VIII.  
Ver. 4.

*And what was beyond our expectation<sup>3</sup>, they first gave themselves up to the Lord, and then to us, according to the will of God.* 5.

As they exceeded our expectation in the extent of their liberality, so likewise in the purity and sublimity of their motive: for, previous to the contribution, they avowed their entire subjection to the gospel of Christ; and, in obedience to the will of God, they gave themselves up to the service of Christ, agreeably to the instructions which they received from us; so that their generosity was of the most exalted kind, flowing wholly from Christian principles and from a pious and truly Christian spirit.

*Insomuch that we desired Titus, that as he had already begun, he would also finish this contribution<sup>4</sup> among you.* 6.

When I observed this generous spirit in the Macedonians, I was anxious that you, my brethren, with whose kindness of heart I was well acquainted,

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<sup>3</sup> *Beyond our expectation:*] ἢ καθὼς ἠλπισαμεν, “and this they did not as we expected.” Newcome.—“In this they outdid my expectation.” Locke.—“The word is used by the Attics, say grammarians, not only touching good things, but simply touching the event of what is future. See Suidas. It has the sense of *expect*, see Hesychius and Phavorinus; and, according to Eustachius, of *conjecture*.” Whitby.—“gave themselves to me to dispose of what they had as God should direct.” Locke.

<sup>4</sup> *Contribution.*] χαριῶν. See Wakefield. “this work of liberality.” Newcome. See ver. 1.

Ch. VIII. might not be behind the believers in Macedonia in  
 Ver. 6. any virtuous and laudable exertion; and for this reason I have requested Titus to return to Corinth, and to finish the collection which he began when he was with you before.

2. He stimulates their liberality, by praising their excellence in other Christian virtues, and by the zeal of others, ver. 7, 8.

7. *Now, as ye abound in every other good quality, in faith, and in doctrine<sup>1</sup>, and in knowledge, and in all diligence, and in your love to us, see that ye abound in this virtue of liberality also.*

I need not say much to press upon you a duty to which you are already so well inclined: permit me, however, to hint, that as you excell so much in other Christian virtues, and particularly in the steadfastness of your faith, in the purity of your doctrine, in your comprehensive knowledge of the nature and the grounds of revealed truth, in your earnest zeal for the performance of every duty, and in your affectionate attachment to me who am your first instructor in the Christian religion, it becomes you to be consistent throughout, and complete in every branch of duty. Excell, then, I entreat you, in this virtue of liberality, as much as you excell in other virtues, and contribute handsomely to this collection for the necessitous brethren in Judea, and you

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<sup>1</sup> *In doctrine.*] εν λογω. Wakefield. See Eph. i. 13, Col. i. 5. —“in utterance, or ability to instruct others.” Doddridge, Newcome.

will then fill up the circle of Christian duties, and will be deficient in no branch of the Christian character. Ch. VIII.  
Ver. 7.

*I speak not by way of command: but by the diligence of others, approving<sup>2</sup> also the genuineness of your love.* 8.

I do not pretend to direct you in the disposal of your property, but I mention the liberality of others, in order to give you an opportunity of manifesting to the world that you are influenced by the genuine spirit of Christianity, and that you are not inferior to any in active benevolence, and in generous sympathy.

3. He recommends liberality, from the example of Christ, ver. 9.

*For ye know the munificence<sup>3</sup> of our Lord Jesus Christ, how, while he was rich<sup>4</sup>, for your sakes he* 9.

<sup>2</sup> *Approving also.*] δοκιμαζων. “showing the world a proof of the genuineness of your love.”—“Thus (says Mr. Locke) I think it should be rendered. St. Paul, who is so careful to show his esteem and good opinion of the Corinthians, could not in this place so far forget his design as to tell them that he sent Titus to make a trial of the sincerity of their love. This had been an ill expression of that confidence which he tells them he has in them in all things: taking, therefore, δοκιμαζων for *drawing out a proof*, it is, *q. d.* This I urge, not as a command from God; but, upon occasion of others’ liberality, lay before you an opportunity of giving the world a proof of the genuine temper of your charity, which, like that of your other virtues, loves not to come behind that of others.”

<sup>3</sup> *Munificence.*] Locke; who observes that “this is the signification in which St. Paul uses *χαρις* over and over again in this chapter.”

<sup>4</sup> *While he was rich.*] επτωχευσε, πλουσιος ων. See Wakefield. The construction requires it to be understood, not of a

Ch. VIII. *lived in poverty, that ye by his poverty might be en-*  
 Ver. 9. *riched.*

You know the kindness of our great Master Jesus Christ, who, though he was endowed with miraculous powers, by which he could at pleasure have sup-

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passagé from a preceding state of wealth to a succeeding state of poverty, but of two contemporary states. He was rich and poor at the same time. “ Πρωχέω, *mendicus sum, mendicus vivo.* Steph. Thesaur.—*inops dego.* Constantin. Lex. *επτωχέυσε, pauper fuit, sive potius, mendicavit.*” Erasmus. The word properly signifies an actual state, not a change of state. Literally, he was poor, or he was a beggar. See Odys. O. l. 308. Our Lord was rich in miraculous powers, which he could employ, if he pleased, for his own advantage. But for the benefit of his followers he chose to lead a life of poverty and dependence, to deny himself the comforts and the luxuries of life for the good of others. See Grotius. This was a very proper example to the Corinthians, which they might feel and imitate. It was certainly much more pertinent and applicable than a supposed descent from a prior state of existence and happiness; to which there could be nothing analogous in the case of the Corinthians, and to which the apostle cannot in reason, or in consistence with grammatical construction, be understood as making the least allusion. *Improved Version, note.*

“ *Rich*, in the glories of his divine nature. *Poor*, by taking on him human nature, and appearing even in a humble state of life.” Newcome.—“ *Rich* in the glories of the heavenly world, and in supreme dominion and authority there, became poor.” Doddridge.—“ Who though he was the Son of God, and the heir of all things, yet condescended to live the mean and poor life of man.” Pyle. Such are the interpretations which pious and learned men, biassed by system, force upon a text, of which to an unprejudiced reader it could not suggest the slightest hint.

“ The apostle,” says Dr. Priestley, “ recommends generosity to others by the example of Christ, whose grace or kindness he here speaks of. For though he may be said to have been rich, as he had the command of riches, and of all the powers of nature, which appeared in the miraculous draught of fishes, his multiplying provisions upon two different occasions, &c., yet he chose a low and indigent station of life, and never availed himself of his miraculous power to supply his own wants, or to relieve himself in any difficulty whatever; but devoted himself and



plied himself with all the conveniences and luxuries of life, and could have lived in splendour and magnificence; yet, while in full possession of these great powers, for your sakes he vouchsafed to live in a state of voluntary poverty, leaving himself destitute of the necessaries of life, having no settled abode, and depending upon the generosity of his followers for his daily bread; that you through his poverty might be enriched; that from his example you might learn the important lesson of temperance, modesty, of self-denial, and a readiness to sacrifice every enjoyment in the cause of truth, in the discharge of duty, and for the welfare of mankind. And that by these means you might attain true riches; that you might be rich in good works, rich in the approbation of conscience, in the gratitude of those whose wants you relieve, whose afflictions you mitigate, and whose best interests you promote, in the esteem of the wise and good, in the approbation of Christ, in the favour of God, and in the possession of an eternal and unfading inheritance.

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Ver. 9.

Nothing can exhibit the influence of prejudice, even upon upright and intelligent minds, in a more striking light, than the great stress which is laid by

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all his time to the good of others. There is no ground to infer from this passage, that the apostle considered Christ as having been rich any where but on earth. He says nothing like this; and therefore, to infer from this passage, that Christ had any being before he was born, and that he left a glorious pre-existent state to come and serve mankind here, is destitute of all foundation."

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Ver. 9. many upon this text, as an argument in favour of what is called the pre-existence and divinity of Jesus Christ. The apostle's words express nothing more than this: That one who was rich denied himself the comforts and conveniences of life, and lived like a poor man; a case which often occurs from motives very different from those by which Jesus was influenced. He, though opulent in the possession of powers which might have commanded the treasures of the earth, nevertheless, for the sake of promoting truth and virtue, denied himself every comfort, and led a life of indigence and meanness. And from his example his disciples are taught to deny themselves the comforts of life for the good of others. How clear and forcible the argument! Who does not perceive, or who can deny, the justice of the conclusion? The popular gloss, that Jesus was rich in the glory of a pre-existent state, and poor by the assumption of human nature, is a forced interpretation, and even inconsistent with the true construction of the original. And what analogy is there between a supposed assumption of human nature by a superior spirit, and a generous contribution from the opulent to relieve the distresses of the poor? What conclusion can be drawn from one to the other?

4. The apostle presses them to complete the contribution which they had begun a year before, ver. 10, 11.

10. *I also give my judgement in this case. It is in-*

*deed expedient for you to do this, having begun a year ago<sup>1</sup> not only to will, but to perform<sup>2</sup>. Now, then, complete the performance; that as there was a readiness in willing, so there may be a completion according to your ability.*

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Ver. 10.  
11.

Having stated the motives to liberality, I will offer my opinion as to what may be proper to be done. And, as it is known that you resolved upon and even began your collection with great cheerfulness a year ago, I advise you now to complete your contribution with the same liberal spirit as soon as possible, and to the extent that may be convenient; for I would not press too closely upon your liberality, nor ask for more than you can prudently afford.

5. The apostle advises them to give cheerfully what they can easily spare; as it was not his intention that they should impoverish themselves to enrich others, ver. 12—15.

*For if there be first a readiness of mind, it will be acceptable according to what it hath<sup>3</sup>, and not according to what it hath not.*

12.

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<sup>1</sup> *A year ago.*] “The apostle,” says Dr. Whitby, “had exhorted them in his epistle written a year ago to this contribution, 1 Cor. xvi. 2, and they in obedience to his directions had begun to lay up in store willingly: this charity he now exhorts them to consummate.” This shows that the second epistle to the Corinthians was not written till a year after the first; and consequently that the apostle had postponed, probably for a twelvemonth, his intended visit to Corinth.

<sup>2</sup> *But to perform.*] I follow Mr. Wakefield in transposing *θελεῖν* and *ποιῆσαι*, upon the authority of the Syriac Version.

<sup>3</sup> *According to what it hath.*] The received text reads *τις*, according to what a man hath. But *τις* is wanting in the Cler-

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Ver. 12.

It is not to be expected that all should contribute equally; a generous spirit will supersede all specific advice; there will be no danger of deficiency. And let the liberal-hearted be assured, that whether the actual contribution be less or more, it will be equally acceptable to Him who knows the heart, and who approves the purpose of the willing mind.

13. *Not that others should be relieved, and ye bur-*  
 14. *dened: but upon a principle of equality: at the pre-*  
*sent time let your abundance supply their want,*  
*that their abundance may at another time supply*  
 15 *your want: so that there may be an equality*<sup>1</sup> *ac-*  
*cording to that scripture, He who gathered much*  
*had nothing over, and he who gathered little had*  
*no want.*

It is not my desire to change the order of providence, to depress the rich and elevate the poor; but let there be an equitable distribution of the blessings of life, so that no one may be destitute of what is really necessary to subsistence and comfort. Let

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mont, Ephrem, and many other copies and versions, and is dropped by Wakefield. "*Spectat Deus non id quod aliquis non habet, sed id demum quod habet: alioquin charitas esset divitum propria.*" Rosenmuller.

<sup>1</sup> *May be an equality.*] "So far," says Dr. Whitby, "Christianity seems to require this equality, as that we should not suffer others to lack the necessaries of this present life, while we abound in them." Dr. Priestley observes, that "there was not indeed any great prospect at that time, of the Jewish Christians being able to supply the wants of the Gentile churches in a pecuniary way. But, in general, nothing is more uncertain than riches; and they who now abound should always consider that they may come to want, and should therefore act while they are rich as they would wish to have done, and that others would do to them, when they became poor."

those who are now rich contribute to the supply of the poor. At some future time, it may be in the power of those who are now dependent, to repay the debt of gratitude to the rich; for such is the vicissitude of things, that we all in turns depend upon the kind offices of each other. At the present season, therefore, let the persons who possess abundance cheerfully contribute to relieve those who are in straits and difficulties: and it will be found, as in the case of the manna, related by Moses, Exod. xvi. 18, that providence distributes its blessings with so liberal a hand, that if there be no unnecessary waste there need be no distressing want.

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Ver. 15.

## SECTION II.

*THE APOSTLE, in order to forward the contribution, mentions, that he had commissioned Titus and two other distinguished brethren to assist in collecting it: who had accepted the office with great alacrity; and who from their exemplary characters were deserving of the confidence of the church. Ch. viii. 16—24.*

1. He highly applauds the zeal of Titus, who voluntarily came forward to offer his services upon this occasion, ver. 16, 17.

*Now, thanks be to God<sup>2</sup>, who hath put the same* 16.

<sup>2</sup> Thanks be to God.]  $\chi\alpha\rho\iota\varsigma \tau\omega \Theta\epsilon\omega$ . "Maxime laetor Deum  
2 N 2

Ch. VIII. *earnest concern for you into the heart of Titus; for*  
 Ver. 17. *he not only<sup>1</sup> accepted my exhortation, but being very earnest, he went to you of his own accord.*

I was very desirous that Titus, of whose fidelity and activity I have had much experience, should undertake the office of hastening your contribution, and I suggested the business to him. But I thank God, I had no occasion to use much entreaty; for Titus himself, in consequence of your kind behaviour to him, and the zeal for reformation which he observed among you, feels so strong an affection for you, and so great a desire to serve you, that he was as ready as I could wish him to be to undertake the concern. And he is going to you, prompted more by his own generous zeal than by any considerations which I could suggest.

2. With Titus the apostle also sent another messenger of high reputation in the church, being solicitous that the contribution should be directed by persons of unsullied integrity, ver. 18—21.

18. *And with him we have sent the brother<sup>2</sup>, whose*

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*idem hoc studium excitasse in animo Titi. Ex seria re quasi translata est ad proverbium, et hoc loco indicat studium hoc Titi Paulo valde placuisse.* Rosenmuller.

<sup>1</sup> *He not only accepted.*] Literally, "he accepted, indeed, my exhortation; but being more earnest," &c. The apostle means, that Titus was so much in earnest to go, that he did not wait to be invited, but offered himself. "anticipating the time proposed by me." Newcome.—"*Ostendit se prævenisse mea desideria, et sua sponte jam id cupisse.*" Rosenmuller.

<sup>2</sup> *The brother.*] Commonly supposed to be Luke, who is known from his history to have been the associate of Paul. The ancients suppose that the praise in the gospel alludes to

*praise in the gospel is celebrated throughout all the churches; and not only so, but who was appointed also by the churches according to our desire<sup>3</sup>, to accompany us with this liberal gift<sup>4</sup>, which is to be administered by us to the glory of the Lord himself.* Ch. VIII. Ver. 19.

With Titus I have sent another fellow-labourer, who, if he be not personally known to you, must be known by reputation as an eminent preacher of the gospel, and whose integrity and fidelity are so highly esteemed, that at my recommendation he has been elected by the churches in Macedonia, and other parts, to accompany me to Jerusalem, with that very liberal contribution which they have made for the relief of the Hebrew Christians, which is so much to the credit of Christ and his religion, by

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his having written the gospel which bears his name. But according to Lardner, Luke's gospel was not yet published. See Whitby. It is surely some objection against Luke being the companion of Titus upon this occasion, that Titus is never mentioned by him in his history. Could there be any difference between those eminent men and first teachers of the gospel? Or is it possible that Titus may be mentioned under some other name, as Peter is sometimes called Cephas? "Most think," says Newcome, "that Luke is meant. Apollos, Mark, Barnabas, Silas, Epenetus, and Sosthenes are mentioned by commentators. The praise of this Christian brother for his labours in preaching the gospel was spread throughout all the churches." "*εν τῷ ευαγγελίῳ, propter studium in tradendo evangelio.*" Rosenmuller.

<sup>3</sup> *According to our desire.*] For *και προθυμιαν* Mr. Wakefield substitutes *κατα*, which he says he is compelled to by the context: for *ὑμων*, your desire, the best copies read *ἡμων*. See Griesbach. The words, says Mr. Wakefield, are in immediate connexion with *χειροτονηθεις*.

<sup>4</sup> *With this liberal gift.*] Newcome. Metonymice, "*χαρις vocatur id quod ex liberalitate datur.*" Rosenmuller.

Ch. VIII. exemplifying the benevolent spirit of the gospel di-  
Ver. 19. dispensation, and which I, in connexion with some others of approved character, have undertaken to convey and to distribute.

20. *We avoiding*<sup>1</sup> *this, that any one should blame us with respect to this abundant contribution, which*  
21. *is to be administered by us, and providing for what is irreproachable*<sup>2</sup>, *not only in the sight of the Lord, but also in the sight of men.*

Though I have accepted the office of distributing the contribution among the Hebrew Christians, I absolutely refused to undertake this business alone, but insisted upon their associating with me some persons of approved integrity, that there might not be the least suspicion of mismanagement, or of any selfish and sinister views in undertaking the disposal of so large a sum. For I am solicitous, not only to satisfy my own conscience, and to be approved in the sight of God, but that my conduct may always appear fair and honourable in the eyes of the world; and that my bitterest enemy may not have the least foundation for charging me with corrupt and secular views in my endeavours to propagate the Christian religion.

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<sup>1</sup> *We avoiding.*] Newcome. “Στελλομενοι, dum hoc caveo. Cohæret hoc participium cum verbo συνεπεμψαμεν, ver. 18.” Rosenmuller.

<sup>2</sup> *Providing for what is irreproachable.*] καλα, honest, honourable. “Paul, to avoid all suspicion of embezzlement, did not choose to take the charge of this benefaction himself, but had associates who joined him in the discharge of this trust.” Priestley.



3. With these two he has also sent another person of approved character, and he speaks in high commendation of them all, expressing his hope that the Corinthians would treat them with due regard, ver. 22—24. Ch. VIII.

*And with them we have sent our brother<sup>3</sup>, whose diligence we have often experienced in many affairs, but who is upon this occasion much more earnest, because of the great confidence which he hath in you.* Ver. 22.

With the two above mentioned, I have sent another Christian brother and fellow-labourer in the gospel, who has long been my companion, whom I have tried upon many former occasions, and whom I have always found faithful and diligent. But upon no occasion have I ever found him more earnest than the present, as he has no doubt that he shall meet with a welcome reception among you, having the greatest confidence in your generosity and zeal.

*If any inquire<sup>4</sup> concerning Titus, he is my partner and fellow-labourer with respect to you; if our brethren be inquired after, they are messengers of the churches<sup>5</sup>, the glory of Christ<sup>6</sup>.* 23.

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<sup>3</sup> *Our brother.*] “Probably one of those whose names are mentioned above.” Newcome. Theodoret and others suppose it to have been Apollos. See Whitby. Dr. Priestley and Dr. Doddridge agree in this conjecture; but it is a mere guess without any foundation.—“Confidence which we have.” Newcome.

<sup>4</sup> *If any inquire.*] ΕΙΤΕ ὕπερ ΤΙΤΟΥ. “sc. Si quæstio est. Si de Tito agitur.” Rosenmuller.

<sup>5</sup> *Messengers of the churches.*] “αποστολοι sive alii fratres nostri ad vos veniant, omnes sunt legati ecclesiarum, nempe e gen-

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Ver. 23.

If any inquiries are made concerning the character of the three persons who are sent to Corinth upon the errand of making this collection, you may say to those who inquire, that Titus is an Evangelist, my companion and assistant in my travels, my labours, and my sufferings, and who has in particular been my messenger to you, and by his exhortation and instruction has co-operated with me in producing that happy reformation which has taken place in the church at Corinth. As to his two excellent companions, our associates, and Christian

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tibus : *ut additur Rom. xvi. 4.*" Rosenmuller.—"Messengers of the churches whom several Christian societies have chosen to send about this business." Doddridge; who remarks in his note, "I can think of nothing more unreasonable than to translate this word, *apostles*; as the English word 'apostles' is now by long use appropriated to what is only one signification of the original. As an apostle of Jesus Christ is one sent forth by him, so an apostle of any church must surely signify one sent forth by that society."

<sup>6</sup> *The glory of Christ.*] "δὲξα Χριστοῦ." Metonym. "*Instrumenta sunt gloriæ Christi. His igitur potestis fidem habere.*" Rosenmuller.—"They are persons of so valuable a character, and do so great credit to their profession, that I may not improperly call them the glory of Christ in the world." Doddridge.

The 23d verse in the original is so elliptical, that Mr. Wakefield by supplying different words has given a very different translation. Viz. ver. 22, 23: "We have sent, therefore, *I say*, with Titus, that our brother, whom we have often experienced in many *services* to be zealous, but in this unusually zealous; under much confidence in your *treatment of him* as my companion, *often* instead of Titus, and a fellow-labourer with *him* to you; and *of them both*, as our brethren, messengers of *various* churches, a glory to Christ." Upon this the learned writer remarks, "The reader will observe, that I have taken some pains to represent more intelligibly this perplexed and undigested passage of our exuberant, inmethodical and careless writer." It is needless to add, that Mr. Wakefield's version of the passage differs from that of the generality of interpreters.

friends, they are the messengers of the churches, who have been selected to accompany me in my various missions, and whose character is an honour to their Christian profession. Ch. VIII.  
Ver. 23.

*Show therefore to them before the churches<sup>1</sup>, the proof of your affection<sup>2</sup>, and the justice of our boasting concerning you.* 24.

I have rendered myself deeply responsible to the churches in Macedonia, by the boasting which I have made of your affection to me, of your zeal for the gospel, and of your kind and liberal spirit; and I now look to you to support my credit. I have reported to the brethren here, how kind and generous you are, how deeply you have imbibed the spirit of the Christian religion, how ready you are to contribute to the relief of the suffering Hebrews. Let your conduct upon the present occasion prove to the churches, that I have formed a right judgement concerning you, and that the high esteem I have professed for you, and the confidence which I have placed in your piety and benevolence, are well founded.

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<sup>1</sup> *Before the churches.*] The received text reads, *and before the churches*; which is wanting in the best copies, and is dropped by Griesbach and Wakefield.

<sup>2</sup> *The proof of your affection.*] “*Ostendite ipsis amorem vestrum erga nos, et ostendite vera esse quæ de vestro in me et meos affectu prædico.*” Rosenmuller.

## SECTION III.

Ch. IX. *THE APOSTLE was the more anxious that the collection should be ready and liberal, because he had boasted of their generosity to the Macedonians; and, without prescribing particulars, he reminds them that genuine liberality was most acceptable to God, and would not fail to ensure an abundant blessing.* Ch. ix. 1—9.

1. He tells them how much he had boasted of their liberality to the Macedonians, ch. ix. 1, 2.

Ver. 1. *For*<sup>1</sup>, *concerning the ministration to the saints*<sup>2</sup>,

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<sup>1</sup> *For, concerning.*] “If *γὰρ* in this place cannot signify *though, yet, however*, see ch. xii. 1, the sense may be; I mention the topics, ch. viii. 24, for as to the propriety and reasonableness that you should contribute to the wants of the Jewish converts, I have no need to insist on them.” Newcome. I have paraphrased the text agreeably to the learned primate’s suggestion; but every one who is acquainted with the apostle’s style, must have observed that *γὰρ* is often used by him with great latitude; and sometimes merely to introduce a collateral remark; viz. *Now, moreover, &c.* “*γὰρ, but, indeed.*” Macknight.

<sup>2</sup> *Saints.*] “By *saints*,” says Dr. Priestley, “the apostle simply meant *Christians*; and did not use the term in that peculiar sense which it has acquired since, in which there is much of superstition, on which account it were well if the word could be exchanged for some other, which might more clearly express the apostle’s idea. He certainly considered all Christians as men who professed to devote themselves to God and his service; and this is the original meaning of the words *holy* and *sanctified*. Some persons, no doubt, did this more earnestly and effectually than others; but speaking of the whole body of people for whom this charitable contribution was intended, he could not consider them all as saints in the Popish sense of the word, and least of

*it is superfluous for me to write to you. For I know your readiness, concerning which I boast of you to those of Macedonia, that Achaia was prepared a year ago<sup>3</sup>, and your zeal hath excited the emulation of many.*

Ch. IX.  
Ver. 2.

I have expressed my desire that you would show respect to the brethren who are about to visit you, for I know that it is quite needless to urge you upon the subject of the contribution. Your own generous spirit will prompt you to do even more than the exigency of the case absolutely requires. And I am so fully satisfied, that you set about the collection immediately upon the receipt of the letter which I wrote to you last year, that I have even ventured to

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all as men abstracted from the world, wholly devoted to contemplation and prayer, and living on the labour of others. There is no charity in giving to such persons. As this apostle himself somewhere says, *He that will not work neither let him eat.* The proper objects of charity are those who are willing to exert themselves, but labour under some impediment, sickness, &c.; those who have laboured, but whose labour has not been sufficient to secure them a competence in their old age; but more especially still, those young persons, whose parents are not able to introduce them into a life of labour and activity with proper advantage. Those you assist in order to qualify them to labour and to be useful in life, and not to be idle in it."

<sup>3</sup> *A year ago.] "Ne Macedonibus plus tribuere videretur, quod plus dedissent, solatur Achivos, quorum præcipui Corinthii, hoc honore, quod priores incepissent."* Rosenmüller. Dr. Priestley remarks, that "the apostle recommends this contribution with wonderful address, but at the same time with the greatest propriety. And this refined address shows that he was a man in the full possession of all his faculties, and no mad or wild enthusiast; that he was, therefore, as good a judge of the evidence of Christianity as any other man, and that he would no more have sacrificed his flattering prospects in life, than any other young Jew of distinction, without sufficient reason."

Ch. IX. boast of you in the Macedonian churches, where I  
Ver. 2. now reside, that you had prepared your contribution  
a year ago; and what I have said in commendation  
of you, has excited many to imitate your reported  
honourable example.

2. He nevertheless thinks it expedient to send messengers to complete the business before his arrival, that neither he nor they may be disappointed and ashamed, which they would be, if the Macedonians, who were to accompany him, should find the collection in an unfinished state, ver. 3—5.

3. *Nevertheless, I have sent the brethren, that our boasting concerning you in this respect may not be void, and that ye may be prepared as I told them.*
4. *Lest if the Macedonians come with me, and find you unprepared, we, not to say ye, may be put to*
5. *shame by this confident boasting*<sup>1</sup>. *I thought it ne-*

<sup>1</sup> *This confident boasting.*] εν τη ὑποσασει της καυχησης. The latter word is wanting in many good copies. Mr. Wakefield omits it; and upon the authority of the Æthiopic, he reads αποσασει, and translates thus; “lest if the Macedonians come with me and find you unprepared, we, not to say ye, by such a falling off should be brought to shame.” Macknight says, “the word ὑποσασις is often used by the LXX. to denote confident expectation, or firm hope.” Rosenmuller refers to Polybius; and Archbishop Newcome to Heb. iii. 14, and Wetstein’s quotations. Both he and almost all the other expositors remark the apostle’s delicacy and address in this passage.

“I would likewise observe from this passage,” says Dr. Priestley, (and it is a just remark,) “that the apostle certainly could not intend that the churches in Macedonia should know what he was now writing, for that would have defeated his fine address. We may conclude, therefore, that he wrote from his present feelings only for the use of those particular churches to which his epistles are addressed, and for no other; without any thought

*cessary, therefore, to exhort the brethren, that they would go to you first, and would complete beforehand your promised bounty<sup>2</sup>, that it might be ready, as the effect of bounty and not of extortion<sup>3</sup>.*

Ch. IX.  
Ver. 5.

Upon the whole, however, not being quite confident that your contribution is complete, and being anxious that my boasting of your generosity should not prove to be unfounded, I thought it prudent to send these Christian friends, to advertise you of my coming, and to finish the collection among you before my arrival; lest, if any of the Macedonian brethren should accompany me to Corinth, and find that you are not prepared, as I assured them you were, both you and I should fall into disgrace; I, for

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that they would be preserved for the use of the whole Christian world in future time. But it is happy for us that the providence of God had further views than Paul himself had. These epistles furnish the most decisive evidence of the truth of the gospel history, at the same time that they are of the most excellent use in explaining and enforcing the doctrines of it. But all this will be much more sensibly felt, if we consider the apostle as writing from his own natural feelings only, and not from any particular inspiration, which was altogether unnecessary in the case."

<sup>2</sup> *Promised bounty.*] *εὐλογίαν*, blessing, "so called from a metonymy of the effect, because it produces blessing." Newcome. "*Quia pro beneficiis agimus gratias.*" Rosenmuller.—*Promised*: some very good copies, viz. the Ephrem, Clermont, and many others, read *προεπηγγελημενην*. Griesbach marks this reading as of high authority. "*Beneficium promissum.*" Rosenmuller. The received text reads *προκατηγγελημενην*, "before spoken of by me." Newcome.

<sup>3</sup> *Not of extortion.*] *πλεονεξιας*, "not as an unreasonable extortion." Wakefield. *Covetousness*. Newcome; who explains it in his note, "not as extorted from a sordid temper. Or, not as an advantage taken of you. See Bowyer, 4to. *in loc.*" "*Εὐλογία adjunctam habet notionem doni satis copiosi; πλεονεξια, donum parcum et exiguum.*" Rosenmuller.

Ch. IX.  
Ver. 5.

having boasted without sufficient ground, and you, for having fallen short of the character which I had given of you in other churches. And whatever you think fit to give, let it be done, as I doubt not that it will, with cheerfulness, as flowing from your own goodness of heart, and not with reluctance, as if it were extorted against your will, or as if you had been over-reached.

3. The apostle exhorts them to give cheerfully and liberally, as God can and will reward all their kind and charitable actions, ver. 6—9.

6. *Nevertheless, this I say, He who soweth sparingly, will reap also sparingly; and he who soweth bountifully, will reap also bountifully.*

Though I would not have you contribute more than you can with convenience, and with a cheerful spirit; permit me, nevertheless, just to remind you of one important maxim, that as a man soweth, so he also reapeth. He who contributes generously to the relief of the poor, will reap an ample harvest of blessing and consolation; but he that bestows with a niggard hand the bounties of Providence, shall fall proportionably short of the rewards of virtue.

7. *Let every one give as he purposeth in his heart, not with regret<sup>1</sup>, nor from constraint, for God loveth a cheerful giver.*

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<sup>1</sup> *Not with regret.*] “not grudgingly as if it were wrung from you.” Locke.



Let every one consult the feelings of his own heart, and the dictates of his own judgement, and let him contribute freely and cheerfully what he believes in his conscience to be his just proportion. And what he gives, let him give not grudgingly, as if it were wrung from him against his will. Such a donation, however large, would have little merit, nor would it be acceptable to God, who searches the heart, and who, as he requires nothing burdensome, nor unreasonable, is pleased that his rational creatures should discharge their duty with a willing mind, and particularly when they are called upon to relieve the wants of their brethren.

Ch. IX.  
Ver. 7.

*And God is able to cause every act of liberality to redound<sup>2</sup> to yourselves, that having at all times, all sufficiency in all things<sup>3</sup>, ye may abound to every good work. As it is written, He hath dispersed abroad, he hath given to the poor, his liberality remaineth for ever<sup>4</sup>.*

8.

9.

<sup>2</sup> To cause every act of liberality, &c.] *χαριν περισσευσαι*, “to make every charitable gift of yours redound to your advantage.” Locke; who remarks, that “*χαρις* ought to be translated ‘gift,’ or ‘liberality,’ as it signifies in the former chapter, and as the context determines the sense here.” “*Potest autem Deus omnis generis dona largissimè in vos conferre.*” Rosenmuller; who interprets *χαρις* as signifying *Dei dona*, whereas it properly expresses the liberality and kindness of the Corinthian and Macedonian Christians. See ch. viii. 1—19. He justly observes, that the word *περισσευσαι* is here used in the Hiphil sense, *facere ut quis abundet*, to cause to abound.

<sup>3</sup> At all times, &c.] The apostle seems to play upon his words, *παντι, παντοτε, πασαν*, having always, all sufficiency, in all things, which is well preserved in the common translation.—“*Deus non concedet ut unquam ob egestatem, vel inopiam, hujus liberalitatis vos peniteat.*” Rosenmuller.

<sup>4</sup> His liberality remaineth for ever.] “*δικαιοσυνη*; so in Scrip-

Ch. IX.  
Ver. 9.

I will not affirm that liberality to the poor is of itself the means of growing rich. It is however true, that few have materially injured themselves by showing kindness to their necessitous brethren. For God can, if he pleases, recompense every act of liberality with a proportionable blessing; and cause riches to increase in proportion to the kindness and generosity with which they are dispensed; so that the means of doing good shall be enlarged as the inclination to it increases. And this case not unfrequently occurs, not indeed by miracle, but in the general course of divine providence: for the truly liberal man will be industrious and prudent, that he may enable himself to be generous. And all who know him will love him, and help him, and God will bless him; so that the words of David, Psalm cxii. 9, will be verified in him, He hath scattered abroad, he hath given to the poor; his kindness endureth as long as he liveth, it shall be rewarded both here and hereafter.

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ture language it often signifies. See Matt. vi. 1. i. 19." Locke. "his beneficence remaineth as long as he liveth." Macknight; who remarks, that "the Psalmist's declaration implies that, in the course of providence, the beneficent are often blessed with worldly prosperity."

## SECTION IV.

*THE APOSTLE prays, that the liberality of the Corinthian believers may yield an abundant return of the means of beneficence, so as to enable them to abound still more in acts of kindness.* Ch. ix. 10—15.

1. He recommends their pious liberality to the divine blessing, ver. 10, 11.

*Now may he who supplieth seed to the sower, and bread for food<sup>1</sup>, supply and multiply this your seed, and increase the produce of your liberality<sup>2</sup>: that ye may be enriched<sup>3</sup> unto all bountifulness, which through us produceth thanksgiving to God.* Ver. 10. 11.

May God, who is the Lord of providence, and the giver of every good gift, reward all your kindness to the indigent and suffering saints in Judea! and by increasing your substance in consequence of this very benefaction, may he provide seed for a fu-

<sup>1</sup> *Seed to the sower, and bread for food.*] Newcome and others read with a different punctuation: Now may he who supplieth seed to the sower, both supply bread for *your* food, &c. I follow the same punctuation with Locke, Wakefield, and Macknight. An allusion is supposed to Isa. lv. 10.

<sup>2</sup> *Liberality.*] *δικαιοσυνης*, see ver. 9, "supply and multiply your stock of seed, and increase the fruit of your liberality." Locke.—"supply and multiply this seed of yours, and make this produce of your liberality to thrive by enriching you in every thing to all bountifulness." Wakefield.

<sup>3</sup> *That ye may be enriched.*] *εν παντι πλατιζομενοι*. Some copies read *ινα*, which is confirmed by the Vulgate. "*Ut omni modo sitis divites ad omnem ingenuam liberalitatem.* Post *πλ. subauditur εσε, vel εσεσθε.*" Rosenmuller.

Ch. IX.  
Ver. 11.

ture harvest, and supply you with still further means of exercising that liberality which upon the present occasion is dispensed by us, and which will be received with the utmost gratitude, both to God and to you, by the humble and pious objects to whom it is appropriated!

2. The apostle, further to encourage the liberality of the Corinthians, adds, that this benefaction will not only supply the wants of the Hebrew brethren, but will excite their admiration, their gratitude, their congratulation, and their prayers, ver. 12—15.

12. *For the ministration of this service*<sup>1</sup> *not only supplieth the wants of the saints, but overfloweth*<sup>2</sup> *in many thanksgivings to God.*

Your kindness to the indigent brethren in Judea is an acceptable offering to God. It has a two-fold effect. It fills up the vacancy in their comfort by supplying them abundantly with all they want. And it overflows in devout acknowledgements of gratitude and thankfulness to God for infusing this spirit of liberality into your heart.

<sup>1</sup> *Of this service.]* λειτεργίας. “This word,” says Dr. Mac-knight, “was used by the Jews to denote the service of the priests at the altar.” “This use of the word intimates that it was to be considered not merely as an act of humanity, but of religion most pleasing to God, and suitable to the nature of the gospel dispensation. Comp. Heb. xiii. 16.” Doddridge.

<sup>2</sup> *Overfloweth.]* “The performance of this service doth not only bring supply to the wants of the saints, but reacheth further, even to God himself by many thanksgivings,” &c. Locke; who includes ver. 13 in a parenthesis. “The supply of this contribution not only filleth up the wants of the saints, but also runneth over in many thanksgivings unto God.” Wakefield.

*While, through the experience of this ministration, they glorify God<sup>3</sup>, for that subjection to the gospel of Christ which you profess, and for the liberality of your contribution to them and to all.*

Ch. IX.  
Ver. 13.

For indeed your kindness to the Hebrew brethren cannot fail to subdue their inveterate prejudices against Gentile believers, who do not comply with the ritual of the law: and to induce them to give thanks to God for your conversion and subjection to the gospel of Christ, to offer you the right hand of fellowship, and to acknowledge you as their brethren and fellow-Christians; entitled to the same external privileges, and heirs of the same immortal hopes. And they will rejoice, when they see how the generous spirit of the Christian religion governs your hearts, and influences you to contribute with so much generosity and good will to themselves and others.

*And in their prayer for you<sup>4</sup>, being affectionately disposed towards you, on account of the exceedingly bountiful gift<sup>5</sup> bestowed by you.*

14.

<sup>3</sup> *While they glorify God.]* “δοξαζοντες pro δοξαζοντων, ut voci πολλων, vel αγιων, responderet. Laudabunt enim Deum propter hoc munus.” Rosenmuller.

<sup>4</sup> *And in their prayer.]* “και αυτων, ante hæc verba repete ex ver. 12. η διακονια—περισσευσα. Sensus est: Liberalitas vestra etiam sic in Deum redundat quoniam pro vobis preces faciunt.” Rosenmuller.

<sup>5</sup> *Exceedingly bountiful gift.]* Newcome. See ch. viii. 1, χαριν τε Θεου, grace of God, “that gracious gift of God bestowed on them by your liberality.” Locke. “since they are affectionately disposed to you on account of your great and godlike kindness.” Wakefield.—“on account of the eminent degree of good disposition bestowed on you.” Macknight.—“the exceeding grace of God which is in you, and which produces fruits so highly ornamental to Christianity.” Doddridge.

Ch. IX.  
Ver. 14.

And this kindness of yours overflows to God, not only in thankfulness, but in prayer. Your pious and indigent brethren, relieved by your bounty, will offer up prayers to God for you. It is the only way in which they can express the gratitude they feel, and the kind affection which is kindled in their breasts by the large and generous contribution which God hath put it into your hearts to send for the supply of their wants.

15. *Thanks therefore be to God for this his unspeakable gift*<sup>1</sup>.

Blessed be God, who has put it into your hearts to show this kindness to your indigent brethren; and who has enabled and disposed you to exercise your liberality in such a manner as to produce the most salutary effects, not merely in relieving the sufferings of the poor believers in Judea, but in abating their prejudices, inducing them to regard their kind benefactors as equally with themselves the disciples of Christ, and the children of God, and to entertain the warmest gratitude, and the kindest affection, to those who have so liberally contributed to their comfort and supply. Such is the genuine spirit, and the proper effect of the Christian religion, which is the best gift which God has bestowed upon men.

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<sup>1</sup> *Unspeakable gift:*] *i. e.* “this admirable charity, by which God is so much glorified; the gospel receives such credit; others are so much benefited, and you will be so plentifully by God rewarded.” Whitby. Dr. Doddridge does not deny this interpretation; but he adds, “I am ready to think the apostle’s mind, to which the idea of the invaluable gift of Christ was so familiar, rather by a stroug and natural transition, glanced on that.”

## PART THE THIRD.

THE APOSTLE, CHANGING HIS TONE OF ADDRESS, Ch. X.  
ESTABLISHES HIS CLAIM TO A DIVINE COMMISSION; HE VINDICATES HIMSELF AND HIS COLLEAGUES FROM THE CALUMNIES OF THE FALSE APOSTLE AND HIS ADHERENTS, AND THREATENS TO ANIMADVERT SEVERELY UPON THEM IF THEY DO NOT ALTER THEIR CONDUCT BEFORE HIS ARRIVAL. HE THEN CONCLUDES WITH SALUTATIONS AND THE BENEDICTION. Chapter the Tenth to the end of the Epistle.

## SECTION I.

*THE APOSTLE requests the Corinthians that they would not compel him to use severity; and he assures them that, whatever they may think, or whatever his opponents might insinuate to the contrary, he was armed with full power to vindicate his apostolical authority, and to punish those who were contumacious; and that he did not, like some others, boast without reason.*  
Ch. x. 1—11.

1. The apostle earnestly requests that they would not compel him to use severity, ch. x. 1, 2.

Ch. X.  
Ver. 1.

*Now I Paul<sup>1</sup> myself entreat you, by the mildness and gentleness of Christ; I, who as to my person am mean<sup>2</sup> among you, but being absent am*

<sup>1</sup> *Now I Paul.*] The apostle now enters upon the third and last part of his epistle; and the change in his tone and manner of writing cannot escape the most superficial observation. In the first Part, after having cleared himself from the charge of levity and inconsistency, his address to the Corinthians is full of affection and confidence. He expresses his great satisfaction at the report which Titus had brought of the manner in which his former epistle had been received, of the impression which it had made, and of the good effects which it had produced; he only glances at the character and conduct of his opponent and his party; he confirms his mission by an appeal to his zeal, his sufferings, and his success, and expresses his earnest and cheerful hope of the perseverance of his friends at Corinth in their attachment to him, and in their practical profession of the gospel. And in general he speaks in the plural number, joining the name of Timothy with his own, and expressing their united sentiments. But in the Part upon which we are now entering, he assumes a very different tone and spirit. It is chiefly addressed to his opponent and his party; and he ably defends his character and mission by an appeal to plain and undeniable facts; and in his defence of himself he does not spare the character of his opponent, but denounces him in plain and strong language as an enemy to the gospel; retorts upon him with keen and bitter sarcasm; and threatens him and his party with the severity of the apostolic rod, if they do not, as he wishes and entreats that they would, disarm him by timely and sincere repentance. And throughout this Part he generally uses the first person; as, in fact, he was the individual more immediately concerned. What effect this remonstrance produced upon the chief offender himself is not known; but with respect to the church in general, this epistle and the apostle's subsequent visit seem to have succeeded to the utmost of his wishes; as it appears from the letter of Clemens cited in the Introduction, that the Corinthian church for many years afterwards was distinguished for the purity of its faith, and for the piety, harmony, benevolence, and sanctity of its members.

<sup>2</sup> *Person am mean.*] ταπεινός. "I think," says Archbishop Newcome, "that the ambiguous word in the original, means *base*; and that here, as in ver. 10, there is a reference to the language of St. Paul's adversaries,"

"It



*bold towards you; even I request, that I may not be bold when present, with that confidence with which I think to be bold with respect to some, who think of us as walking according to the flesh*<sup>3</sup>.

I regret that I am now under the necessity of changing the tone of my address. For though the account I have received from Titus is upon the whole favourable, yet I am sorry to find, that the spirit of faction and of dissention has not yet altogether subsided, and that there are still some among you, who continue to contemn my authority, to spurn at my admonitions, to calumniate my character, and to form a party against me in the church.

I am loth to prove by deeds, that I really possess the power of punishing the obstinate and the contumacious, and I would much rather that my opponents should repent and change their conduct, even

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“It is said by some pretty ancient writers,” says Dr. Priestley, “that Paul was of a low stature, crooked, and bald. That he did not make so respectable an appearance as Barnabas, is pretty evident from the people of Lystra supposing Barnabas to be Jupiter, the king of the Gods, and Paul to be only Mercury his messenger. These new teachers at Corinth thought the style of Paul’s epistles too high for his personal appearance and manner.”

<sup>3</sup> *According to the flesh.*] “with secular views.” Newcome.

“I would observe,” says Dr. Priestley, “on this occasion, that no man’s conduct was ever so truly irreproachable and disinterested, but bad and unworthy motives have been imputed to him. Our Saviour himself did not escape calumnies of this kind. Men of the world will judge of others by themselves, and cannot suppose that others will act a part of which they are incapable. We at this day, therefore, if we be conscious that truth and the good of mankind are our objects, ought not to be concerned or surprised at calumnies of a similar nature. We ought rather to rejoice that we are counted worthy to suffer shame and reproach in a good cause.”

Ch. X.  
Ver. 2.

though my credit might in some degree suffer by it. They are pleased to represent me as a vain boaster, who can bluster and threaten while at a distance, but who am mean in my appearance, and sufficiently meek and tame when I am present. But even they will not presume to speak thus of our great Master Jesus Christ. If, then, they will not give me credit for meekness and forbearance, let me entreat them, by the mildness and gentleness of Christ himself, who, though unquestionably possessed of ample powers, was slow to execute vengeance upon his enemies and slanderers, whose disciple and messenger I am, and whose great example I desire to imitate, let me entreat them to alter their conduct. Yes, in the name of that kind and gracious Master, I request and implore that you will not compel me to resort to those acts of severity with which justice to my own character, and regard to the interests of Christianity will make it necessary to visit those who accuse me and my fellow-labourers, as biassed by sinister and unworthy motives, if they do not in due time repent of, and retract their false and malicious calumnies, by which they endeavour to alienate your minds from me, and from the gospel which I teach.

2. The apostle repels these calumnious imputations, professes the purity of his motives, and describes the efficacy of the means which he was authorized to use for the propagation of the gospel, ver. 3—6.

*For though we walk in the flesh, we do not war according to the flesh*<sup>1</sup>. Ch. X. Ver. 3.

Though I and others who preach the gospel are men of the same feelings and infirmities with other human beings, and though we are engaged in a warfare the most hazardous and laborious, our method of conducting hostilities is widely different from that of the powers of this world.

*(For the weapons of our warfare are not carnal, but exceedingly powerful*<sup>2</sup> *for the destruction of fortresses;) beating down reasonings and every high thing*<sup>3</sup> *which raiseth itself up against the* 4.  
5.

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<sup>1</sup> *Though we walk, &c.*] Mr. Wakefield translates thus: "For we walk in the flesh indeed, but not after the flesh; and carry on a war."

<sup>2</sup> *Exceedingly powerful.*] δυνατα τω Θεω, mighty through God, a Hebrew superlative; compare Acts vii. 20. Macknight, Newcome, Pyle, who expounds thus: "'Tis neither beauty nor stature of body, neither strength of eloquence nor depth of philosophy, that are the weapons I use for subduing mankind to the belief of the gospel; but the miraculous evidences of the holy spirit, which are arguments far stronger than all human reasonings, sufficient to destroy all the towering schemes and lofty flights of human literature; to regulate men's irreligious notions, and reduce them to the faith and obedience of the true religion of Christ." "Mighty through God to the demolishing fortifications, prejudices and difficulties, that like so many impregnable castles lay in our way, and yet are battered down and laid in ruins, by these our spiritual weapons." Doddridge.

<sup>3</sup> *Beating down reasonings and every high thing.*] The allusion here is to the custom of beating down fortresses by means of battering rams. The reasonings which the apostle threw down, were not the candid reasonings of those who attentively considered the evidences of the gospel, but the sophisms of the Greek philosophers, and the false reasonings of statesmen, &c. These the apostle overturned, not by forbidding men to use their reason, but by opposing to them the most convincing arguments. — "Every high thing; the apostle alludes to the turrets raised

Ch. . X *knowledge of God, and leading captive every thought*  
 Ver. 6. *to the obedience of Christ*<sup>1</sup>; *and keeping ourselves*  
*in readiness to avenge all disobedience, when your*  
*obedience is complete*<sup>2</sup>.

We do not indeed make war, like the potentates of the earth, with swords, and spears, and battering engines. The weapons which we use are of a very different kind; they consist in the plain statement of Christian truth, in the application of Scripture prophecy, and in the exhibition of miraculous powers; they address themselves to the understanding, and to the heart. And these weapons of offence and defence, plain and simple as they are in themselves, neglected and despised as they may be by the pretenders to wisdom, and by the great men of the earth, are nevertheless of wonderful efficacy to subdue and captivate the enemies of the gospel; they demolish those systems of idolatry and superstition, which are the strong holds of ignorance and vice; they confound and put to silence the vain reason-

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on the walls of a besieged city." Macknight. "All proud imaginations which men have entertained of themselves with regard to their natural and moral excellencies, in consequence of which they neglect the gospel." Doddridge; who adds in his note, "This shows how ready men are to fortify themselves against it, and to raise as it were one barrier behind another, to obstruct the entrance of Christ. But when these fortifications are demolished, the soul submits to the conqueror; and then every thought, every reasoning takes law from him."

<sup>1</sup> *[Obedience of Christ.]* The allegory is continued through these two verses, but the construction requires that the fourth verse should be in a parenthesis.

<sup>2</sup> *[When your obedience is complete.]* "when you, who have been misled, shall withdraw from the false apostle, and return to a perfect obedience." Locke.

ings of the reputed philosophers, and thus beat down the artillery which is pointed at the doctrine of Christ; they level to the dust that high conceit of superior wisdom, which leads men to despise and to reject the proposals of the gospel; they are of power to subdue the most inveterate prejudices; and those thoughts and affections which were once hostile to the spirit and the purity of the Christian faith, are by these powerful weapons conquered and led captive, and bowed into complete and holy subjection to the yoke of Christ. And be assured that with these weapons we are fully prepared to inflict condign punishment upon all those who continue obdurate and refractory; and that we shall certainly proceed to animadvert upon such, after having allowed sufficient time for those who have been misled, by the calumny or by the sophistry of the enemies of the gospel, to return to their profession and their duty.

Ch. X.  
Ver. 6.

3. He assures the Corinthians, that he by no means pretended to powers, which he did not possess in the most ample manner, ver. 7—9.

*Consider what is before you*<sup>3</sup>. *If any one feel confident in himself that he is Christ's, let him reflect within himself, that as he is Christ's, so also are we*<sup>4</sup>.

7.

<sup>3</sup> *Consider what is before you.*] τα κατά προσωπον βλέπετε. Wakefield. q. d. Attend to a few plain facts, which I now proceed to state. The original is not necessarily interrogative. See 1 Cor. iv. 19; 2 Cor. xii. 12.

<sup>4</sup> *So also are we.*] The received text adds, Χριστῶ, Christ's;

Ch. X.  
Ver. 7.

Allow me to suggest a few plain truths to your consideration, that will teach you to form a judgment, and to govern your conduct in the case before you. Is there any man in the Christian society at Corinth, that persuades himself that he is the messenger of Christ, and commissioned by him to preach the gospel? Does my vain and opinionated opponent regard himself in this light? Let him remember that he cannot have stronger proofs of a commission from Christ than I have, and am prepared on every proper occasion to exhibit, and let him acknowledge and submit to the authority which I claim.

8. *For if I should boast yet more abundantly of our authority, which the Lord hath given us for your edification, and not for your destruction, I should*  
 9. *not be disgraced*<sup>1</sup>. But I forbear<sup>2</sup>, that I may not seem as if I would terrify you by these epistles.

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but this word is wanting in many copies and versions, and is omitted by Wakefield. See Griesbach.

<sup>1</sup> *I should not be disgraced.*] So Wakefield. "I should not be ashamed, i. e. I should not be put to shame, I should assert what fact would verify." Newcome. The case of Ananias and Sapphira, Acts v. and that of Elymas, Acts xiii. prove that in some instances the apostles were authorized to denounce judgements upon great offenders. And Paul no doubt was conscious that he possessed that power in the present case; but no one can suppose that the apostle was armed with a voluntary power of inflicting upon his opponents whatever punishment he pleased. No such power was fit to be intrusted to any one but to him to whom the spirit was given without measure; nor does the apostle claim it.

<sup>2</sup> But I forbear.] "Non addam plura de ea re." Grotius. See Newcome, and Dr. Owen in Bowyer. Some such addition seems necessary to complete the sense. The apostle feels himself in

To convince you that I am a messenger of Christ, I might say much more on the subject of that power, which I derive from him, of punishing the disobedient and refractory; a power which is indeed not to be exercised but with the utmost caution, and never to gratify a spirit of revenge by the destruction of my personal enemies. This power, formidable as it is, and terrible as it has proved to some, who have presumed to set us at defiance, has only been committed to me and to my colleagues in the apostolic mission, for the purpose of confirming the faith of sincere professors of the Christian doctrine, by the just punishment of presumptuous and malignant offenders. And truth would bear me out in all that I should advance upon this subject. But I forbear, that I may not afford an opportunity to those who are eager to calumniate my character, by insinuating that I mean to alarm you with epistles, while I am afraid to visit you in person: for such it seems is the language which some presume to hold concerning me.

Ch. X.  
Ver. 9.

4. He proceeds to assure his opponent that he shall find to his cost that his actions when present, shall fully correspond with his declarations while absent, ver. 10, 11.

*For his epistles, saith he<sup>3</sup>, are weighty and for-*

10.

an unpleasant dilemma. If he does not assert his authority, he gives up the cause to his antagonist. If he does, he is charged with vainglory, and with using big words to frighten them, while at a distance.

<sup>3</sup> *Saith he :*] φησι. So Macknight; who observes, that “ though

Ch. X. *cible, but his personal appearance is infirm*<sup>1</sup>, and  
 Ver. 11. *his speech contemptible. Let such an one reckon upon this, that whatever we are in word, by epistles, when absent, the same we will be in deed also, when present.*

My inconsiderate adversary, who values himself

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it appears from ver. 12 and from ch. xi. 18, that there were several false teachers among the faction at Corinth, it is plain that the apostle here is speaking of one teacher only."—" *Certum quempiam istius sermonis auctorem designat.*" Rosenmuller.

<sup>1</sup> *His personal appearance.*] "The ancient writers represent St. Paul as a man of a low stature, with mean aspect of body, a bald head, and an impediment in his speech; which testimonies, added to several expressions in this and the eleventh chapters, make it highly probable that it was these natural defects he means by his infirmity, and his thorn in the flesh." Pyle.—Dr. Priestley remarks, "They could not say that his letters wanted eloquence, though he was an inelegant and embarrassed speaker. But with respect to composition, there is far from being any excellence in the apostle's writings. He writes, indeed, with energy, from the fullness of his heart; but there is a great want of perspicuity, the chief requisite of composition, in his epistles. However, prompted by his strong feelings, he often expresses himself so as to animate and affect his readers; and in some passages, he seems to imitate the splendid and figurative style in which the Greeks prided themselves so much."

The apostle Paul, whose heart was full of the dignity and importance of the object of his mission, certainly did not condescend to affect elegancies of style. But surely it is rather too much to say, that the author of the address to the Athenians, Acts xvii. and of the defence before Festus and Agrippa, Acts xxvi., was an inelegant and embarrassed speaker: and the want of perspicuity in the epistles is probably chiefly owing to the unavoidable obscurity of the epistolary style, in which allusions are continually made to circumstances at which modern readers can only guess, but which were perfectly intelligible to the parties to whom the epistles were indited. And that the Epistles of this apostle exhibit some beautiful specimens of polite address, and many occasional bursts of the finest and most glowing eloquence, has never been denied. See 2 Cor. vi. 3—11, xi. 21—30; and the Epistle to Philemon.



upon his learning and his eloquence, wishes to degrade me in your estimation, and to induce you to disregard my instructions, my warnings, and menaces. He tells you, that when at a safe distance from you, I make use of blustering language and empty threats which I never intend nor dare to fulfill; but that when I come among you, I shall be humble enough, that my language will be as pusillanimous, and my utterance as ridiculous, as my person is mean and vulgar. And that I shall be too prudent to attempt to execute the threatenings which I have denounced, and which no man of understanding will think worthy of notice.

Ch. X.  
Ver. 11.

But let this conceited and intemperate man, be he who, or what, he may, rest assured that I advance nothing but grave and solemn truths; and that I do not, now I am absent from you, denounce a single menace in my letter, which I have not power, and which I am not fully resolved, to carry into effect, in my approaching visit to Corinth: unless the punishment shall be suspended, as I sincerely wish and entreat that it may, by the timely penitence of the offender, and of those whom his calumnies and artifices have unhappily misled.

## SECTION II.

Ch. X. *THE APOSTLE passes some sarcastic animadversions upon the self-conceit of his opponent, and upon his officious interference in the concerns of the church at Corinth. Ch. x. 12—18.*

1. He animadverts upon the self-conceit of the false apostle, ver. 12.

Ver. 12. *For we presume not to rank<sup>1</sup>, nor to compare ourselves with some who commend themselves; but they, settling their own measures among themselves<sup>2</sup>, and comparing themselves with themselves, are not wise<sup>3</sup>.*

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<sup>1</sup> *To rank;*] *εγκρινας*, to number, reckon, rank. Vide Hammond, Elsner, Macknight. “*εγκρινω*, *catalogo*, *ac numero inserto*: *socium me addo*.” Schleusner; who gives examples from Demosthenes and Xenophon, and refers to Wetstein, and Stephens’s *Thesaurus*.

<sup>2</sup> *Settling their own measures:*] *εν εαυτοις εαυτους μετροντες*. The phrase is generally understood of estimating their own abilities too high; but as the word *μετρον* in the remainder of this section signifies the peculiar province which was allotted to every teacher of the gospel, I think that the apostle here represents the false teachers as choosing out their own provinces for themselves, instead of acting under the direction of Providence.

<sup>3</sup> *Are not wise:*] *ε συνησιω*. Some copies leave out these words; in which case the participles are to be translated as verbs in the present tense, agreeably to the Hebrew idiom. Vide Newcome and Griesbach. Some take *ε συνησιω* in the sense of not being aware that they were measuring themselves by themselves. Vide Bowyer and Wakefield. But this interpretation makes the passage obscure; at least it does not give a clear

The apostle's expressions are obscure, because he purposely in both his Epistles forbears to mention the name of his opponent, or particularly to describe his character; but he introduces oblique hints, which must have been perfectly intelligible to the persons to whom his epistles were addressed, however inexplicable to modern readers. This is an inconvenience necessarily attending the epistolary form of writing; but it is abundantly compensated by superior advantages. The apostle here sarcastically remarks, that though the Corinthians should certainly find him as good as his word, yet he did not for that reason presume to compare himself, or place himself upon a level, with those who in their own conceit were so greatly his superiors. As though he had said, There are some who assume a right to boast of more than they can perform. I am not one of that description, nor do I claim a privilege to exceed the truth. I do not presume to set myself upon a level with those who think their own recommendation of themselves sufficient; who allow no rule of action but their own will; who think themselves at liberty to go where they please, and to intrude into the provinces of others without

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sense.—Bos, *Exercit. Philol.* p. 178, renders it, We compare ourselves with ourselves, and not with the wise, "*nosmet nobis ipsis metimur, nosque ipsos comparamus nobis ipsis, non sapientibus:*" *q. d.* We do not presume to set ourselves upon a level with the wise men who are our opponents. Vide Rosenmuller and Doddridge. I have given the sense which appears to me the best, but without being confident that it is the true interpretation.

Ch. X.  
Ver. 12.

their permission; and who, being infatuated with self-love, and fondly dwelling upon their own excellencies, imagine themselves superior to all the world. Such persons may fancy themselves wise; but, in truth, their folly is not less conspicuous than their vanity.

2. The apostle boasts that he arrived at Corinth after a regular progress in preaching the gospel, according to the appointment of God, ver. 13, 14.

13. *But we do not boast*<sup>1</sup> *of things without our measure; but that, keeping to the measure of that line*<sup>2</sup> *which God*<sup>3</sup>, *who assigneth the measure, hath allotted us, we have reached even to you.*

It is no boast of mine, that I have preached where I had no authority to preach; but as God, who called me to be an apostle, has assigned to every

<sup>1</sup> *We do not boast.*] I read *καυχώμενοι*, with some good copies. Vide Griesbach and Doddridge. “*αμετρα*, here and in ver. 15, does not signify *immense* or *immoderate*, but something that has not been measured out; something not committed to him, or, within his province.” Locke.

<sup>2</sup> *Keeping to the measure.*] *κατα το μετρον τῆς κανονος*, according to the measure of the line: *i. e.* keeping close to the line, which is the measure, and which marks out the path I am to pursue. “*κανων* is the white line by which the part of the stadium was marked, in which the racers were to run: see Parkhurst’s Dictionary.” Macknight.

<sup>3</sup> *God, who assigns the measure.*] “*ὁ Θεος μετρον*, the God of measure.” Macknight; who observes, that “in this figure God is represented as measuring out, or dividing, to the first preachers of the gospel their several offices and scenes of action.”—“In the Isthmian games, each of the racers is said to have had a particular course marked out for him, to which he was to confine himself.” Priestley.

person to whom he has given a commission, a proper province in which he is to exercise his ministry, it has been my care to adhere steadily to the line which he vouchsafed to allot to me; and in a regular progress of preaching the gospel, I in due time came to Corinth. And it is in this faithful and regular discharge of my apostolic mission that I place my glory. Others, perhaps, may govern themselves by different rules, and may value themselves upon a more expeditious progress.

*For we do not<sup>4</sup> extend ourselves beyond our line, as though we had not reached you, for we have come even to you in the gospel of Christ.*

14.

I have not departed from the line which was marked out for me, and, passing by other places to which my labours were due, precipitately hastened forward to Corinth before the proper time; but I reached you in regular progress: preaching the gospel in every stage of my journey, and neglecting no opportunity which presented itself of planting Christian churches in the country through which I passed.

### 3. Having fulfilled his ministry at Corinth, he

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<sup>4</sup> *We do not extend ourselves.*] “As though I had skipped over other countries in my way, without proceeding gradually. I have reached unto you, preaching the gospel in all countries as I passed along.” Locke; who adds in his note, “This seems to charge the false pretended apostle who had caused all this disturbance in the church of Corinth, that without being appointed to it, without preaching the gospel in his way thither as became an apostle, he had crept into the church at Corinth.”

Ch. X hoped to carry the gospel to the regions beyond it, where it was not yet known; as it was not his custom to take the credit of other men's labours, ver. 15, 16.

Ver. 15. *We boast not<sup>1</sup> of things beyond our measure, that is, in the labours of others; but entertain hope, that when your faith is increased, our line will be*  
 16. *enlarged and lengthened among you<sup>2</sup>, so that we may carry the gospel into the region beyond you<sup>3</sup>,*

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<sup>1</sup> *We boast not.*] Gr. *not boasting.* “not intermeddling, or assuming authority to intermeddle, or honour for intermeddling.” Locke; who observes, that “he here taxes the false apostle for coming into the churches converted by another, and pretending to rule every thing”—“*beyond our measure.*” See ver. 13.

<sup>2</sup> *Our line will be enlarged and lengthened.*] “hoping, as your faith shall thrive, to have our rule lengthened abundantly among you.” Wakefield. Archbishop Newcome gives the literal version: “having hope, when your faith is increased, that we shall be enlarged among you, as concerning our line, abundantly.” The apostle hopes, that when their faith is sufficiently confirmed, his canon, the line which marks his course, ver. 13, will be enlarged *εις περισσειαν*, to excess, so as to exceed its present limits, and to reach the regions beyond. See Schlcusner, and 2 Cor. iii. 9.

<sup>3</sup> *The region beyond you.*] Dr. Doddridge observes, that it does not appear that Paul or any other apostle ever did preach the gospel in Sparta, or in any other town of the Peloponnesus. Dr. Macknight, however, is confident, “from the inscription of both the epistles to the Corinthians, that the gospel had been preached through the countries of the Peloponnesus, and that the apostle must allude to Italy and Spain, whither we know he intended to go.”

Mr. Locke remarks, that “Here St. Paul visibly taxes the false apostle for coming into a church converted and gathered by another, and there pretending to be somebody, and to rule all. This makes it probable that the opposition made to St. Paul was but by one man, who had made himself the head of an opposite faction.”

*and not boast in another man's line, of things already prepared.*

Ch. X.  
Ver. 16.

I place my reputation, not, as some do, in officiously intruding upon another man's province, meanly disparaging his person and his labours, taking to myself the credit due to another, and arrogating the honour of being the founder of a church which another had planted. My custom is, to advance in a regular progress; and having founded and settled a church in one place, to go forward to another, and to introduce the gospel where it was before unknown. And in this view it is my desire and hope, after having confirmed your faith, to find that my rule is enlarged: so that, leaving you to the care of your regular instructors, I may be authorized to advance to the cities which lie beyond Corinth, and to preach the gospel in other parts of the Peloponnesus. But I disdain the thought of treating others in the manner in which I have myself been treated: intruding into churches which they have planted, and assuming the credit of that success which they have accomplished with so much labour and hazard.

4. He concludes with observing, that, after all, no recommendation is available but that of God, ver. 17, 18.

*But let him that boasteth boast in the Lord; for not he who commendeth himself is approved, but he whom the Lord commendeth*<sup>4</sup>.

17, 18.

<sup>4</sup> *The Lord commendeth:] i. e.* "by the gifts of the holy spi-

Ch. X.  
Ver. 18.

Whatever success any one may have in preaching the gospel, let him ascribe the glory of it to God, who calls him to the ministry, who qualifies him for the honourable work, and who crowns his labours with his own efficacious blessing. For nothing that we can say in commendation of ourselves will prove to the satisfaction of any reasonable person that we have received our commission from God. The missionary to whom God bears testimony, by imparting to him those gifts and powers, without which in the present state of things no considerable success can be expected, and he alone, carries with him credentials which none can dispute, and which cannot be invalidated. These credentials are mine; and they who make light of the authority which I claim, if they do not repent in time, shall find to their cost that it is in my power to exhibit full proof of my mission, in a way that they will long and bitterly remember.

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rit. These were the weapons of his warfare; and by these he would try which was the true apostle when he came among them." Locke.



## SECTION III.

*THE APOSTLE, after apologizing for his self-com-  
mendation, asserts his complete equality with the  
rest of the apostles, and vindicates himself from  
the calumnies which had been propagated against  
him by the false apostle and his associates, upon  
whom he animadverts with great freedom and se-  
verity.* Ch. xi. 1—15. Ch. XI.

1. The apostle apologizes for the self-com-  
mendation to which his adversaries had compelled him  
to resort, alleging his apprehension concerning them,  
lest any should corrupt the simplicity of the Chris-  
tian doctrine, ver. 1—4. <sup>1</sup>

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<sup>1</sup> “We cannot wonder,” says Dr. Priestley, “at the apos-  
tle’s anxiety about supporting his character and reputation at  
Corinth, as it was not merely a personal concern, but the credit  
of the gospel which he preached depended upon it.” “We  
have here also the example of the apostle to justify great zeal in  
the defence of what we deem to be the pure truth of the gospel,  
and in opposing what we deem to be corruptions of it. The  
zeal of the apostle in this cause was hardly less than his ardour  
in preaching the gospel itself to the heathen world. Indeed the  
new teachers denied or explained away the most fundamental  
article of Christianity, viz. the doctrine of a resurrection. If  
any thing of Christianity be of value, this certainly is: though  
it does not appear that they denied a future state of rewards  
and punishments. But the apostle having no knowledge of a  
future state independent of a resurrection, treated their doc-  
trine as undermining all belief in a future state of retribution.”  
“The great corruption of Christianity in later ages, has been  
the abandoning the great doctrine of the Divine unity, which

Ch. XI.  
Ver. 1.

*I wish that ye would bear with me a little in my folly; yea, and do bear with me*<sup>1</sup>.

I am about to insist upon a subject the most offensive that can be imagined to a person of any delicacy and sensibility. I am going to set forth my own praises: it is a weakness, to which the calumnies of my opponents have compelled me to resort; but it is for your better information and advantage. It is, however, a weakness, and I trust that you will hear me with indulgence.

2. *For I am jealous over you with the greatest jealousy*<sup>2</sup>, *having betrothed you*<sup>3</sup> *to one husband, that I may present you as a chaste virgin to Christ.*

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was the primary object of all revelation; and setting up the worship, first of Christ, then of the Virgin Mary, and then of innumerable saints and angels—so as to make Christianity in form, and in spirit too, resemble the worship of the heathen themselves. Certainly, then, a considerable degree of zeal is becoming us, in order to restore this invaluable religion to its primitive purity in this respect. Had the apostle Paul heard or suspected any such thing, he would no doubt have expressed himself with at least as much warmth as he did against the false doctrines which prevailed in his time.”

<sup>1</sup> *Bear with me.*] There is some difference in the copies. See Griesbach. Mr. Wakefield's version is, “I wish ye had borne with my boasting a little: but do bear with it.”

<sup>2</sup> *With the greatest jealousy:*] Θεσ ζήλω. Literally, *a jealousy of God*. “godly jealousy, or great jealousy.” Newcome, Mac-knight.—“I am zealous for you with extraordinary earnestness.” Wakefield.

<sup>3</sup> *Having betrothed you.*] Gr. *for I have*. “ἡμεσοσμην, *Ego vos preparavi et idoneos reddidi*.” Rosenmuller.—“Hammond and Schoetgenius suppose an allusion to the ἀρμυρσσοι among the Lacedæmonians, whose office was to form the lives and manners of the women.” Newcome. Schleusner adds, “*qui curabant, ut non solum virgines bene et caste educarentur, sed etiam maritis honestis elocarentur*.”—“I have fitted and prepared you for one alone to be your husband.” Locke.

As it has been my office to introduce you into that new and honourable and sacred relation in which you stand to Christ, I am very solicitous that you should maintain the purity of your character and the fidelity of your attachment; that you may adhere to Christ alone, acknowledging no other Master and head; and that you may not violate your engagement to him by encumbering his pure and simple doctrine with the rites of Moses, the traditional impositions of the Jews, or the vain speculations of a false philosophy. And when I consider the dangers to which you are exposed, I cannot but feel very considerable apprehensions on your account.

*But I fear lest by some means, as the serpent<sup>4</sup> deceived Eve by his craftiness, so your minds should be debauched from your singleness towards Christ<sup>5</sup>.*

3.

When I observe the artful conduct of men who are desirous of winning you over to those obsolete ceremonies, which are the reverse of the liberal spirit of Christianity, and which are abolished by it, I cannot help fearing lest, as in the story of the Fall, the serpent is represented as seducing the common

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<sup>4</sup> *The serpent.*] The apostle gives no hint that the serpent was the Devil. He alludes to the narrative of the Fall as to a story well known, but he by no means vouches for the truth of it as an historical fact.

<sup>5</sup> *Your singleness towards Christ :*] *απο της απλοτητος της εις τον Χριστον.* “simplicity due to Christ.” Macknight; and Locke, who explains it, “I have formed and fitted you for one purpose alone, one husband, who is Christ. I am concerned and in care, that you may not be drawn aside from that obedience, that submission, that temper of mind which is due *singly* to him.”

Ch. XI.  
Ver. 3.

mother of mankind from her duty to God and to her husband, by his wily and specious discourse, you likewise should be debauched by the art and eloquence of your new teacher, from that singleness of attachment which is due to Christ, your husband and your head. I fear lest you should be induced to divide with the institute of Moses, or the dogmas of a false philosophy, that earnestness of zeal which is wholly due to the Christian doctrine, and to debase the purity of the Christian faith by a pernicious mixture with Jewish rites or with heathen superstition.

4. *For if, indeed, he that cometh preach 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*<sup>1</sup>.

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<sup>1</sup> *Bear with him :*] *καλως ηνειχθεσθε.* "You might even then have easily borne with me." Wakefield, Newcome. The argument then would be, If I were not quite equal to your new apostle, you might still have borne with my self-commendation, for I am at least equal to any of the other apostles: I do not, however, exactly see how the apostle's competitor introducing a new and a better religion could be a reason for their attending to the old and the erroneous doctrine of which, upon this supposition, Paul was the preacher. I prefer, therefore, the common interpretation: *q. d.* If your new apostle brought any thing better than what you have already been taught, you might well give him a preference; but you know the contrary; therefore attend to me. Dr. Doddridge has given an excellent exposition of this passage: *viz.* "For if he that cometh among you with such extraordinary pretences preach another Jesus as a Saviour whom we have not preached; if he can point out another Christ who shall equally deserve your attention and regard; or if ye receive by his preaching another spirit which ye have not yet received, which can bestow upon you gifts superior to those

If, indeed, my opponent could give you information concerning a more powerful and better qualified teacher and Saviour than Jesus of Nazareth, whose apostle I am; if he possessed superior miraculous powers to your former teacher, and could communicate them in greater abundance to his converts; or if he has a doctrine to communicate more interesting and of greater moment than the gospel which you have hitherto been taught, and which you now profess, there would be good reason for you to listen to him, and his instructions might justly supersede those of the apostles of Christ. But this, you know, is far from being the case.

2. He puts in his claim to their attention, from the equality of his rank and qualifications with those of the chief of the apostles of Christ, ver. 5, 6.

*For I consider myself as in no respect inferior to the very chief of the apostles.*

5.

Since, however, no one brings forward these superior claims, permit me to assert my own pretensions. I am, then, an apostle of Jesus. In the validity of my authority, in divine revelations, in the extent of my commission, in the possession of supernatural gifts and powers, I yield to none of my

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which we have imparted; or another gospel which ye have not accepted, the tidings of which shall be equally happy, evident, and important,—ye might well bear with him, and there would be some excuse for your conduct; but how far this is from being, or even seeming to be the case, I need not say at large." Archbishop Newcome well observes, that "*he that cometh* is a mild periphrasis for the principal leader of the faction."

Ch. XI. venerable associates: not even to those who, having  
Ver. 5. been the friends and companions of our Lord himself, might on that ground seem to claim precedence.

6. *But if I am unskilled in eloquence<sup>1</sup>, yet I am not so in knowledge; but upon every occasion we have been manifested to you in all things<sup>2</sup>.*

In the eloquence of the schools I acknowledge my deficiency: but let me be as low and vulgar a speaker as my enemies represent me to be, they cannot charge me with any defect in knowledge. I have upon all occasions fully instructed you in the whole of the Christian doctrine; nor have you ever upon any occasion detected me in any error or inconsistency; and let those who sneer at my qualifications as a rhetorician, show, if they can, an equally comprehensive knowledge of evangelical truth.

3. The apostle obviates an exception which had been taken against his character, for declining to accept a maintenance, to which, as an apostle, he was entitled, ver. 7—12.

7. *Have I committed an offence in humbling myself that ye might be exalted<sup>3</sup>, because I preached to you the gospel of God without cost?*

<sup>1</sup> *Unskilled in eloquence.*] ἰδιωτης, “rude in speech or utterance. See 1 Cor. ii. 1, 4.” Newcome; who remarks, that “St. Paul answers an objection to his pre-eminence as an apostle.” “If I be but a vulgar man in speech.” Wakefield. The word means *illiterate*, without education.

<sup>2</sup> *In all things.*] The phraseology is somewhat intricate. Some MSS. and the Æthiopic version omit ἐν παντι and Archbishop Newcome suspects it to be a marginal gloss.

Am I charged with a crime, because when I was at Corinth I submitted to want and inconvenience, because I worked for my subsistence in the occupation to which I had been educated; and because I took alms from others, that you might have the benefit of the gospel, and that without any cost or charge? Am I accused of the great offence of letting myself down to raise you up? Is any one so absurd as to argue from this circumstance, either that I was conscious of the defect of my title to the apostolic office, because I would not accept the emolument to which I had a claim? or that I declined your bounty from want of kind affection towards you? If this be imputed as an offence, be it known to my accusers that I avow and glory in the charge.

*I made spoil<sup>4</sup> of other churches, taking wages from them that I might minister to you; and when I was present with you, and in want, I was not at all chargeable to any one<sup>5</sup>. For the brethren who came from Macedonia supplied my want; and*

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<sup>3</sup> *Humbling myself*] “in working with my own hands, enduring hardships.” Newcome.—*that ye might be exalted*, “to the dignity of those who know and believe in Christ.” Doddridge. “The adverse party argued that he was no apostle, since he took not from the Corinthians maintenance. 1 Cor. ix. 1—3.” Locke.

<sup>4</sup> *I made spoil.*] “It might seem as if I spoiled.” Newcome.

<sup>5</sup> *I was not at all chargeable.*] *εκατεναρχησα αδελφος*. “I was not idle to the injury of any one.” Wakefield.—“I distressed no one.” Macknight; who remarks, that “according to Jerome, it is a Cilician word. Some think it is derived from *ναρπη*, a torpedo; *q. d.* I benumbed, or oppressed no one.”—Rosenmuller, “*obtorpere cum damno alterius, oneri esse alicui.*”—“I stunned nobody with complaints.” Whitby.

Ch. XI. *in every thing I have kept myself, and I will keep*  
 Ver. 9. *myself from being burdensome to you.*

I acknowledge that it was my resolution when I came to Corinth that I would accept of nothing from the Corinthians for my labours there; and to this end I endeavoured to support myself with my own manual labour; and when that was insufficient, I chose to endure considerable inconvenience from the want of the comforts, if not the necessaries of life, rather than I would accept a boon from any one individual among you: but at the same time, I accepted so large a supply from other churches towards my support at Corinth, that I may almost be said to have plundered them; or, at least, to have taken wages from them that I might serve you. Indeed, the present which I received from Macedonia, and particularly from Philippi, amply supplied all my wants: and this is the line of conduct which I am still resolved to pursue. I will accept of nothing from the Corinthians for preaching the gospel at Corinth.

10. *As the truth of Christ is in me<sup>1</sup>, this boasting of mine shall not be stopped in the regions of Achaia.*

I solemnly affirm, that as certainly as the doctrine which I teach is the doctrine of Christ, so surely will I persevere in this conduct, as long as I

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<sup>1</sup> *As the truth of Christ is in me.] “Vobis ego per Christum vere affirmo, ut Rom. ix. 1. est formula jurandi, Quæ jam dico, ea vere dico, uti decet Christianum.” Rosenmuller.—“The truth which Christ observed.” Newcome. Rather, the truth which Christ taught, and commissioned me to teach. q. d. as surely as I truly preach the gospel.*



remain in Achaia; and nothing shall deprive me of the honour of preaching the gospel at Corinth and in its vicinity, without receiving any emolument for so doing. Ch. XI.  
Ver. 10.

*Wherefore? Because I love you not? God knoweth.* 11.

And why do I make this resolution? Is it, as some are pleased to insinuate, because I have no affection for you, and am determined to be under no obligation to you? and therefore that I will receive nothing from you? God knows the sincerity and the strength of my affection for you; and to him I can appeal as witness to the purity of the motives by which I am influenced.

*But what I do, and will do, is, that I may cut off occasion<sup>3</sup> from those who seek occasion; that wherein they glory, they may be found even as we.* 12.

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<sup>2</sup> *Because I love you not?*] “Hence we learn, that some had attributed his gratuitous preaching among the Corinthians to his want of affection for them.” Newcome.

<sup>3</sup> *That I may cut off occasion, &c.*] The apostle’s expression is so very elliptical, that it is not easy to make out his meaning. It cannot, however, be what many suppose, viz. to cut off the occasion of imputing secular views to him for receiving maintenance, while they gloried in not accepting any thing, in which they had now no advantage over him: for it is plain, from verse 20, and from other passages cited by Dr. Whistly, that his opponents extorted considerable contributions from their adherents. It seems therefore probable that Mr. Locke expresses, at least in part, the meaning of the apostle, viz. “that I may cut off all occasion from those who, if I took any thing from you, would be glad to boast that in it they had me for a pattern.” To which it may be added, that the apostle hints that if they would still boast, it would be wise in them to boast, as he did, that he taught them gratuitously, and would accept no compensation for his labours. Or, as Dr. Doddridge paraphrases the

Ch. XI.  
Ver. 12.

The true reason of my refusing to accept a maintenance from the Corinthian church, and of my perseverance in that resolution, is this: Not that I do not think myself entitled to such support, for the validity of the claims of Christian teachers to decent maintenance I have proved in my former epistle: but that I may cut off all pretence from those who would be glad to represent my zeal in propagating the Christian doctrine in so opulent a city as Corinth, as proceeding wholly from mercenary views; and to preclude the possibility of an appeal which they would gladly make to my example, as authorizing their flagrant extortions. And finally, I act, and will continue to act, in this disinterested manner, that if they choose to make their boast, it may consist, not in exhibiting the riches which they have extorted from your liberality, but in pursuing the same humble and disinterested conduct which they

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words, "I would teach them by my example, instead of boasting that they have such an influence over you as procures them a plentiful, and perhaps splendid maintenance, that they rather emulate my disinterested conduct, and subsist on their own labours."

"There must," says Dr. Priestley, "have been some very particular reason why the apostle, who had no objection to receive money from the church at Philippi, should decline this at Corinth. It should seem that he was very soon apprized of the character and pretensions of these new teachers, and that he was determined to expose their avarice by his own disinterestedness, and, as he here perhaps intimates, make them ashamed of their own conduct, and conform to his. For this may be the meaning of his here saying, *that they may be found even as we.* "*Efficiam porro, gratis docendo, ut isti non amplius possint se ipsos laudare, nisi meum exemplum imitentur, et lucri studium depouant.*" Rosenmuller.

see in me: and thus proving that their design in preaching the gospel is not to aggrandize themselves at your expense, but to promulgate the vital truths of religion, and to reclaim men from idolatry and vice to wisdom and virtue. But of this change in the conduct of my opponents I have very little expectation, considering what their true character is.

Ch. XI.  
Ver. 12.

4. The apostle solemnly denounces his opponents as hypocritical pretenders to authority from Christ; who will in due time be punished, according to their deserts, ver. 13—15.

*For such<sup>1</sup> are false apostles, deceitful workmen, transforming themselves into apostles of Christ.*

13. \*

To open your eyes, therefore, to the danger that you are in of being misled by those artful men who calumniate me, and who endeavour to seduce you from the pure doctrine of Christ, I now plainly tell you, that though they presume to call themselves apostles, they are false apostles, who have no right to the character they assume, and who with all their eloquence and specious language can give no substantial proof of an apostolic mission. They call themselves workmen, labourers in the vineyard of Christ; and labourers they are, but not such labourers as Jesus has appointed in his church. They

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<sup>1</sup> *For such.*] “The severity,” says Dr. Priestley, “with which the apostle inveighs against these new teachers, is very great; but it was just, if, as we may infer from this epistle, they not only undervalued the apostle, making themselves superior to him, but taught what was in reality another gospel, in opposition to his.”

Ch. XI.  
Ver. 13.

fraudulently endeavour to impose upon you, and with persevering industry they labour to deprive you of the liberty, the privileges, and the hopes of the gospel. They call themselves indeed apostles of Christ, but they have no other pretensions to that honourable character than their own assumption of the name, without any warrant from him who is the only fountain of honour in the church; and in whom alone is vested the right of sending out messengers to bear witness to his resurrection, to preach his gospel, and to work miracles in his name.

14. *And no wonder, for Satan himself transforms*  
15. *himself into an angel of light*<sup>1</sup>. It is no great

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<sup>1</sup> *An angel of light.*] “In this manner it *may be supposed*,” says Macknight, “that Satan transformed himself when he tempted our Lord in the wilderness; and in like manner also when he tempted our first mother Eve.” Dr. Chandler, in his sermon on the Fall, supposes that the devil, when he tempted Eve, assumed the appearance of an angel of light, a seraph, pretending that he brought a commission from God to revoke the prohibition. But in this case, where would be the sin of Eve?

Archbishop Newcome supposes an allusion to Job i. 6. Dr. Priestley says, “It is not easy to say what it is which the apostle alludes to in this place; but I think it is most probable that he had an eye to the book of Job, in which it is said, ch. i. 6, that there was a day when the sons of God, *i. e.* angels, came to present themselves before the Lord, and Satan came also among them: appearing, perhaps, as one of them, though he was well known to God, who addressed him in his proper character. I need not observe, that the whole of this representation is an allegory, founded on the idea of God keeping a court like that of an eastern prince, and holding on certain days what we now call a levee, when his chief ministers attend upon him, to show their respect and to receive his orders: so that we are by no means authorized to infer the real existence, either of Satan or his angels, from this figurative description.”—“*Sed ad singulare ali-quod factum non videtur Paulus respicere.*” Rosenmuller; with whom agree Whitby and Doddridge.

thing, *then, if his ministers transform themselves into ministers of righteousness*<sup>2</sup>: *whose end shall be according to their works*<sup>3</sup>. Ch. XI.  
Ver. 15.

You have seen in the book of Job, ch. i. 6, that Satan is represented as assuming the appearance of one of the sons of God, and of mixing with the rest in a social festival. It is no wonder, therefore, if these bad men, who are the ministers of Satan, and the wretched instruments of extending the empire of ignorance and vice, should transform themselves into the semblance of ministers of the gospel of peace and reconciliation, the design of which is, to convert men from the errors and vices of their heathen state, and to make them wise, virtuous, and happy. But let such persons be assured, that however they may impose upon the ignorant and the thoughtless, and even upon some whose simplicity of character and unsuspecting integrity lay them open to the artifices of plausible hypocrisy, they cannot impose upon the Supreme Judge, at whose tribunal they must hereafter stand; and who will by his righteous sentence consign them to that shame and misery which is the merited doom of their folly, fraud, and malignity.

In this passage it appears probable that the apostle alludes to the history prefixed to the book of Job,

<sup>2</sup> *Ministers of righteousness.*] δικαιοσύνης, or *justification*: i. e. the gospel, which reclaims men from vice to virtue, and introduces a new and merciful scheme of justification. Rom. i. 17.

<sup>3</sup> *According to their works.*] “not their specious and hypocritical pretences.” Whitby.

Ch. XI.  
Ver. 15.

in which it is said that the sons of God came to present themselves before the Lord, and Satan came also among them. After which, an account is given of a dialogue between Jehovah and Satan, concerning the character and condition of Job. This was an allegorical representation of the design of the calamities with which that patriarch was visited, and was intended to show that, severe as they were, they were not to be regarded as the punishment of sin, but as trials of virtue. The author of that prologue could never mean to be understood literally; nor can any judicious reader for a moment admit the literal account, as a representation of facts. And consequently, the apostle, in alluding to this allegory, ought not to be understood as teaching with authority the actual existence of such a being as the devil, possessed of great and indefinite powers, which are continually employed in doing mischief: a fact than which nothing can be more irreconcilable to the wisdom and benevolence of the divine government.

Some persons have supposed that Satan appeared as an angel of light to Eve, when he tempted her to eat the forbidden fruit; but this is merely a gratuitous supposition. In that narrative the devil is not once named: the serpent was the only agent concerned in the temptation, and there is no reason to believe that the apostle in this passage had any reference to that event.

## SECTION IV.

*THE APOSTLE, again apologizing for that self-commendation to which he had been compelled to resort in self-defence, declares, that in external advantages he was equal to any of his competitors; and that in labours and sufferings as a minister of Christ, he was greatly their superior.* Ch. xi. 16—33. Ch. XI.

1. He declares, that though he might be thought unwise, he would freely represent the claim he had to the regard of the Corinthians, and he hoped that as they were willing to bear with the insolence and extortion of his rivals, they would excuse a degree of imprudence in himself, ver. 16—20.

*I say again, Let no one think me foolish: but if otherwise, yet receive me though foolish, that I also may boast a little.* Ver. 16.

I am about to speak in my own commendation: do not impute it to folly and self-conceit. I am under a necessity of writing thus in my own defence, and to counteract the calumnies of my enemies. If, however, you are of a different opinion, and think that there is no occasion for this self-applause, and that it is even a weakness in me, I entreat you to bear with it as such, that I may have an opportunity of saying something in my own behalf, as others

Ch. XI. take the liberty to depreciate my character, and to magnify themselves at my expense.

Ver. 17. *What I say I say not by direction from the Lord<sup>1</sup>, but as it were in folly, in this business of boasting<sup>2</sup>.*

The doctrine that I teach, whether in public discourses or epistles, is the doctrine of Christ my Master; but what I am now about to say of myself is not by inspiration, and you may, if you please, regard my boasting as an instance of mental infirmity: but let me request your attention to the facts which I shall produce.

<sup>1</sup> *By direction from the Lord.*] *κατα Κυριον.* “It has been well remarked,” says Archbishop Newcome, “that this is said by way of concession. Beza’s words are, ‘*quod dixit se non secundum Dominum loqui per concessionem dixit, et formam ipsam orationis, non autem rem ipsam considerans: cum alioqui vera sit ipsius oratio, et sanctissimus ipsius scopus.*’” But what occasion for this apology? The apostle affirms that he does not write by direction from Christ; and we believe him. He is anxious that if he should be thought guilty of unbecoming vanity in speaking of himself, it might not be imputed to Christ, whose messenger he was. But there was no danger of this; for he says nothing but what is true, and in his circumstances proper and becoming. “The whole passage,” says the learned prelate, “may be considered as the finest instance of self-commendation which occurs in any writer.” Upon the same principle, when the apostle assures us that he writes by authority from Christ, we also believe him. See 1 Cor. xi. 23, and ch. xv.; and universally, in all that relates to the doctrine of Christ he was fully instructed by Christ himself, Gal. i. 12. In other cases the apostle writes as an honest and well-informed man, and he claims no higher authority. 1 Cor. vii. 25.

<sup>2</sup> *In this business of boasting.*] *τη υποσασει της καυχησης.* See Wakefield.—“*in hac substantia gloria, Vulg. in hac parte, sive materia gloriationis.*” Erasmus. The folly consisted, not in his confident boasting, but in his boasting at all: *q. d.* in this affair of boasting, this self-same boasting.



*Since many boast according to the flesh<sup>3</sup>, I will boast also.*

Ch. XI.  
Ver. 18.

As my rivals are disposed to value themselves upon their Jewish extraction, their observation of Jewish rites, their privileges as Jews, their skill in Hebrew literature, and their knowledge of the law, I will put in my claim to an equal share of this kind of merit with themselves.

*For ye willingly bear with fools<sup>4</sup>, being yourselves wise.*

19.

You that are such zealous partisans of the new teachers, are very wise men; of very superior understandings, enriched with knowledge much beyond the lessons of your old instructors. Your candour, no doubt, is proportioned to your wisdom; you can bear with a little folly: nay, you do bear with a great deal. Let me hope that you will bear with mine.

*For ye bear it, if one enslave you<sup>5</sup>, if one devour*

20.

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<sup>3</sup> *According to the flesh.*] *κατα την σαρκα.* “as to external privileges.” Newcome. *i. e.* in the law of Moses, as he afterwards explains it: compare Gal. vi. 12. And in that whole epistle the law is called *flesh*, the gospel *spirit*. So, likewise, in the Epistle to the Romans. “Since many glory in their circumcision or extraction. See ver. 22.” Locke.

<sup>4</sup> *Bear with fools.*] “You, who are men of understanding, easily bear with such foolish people.” Wakefield. “A bitter irony; alluding to their bearing with the insolence and covetousness of their false apostle.” Locke.

<sup>5</sup> *If one enslave you.*] “if a certain person make slaves of you.” Wakefield.—“The bondage here meant, was subjection to the false apostle, not to the Jewish rites; otherwise the apostle would have spoken more openly and warmly. It is plain that no such thing was yet attempted openly.” Locke.

“He delicately alludes,” says Archbishop Newcome, “to

Ch. XI. Ver. 20. *you*<sup>1</sup>, *if one take of you*<sup>2</sup>, *if one exalt himself*<sup>3</sup>, *if one strike you on the face*<sup>4</sup>.

There are some who trespass far more upon your patience and liberality than I presume to do, and yet you take it all in good part. If they bring you into bondage to their own will and pleasure, you willingly submit. If they waste your property by maintaining themselves in luxury at your expense; if they accept of large presents from you; and if in return they conduct themselves with insolence, and even treat you with personal indignity, you bear it all with wonderful composure and temper, because they represent themselves as apostles of Christ, acting under a divine authority. Let me, then, entreat you to hear me patiently, while I vindicate my title to your regard; and be assured that I shall never make a similar use of the authority I claim.

some leading person among his opponents. If a man subject you to his imperious will, exact a large stipend, receive private gifts beside, proudly exalt himself over you, treat you contumeliously in the highest degree."

<sup>1</sup> *If one devour you.*] "If he eat you up, by living in luxury at your expense." Macknight.

<sup>2</sup> *If one take of you.*] λαμβανει, "take your goods." Macknight. "αφ' εμων understood: what is yours." Whitby.

<sup>3</sup> *Exalt himself.*] "επαίρεται, as if he were your absolute sovereign." Doddridge.—"if he raise himself against you in wrath, when you refuse to comply with his will." Macknight.—"The Jews had a very high opinion of themselves, and mean and despicable thoughts of all others." Whitby.

<sup>4</sup> *Strike you on the face.*] "if his mad passion were to transport him even to blows, your fondness for him would prevent your calling him to a just account, and you would find some way of excusing or accommodating the affair, rather than come to a breach with him." Doddridge.

2. The apostle asserts his full equality with his rivals, with respect to Jewish privileges and claims, ver. 21, 22. Ch. XI.

*I now speak<sup>5</sup> with respect to dishonour; namely, that we were destitute of power.* Ver. 21.

What I am now about to advance, is with a view to repel the calumny urged against me by the false teachers; who hesitate not to affirm, that I can produce no valid proof of a title to the dignity and authority of an apostle, but that they are themselves greatly my superiors in every qualification of a Christian teacher.

*Yet whereinsoever any one is confident, I speak foolishly, I also am confident.* —21.

Let them be as confident as they please in their own excellent qualifications, I hesitate not to say, though it may appear like vanity, that I am willing to enter the lists with them, and am not afraid but that I shall appear fully equal to them in all the

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<sup>5</sup> *I now speak.*] “As concerning dishonour, I say, that we have been weak. With regard to the usual causes of dishonour, I say that I have had my share of infirmity.” Newcome and Grotius. I think Dr. Macknight’s interpretation more probable: “In what follows I speak in answer to the reproach cast upon me, namely, that I am weak.” His enemies had presumed to say, that though his words at a distance were big, yet his presence was weak and contemptible; and that he neither possessed the character nor the power to which he pretended. The apostle declares, that what he was about to write was to clear himself from this imputation.—Dr. Harwood gives the same sense in his *Liberal Translation*: viz. “What induces me to recount the following particulars of myself is, the reproach that hath been cast upon me as if I had nothing to support my apostolic character. But I have as just pretensions to it, I speak with humble submission, as any of my opponents.”

Ch. XI. circumstances in which they place their confidence.

Ver. 22. *Are they Hebrews<sup>1</sup>? So am I. Are they Israelites? So am I. Are they the posterity of Abraham? So am I.*

Do they value themselves upon their skill in the Hebrew language, and upon their capacity to read the law of Moses in its original dialect? I am not inferior to them in this useful learning.—Are they by birth and profession Israelites; and are they proud of their knowledge of the law, of their attachment to it, and of the advantages they derive from it? They cannot be better acquainted with it than I am, or hold its privileges in higher estimation than I once did.—Are they the genuine descendants of Abraham, native Jews, and not proselytes from the heathen? I can boast the same privilege; being of the tribe of Benjamin, and descended by both parents from the Abrahamic family. In this view, my rivals enjoy no pre-eminence over me, whatever airs they may assume; and I hesitate not to say, that in the points which I am now about to enumerate, I possess a decided superiority over them nor will they deny it.

### 3. He proves his superior claim to the character

<sup>1</sup> *Are they Hebrews?*] “By language, and not Hellenists.” Newcome.—They who used the Greek translation were held in contempt by the Hebrew Jews: vide Locke. I explain this verse agreeably to Mr. Locke. It is impossible to ascertain with precision the apostle’s meaning, nor is it material. “Perhaps,” says Dr. Priestley, “these phrases may all mean the same thing.”

of a minister of Christ, by his pre-eminence in labours, in dangers, and in sufferings, ver. 23—27. Ch. XI.

*Are they ministers of Christ, I speak as one out of his mind<sup>2</sup>, I am above them.* Ver. 23.

They pretend to be servants of Christ, employed in his work and acting under his commission. Be it so: in this character I am greatly superior to them. It may appear like vanity and folly to assert this in terms so plain and direct; but I am about to produce satisfactory evidence of the validity of my claim, in which I believe they will themselves readily yield the palm to me.

*In labours more abundant<sup>3</sup>, in stripes far exceeding, in prisons more frequently, in deaths often.* —23.

I have taken greater pains than they, in preaching the gospel; and while they have been indulging themselves in all the comforts and luxuries of life, living in ease and plenty at your expense, I have been exposed to stripes, to imprisonments, and to the most imminent perils, in a degree to which they are utter strangers, and in which they will not pretend to a competition with me. This will appear more evident, if I enter into a brief detail.

*From the Jews five times I have received forty stripes except one<sup>3</sup>.* 24.

<sup>2</sup> *Out of his mind.*] παραφρονων, “as one void of reason; as beside myself.” Newcome; who observes, that this is a very strong apology for his glorying. See *Sophocl. Philoct.* l. 833.

<sup>3</sup> *In labours more abundant.*] “Plures quippe labores, plura verbera, plura vincula, plura mortis pericula subii.—ΕΙΝΑΙ ΕΝ ΤΩΙ, hoc loco significat subire aliquid; obnoxium esse alicui rei, ut Luc. xxiii. 40.” Rosenmuller.

<sup>4</sup> *Except one.*] The number of stripes might not exceed forty,

Ch. XI.  
Ver. 24.

The Jewish law forbids the infliction of more than forty stripes at one time. But what they could they did; and five times have I been exposed by the malice and the bigotry of my countrymen to this judicial sentence.

25. *Thrice I have been scourged with rods*<sup>1</sup>.

The heathen magistrates having been instigated by the Jews to inflict this punishment upon me.

—25. *Once I was stoned.*

At Lystra, very soon after having been worshiped as a god for healing a lame man, I was persecuted by the deluded populace, instigated by the Jews, as a wretch who did not deserve to live; and being stoned by them, I was dragged out of the city, and left for dead; but by the miraculous energy of divine Providence, I revived and was rescued from this imminent danger. Acts xiv. 19.

—25. *Thrice I suffered shipwreck*<sup>2</sup>. *A night and a day I floated on the deep*<sup>3</sup>. *In journeys, I have*

Deut. xxv. 3. The Jews, that they might not transgress the law, only gave thirty-nine: *i. e.* thirteen stripes with a scourge having three lashes. Newcome, Doddridge, Whitby.

<sup>1</sup> *Scourged with rods.*] This was a Roman punishment, inflicted on Paul at Philippi. Acts xvi. 21 and 22; and elsewhere.

<sup>2</sup> *Thrice I suffered shipwreck.*] Of these shipwrecks nothing is recorded in the Acts: that at Malta happened several years afterwards, and was therefore at least the fourth.

<sup>3</sup> *Floats on the deep.*] See Newcome and Wakefield. “This clause,” says Paley, “I am inclined to interpret of his being obliged to take to an open boat, or a wreck upon the loss of the ship, and his continuing out at sea in that dangerous situation a night and a day. Paul is here recounting his sufferings, not relating miracles.” *Horæ Paulinæ*, p. 139.—“Ποιῶν, *dego, commoror.* Act. xv. 33, xx. 3.” Schleusner.—“*Alii intelligunt carcerem subterraneum: alii puteum in quo latendum fuerit apostolo totum per diem, ut insidias effugeret.*” Rosenmüller.

*often been in dangers from rivers<sup>4</sup>, in dangers from robbers; in dangers from my own nation, in dangers from heathens; in dangers in the city, in dangers in the desert; in dangers on the sea, in dangers among false brethren. In labour and toil, in watchings<sup>5</sup> often, in hunger and thirst, in fastings often, in cold and nakedness<sup>6</sup>.*

Ch. XI.  
Ver. 26.

27.

In the circuits which I have taken in the discharge of my mission, either to preach the gospel where it was not known, or to instruct and edify the

<sup>4</sup> *In dangers from rivers.*] In Bowyer's *Conjectural Emendations* it is ingeniously conjectured, that as the causes of danger are here mentioned in pairs, ποταμων probably was not the word used by the apostle, and that πειρατιων, pirates, or some similar word, should be substituted for it; also, that as shipwreck was mentioned, ver. 25, it is probable that θαλασση is not the right word in ver. 26.

<sup>5</sup> *In watchings often.*] “ obliged to add the fatigues of the night to those of the day, either in extraordinary devotion, which hath kept mine eyes waking while others have slept, or in preaching to those who have pressed in upon me to hear the gospel as privately as possible, or by corresponding with Christian churches who needed my advice; by which I have lost the rest of many nights in my long journeys, or in other circumstances to which Providence has called me.” Doddridge.

<sup>6</sup> *Cold and nakedness.*] “ It must have been a strong persuasion of the truth of the gospel, a disinterested zeal for the happiness of mankind, and a high degree of fortitude indeed, which moved a person of Paul's station and education to submit to such a long course of sufferings as reduced him to the condition of the poorest of men. And yet, while we admire his disinterestedness, his fortitude, and his patience in suffering, the greatness of his spirit is no less admirable, which enabled him, notwithstanding his poverty and bad clothing, to speak to persons in the highest stations without fear, and to plead the cause of his Master with such a noble freedom tempered with respect, as we find he did to the magistrates and philosophers in Athens, to the chief priests and elders at Jerusalem, to the Roman governors Felix and Festus, to king Agrippa, nay to the Emperor himself.” Macknight.

Ch. XI.  
Ver. 27.

churches which I had planted, I have been exposed to the most imminent dangers both by land and sea, and have repeatedly experienced the most wonderful escapes. My progress has been interrupted by floods: I have been assailed by robbers. The bigots of my own country have persecuted me with unrelenting malice, and have often excited against me, either the heathen magistrate or the heathen populace. In cities, I have been in danger from the violence and malice of persecutors; in deserts, from the attacks of wild beasts; on the sea, from pirates and from storms: and in the very churches which I have planted, wicked and artful men have introduced themselves, who, professing to be messengers and ministers of Christ, have done their utmost to alienate the affections of my converts, to injure my character, and to destroy my usefulness. But far from being daunted by difficulties, labours, and dangers, I have resolutely and cheerfully persevered in the duties of my office, amidst toil and fatigue: often have I been deprived of rest by working for subsistence after the day has been spent in public instruction; and even thus I have obtained a very scanty supply, so that I have sometimes been destitute of food: at other times, I could with difficulty satisfy the demands of hunger, and have even been in want of comfortable and decent apparel.

If these facts do not vindicate my character, establish my claim, and prove to demonstration the sincerity and firmness of my conviction that I am acting under a divine commission, and that I am no



hypocrite or impostor; and if they do not incontestably prove my pre-eminence to my rivals and competitors at Corinth, who pass their time in ease and luxury, I shall despair of producing conviction by any thing which I may have further to offer. But if you will admit, that no person possessed of the understanding and feelings of a man would sacrifice his ease, his safety, his comfort, yea, the very necessities of life, and expose himself to unceasing toil and ignominy, to suffering and danger, to persecution and death, without an adequate motive, without some important consideration, to balance his losses and sufferings, you must admit that I have given, and that I still give, the most satisfactory evidence which it is in the power of a human being to produce, of the claim which I advance to the character of a faithful, zealous, and approved servant of Jesus Christ.

Ch. XI.  
Ver. 27.

4. The apostle's public cares added much to his personal troubles, ver. 28—30.

*Besides these outward troubles, this pressure<sup>1</sup> cometh upon me daily, solicitude for all the churches.*

28.

In addition to external sufferings, my mind is oppressed with a weight of care and anxiety for the welfare of the churches which I have planted; which are not only exposed to persecution from their hea-

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<sup>1</sup> *Pressure cometh upon me daily.*] *ἐπισυσσασίς* "rushing in upon me every day." Doddridge; who observes, that "the word properly signifies a tumult or crowd of people rising up against a man at once, and ready to bear him down."

Ch. XI.  
Ver. 28.

then neighbours, but to discord and confusion by the officious intrusion of ignorant and bigoted teachers, who would introduce doctrines, and impose rites, which are not only unreasonable in themselves, but foreign to, and inconsistent with, the spirit and design of the gospel.

29. *Who is weak, and I am not weak<sup>1</sup>? who is ensnared<sup>2</sup>, and I burn not?*

Who is feeble in faith, encompassed with prejudice, and in danger of being misled by artful and insidious teachers, and I do not sympathize with him, and feel anxious for his improvement in knowledge and stability in the truth? Who is in danger of being ensnared, and led into the practice of what their consciences disapprove, by the injudicious conduct of those who, being themselves better informed, should be more tender of the innocent prejudices of others, and I do not burn with indignation at a behaviour so unbecoming the kind and gentle spirit of Christianity?

<sup>1</sup> *Weak.*] beset with Jewish prejudices. I sympathize with such, knowing the danger to which they are exposed, of being imposed upon by Jewish bigots: vide Rom. xvi.; 1 Cor. viii. "Who is weak in the faith, and I do not sympathize with him? do not bear with him, do not avoid leading him into sin by my example?" Newcome.

<sup>2</sup> *Ensnared.*] *σκανδαλιζεται* taken in a trap, or made to stumble; tempted to do what conscience disapproves. *And I burn not*: am not incensed at the unkind, ungenerous behaviour of those who make no allowance for infirmity and prejudice. "do not burn with zeal to restore him." Newcome.—"fired with grief and indignation to see such a dishonour brought upon religion; and with zeal to redress the grievance." Doddridge.

*If I must boast, I will boast of the things which relate to my infirmity.* Ch. XI. Ver. 30.

It may be a weakness in me to feel so much concern for the failings and misconduct of others: and men who fancy that they possess very strong minds may sneer at my infirmity. But this excess of sensibility at least proves my sincerity in the cause; and so far am I from being ashamed of it, that I even pride myself on it, and would greatly prefer that sympathetic temper which is the incidental cause of considerable uneasiness, to that total insensibility to the conduct and the sufferings of others, upon which some people value themselves as the mark of a superior mind.

5. The apostle makes a solemn appeal to God for the veracity of his assertions, and incidentally mentions a remarkable escape from Damascus, at the commencement of his ministry, ver. 31—33.

*The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I speak not falsely.* 31.

Some of the facts which I have related, and to which I have alluded, and some which I am about to mention, are such as I can produce no earthly witness to attest, and the state of my mind is cognisable by none but an all-seeing eye: it is therefore to the blessed God himself, to him from whose power and goodness our great Master derived both his existence and commission; by whom he was also raised from the dead, and whom he acknowledges

Ch. XI.  
Ver. 31.

and adores as his God and Father; to this great and awful Being I make my appeal, and in his presence I aver, that all which I have declared or shall declare, in vindication of my character and commission, whether relating to my labours, dangers, and persecutions, or to my zeal, fortitude, and perseverance, or to extraordinary visions and revelations, is in every article literally true. And the circumstance which I am now about to mention, and which did not occur to my recollection in the recital of my past persecutions, may be depended upon as a certain fact, which happened to me when I opened my ministry at Damascus, not long after my return from Arabia, about three years after my conversion to the Christian faith.

32. *In Damascus*<sup>1</sup> *the governor under king Aretas placed guards about the city of the Damascenes,*  
33. *with an intention to apprehend me; and I was let down by the wall, through an aperture*<sup>2</sup> *in a basket, and escaped from his hands.*

Thus it appears, from the very beginning of my ministry to the present hour, I have been exposed to the most imminent dangers in the discharge of the duties of the apostolic office, which nothing but the

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<sup>1</sup> *In Damascus the governor.*] “The prefect of Syria Damascena, under Aretas king of Arabia, who had subjected Damascus.” Vide Newcome, and the authorities quoted by him. This incident comes in abruptly: the apostle probably forgot to mention it in the preceding catalogue of his sufferings.

<sup>2</sup> *Through an aperture.*] *δια θυρίδος.* Harwood; who observes, from Burman, “*Nihil aliud intelligitur quam foramen in mœnibus, qualia habebant multa, ad emittenda tela.*” Burman in *Not. ad Phœdri Fab.* 13.

strongest conviction of a divine call to it could have induced me to encounter, and from which nothing but the almighty power of God, and the special protection of his providence, could have effected my escape. Ch. XI.  
Ver. 33.

## SECTION V.

*Being against his will compelled to speak in his own commendation, THE APOSTLE with great modesty touches upon the revelations and visions with which he had been favoured, but expresses still greater satisfaction in alluding to those severe bodily infirmities which were the consequence of his celestial visions; and which, while they appeared almost to incapacitate him for active duty, so much the more illustrated the power of Christ, in the great success which attended his ministrations.* Ch. XII.  
Ch. xii. 1—10.

1. The apostle alludes with great modesty to an extraordinary vision with which he had been favoured fourteen years before the date of this epistle, ver. xii. 1—4.

*It does not indeed become me to boast<sup>3</sup>; nevertheless* Ver. 1.

<sup>3</sup> *It does not, &c.*] Many copies read *Καυχασθαι δει*, *I must needs boast. Yet it is not expedient.* The Vulgate and some other authorities prefix *ει*, which Mr. Locke approves: *q. d.* “*If I must be forced to glory.*” *Γαρ* must have the force of *yet*, or *nevertheless*. See Newcome, Doddridge, Macknight. Comp. Mark vii. 28; 1 Pet. iv. 15.—“*Chrysostom, Theodoret, Œcumenius, and Theophylact, all agree in the received text.*” Whitby.

Ch. XII. *less, I will come to visions and revelations<sup>1</sup> of the*  
Ver. 1. *Lord.*

It hurts my feelings to say so much in my own commendation: nevertheless as my opponents at Corinth have imposed this disagreeable necessity upon me, I must go on, till I have proved to your satisfaction, and beyond all contradiction, the superiority of my claims to theirs, and have convinced you that I have been truly delegated by Christ himself to the office of an apostle.—Having, therefore, proved my superiority to my boasting rivals in labours and in sufferings, in which, indeed, they do not care to vie with me, I now proceed to mention certain supernatural communications with which I have been favoured, and the direct intercourse with Jesus Christ to which I have occasionally been admitted. And I shall first appeal to a very extraordinary scene which was graciously exhibited many years ago, to one who can never forget it, and who never thinks of it but with astonishment and gratitude.

2. *I know concerning a disciple of Christ<sup>2</sup>, (whic-*

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<sup>1</sup> *Visions and revelations.*] Newcome observes, that “a vision is an appearance presented to the mind of a person sleeping or waking; a revelation is a suggestion of a truth or fact by the spirit of God.”

<sup>2</sup> *A disciple of Christ.*] Gr. “a man in Christ.”—“Grotius rightly explains *hominem in Christo*, by *Christianum*. St. Paul modestly speaks of himself.” Newcome. Griesbach places the comma after *ἔγινω* *q. d.* “I know a man in Christ, who fourteen years ago,” &c. Mr. Wakefield’s version is, “I know a man, after he had been a Christian fourteen years, carried away,” &c.

*ther in the body I know not, or whether out of the body*<sup>3</sup> *I know not, God knoweth,) that such an one, fourteen years ago*<sup>4</sup>, *was caught up to the third heaven*<sup>5</sup>. *And I know concerning such a man, whether in the body or out of the body I know not,*

Ch. XII.  
Ver. 2.

3.

<sup>3</sup> *Whether in the body, or out of the body, &c.]* Dr. Macknight concludes from this expression, that “the apostle supposed his spirit might be carried into the third heaven and into paradise without his body. Hence it is plain, that he believed that his spirit could exist out of his body; and that, by the operation of God, it could be made to hear and see without the intervention of the body.” But this is surely building a great superstructure upon a very slender foundation. All that the apostle can reasonably be understood to say is, that he could not decide whether it were a real or a visionary scene.

<sup>4</sup> *Fourteen years ago.]* This epistle was written A.D. 57. The vision, therefore, was A.D. 43 : seven years after his conversion. Dr. Benson supposes it to have been the vision related Acts xxii. 17 ; in which Dr. Priestley agrees. This was the year in which Paul visited Jerusalem with Barnabas, to carry a contribution from Antioch.—This conjecture of Benson’s is, however, uncertain, not to say improbable. See Gal. ii. 1, and the note there.

<sup>5</sup> *The third heaven.]* Archbishop Newcome observes, that the Jews divide the heavens into the seat of the clouds, the seat of the stars, and the seat of God. “Paul did not know,” says Dr. Priestley, “whether he was carried up into the third heaven, or whether it was only a vision. That it was a vision, is much the most probable ; since a local heaven, which the reality of the representation would suppose, has no existence, God being alike every where present, though in the figurative language of Scripture he is represented as keeping a court somewhere above the clouds, attended by angels as his ministers. But all these representations are adapted to our low and imperfect conceptions concerning God and the manner of his existence ; and there is no inconvenience attending them, for still the providence of God is supposed to extend to all things, and sees and takes cognisance of every thing.”—“*Illud, in cœlis esse, magis indicat statum, conditionemque hominis quam locum certum. Nam Deus etiam, quum in cœlo esse dicitur, non tam dicitur ibi esse ut in suo quodam loco, quam potius superior omnibus.*” Rosenmuller.

Ch. XII.  
Ver. 4. *God knoweth, that he was carried away into paradise*<sup>1</sup>, *and heard unspeakable words, which it is not possible*<sup>2</sup> *for man to utter.*

I was well acquainted with a certain sincere and highly favoured servant of Christ, whose name I need not mention, who, either in person or in vision, God only knows which it was, for I cannot ascertain it, was transported fourteen years ago into the highest heaven, the peculiar residence of God, and into paradise, the abode of invisible and happy

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<sup>1</sup> *Carried away into paradise.*] Archbishop Newcome thinks that the apostle is here speaking of the same vision, and that paradise is the same place as the third heaven. But Dr. Priestley, in agreement with all the ancient writers, except Origen (see Macknight), takes this to be another and a distinct vision. In the former vision he seemed to be in the third heaven, where God is supposed to reside with Christ at his right hand; but in this vision, he was in paradise, in the place of the virtuous dead. "These souls were not supposed to be in heaven, but in some place under ground, where they waited for the resurrection of the body. Such, also, was the idea of philosophizing Christians, for more than ten centuries after Christ. It by no means follows from this representation, which, from being at first merely figurative, was afterwards supposed to be real, that there is any such place as this paradise, or general receptacle of the dead, any more than that there is such a place as heaven where God dwells: these are only accommodations to our conceptions of things. The dead are merely deposited in the earth, some in one place, some in another, and God is equally every where."

<sup>2</sup> *It is not possible.*] "*ἀρρήτα ῥήματα, res non dicendas, quæ dici nequeunt effarive non possunt, aut eloqui non fas est. ῥήμα, res, negotium. ἐκ ἐξόν.*" Rosenmuller.—"It is not lawful, or it is not possible, as the word often signifies. Not unlawful, by any divine command, but impossible to be expressed in human language." Pyle, from Clemens of Alexandria.—"Through the divine assistance they were understood by him, though they are unspeakable to man." Newcome.—"*ἐξόν* is often used by Xenophon to express what is possible to be done. See Raphelius." Macknight.



beings; and who there saw and heard many wonderful things which no language can express, and the sight and hearing of which was intended for his own instruction, encouragement and consolation, in the arduous mission in which he was engaged.

Ch. XII.  
Ver. 4.

Here we may observe, that though through modesty the apostle conceals his name, yet it is plain from the connexion, that he could mean no one but himself who was thus highly favoured. And further, that the whole was probably a visionary scene; and that by the expression, *in the body or out of the body*, he does not mean to decide any thing concerning the metaphysical nature of the soul, and a state of intermediate existence, but merely to say, that the impression was so vivid, that he could not ascertain whether it was a real fact, or a scenic representation supernaturally exhibited to his mind. We may be well satisfied that it was the latter; because there is no such place as that which the gross philosophy of the Jews called the third heaven, which was supposed to be a glorious place, beyond the region of the clouds and the region of the stars, where God manifested his peculiar presence by some splendid symbol. The discoveries of modern philosophy concerning the true structure of the universe have put an end to all such puerile conceits. Whether paradise and the third heaven were, in the Jewish mythology, the same place, does not seem to be well ascertained, nor whether the apostle here alludes to two visions or to one. Paul imagined

Ch. XII.  
Ver. 4.

himself transported into the third heaven ; but this no more proves the existence of such a place, than the representations impressed upon the imagination of Isaiah, Ezekiel, and John, are proofs of the real external existence of those places which they saw in vision. Paul saw and heard what he was either not permitted, or not able, to describe. It is therefore vain and useless to form any conjecture upon the subject. There can be no doubt that it answered the purpose intended, of strengthening the apostle's mind, extending his views, confirming his faith, and improving his qualifications for his apostolic office.

2. The apostle declines to dwell upon this topic, that he may not lead his readers to think too highly of his person and merits, ver. 5, 6.

5. *Of such a one I will boast, but of myself I will not boast, except in my infirmities*<sup>1</sup>.

A person so highly favoured as the man to whom I allude might be permitted to think highly of himself, and to say something in his own commendation ; but for my own part, I would rather dwell upon my personal weaknesses and incapacity, upon those very infirmities which are the objects of some men's malignant sarcasms, and which I am not unwilling to join with them in holding up to public

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<sup>1</sup> *Except in my infirmities.*] "This (says Dr. Newcome) is a delicate and beautiful way of commending himself : " at least it indicates extreme reluctance on the part of the apostle to say that in his own praise which he was compelled to do by the insulting language of his opponents.

notice; thereby illustrating and magnifying the power and grace of Christ, in accomplishing such important ends by so feeble an instrument. Ch. XII.  
Ver. 5.

*Nevertheless<sup>2</sup>, if I should incline to boast, I should not be a fool, for I should speak truth; but I forbear<sup>3</sup>, lest any one should esteem me above what he seeth me to be, or what he heareth of me<sup>4</sup>.* 6.

Let not my opponents, however, take undue advantage of my reluctance to commend myself, by insinuating that I am conscious that I have no recommendation of this kind to produce; for if I should enlarge upon the topic of visions and supernatural communications, I might say much without being in danger of being convicted of empty ostentation, as I should advance nothing but what is strictly true: but I decline insisting upon this topic, lest, if I should relate every thing that has passed, I should lead you to conceive of me too highly, and to forget that I am a man of like infirmities with yourselves, pretending to no other distinction than that of being honoured with a commission to preach the gospel, and to confirm the word of Christ by the gifts of the holy spirit.

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<sup>2</sup> *Nevertheless, if.*] εαν γαρ, “if however.” Wakefield.—“Compare ver. 1; supply, and yet I may be permitted to glory, FOR, &c.; or, render γαρ yet.” Newcome.

<sup>3</sup> *I forbear.*] “but I refrain from the mention of what is true, desiring no other opinion of me than what is suggested by my miracles which you have seen, or my inspired doctrines which you have heard.” Newcome.

<sup>4</sup> *Of me.*] εξ εμῶν. So Wakefield.—“pro περι εμῶν ne quis majorem de me opinionem habeat, quam dicta et facta mea merentur.” Rosenmüller.

Ch. XII. 3. He was better pleased to boast of the infirmity which was the consequence of visions and revelations; as it best illustrated his own incapacity, and the power of Christ as working by him, ver. 7—10.

Ver. 7. *And lest I should be too much elated by the transcendency of revelations<sup>1</sup>, a thorn in the flesh was given to me, an angel-Satan<sup>2</sup> to buffet me<sup>3</sup>.*

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<sup>1</sup> *Transcendency of revelations.*] τη ὑπερβολῇ. Macknight.—“lest I should be too much exalted by the exceeding greatness of God’s revelation.” Newcome.

<sup>2</sup> *A thorn in the flesh, an angel-Satan.*] Mr. Farmer, in his learned Essay on the Demoniacs, chap. i. sect. 1, note (s), observes, that “in the original it is not ἀγγελος τοῦ Σαταν, an angel of Satan, but ἀγγελος Σαταν, an angel-satan, or adversary. The best commentators suppose that the bodily affliction, or thorn in the flesh, here referred to, was some paralytic symptom: see Gal. iv. 13. In confirmation of this opinion, it may be observed that the word ἀσθενεία used here in the original, is that by which both the New Testament writers and the Greek physicians describe the palsy. This disorder seems to have been occasioned by the splendour of his visions affecting his nervous system; and was purposely designed by God, not merely to prevent a too great elation of the apostle, but, by taking off from the gracefulness and energy of his delivery, to render the divine power more conspicuous in the success of his ministry. It is impossible that St. Paul should refer this disorder to the devil: he speaks of it as proceeding from God, or, which is the same, his angel acting the part of an adversary to the apostle, to whom this dispensation of divine providence was exceedingly humiliating and painful, however wisely designed by God.” Mr. Farmer also remarks, that “satan is a word which the Scripture very commonly applies to every one who is an adversary, and who acts in opposition to another: viz. Numb. xxii. 22, 33; 1 Sam. xxix. 4; 2 Sam. xix. 22; 1 Kings v. 4, xi. 14, 23, 25, &c. In the New Testament Christ says to Peter, Matt. xvi. 23, ‘Get thee behind me, Satan:’ i. e. thou adversary.”

Archbishop Newcome, after Whitby, Bengelius, and others, points and renders the sentence thus: “There hath been given to me a thorn in the flesh, that a messenger of Satan might buffet me;” which he explains, “the event of which was, that Sa-

Ch. XII.  
Ver. 7.

You plainly see that I was the person to whom these extraordinary visions and revelations were vouchsafed; but as a counterbalance to them, and in consequence of them, and to the end that I might be kept humble, and might not think too highly of myself because of these extraordinary favours, a bodily disorder was permitted to attack me, which greatly incapacitated me for the duties of my office, and which exposed me to the contempt and scorn of the false teachers and enemies of the gospel: so that it might even be regarded as a messenger of divine providence, that was sent to chastise me, to humble my pride and apparently to impede my usefulness.

*Concerning this, I besought the Lord<sup>4</sup> thrice,*

8.

tan's instruments, such as the false apostles among you, despised and vilified me."—" Since he calls the false apostles ministers of Satan, it is not to be wondered at that he here styles them, or the chief of them, who reviled and contemned him for his infirmity, an angel of Satan, &c." Whitby.

<sup>3</sup> *To buffet me.*] The received text adds, *lest I should be exalted above measure*; but many of the best manuscripts leave out the last clause, which is indeed merely a repetition; though, as Archbishop Newcome (who retains it) observes, not uncommon in Paul's writings. *To buffet.* *κολαφιζω, proprie, pugnus percutio, et ita differt a ῥαπιζω, quod significat faciem plana palma contundere.*" Schleusner.

<sup>4</sup> *I besought the Lord.*] " Here (says Slichtingius) is an instance of prayer directed to Christ: Ergo, say I, here is an instance of his divinity; prayer made to Christ by all Christians in all times and places, and for all things, being an evidence of his omniscience, omnipotence, and omnipresence." Whitby.

It is needless to point out the difference between the case of the apostle and that supposed by this learned divine, and the futility of the conclusion which he draws from it. What this learned and pious divine wrote in his Commentary, he wrote, as Archbishop Sancroft expresses himself, " in the integrity of his

Ch. XII. *that it might depart from me. And he said to me,*  
Ver. 9. *My grace<sup>1</sup> is sufficient for thee; for power is seen  
to perfection in weakness<sup>2</sup>.*

This being the consequence of the disorder with

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heart, in the great integrity of his heart;” and he afterwards lived to see, to acknowledge, and honourably to retract his error.

“The person to whom Paul addressed himself at this time,” says Dr. Priestley, “was probably Christ, whom he saw in his vision. But this is far from authorizing us to pray to Christ when we do not see him, and cannot know that he is present to hear us, or authorized to do any thing for us if he did: it is God only, that Great Being who is styled the God and Father of Jesus Christ, and to whom he always prayed, that is the proper object of our prayers.”

“St. Paul repeatedly besought the Lord Jesus when he appeared to him in a vision: and in a vision he received the answer recorded ver. 9.” Newcome.

But why in vision? Why may we not suppose that Christ really appeared to the apostle, and conversed with him? The apostle’s language seems to imply as much; and our Lord appears to have maintained personal intercourse with the church during the apostolic age. See Matt. xxviii. 20, and the note in the Improved Version.

*I besought the Lord thrice.* “Τρις, sæpius, veteri loquendi usu. τον Κυριον i. e. Christum, quod et Sociniani fatentur.” Rosenmuller. And why should the Socinians not confess that the apostle addressed his Master when present? It is to be hoped that it is the desire of that calumniated body to discover and to express the true meaning of the sacred writings, whether it makes for or against any hypothesis of their own.

<sup>1</sup> *My grace.*] ἡ χάρις μου. I have retained this theological word in the translation, as more correctly expressing the sense of the original than the modern term *favour*. Rosenmuller renders the clause, “*sufficere debet tibi, quod tibi bene volo.*”—“My grace, i. e. my gift; the gift of the Spirit, for demonstrating the truth of his doctrine by miracles.” Pyle.

<sup>2</sup> *Power is seen to perfection in weakness.*] This is the lively turn of Mr. Wakefield’s translation; who, upon the authority of the Clermont and other copies, and the Æthiopic and Vulgate versions, drops the pronoun which is found in the received text: viz. *my* strength is made perfect in weakness.

which I was attacked, and apprehending that my usefulness in the Christian ministry and apostleship might be greatly diminished by it, I repeatedly applied to the Lord Jesus Christ, from whom I received my commission, and who occasionally vouchsafes to make known his presence with me, earnestly requesting that this formidable impediment might be withdrawn: Nevertheless, he did not judge it expedient to comply with my solicitation. It is enough for thee, said he, that thou art acting under my commission: it is my concern to endow thee with the necessary qualifications, and to ensure the success of thy labours. Do not apprehend that your usefulness in the church will be diminished by this infirmity of which you complain. I will command success: and the weaker you are, and the more incapable of doing any thing by your own power, the more illustriously will my energy be displayed in the extraordinary blessing which will attend your labours, and in the multitudes which will be converted by your ministry. Power is never more strikingly illustrated, than when it accomplishes splendid and magnificent effects by simple and apparently inefficient means.

*Most gladly, then, I will rather boast in my infirmities, that the power of Christ may rest upon me*<sup>3</sup>. *I take pleasure, therefore, in infirmities, in*

<sup>3</sup> *May rest upon me.*] επισκηνωση, "ut efficacia Christi super me tabernaculum collocet: i. e. ut eo magis vis illa Christi per me appareat." Rosenmuller. "May pitch its tent upon me, and surround me on every side. This seems to be the strong emphasis of the original word." Doddridge.

Ch. XII. *injuries*<sup>1</sup>, *in necessities*, *in persecutions*<sup>2</sup>, *in distresses*<sup>3</sup>, *for the sake of Christ: for when I am weak, then I am strong.*  
Ver. 10.

Now this explains what I have just advanced: that I would rather boast in those infirmities, which were sent to humble me, by appearing to disqualify me for my office, and to convince me that my success is not owing to my own talent and eloquence, than I would glory in those extraordinary revelations with which I have been occasionally honoured. For this depressing infirmity of mine illustrates to a very great degree the benignity and condescension of my Master Christ, by whose power I perform those miracles which excite attention to my doctrine; and to whom the glory of my success is to be wholly ascribed.

And with these views, and under these impressions, I am no longer discouraged by difficulties, or daunted by danger, or depressed by suffering. I can even triumph in bodily weakness, in personal injury and abuse, in the want of the common necessities of life, in all the persecutions I endure from the

<sup>1</sup> *Injuries.*] ὕβρεσι, “in bodily hurts.” Wakefield.—“in shameful treatment.” Newcome.—ὑβρις 1. *insolentia*; 2. *injuria ex insolentia.*” Schleusner.

<sup>2</sup> *In persecutions.*] διωγμοῖς, “in wrongful usage.” Wakefield.—“διωγμος, *persecutio, exagitatio, a διωκω, celeriter curro: fugientem, hostili animo persequor.*” Schleusner.

<sup>3</sup> *In distresses.*] σενόχωραις, “in imprisonments.” Wakefield; who gives the same sense, Rom. viii. 35.—“in straits.” Doddridge.—“σεν. 1. *proprie, angustia loci*; 2. *metaphorice, summa anxietas et sollicitudo animi, etiam, poenæ gravissimæ, in quibus est summæ miseriæ et inopiæ sensus.*” Schleusner.



avowed enemies or from hypocritical professors of the gospel; and, in a word, in all the embarrassments by which my progress is impeded, and my usefulness obstructed and interrupted: for I am confident that if these are permitted to occur, whatever their immediate effect may be, they will ultimately promote the success of that cause which I have most at heart, and to which the labours of my life are devoted, the cause of Christian truth and virtue. For such is the wonderful energy of Christ, and the wisdom of the method which he chooses to promote the diffusion of the gospel, that when to outward appearance I am almost entirely incapacitated from doing any thing, at that very crisis my labours are rendered most signally useful to the church; so that, in truth, more good is done, and the gospel is more effectually promulgated by those infirmities and sufferings by which I am in a manner laid aside from active services, than could have been accomplished by the most animated and laborious exertions.— Thus, though it may seem a paradox, when I am weakest I am also the strongest: at the time when I appear to myself to be totally disabled, and utterly incapable of service, to my own astonishment, and to that of every one around me, my labours are successful beyond example, and multitudes are converted to the faith.

Concerning the apostle's conduct upon the occasion to which he refers, it may be proper to observe, that it cannot reasonably be doubted that he ad-

Ch. XII.  
Ver. 10.

dressed his prayer for relief immediately to Jesus Christ. But in him it was not in the least degree improper, having been called by Christ himself to the profession of the gospel, having been invested by him with the office of an apostle, having been instructed by him in the Christian doctrine, and endowed with the gifts of the holy spirit; having been honoured by him with visions and personal appearances, upon various occasions; and acting in the whole course of his ministry immediately under his direction. It was probably at one of these sacred interviews that the apostle humbly and earnestly requested to be relieved from that bodily infirmity which was so great an obstruction to him in the course of his public duty; and it was upon such an occasion that he received the gracious and memorable answer here recorded. But all this, though perfectly proper in the apostle in his peculiar circumstances, being in fact no more than asking a favour of a friend who is sensibly present, is no warrant for the general practice of praying to Christ in the present circumstances of the church, when all sensible intercourse is withdrawn, and in direct disobedience of his express command to worship the Father only. And such will-worship is undoubtedly an unjustifiable encroachment upon the honour and sole prerogative of his Father and our Father, of his God and our God.

## SECTION VI.

*THE APOSTLE demonstrates his authority by an appeal to his miraculous powers; apologizes for having declined to accept a maintenance from the Corinthians; repels the calumnious insinuations of his adversaries; declares in very explicit language the reason why he had hitherto postponed his visit, and expresses his apprehensions concerning the characters of some who continued in the practice of the vices of their heathen state.* Ch. XII.  
Ch. xii. ver. 11—21.

1. He asserts that he had exhibited the fullest proof of his apostleship in every case but that of claiming a maintenance, ver. 11—13.

*Am I foolish? ye have compelled me. For I ought to have been recommended by you; for I have in nothing fallen short of the very chief of the apostles: though indeed I am nothing*<sup>2</sup>. Ver. 11.

<sup>1</sup> *Am I foolish?*] I read interrogatively, with Macknight and others. The received text adds *καυχώμενος*, in *boasting*: which is wanting in the best copies, and dropped by Griesbach.

<sup>2</sup> *Though I am nothing.*] “This is beautifully added, to soften the seeming arrogance of what he had said.” Newcome.—Macknight justly remarks, in his note upon ver. 12, that “the appeal which the apostle here and 1 Cor. 4, 7, makes to the whole church of the Corinthians, in which there was a great faction which called his apostleship in question, concerning the miracles he had wrought in their presence, and the spiritual gifts which he had conferred upon many of them, is a strong proof of the reality of those miracles and gifts.”—“though my enemies would persuade you I am nothing.” Macknight.

Ch. XII.  
Ver. 11.

Is there an appearance of unbecoming vanity in my letter to you, and in being thus the herald of my own praises? Whatever blame I may incur thereby is imputable to yourselves; for, by encouraging and listening to those who disparage my character and commission, you compel me to produce the proofs of my authority. Allow me to speak plainly: had you acted with a proper degree of candour, there would have been no occasion for this. You ought to have been the first to have defended my claims; for the truth is, and you know it to be so, that no apostle, whatever be his character or his claim, ever exhibited to any church a more satisfactory proof of his apostolic commission, than I have exhibited to you. And this I assert with confidence; though there are some among you who have the assurance to say that I am nobody, and deserve no attention. And there is a sense in which I acknowledge the charge: I am deeply sensible of my own utter unworthiness of the office, and of my own absolute inability to discharge its duties; that in myself I am nothing, and that I owe all I am and have to Christ, whose servant I am.

12. *Truly the signs of an apostle<sup>1</sup> have been fully wrought among you with all patience<sup>2</sup>, in signs*

<sup>1</sup> *The signs of an apostle.*] “the signs whereby an apostle might be known.” Locke.—“These,” says Macknight, “were his performing great and evident miracles openly in the view of the world. But the greatest of all signs was, his conveying spiritual gifts to those who believed: a power which none possessed but the apostles. See Tit. iii. 6.”

<sup>2</sup> *Patience.*] “This may well be understood,” says Mr. Locke, “to reflect on the haughtiness and plenty, wherein the false

*and wonders, and mighty works. For in what respect were ye inferior to other churches, unless it be that I myself was not burdensome to you? Forgive me this injury*<sup>3</sup>.

Ch. XII.  
Ver. 13.

I have exhibited the most satisfactory evidence that I am an apostle Christ. I have spoken divers languages, I have wrought miracles, I have communicated spiritual gifts, I have continued for several months among you in the full and frequent exercise of these extraordinary powers, patiently instructing you in the Christian doctrine; exhibiting its evidence, reasoning with its adversaries, enduring with fortitude the persecutions to which I was exposed in the promulgation of truth, and submitting to many voluntary inconveniences and hardships. Can you mention a single privilege which any other church planted by any other apostle has enjoyed, and of which you have been destitute? You may—wherever the other apostles preached, they have been maintained at the expense of the churches among whom they laboured, and they had a right to this maintenance; and the Christian societies contributed cheerfully to the support of their venerable instructors, and were glad of the opportunity of showing their respect and gratitude. I own that

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apostle lived among them.”—“ He makes this virtue one sign of a true apostle, with a view to the characters of the false apostles.” Newcome.

<sup>3</sup> *Forgive me, &c.*] “ a fine irony.” Newcome.—“ There is a fine address in this,” says Dr. Priestley: “ the apostle intimating that his not taking any thing of them was a wrong done to themselves, as they would thereby appear to less advantage than other churches.”

Ch. XII.  
Ver. 13.

I did not allow you the same privilege. You have not had a similar opportunity of showing your generosity and your affection. I doubt not that you would have been willing and glad to have contributed to my support. I had my reasons for declining it. Forgive me this offence; the only injury that you have received from me, the only circumstance in which you appear inferior to the rest of the apostolic churches.

2. He declares his resolution of accepting nothing from them in the visit that he was soon to make them, and of serving them to the utmost of his power, whatever return he might receive from them, ver. 13, 14.

14. *Behold, this third time<sup>1</sup> I am ready to come to*

<sup>1</sup> *This third time I am ready to come.*] *τερο*. This is the reading of many good authorities. The apostle had been but once at Corinth; he must therefore mean, as has been observed by Paley, Newcome, and many others, not that he was about to make a third visit, but that now for the third time he announced his intention of making them a second visit. But both those learned critics seem to be mistaken in reckoning the first annunciation of his purpose to be his first visit, the second annunciation to be that mentioned ch. i. ver. 15, and the third, his declaration here: whereas, in fact, the apostle had disappointed the Corinthians twice before he wrote this letter. The first time was that alluded to above, ch. i. 15, when he proposed taking Corinth in his way to Macedonia, and returning back from Macedonia to Corinth on his way to Jerusalem. Of this purpose he had probably sent an intimation to the Corinthians by Timothy and Erastus, Acts xix. 21, 22, who he expected would call at Corinth, 1 Cor. xvi. 10. In the mean time, having received the letter from the Corinthians, and having heard of the disordered state of the church, he alters his first plan, and determines to postpone his visit to Corinth till after he had finished his mission in Macedonia; of which change in his purpose he gave them notice

*you, and I will not be burdensome to you ; for I am not seeking yours, but you. For the children are not expected to lay up for the parents, but the parents for the children<sup>2</sup>. And I will most gladly exhaust all, and be exhausted myself for your sakes<sup>3</sup>,*

Ch. XII.  
Ver. 14.

15.

in his first epistle, 1 Cor. xvi. 5, when he proposed to pass the following winter at Corinth. But arriving in Macedonia, probably about Pentecost, A.D. 56, not being quite satisfied with the account brought by Titus, he again postponed his visit to Corinth for upwards of a year ; and having made a missionary circuit through Macedonia, Dalmatia, and Illyricum, he returned to Philippi in the autumn of A.D. 57 : from whence he wrote his second epistle to the Corinthians, above a year after the first, see 2 Cor. viii. 10, ix. 2 ; and in this epistle he for the third time announces his determination to make them an early visit. And it cannot be considered as very surprising that his opponents should avail themselves of the two preceding disappointments, to charge the apostle with irresolution and levity, and to give out that he had no serious intention to make them a visit at all. See Paley's *Horæ Paulinæ*, 1 Cor. No. xi. 2 Cor. No. xi.

Mr. Locke connects this verse with ch. xiii. 1, and supposes the intervening verses to contain incidental topics which crowded into the apostle's mind, and which in his usual manner he dispatches previously to his going on with his main subject.

<sup>2</sup> *But parents for the children.*] “ If fathers of the flesh, they ought to lay up for them temporals ; if spiritual fathers, as St. Paul was, 1 Cor. iv. 15, to provide spirituals for them, good instruction and advice for the welfare of their souls.” Whitby. The apostle certainly could not mean that Christian teachers had no right to expect a maintenance from their hearers : the contrary to which he repeatedly maintains.—“ By laying up for his children,” says Dr. Priestley, “ the apostle could only mean his providing for their spiritual wants, as we may say ; and therefore the observation does not appear quite pertinent, since the Corinthians might supply his wants of one kind, and he supply theirs of another.”

This observation is very true ; but the apostle could never intend to allege this topic as a serious argument, but merely by way of illustration.

<sup>3</sup> *Exhaust all, and myself.*] *δαπανησω και εκδαπανηθησομαι.* “ I would not only exhaust all I possess, but be exhausted myself.” Harwood.—“ I will very gladly spend, and be altogether

Ch. XII. *even though the more abundantly I love you, the*  
 Ver. 15. *less I should be loved*<sup>1</sup>.

Three times it has been my intention to visit you since I first planted the gospel at Corinth. First, I proposed to pass by you into Macedonia, and to return from Macedonia, through Corinth, to Judea (2 Cor. i. 16). Being prevented from accomplishing this design by the intelligence I received at Ephesus, in your letter and by your messengers, I altered my plan; and it was my purpose when I last wrote to have visited Macedonia first, and, having spent some time there, to have passed the winter with you (1 Cor. xvi. 5, 6). But in this purpose I was likewise disappointed; for, not being quite satisfied with the account I received from Titus of the present state of the church, and hoping that the reformation which was begun would continue to advance, I deferred my visit to another year. But now, having completed the circuit I proposed, and being come back to Philippi, I have formed a third design of making you a visit soon; and whatever my adver-

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spent for you. Gr. *for your souls*, spend my labour, my substance, and my life." Newcome.—“I will most gladly bestow, and bestow even my life for your souls.” Wakefield.

<sup>1</sup> *The more abundantly I love you, &c.*] “Though loving you most abundantly, I am less loved by you.” Newcome; who adds in his note, “I suppose that the comparative is here used for the superlative, see ch. ii. 4; or, the sense may be, Even supposing that the more abundantly I love you, the less I were loved by you.”

The apostle must be considered here as addressing himself, not to the great body of believers at Corinth, but to the party who were inclined to follow the false apostle; and who were probably some of the wealthiest members of the church.



saries may think, and however they may affect to represent me as fickle and wavering in my schemes, and not likely to keep my word, you may depend upon it that I will be at Corinth very soon after you have received this letter. And I warn you, that I am determined still to adhere to my first resolution of accepting no maintenance from you. You are opulent and liberal, and could easily, and would readily, supply me not only with the necessaries but the comforts and elegancies of life. But this is not my wish : I do not desire your possessions, but yourselves. I am anxious for your improvement in knowledge, in faith, and in virtuous practice ; which are the greatest ornaments of your profession, and the best pledges of your final salvation. I am your spiritual father : you are my children in the gospel. It is my duty to provide for you, not yours to lay up in store for me ; and I am desirous to communicate to you in the greatest abundance the invaluable treasures that I possess. I am willing to impart my instructions and spiritual gifts, to exhaust myself in labours and in sufferings : nay, I am ready to sacrifice life itself for your benefit, whatever return I may meet with from you ; and though, the more affection I feel to you, and the more I exemplify my regard, in the labours I undergo, in the dangers which I encounter, and even in the faithful reproofs which I administer, the more I am disliked among you, and the more unkindly I am treated by you, or at least by some who desire to take the lead among you, and who would be thought to speak the sense of the church.

Ch. XII. 3. The apostle repels with indignation the calumnies of those who represented him as overreaching the Corinthians, and as extorting presents from them in an indirect and fraudulent way, ver. 16—18.

Ver. 16. *But be it so, I did not burden you<sup>1</sup>: nevertheless, being crafty, I took you in by artifice.*

And this mention of my intention to visit you again without being burdensome to any of you, reminds me of the ungenerous attack which some have been pleased to make upon my character in my absence; as though, pretending to disinterestedness, I extorted through others what I would not take myself. They allow, indeed, that I have oppressed no one; but they have the assurance to represent me as a very artful man, who inveigled others to receive presents as my agents and representatives, and who thus enriched myself at your expense. To repel these infamous calumnies, I need only appeal to facts of the greatest notoriety.

17. *Did I overreach you<sup>2</sup> by any of those whom I*  
18. *sent unto you? I entreated Titus to go<sup>3</sup>, and with him I sent a brother. Did Titus any way over-*

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<sup>1</sup> *I did not burden you.*] This is one of the short turns in the apostle's style, in which, without any notice, he introduces another person, an opponent, as a speaker stating an objection, to which the apostle immediately makes a reply.

<sup>2</sup> *Did I overreach you?*] *επλεονεκτησα.* "did I by him make a gain of you? ('*avarè extorsi,*' Estius.) The original phrase signifies, to make gain by improper or fraudulent methods." Mac-knight.

<sup>3</sup> *I entreated Titus to go.*] As we know nothing of this mission of Titus but what we learn from this letter, (Luke never mentioning his name,) we cannot tell the specific object of it; nor do we know who it was that accompanied him in it.

*reach you*<sup>4</sup>? *Did we not walk in the same spirit?* Ch. XII.  
*did we not tread in the same steps?* Ver. 18.

Can these base accusers bring any proof of their false and malignant charge? Did I send any persons after I had left Corinth, to raise contributions upon you; or, under any false and specious pretences to accept any thing from you, either in their name or my own? I requested Titus to visit you, and I sent a Christian friend and brother with him; being anxiously desirous to know the state of your affairs, and the impression which my first letter had made upon your minds. You treated him and his companions with a degree of kindness upon which he reflects with gratitude. But did he take any thing from you upon my account? Did he accept of any thing but a bare maintenance, while he remained among you? Did he receive any rich presents from you, in which I might take a share? Are you not convinced that the same disinterested spirit governed us both? And will you then give credit to the mean and contemptible calumnies of my wicked accusers?

4. He expresses his apprehensions lest his proposed visit should be too early for some who were not yet recovered from the evil habits of their heathen state, ver. 19—21.

*Think ye that we are again making an apology*<sup>5</sup>

19.

<sup>4</sup> *Did Titus overreach you?*] “Did he draw any money from you, either on account of his own maintenance, or on pretence that he would persuade me to receive it for mine?” Macknight.

<sup>5</sup> *That we are again making an apology.*] Titus and his com-

Ch. XII.  
Ver. 19.

*to you? Before God<sup>1</sup> we speak in Christ; and we do all these things, beloved, for your edification.*

After having written my first letter, I sent Titus to Corinth, and in consequence of his report I postponed my visit, and sent you an excuse. But do not imagine, because the same messenger is also the bearer of the present letter, that I am about to make a similar excuse, and to postpone my journey again. I have no such intention: nor were my purposes ever the result of levity and caprice. Far from it. I solemnly declare, in the presence of God, who knows the heart, and of Jesus Christ, whose servant and messenger I am, and who directs every step of my progress, that all the determinations I have formed, whether as heretofore to postpone my visit, or as now to come to you very soon, have been influenced, my dear brethren, by a regard to your spiritual advantage, to your instruction, admonition, and improvement; and particularly to allow time for the candid and ingenuous to reflect and reform,

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panion being mentioned, the apostle thought it necessary to obviate a suspicion that might be raised in the minds of some, as if he had proposed to send these as an apology for not coming himself. This he disclaims utterly; and, to prevent any thoughts of that kind, solemnly protests, that in all his carriage towards the Corinthians he had done nothing but for their edification, and had never had any other aim: and that he forbore coming, merely out of respect and good will to them.

<sup>1</sup> *Before God.*] Vide Bowyer. "Before God in Christ, we speak all these things, beloved *brethren*, for your improvement." Wakefield.—"In the presence of God I solemnly protest, that I speak by the direction of Christ, when I say that all these things, beloved, are done for your edification, that the guilty may have time to repent." Macknight.

and to separate themselves from those who are hardened in their crimes. Ch. XII.

*Yet I fear<sup>2</sup> lest when I come, I may not find you such as I would, and may be found by you such as ye would not: lest there be contentions, envy-* Ver. 20.

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<sup>2</sup> *Yet I fear, &c.] “γὰρ, yet, nevertheless.”* See Macknight. *“Hæc, et quæ in immediatè antecedentibus dicta sunt, non convenire videntur, cum istis laudibus, quæ supra c. vii. 6, 16, et c. viii. ix. commemorantur. Suspiciatur Semlerus a cap. x. esse aliam schedulam, a Paulo postea ad Corinthios missam, quum didicisset ex novis Titi, aut aliis literis, quo in loco res jam Corinthi essent, quantumque auctoritatis quidam Judaizantes sibi hic sumerent, qui sc. non crederent tantum argenti a Paulo ad Palæstinenses allatum iri. Haud improbabilis est hæc conjectura.”* Rosenmuller.

It is impossible, as has been before remarked, not to observe the different tone of the apostle between the first nine and the last four chapters of this epistle. But it does not seem necessary, in order to account for this difference, to have recourse to the violent and unauthorized supposition of Semler, that the last four chapters were a third epistle, written and sent at a subsequent time, in consequence of fresh intelligence received from his correspondents at Corinth. To explain the apostle's change of style and manner, it seems quite sufficient to allow, what indeed is highly probable, that in the course of a year and a half, which is the interval that passed between writing the first and second epistles, the two parties at Corinth had separated from each other. The major part being quite reclaimed from their attachment to the false apostle, and recovered to the doctrine of Christ and the standard of Paul, the apostle addresses himself to them in the first part of the epistle. But the smaller party, which consisted perhaps of the more opulent and philosophical members of the community, continued to adhere to the false teacher. Of these some were grossly immoral in their conduct, and disposed to treat the apostle with great insolence and contempt, while others, and those perhaps the majority, were only misled in their judgements: they meant well, and might possibly be reclaimed. This is the party which the apostle addresses in the latter part of the epistle, and upon which he animadvert with great severity; yet not without many expressions of kindness, and some hope of their reformation. It should seem

Ch. XII.  
Ver. 20.

ings, animosities, provocations<sup>1</sup>, slanderings, whisperings, swellings<sup>2</sup>, tumults. And lest when I come again to you<sup>3</sup>, my God should humble me; and I may bewail<sup>4</sup> many, who have heretofore sinned, and who have not repented of the impurity, and fornication, and lewdness, which they have practised.

I have put off my journey to Corinth till I can delay it no longer; and yet I am very apprehensive lest, with regard to many of you, I have deferred my visit to little purpose, and lest you have not taken advantage of my delay to reform your conduct, but have rather been encouraged by it to har-

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that the event answered to his wish: the false apostle either fled or recanted, and the whole church was brought into that state of regularity, harmony, and mutual affection, of which Clemens speaks with so much satisfaction in his epistle written ten years afterwards.

<sup>1</sup> *Provocations.*] *επιθισιζι*, *brawlings*. Macknight; who adds, "that according to Suidas, this word expresses contentions by words, or, abusive language."

<sup>2</sup> *Swellings.*] *φουσιωσεις*, "those vain boastings by which proud and ambitious men endeavour to make themselves look big in the eyes of their fellows." Macknight.

<sup>3</sup> *Come again to you.*] Some good copies join *προς υμας* to *ελθοντα με*, which reading Mr. Wakefield adopts.

<sup>4</sup> *Bewail.*] "punish, but with pain to myself." Newcome, Macknight.—"against whom, I fear, I shall find myself obliged, in virtue of my office, to pass such censures as it pains and pierces my heart so much as to think of." Doddridge.

"We see by this," says Dr. Priestley, "in how very imperfect a state the church of Corinth was at this time: which clearly shows, that the belief of Christianity did not operate immediately as by a charm, which some pretend to be the case at present, but gradually; good principles naturally leading to good conduct, and forming good habits. But this is necessarily the work of time. Our Saviour compares the effect of the gospel to seed sown in the ground; and we know that all seeds require time to spring up and produce plants."

den yourselves in opposition. I fear that I shall find many of you very different from what I desired, and had reason to expect, considering the instructions, the admonitions, and the warnings, that you have had. And I also fear that you will find me very different from what you have been taught by your assuming instructor to expect; that you will see reason to regard me with terror, and not with contempt. I fear that I shall find some among you of a contentious and litigious spirit; some that are jealous and envious of the superior talents or endowments of their brethren; some that give way to intemperate passion, and use names of scurrility and abuse, highly unbecoming the dignity and gentleness of the Christian character. I fear that I shall find some who are guilty of defamation, and of whispering away the reputation of their neighbours, and who spread reports to their disadvantage which they dare not honestly and openly avow. Also some who are puffed up with pride and vain conceit of their superior gifts; despising others whose powers, though less splendid, may be more useful. And finally, lest there should be dissensions and quarrels among you, inconsistent with the mild spirit of the Christian religion, and with the peace and reputation of the church.

I much fear lest God in his wise and mysterious providence should suffer me, when I next visit you, to undergo the mortification of seeing a church which I took so much pains to plant and to cultivate, where I have employed so much labour, where

Ch. XII. I have exhibited so many proofs of my apostolic  
Ver. 21. commission, and distributed so many miraculous  
gifts and powers, distracted and disgraced by con-  
tending factions, and by the immorality of some of  
its most distinguished members : and lest I should  
be under the painful necessity of inflicting severe  
chastisement upon many, who, while they profess  
the Christian religion and continue members of a  
Christian church, are not recovered from the vices  
and the debaucheries of their heathen idolatrous  
state.

## SECTION VII.

Ch. XIII. *THE APOSTLE threatens to inflict condign punish-  
ment upon the contumacious and refractory ; but  
at the same time expresses his earnest wish that  
they would disarm him by a timely repentance,  
even though it should be at the expense of this  
proof of his apostolic mission. After which, he  
concludes the Epistle with good wishes and sa-  
lutations, and a solemn benediction. Ch. xiii.  
throughout.*

1. The apostle declares, that he is now coming  
to them in good earnest, ver. 1.

Ver. 1. *This third time I am preparing<sup>1</sup> to come to you.*

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<sup>1</sup> I am preparing to come.] *ερχομαι*. So Wakefield. The  
Alexandrine manuscript, with the Syriac and Coptic versions,



*By the mouth of two or three witnesses<sup>2</sup> every matter shall be established.* Ch. XIII.  
Ver. 1.

I have twice declared my purpose of repeating my visit at Corinth, and have both times been disappointed. I now announce my intention a third time. And, as the law, Deut. xix. 15, declares two or three witnesses to be competent to establish a fact, so my repeated promise shall now be verified by the event.

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resumes the very words which are used ch. xii. 14. It is evident that the apostle is now taking up the subject which he there began; and *that*, as Mr. Locke observes, “very solemnly, with the word Behold! and tells them now ‘the third time’ he was ready to come to them: to which joining, what was much upon his mind, that he would not be burdensome to them, this suggested an objection that this personal shyness was but cunning, and that he designed to draw gain by other hands. From this he clears himself by the instance of Titus and another messenger. Here he thought it necessary to obviate another suspicion which might occur to some, that he sent these two as an apology for not coming himself: this he disclaims utterly. So that, from ch. xii. 14 to xiii. 1, must be looked on as an incidental discourse which fell in occasionally: a way of writing very usual with our apostle, and other writers who abound in quickness and variety of thought. Such men are often put by from what they had begun to say, which they are therefore fain to take up again and continue at a distance; which St. Paul does here, after the interposition of eight verses.”

<sup>2</sup> *By the mouth, &c.*] “My thus repeating my engagements ought as fully to satisfy you of the certainty of my performance, as the testimony of two or three witnesses carries a cause in any court.” Pyle.

This appears to me to be the plain and obvious meaning of the apostle's words. Most of the commentators take them differently: *q. d.* I shall have many causes coming before me, and this shall be the principle upon which I will decide; agreeably to Deut. xix. 15. See Doddridge, Newcome, Macknight.—Mr. Locke interprets the two epistles as the two witnesses, in the presence of whom, according to our Lord's rule, Matt. xviii. 16, 17, the offending parties were to be warned previously to their being visited with the censures of the church.

Ch. XIII. 2. Instead of demanding proof of his apostolical authority, of which he is determined to give them sufficient, he advises them to consider seriously the evidence of their own title to be acknowledged as members of the Christian community, ver. 2—6.

Ver. 2. *I have said it before, and as being a second time present, though now absent<sup>1</sup>, I forewarn those who have heretofore done wrong, and all the rest, that if I come again I will not spare:*

I have repeatedly declared my resolution to punish those who continue impenitent and refractory; and I now, as if I were actually present with you upon my second visit, as I shortly expect to be, solemnly renew the declaration; and give you this public notice beforehand, that whatever certain offenders may think of my pretensions, and however they may affect to despise my threatenings, I will no longer forbear to exercise the power with which I am invested, but will inflict upon them, and upon the rest who associate with them, some exemplary punishment, which shall bring them to a due sense of their misconduct.

3. *Since ye desire a proof that Christ speaketh by me, who is not weak<sup>2</sup> with respect to you, but powerful among you<sup>3</sup>.*

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<sup>1</sup> *Though now absent.*] The received text reads, “and being absent, I now write:” the authorities for the omission of *γραφω* may be seen in Griesbach. Newcome renders the clause, “I told beforehand, and I again tell beforehand (as present the second time, though now absent), those,” &c.; and observes, that “this shows that his personal appearance among them would be his second visit.”

<sup>2</sup> *Who is not weak,* &c.] Griesbach begins a parenthesis here,

You are desirous of further proof of my apostolic mission, though it might naturally have been expected that the many miracles which have been already wrought among you in the name of Christ, and the miraculous gifts and powers with which you have been supplied, would have been sufficient proof of the fact: yet as you desire it, you shall have it.

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Ver. 3.

*For if he was crucified through weakness<sup>4</sup>, yet he liveth through the power of God; so we also are weak in him<sup>5</sup>, yet we shall show ourselves alive<sup>6</sup> with him through the power of God towards you.*

4.

which he continues to the end of the fourth verse. Newcome, with greater propriety, includes the 4th verse only in the parenthesis.

<sup>3</sup> *Powerful among you.*] “Christ showed his power among them, by enabling St. Paul to preach the gospel to them in demonstration of the Spirit and power, 1 Cor. ii. 4. In that variety of gifts by which their testimony of Christ was confirmed, 1 Cor. i. 6. By his power in seconding St. Paul’s delivery of the incestuous person up to Satan, 1 Cor. v. 4, 5. By the chastisements they suffered for communicating in the Lord’s supper unworthily.” Whitby. It may reasonably be doubted, whether in the two last mentioned particulars any supernatural power was manifested. Archbishop Newcome, with more brevity and correctness, describes the power of Christ as exerted “in a display of miracles and spiritual endowments.”

<sup>4</sup> *Crucified through weakness.*] This verse is, with great judgment, placed by Archbishop Newcome in a parenthesis. “The meaning of the phrase,” says Mr. Locke, “is this: Though Christ in his crucifixion appeared weak and despicable, yet he now lives to show the power of God in the miracles and mighty works which he does. So I, though I by my sufferings and in firmities appear weak and contemptible; yet shall I live to show the power of God in punishing you miraculously.”

<sup>5</sup> *So we also are weak in him.*] *καὶ γὰρ καὶ.* “These particles,” says Dr. Whitby, “signify *atque ita*, even so, in like manner; and are rendered by Pasor, *sic et nos: q. d.* Though Christ appeared to the world weak, and unable to escape his sufferings, even so we seem weak to you Corinthians, because we do not

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Ver. 4.

Christ, when crucified, appeared to his adversaries weak and contemptible; but notwithstanding their wicked taunts, he was raised by the power of God, and by that power he continues alive, and is advanced to the high office of head of the Christian church: dispensing among you by his apostles a variety of gifts and powers. So likewise, with regard to myself, though my personal appearance, like his, may be mean and despicable, and I may be treated by some of you with similar contempt, as unworthy of notice; yet be assured, that as Christ was raised to life, to the terror of his wicked enemies, so you will also find that I am not that insignificant being which some represent; but that, feeble as I am in myself, I shall be supplied with life and energy from God, through him, sufficient to overwhelm the loftiest of my opponents with consternation and dismay.

5. *Try yourselves whether ye be in the faith; make proof of yourselves. Do ye not know yourselves, that Jesus Christ is in you<sup>1</sup>? Are ye destitute of proof<sup>2</sup>?*

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exercise that power among you which God hath given us; but we shall show ourselves to live, by the power of God exercised upon the offenders in your church."

<sup>6</sup> *Shall show ourselves alive.*] ζήσομεν. Wakefield. See Whitby, in the last note.—“*Sic et ego, ejus exemplo, adhuc imbecillum me gessi erga vos, sed prestabo me vivum et vegetum ejus exemplo, et Dei potentia utar apud vos. εν αυτω, ejus exemplo, sicut ille; εις υμας, apud vos, si fuero apud vos.*” Rosenmuller.

<sup>1</sup> *Jesus Christ is in you.*] “*Vos ipsos pertentate an persistatis in doctrina Christiana. Vos ipsos experimini, non me aut Dominum meum: an nempe vigeatis fide, examine vos. Non quid*

You are very forward to demand proofs of my apostolic mission, and whether I have power to execute what I have threatened. You shall know this in due time: in the mean time it would better become you to reflect, what your own character and state may be, and whether you will be secure at the approaching visitation. Are you well acquainted with yourselves? Is all right at home? Examine yourselves thoroughly, whether you are true be-

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Ver. 5.

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*Christus, per me præcipiens, inter vos possit v. 3, quidve, ego nunc Domini causa leniter agens, nec autoritate meâ utens, cum Christo adversus vos valiturus sim, sed vos ipsos experiri, atque ita cavere debetis, ne validam Domini severitatem experiamini. εν ὑμῖν. Adeone desistis Christiani esse, ut nemo vestrū vim et efficaciam doctrinæ Christi experiatur?* Rosenmuller.—So Pyle: “Let those busy and factious examiners of me and my ministry look into and try themselves first, whether they be true Christians themselves.” And so likewise Dr. Doddridge. This appears to me to be clearly the apostle’s meaning: *q. d.* Are you worthy of the profession you make, and clear of all danger of being visited with the apostolic rod? alluding to what he had mentioned ch. xii. 20, 21. It would be trifling, to ask whether they possessed proofs of their being an apostolic church, by the gifts of the spirit. See Macknight.

<sup>2</sup> *Destitute of proof?* ἀδοκιμοί. *q. d.* If you are not destitute of all available proof that you are true members of the church of Christ, you must possess this proof, viz. that Christ is in you, that his doctrine is a practical principle; otherwise no other proof or profession will stand you in any stead. See Col. i. 27, 28.

“εἰ μὴ τι ἀδοκιμοί ἐσθε; numquid ergo reprobi estis? an a religione vobis tradita, omnino defecistis? εἰ μὴ τι, numquid, Kypke ad Luc. ix. 13.” Rosenmuller.

“ἀδοκιμοί, translated here *reprobates*, 'tis plain has no such signification, reprobation being very remote from the argument the apostle is here upon; but the word is used for one that cannot give proof of Christ being in him. Compare ver. 3 and 6. Since you seek a proof, you shall know that I am not destitute of proof.” Locke.

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lievers in Christ; whether you are approved members of that holy community of which he is the head. What! do you hesitate? You that know so much, and that are so very inquisitive about the character and authority of others, do not you know yourselves? Do not you know, that if you are what you profess to be, true believers in Christ, Christ dwelleth in you? that you resemble him in his doctrine, in his character, in love to God, in good will to man, in purity of heart and life? If this be not your character, and you are the best judges whether you can stand the test, allow me to say, that whatever your profession be, and whatever pretences you may make to superior knowledge, dignity, and sanctity, you are still destitute of the only substantial and satisfactory proof that you are genuine members of the Christian community.

6. *But I hope that ye will know that we are not without proof*<sup>1</sup>.

I flatter myself that I shall produce evidence that will convince the most unwilling and the most prejudiced among you, that I am a true apostle of Jesus Christ.

3. The apostle expresses his earnest wish, that by timely reformation they might deprive him of the power of inflicting miraculous punishment; and so

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<sup>1</sup> *We are not without proof.*] *q. d.* If you are destitute of proofs to support your lofty pretensions, I trust that you will find that I have not lost mine.—“*Spero autem vos persensuros esse quod ego vere sim legatus Christi.*” Rosenmuller.

far diminish the evidence of his apostolic character, Ch. XIII. ver. 7—10.

*Now I pray to God that I may do you no evil at all*<sup>2</sup>: I pray, *not*<sup>3</sup> *that we may appear as having proof; but that ye may do what is right, and that we should be as if destitute of proof. For we cannot do any thing*<sup>4</sup> *against the truth, but only for the truth.* Ver. 7. 8.

And yet, my brethren, as the time approaches, my heart relents, and I feel extreme reluctance to the exercise of that discipline which your conduct and situation appear to call for, and which my duty requires. God knows I have no desire to establish my own character at your expense. And indeed, I earnestly pray that God would put it wholly out of

<sup>2</sup> That *I may do you no evil at all.*] μη ποιησαι υμεις κακον μηδεν. “Ne cogar cuiquam pœnam infligere, quæ malum dicitur quia dura est toleratu. ποιησαι cum accusativo, pro quo Latini dativum ponerent. Matt. xxvii. 22; Luc. xv. 19.” Grotius. This interpretation I prefer, both to the usual translation, “I pray God that ye may do no evil,” and to Mr. Wakefield’s version, “I pray unto God that he would do you no evil at all.”

<sup>3</sup> I pray, *not.*] “So Vatablus and Menochius in *Pol. Synop.*” Newcome.

<sup>4</sup> *For we cannot do any thing.*] “My prayer is, that ye may do what is good. For then no apostle of Christ can inflict judgments upon you.” Newcome.—“He means,” says Dr. Priestley, “it would not be in his power to make an improper use of his apostolical power in inflicting punishments. Indeed this power, though it might be said in one sense to belong to the apostles, being exerted when they spake, as when Peter declared that Ananias and Sapphira would instantly die, and Paul that Elymas would be struck with blindness, was not, properly speaking, at their command: on all these occasions they only spake as they were prompted by the spirit of God at the time.”

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Ver. 8. my power to inflict any evil whatsoever upon you. I solemnly assure you that I have no wish to exhibit this sad proof of my apostolical mission. I desire nothing but your complete reformation. Correct your errors, and return to the path of Christian duty, and I shall be well content to be deprived of this evidence of my commission from Christ, even though it should expose me to the hazard of being thought vainglorious. For I am not ashamed to acknowledge, that these powers are not intrusted to us to be exercised at our discretion, and to gratify our private resentment: they can only be brought into action to inflict exemplary punishment upon some notorious offender, who wilfully obstructs the progress of the gospel; and can never be used to the injury of those who see their errors and repent of their misdeeds.

9. *For we rejoice when we are weak<sup>1</sup> and ye are strong; and for this also we pray, even your restoration<sup>2</sup>.*

You may perhaps suspect, that after having said so much of my power to chastise, it would be a mortification to lose the opportunity. But this is not

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<sup>1</sup> *When we are weak.*] “si appaream velut infirmus; i. e. si mihi liceat abstinere a duris remediis, licet ab aliis ultro contemnar.” Rosenmuller.

<sup>2</sup> *Your restoration.*] καταρτισιν “the verb properly signifies, to reduce a dislocated member to its right place in the body; also, to restore and make things whole which have been broken, Matt. iv. 21; Gal. vi. 1; Ezra iv. 12, 13. The word, therefore, is applied with great propriety to a church in which many of its members had misbehaved, and put themselves out of their places.” Macknight.



true; for I can assure you, that it would give me the sincerest pleasure to be totally deprived of this power of inflicting punishment, by your speedy return to order and duty. And it is the sincere desire of my heart, and my earnest prayer to God, that the church at Corinth may no longer exhibit a scene of confusion and disorder; but that its erring members, being all restored, like dislocated limbs, to their proper place in the body, may each perform its respective functions with ease and delight, and may all contribute to the symmetry, beauty, and perfection of the whole.

Ver. 9.  
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*Wherefore I write these things being absent, that when present I may not act severely, according to the power which the Lord hath given me for edification and not for destruction.*

10.

And the true cause of my adopting this sharpness and severity of style is, not to gratify a splenetic humour, but to bring you to consideration and reformation. And I wish to exhaust my severity in words while I am at a distance from you, that I may not be compelled to express it by deeds when I come to you, and that I may be under no necessity of visiting the irregularities and the misbehaviour of any with that apostolic rod which some, perhaps, who now make light of it, will find to their cost that I have authority to wield; and which God has actually intrusted into my hands; which yet he will never permit me to use as an instrument of private resentment and revenge, but solely as the means of edifying and reforming the church, by restoring

Ch XIII. those who are reclaimable, and by cutting off those  
Ver. 10. who wilfully and obstinately obstruct the progress  
of the gospel and resist the offers of mercy.

4. The apostle concludes with expressing his good wishes and salutations, and with a solemn benediction, ver. 11—13.

11. *Finally, brethren, farewell<sup>1</sup>: restore yourselves<sup>2</sup>: encourage each other<sup>3</sup>: be of one mind<sup>4</sup>: live in peace<sup>5</sup>: and the God of love and peace will be with you.*

<sup>1</sup> *Brethren, farewell.*] *χαίρετε, rejoice.* Wakefield.—“How charming a spirit,” says Dr. Doddridge, “breathes in those sentences in which the apostle takes his leave of the Corinthians! So much wisdom and goodness, that one is almost grieved, that he who bids farewell in such an engaging manner does it so soon. Let us, however, bear his parting words in mind.”

<sup>2</sup> *Restore yourselves.*] *καταρτιζεσθε.* See ver. 9. *q. d.* set yourselves to rights.—“be perfect.” Newcome, with most translators.—“make yourselves complete.” Wakefield.—“be perfect, or be reformed: according to Chrysostom, mend what is amiss.” Pyle.—“*Be ye fully restored; namely, by repentance and reformation.*” Macknight.

<sup>3</sup> *Encourage each other.*] *παρακαλειςθε.* So Wakefield.—“regulate and perfect whatever is amiss among you, exhort and encourage one another to it.” Pyle.—“be comforted.” Doddridge, and others.

<sup>4</sup> *Be of one mind.*] *το αυτο φρονειτε* *i. e.* “set your affections on the same great objects; namely, the glory of God and the interests of the gospel.” Macknight.—“*Be of the same mind.*” Newcome; who observes, “this is an exhortation to concord and unanimity, in opposition to the divisions about teachers which prevailed among them. See Rom. xii. 16, xv. 5; Phil. ii. 2, iii. 16, iv. 2.”—“hold together in communion and love.” Dr. Wall.—“*cavete ne sint inter vos dissensiones.*” Rosenmuller.

<sup>5</sup> *Live in peace,*] “abstaining from mutual injuries.” Newcome,

And now, my brethren, after all the expressions of tender affection for you; after all the advices and admonitions which I have suggested in the course of this epistle, I have nothing more to add, but my earnest wishes for your welfare and prosperity, in the noblest and the most comprehensive sense. Rectify what is amiss; restore what is out of place; aim at perfection, as individuals and as a church of Christ: do not remit your exertions till all is right. Encourage one another in the performance of duty; comfort each other under difficulties, trials, and persecutions. Attend unanimously to one object: to mutual edification, in faith, in love, in every good word and work; and indulge not a schismatical spirit. Let none usurp pre-eminence: let none enlist under the banner of party.

Ch. XIII.  
Ver. 11.

Live in peace; in the exercise of mutual good will: not reproaching, not ensnaring each other. Be always tender to each others prejudices and infirmities; abound in liberality, and in all offices of kindness and friendship. If this be your character, your state will be happy beyond expression; for the God of love and peace, He who is love itself, the author of peace and the lover of concord, will dwell with you, and will crown you with his blessing.

*Salute one another with a holy kiss. All the saints salute you*<sup>6</sup>.

12, 13.

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<sup>6</sup> *Salute you*] "with the sincerest affection, and will always rejoice to hear of your peace, prosperity, and edification." Dodridge.

Ch. XIII.  
Ver. 13.

Express your kind affection to each other by every customary and decent symbol of respect: for acts of kindness will cherish the sentiments of love. The believers at Philippi, from whence this epistle is written, all desire to express their affectionate salutations and good wishes.

14. *May the favour of the Lord Jesus Christ, and the love of God, and the participation of the holy spirit<sup>1</sup> be with you all.*

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<sup>1</sup> *The participation of the holy spirit.*] “κοινωνια, participatio spiritus sancti; i. e. dona spiritus sancti.” Rosenmuller.—“The word here signifies the joint fruition, or the participation of the gifts and graces of the holy spirit.” Macknight.—“communion and fellowship of the holy ghost, in the richest anointings of his gifts and graces.” Doddridge; who remarks in his note, “It is with great reason that this comprehensive and instructive benediction is pronounced just before our assemblies for public worship are dismissed.”

Dr. Priestley explains the passage thus: “May all the blessings of the gospel, the love of God, and the participation of the gifts of his spirit, attend you all. For the phrase ‘holy spirit’ has no other meaning in the New Testament; it never means any direct influence of God upon the mind, and such as many persons expect even at this day. The knowledge of the gospel and the motives to virtue exhibited in it are abundantly sufficient for us, and we have no reason given us to expect any thing more. We pray indeed for virtuous principles and habits, but it is as we pray for our daily bread; neither being imparted to us immediately from God, which would be a miracle, but being produced by our own labour and endeavours in the use of proper means to supply our own wants. But still, since all the powers we can exert, and all our opportunities of exerting them, are from God, it is to him that our gratitude is due for every advantage that we procure for ourselves, whether of a temporal or of a spiritual nature. Of him, and through him, and to him, are all things.”

Upon the whole it is sufficiently evident, in the first place, that it is highly improper to use these words of the apostle as a general form of benediction at the close of our public assem-

I conclude this long epistle with expressing my earnest wish that all of you, without exception, may continue to enjoy all the blessings of the gospel of our Master, Jesus Christ; which are the free gift of God through him, and which, having been bestowed gratuitously, can never be prized too highly.

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Ver. 14.

May you also be the highly favoured objects of the love of God; received into his family, adopted as his children, and made heirs of a glorious and everlasting inheritance. And finally, may you all be favoured with abundant communications of that holy spirit, which is so much and so justly the object of your desire; which is the proof of your adoption, the earnest of your inheritance, and which in his various manifestations, as arranged and distributed by divine wisdom, is essential both to the conversion of unbelievers, and to the instruction, the comfort, and the edification of the church.

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I cannot close the exposition of this admirable epistle without once more requesting the reader to direct his attention to the state of things at Corinth, to the posture of the apostle's mind at the time

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blies for Christian worship, as the gifts of the holy spirit are now withdrawn. And further, that this text, so far from supplying an argument in favour of the distinct personality of the holy spirit, militates directly against it: for the participation of a *person* is absolutely unintelligible.

when he indited the epistle, to the mode of his address, and to the important conclusions which unavoidably follow from a general review of the whole.

When we consider the critical state of the Corinthian church, the schisms which prevailed in it, the strong party formed against the apostle and his doctrine, the pains taken by an eloquent and artful opponent, to bring his person, his talents, his pretensions, and his labours, into contempt; when we contemplate the state of the apostle's mind, his piety to God, his ardent gratitude to Christ, his zeal for the diffusion and purity of the gospel, his affection for the Corinthians, his desire of reclaiming them from their errors, their follies, and their crimes, by the gentlest means; and his humble, generous, condescending spirit; when we further attend to the good sense which he discovers, and to the skilful manner in which he conducts his argument, to the irresistible evidence which he produces, and to the public and notorious facts to which he appeals in proof of his apostolic authority, and which he knew that his adversaries could not contradict; when we also consider the power which he claims of punishing refractory offenders by some miraculous act, his reluctance to exercise this power, his earnest desire that they would not put it to the proof, his willingness to suffer the suspicion of boasting of a power that he did not possess, rather than to establish the truth of it at their expense; and, at the same time, recollect his determined resolution to give complete satisfaction upon this

head, to the utter confusion and dismay of his adversaries, if they would not be reclaimed by any other means: when, I say, we take all these things into consideration, it seems almost impossible to avoid coming to the following conclusions:—First, that this epistle is GENUINE; that it was written by Paul himself, and not by an impostor assuming his name. And therefore, Secondly, that the facts stated in this epistle are TRUE, and consequently that the CHRISTIAN RELIGION IS OF DIVINE ORIGINAL; that the apostle Paul was fully authorized and amply qualified to publish this heavenly doctrine to the world, that he justly challenges the most serious and attentive regard to his instructions, and that THEY WHO REJECT HIS TESTIMONY REJECT IT AT THEIR PERIL.

Ch. XIII.  
Ver. 14.

END OF THE SECOND VOLUME.

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LONDON:  
PRINTED BY RICHARD AND ARTHUR TAYLOR,  
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