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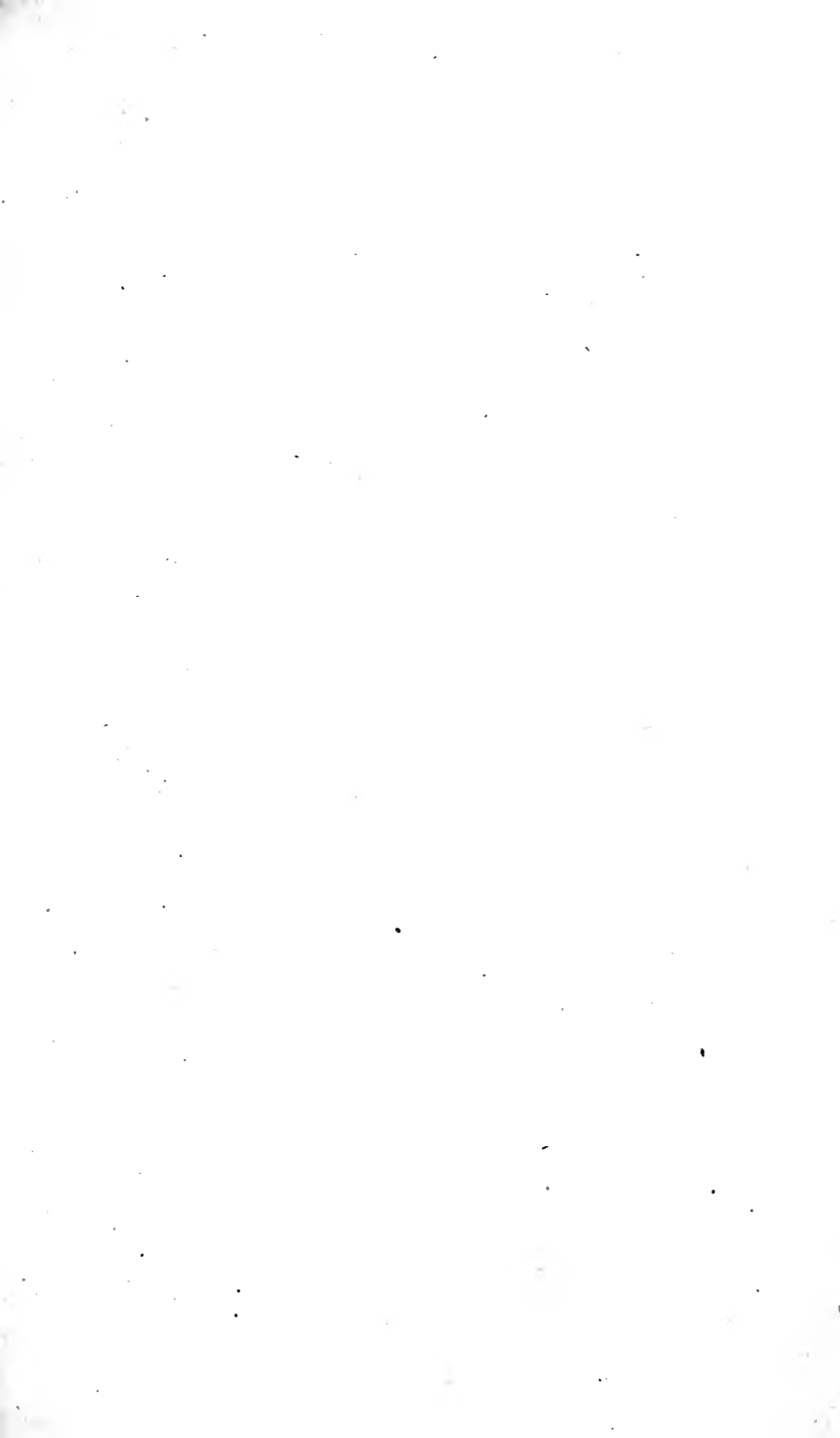
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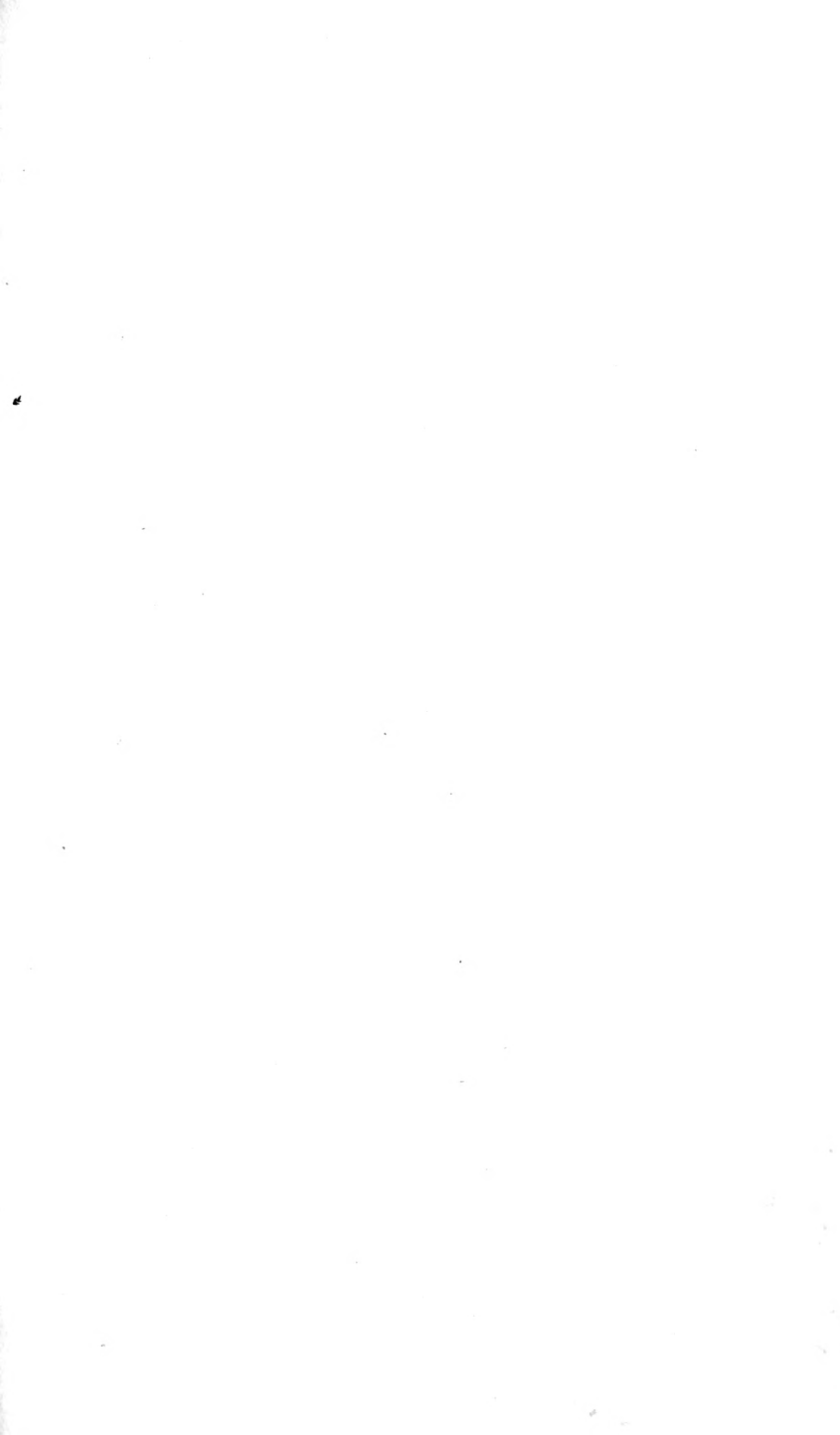
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A NEW
LITERAL TRANSLATION
FROM THE ORIGINAL GREEK,
OF ALL THE
APOSTOLICAL EPISTLES.

WITH
A COMMENTARY, AND NOTES,
PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.

TO WHICH IS ADDED,
A HISTORY OF THE LIFE OF THE
APOSTLE PAUL.

BY JAMES MACKNIGHT, D. D.

AUTHOR OF A HARMONY OF THE GOSPELS, &c.

A NEW EDITION.

TO WHICH IS PREFIXED,
AN ACCOUNT OF THE LIFE OF THE AUTHOR.

IN SIX VOLUMES.

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A NEW
LITERAL TRANSLATION
OF
ST PAUL'S FIRST EPISTLE
TO THE
CORINTHIANS.

PREFACE.

SECT. I. *Of the Time of St Paul's Arrival at Corinth.*

WE are told, Acts xvii. 15. that after Paul was driven by the unbelieving Jews from Thessalonica and Berea, he went to Athens, the most celebrated city in Greece, intending to make the gospel known to the learned there. But the contempt in which the Athenian philosophers held his doctrine and manner of preaching, convincing him that it would be to no purpose to stay long among them, he left Athens soon, and went to Corinth, now become the metropolis of the province of Achaia, and of equal fame for the sciences and the arts with Athens itself.

On his arrival in Corinth, he found Aquila and his wife Priscilla, two Jewish Christians, *who had lately come from Italy, because Claudius had commanded all Jews to depart from Rome, Acts xviii. 2.* According to the best chronologers, Claudius's edict against the Jews was published in the eleventh year of his reign, answering to A. D. 51. Claudius began his reign on the 24th of January. Wherefore, notwithstanding his edict against the Jews might come forth early in the eleventh year

of his reign, yet, as the Jews would be allowed a reasonable time to settle their affairs, and take themselves away, we cannot suppose that Aquila and Priscilla arrived at Corinth sooner than the end of the spring in the year 51. And seeing they were settled in Corinth, and carrying on their business of tent-making, when the apostle arrived, his arrival cannot be fixed sooner than the summer of that year.—This epoch of St Paul's arrival at Corinth merits attention, because it will be of use in fixing the dates of other occurrences, which happened both before and after that event.

Being come to Corinth, the apostle immediately preached in the synagogue. But the greatest part of the Jews opposing themselves and blaspheming, he told them he would go to the Gentiles, Acts xviii. 6. Knowing, however, the temper and learning of the Gentiles in Corinth, and their extreme profligacy of manners, he was in great fear when he first preached to them, 1 Cor. ii. 3. But the Lord Jesus appeared to him in a vision, and bade him not be afraid, but speak boldly, *because he had much people in that city*, Acts xviii. 9, 10. In obedience to Christ's command, Paul preached almost two years in Corinth, (ver. 11. 18.) and gathered a very flourishing church, in which there were some Jews of note, ver. 8. but the greatest part were idolatrous Gentiles, 1 Cor. xii. 2.—The members of this church being very numerous, were so much the object of the apostle's attention, that he wrote to them two long and excellent letters, not only for establishing them in the belief of his apostleship, which a false teacher, who came among them after his departure, had presumed to call in question, but to correct certain irregularities into which many of them had fallen in his absence, and for other purposes which shall be mentioned in sect. iv. of this preface.

SECT. II. *Of the Character and Manners of the Corinthians in their Heathen State.*

Before Corinth was destroyed by the Romans, it was famous for the magnificence of its buildings, the extent of its commerce, and the number, the learning, and the ingenuity of its inhabitants, who carried the arts and sciences to such perfection, that it was called by Cicero, *totius Græciæ lumen, the light of all*

Greece; and by Florus, *Græciæ decus, the ornament of Greece*. The lustre, however, which Corinth derived from the number and genius of its inhabitants, was tarnished by their debauched manners. Strabo, lib. viii. p. 151. tells us, that in the temple of Venus at Corinth “there were more than a thousand harlots, “the slaves of the temple, who, in honour of the goddess, “prostituted themselves to all comers for hire, and through “these the city was crowded, and became wealthy.” From an institution of this kind, which, under the pretext of religion, furnished an opportunity to the debauched to gratify their lusts, it is easy to see what corruption of manners must have flowed. Accordingly it is known, that lasciviousness was carried to such a pitch in Corinth, that, in the language of these times, the appellation of a *Corinthian* given to a woman, imported that she was a *prostitute*, and Κορινθιαῖσιν, *to behave as a Corinthian*, spoken of a man, was the same as Ετραπέευσιν, *to commit whoredom*.

In the Achæan war Corinth was utterly destroyed by the Roman Consul Mummius. But being rebuilt by Julius Cæsar, and peopled with a Roman colony, it was made the residence of the Proconsul who governed the province of Achaia, (see 1 Thess. i. 7. note,) and soon regained its ancient splendour. For its inhabitants increasing exceedingly, they carried on, by means of its two sea-ports, an extensive commerce, which brought them great wealth. From that time forth, the arts which minister to the conveniences and luxuries of life, were carried on at Corinth in as great perfection as formerly; schools were opened, in which philosophy and rhetoric were publicly taught by able masters; and strangers from all quarters crowded to Corinth, to be instructed in the sciences and in the arts. So that Corinth, during this latter period, was filled with philosophers, rhetoricians, and artists of all kinds, and abounded in wealth. These advantages, however, were counterbalanced, as before, by the effects which wealth and luxury never fail to produce. In a word, an universal corruption of manners soon prevailed; so that Corinth, in its second state, became as debauched as it had been in any former period whatever. The apostle, therefore, had good reason in this epistle to exhort the Corinthian brethren to *flee fornication*: and after giving them a catalogue of the unright-

teous who shall not inherit the kingdom of God, 1 Cor. vi. 9, 10. he was well entitled to add, *and such were some of you*. In short, the Corinthians had carried vice of every kind to such a pitch, that their city was more debauched than any of the other cities of Greece.

SECT. III. *Of the Conversion of the Corinthians to the Christian Faith.*

After the apostle left the synagogue, he frequented the house of one *Justus*, a religious proselyte whom he had converted. Here the idolatrous inhabitants of the city, prompted by curiosity, came to him from time to time, in great numbers, to hear his discourses. And having themselves seen, or having been credibly informed by others, of the miracles which Paul wrought, and of the spiritual gifts which he conferred on them who believed, they were so impressed by his discourses and miracles, that many of them renounced their ancient superstition. So Luke tells us, Acts xviii. 8. *And many of the Corinthians hearing, believed, and were baptized.*

Of all the miracles wrought in confirmation of the gospel, that which seems to have affected the Greeks most was the *gift of tongues*. For as they esteemed eloquence more than any other human attainment, that gift, by raising the common people to an equality with the learned, greatly recommended the gospel to persons in the middle and lower ranks of life. Hence numbers of the inhabitants of Corinth, of that description, were early converted. But with persons in higher stations the gospel was not so generally successful. By their attachment to some one or other of the schemes of philosophy which then prevailed, the men of rank and learning had rendered themselves incapable, or at least unwilling, to embrace the gospel. At that time the philosophers were divided into many sects, and each sect having nothing in view but to confute the tenets of the other sects, the disquisitions of philosophy among the Greeks had introduced an universal scepticism, which destroyed all rational belief. This pernicious effect appeared conspicuously in their statesmen, who, through their philosophical disputations, having lost all ideas of truth and virtue, regarded nothing in their politics but utility. And

therefore, in the persuasion that idolatry was the only proper religion for the vulgar, they would hear nothing that had the least tendency to make the people sensible of its absurdity. On persons of this description, the arguments in behalf of the gospel, advanced by the apostle, made no impression; as was seen in the Athenian magistrates and philosophers, before whom Paul reasoned in the most forcible manner, against the reigning idolatry, without effect. The miracles which he wrought at Corinth, in confirmation of the gospel, ought to have drawn the attention of all ranks of men in that city. But the opinion which the philosophers and statesmen entertained of their own wisdom was so great, that they despised the gospel as mere foolishness, (1 Cor. i. 23.) rejected its evidences, and remained, most of them, in their original ignorance and wickedness.

Though, as above observed, the common people at Corinth, strongly impressed by the apostle's miracles, readily embraced the gospel, it must be acknowledged, that they did not seem, at the beginning, to have been much influenced thereby, either in their temper or manners. In receiving the gospel, they had been moved by vanity, rather than by the love of truth. And therefore, when they found the doctrines of the gospel contrary in many things to their most approved maxims, they neither relished them, nor the apostle's explications of them. And as to his moral exhortations, because they were not composed according to the rules of the Grecian rhetoric, nor delivered with those tones of voice which the Greeks admired in their orators, they were not attended to by many, and had scarce any influence in restraining them from their vicious pleasures. Knowing, therefore, the humour of the Greeks, that they sought *wisdom*, that is, a conformity to their philosophical principles, in every new scheme of doctrine that was proposed to them, and nauseated whatever was contrary to these principles, the apostle did not, during his first abode in Corinth, attempt to explain the gospel scheme to the Corinthians in its full extent; but after the example of his divine Master, he taught them as they were able to bear: 1 Cor. iii. 1. *Now I, brethren, could not speak to you as to spiritual, but as to fleshly men, even as to babes in Christ.* 2. *Milk I gave*

you, and not meat. For ye were not then able to receive it. Nay, neither yet now are ye able.

SECT. IV. *Of the Occasion of writing the First Epistle to the Corinthians.*

Though the apostle had taught the word of God at Corinth during more than a year and six months, the religious knowledge of the disciples, for the reasons already mentioned, was but imperfect at his departure. They were therefore more liable than some others to be deceived by any impostor who came among them, as the event shewed. For after the apostle was gone, a false teacher, who was a Jew by birth, (2 Cor. xi. 22.) came to Corinth with letters of recommendation, (2 Cor. iii. 1.) probably from the brethren in Judea, for which reason he is called a *false apostle*, 2 Cor. xi. 13. having been sent forth by men. This teacher was of the sect of the Sadducees, (See 1 Cor. xv. 12.) and of some note on account of his birth (2 Cor. v. 16, 17.) and education; being perhaps a scribe learned in the law, 1 Cor. i. 20.—He seems likewise to have been well acquainted with the character, manners, and opinions of the Greeks; for he recommended himself to the Corinthians, not only by affecting, in his discourses, that eloquence of which the Greeks were so fond, but also by suiting his doctrine to their prejudices, and his precepts to their practices. For example, because the learned Greeks regarded the body as the prison of the soul, and expected to be delivered from it in the future state, and called *the hope of the resurrection of the flesh, the hope of worms;—a filthy and abominable thing—which God neither will nor can do*, (Celsus ap. Origen, lib. v. p. 240.); and because they ridiculed the doctrine of the resurrection of the body, Acts xvii. 32. this new teacher, to render the gospel acceptable to them, flatly denied it to be a doctrine of the gospel, and affirmed that the resurrection of the body was neither desirable nor possible; and argued, that the only resurrection promised by Christ was the resurrection of the soul from ignorance and error, which the heretics of these times said was already passed, 2 Tim. ii. 18. Next, because the Corinthians were addicted to gluttony, drunkenness, fornication, and every sort of lewdness, this teacher derided the

apostle's precepts concerning temperance and chastity, and reasoned in defence of the licentious practices of the Greeks, as we learn from the apostle's confutation of his arguments, 1 Cor. vi. 12, 13. Nay, he went so far as to patronize a person of some note among the Corinthians, who was living in incest with his father's wife, 1 Cor. v. 1. proposing thereby to gain the good will, not only of that offender, but of many others also who wished to retain their ancient debauched manner of living. Lastly, to ingratiate himself with the Jews, he enjoined obedience to the law of Moses, as absolutely necessary to salvation.

In thus corrupting the gospel, for the sake of rendering it acceptable to the Greeks, the false teacher proposed to make himself the head of a party in the church at Corinth, and to acquire both power and wealth. But Paul's authority, as an apostle, standing in the way of his ambition, and hindering him from spreading his errors with the success he wished, he endeavoured to lessen the apostle, by representing him as one who had neither the mental nor the bodily abilities necessary to an apostle. His presence, he said, was mean, and his speech contemptible, 2 Cor. x. 10. He found fault with his birth and education, 2 Cor. x. 10. He even affirmed that he was no apostle, because he had not attended Christ during his ministry on earth, and boldly said that Paul had abstained from taking maintenance, because he was conscious he was no apostle. On the other hand, to raise himself in the eyes of the Corinthians, he praised his own birth and education, boasted of his knowledge and eloquence, and laid some stress on his bodily accomplishments; by all which he gained a number of adherents, and formed a party at Corinth against the apostle. And, because there were in that party some teachers endowed with spiritual gifts, the apostle considers them also as leaders. Hence, he speaks sometimes of one leader of the faction, and sometimes of divers, as it suited the purpose of his argument.

While these things were doing at Corinth, Paul returned from Jerusalem to Ephesus, according to his promise, Acts xviii. 21. During his second abode in that city, which was of long continuance, some of the family of Chloe, who were members of the church at Corinth, and who adhered to the

apostle, happening to come to Ephesus, gave him an account of the disorderly practices which many of the Corinthian brethren were following, and of the faction which the false teacher had formed among them, in opposition to him, 1 Cor. i. 11. These evils requiring a speedy remedy, the apostle immediately sent Timothy and Erastus to Corinth, Acts xix. 22. 1 Cor. iv. 17. in hopes that if they did not reclaim the faction, they might at least be able to confirm the sincere. For that purpose he ordered his messengers to inform the Corinthians, that he himself was coming to them directly from Ephesus, to increase the spiritual gifts of those who adhered to him, 2 Cor. i. 15. and to punish by his miraculous power, the disobedient, 1 Cor. iv. 18, 19. Such was the apostle's resolution, when he sent Timothy and Erastus away. But before he had time to put this resolution in execution, three persons arrived at Ephesus, whom the sincere part of the church had despatched from Corinth with a letter to the apostle, wherein they expressed their attachment to him, and desired his directions concerning various matters which had been the subject of much disputation, not only with the adherents of the false teachers, but among the sincere themselves.

The coming of these messengers, together with the extraordinary success which the apostle had about that time in converting the Ephesians, occasioned an alteration in his resolution respecting his journey to Corinth. For instead of setting out directly, he determined to remain in Ephesus till the following Pentecost, 1 Cor. xvi. 8. And then, instead of sailing straightway to Corinth, he proposed to go first into Macedonia, 1 Cor. xvi. 5, 6.—In the mean time, to compensate the loss which the Corinthians sustained from the deferring of his intended visit, he wrote to them his First Epistle, in which he reprov'd the false teacher and his adherents, for the divisions they had occasioned in the church. And because they ridiculed him as a person rude in speech, he informed them, that Christ had ordered him, in preaching the gospel, to avoid the enticing words of man's wisdom, lest the doctrine of salvation through the cross of Christ should be rendered ineffectual. Then addressing the heads of the faction, he plainly told them, their luxurious manner of living was very different from the persecuted lot of the true ministers of Christ. And to put

the obedience of the sincere part of the church to the trial, he ordered them, in a general public meeting called for the purpose, to excommunicate the incestuous person. After which he sharply reprov'd those who had gone into the heathen courts of judicature with their law-suits, and directed them to a better method of settling their claims on each other respecting worldly matters.

The Corinthians in their letter, having desired the apostle's advice concerning marriage, celibacy, and divorce, and concerning the eating of meats which had been sacrificed to idols, he treated of these subjects at great length in this epistle. Also, because the faction had called his apostleship in question, he proved himself an apostle by various undeniable arguments, and confuted the objection taken from his not demanding maintenance from the Corinthians. Then, in the exercise of his apostolical authority, he declared it to be sinful, on any pretext whatever, to sit down with the heathens in an idol's temple, to partake of the sacrifices which had been offered there. And with the same authority, he gave rules for the behaviour of both sexes in the public assemblies; rebuked the whole church for the indecent manner in which they had celebrated the Lord's Supper; and the spiritual men, for the irregularities which many of them had been guilty of, in the exercise of their gifts; proved against the Greek philosophers and the Jewish Sadducees, the possibility and certainty of the resurrection of the dead; and exhorted the Corinthians to make collections for the saints in Judea, who were greatly distressed by the persecution which their unbelieving brethren had raised against them.

From this short account of Paul's first epistle to the Corinthians, it is evident, as Locke observes, that the apostle's chief design in writing it was to support his own authority with the brethren at Corinth, and to vindicate himself from the calumnies of the party formed by the false teacher in opposition to him, and to lessen the credit of the leaders of that party, by shewing the gross errors and miscarriages into which they had fallen; and to put an end to their schism, by uniting them to the sincere part of the church, that all of them unanimously submitting to him as an apostle of Christ, might receive his doctrines and precepts as of divine authority; not those only

which he had formerly delivered, but those also which he now taught in his answers to the questions which the sincere part of the church had proposed to him.

At the conclusion of this account of the epistle, it may not be improper to observe, that because the unteachableness of the Greeks, and their aversion to the doctrines of the gospel, proceeded from their extreme attachment to their own false philosophy and rhetoric, the apostle, in different passages of this epistle, was at great pains to shew the vanity of both, together with their pernicious influence in matters of religion. His reasonings on these topics, no doubt, were particularly designed for confuting the pretensions of the Greeks; yet they are not uninteresting to us. They are still of great use in beating down those high ideas of the powers of the human mind, which some modern pretenders to philosophy are so industrious in propagating, for the purpose of persuading us that divine revelation is unnecessary in matters of religion. They are of use likewise in shewing the falsehood of those philosophical principles, whereby deists have endeavoured to disprove the facts recorded in the gospel history. Lastly, they prove that a studied artificial rhetoric is not necessary in communicating to the world the revelations of God.

SECT. V. *Of the Time and Place of writing the First Epistle to the Corinthians.*

Of the place where this Epistle was written, there never has been any doubt. The mention that is made, chap. xvi. 8. of the apostle's purpose *of remaining in Ephesus till Pentecost*, and the salutation of the churches of Asia, ver. 19. shew, that this letter was written, not at Philippi, as the spurious post-script indicates, but at Ephesus, during the apostle's second abode in that city, of which we have the account, Acts xix. 1—41.

It is not so generally agreed, at what particular time of the apostle's abode in Ephesus this letter was written. Mill, in his Prolegomena, NO. 9. says it was written after the riot of Demetrius, because the apostle's fighting with wild beasts at Ephesus is mentioned in it, chap. xv. 32. which he thinks happened during that riot. But Paul did not then go into

the theatre, being restrained by the disciples, and by some of the Asiarchs who were his friends, Acts xix. 30, 31. His fighting with wild beasts, therefore, at Ephesus, must have happened in some previous tumult, of which there is no mention in the history of the Acts.—That the First Epistle to the Corinthians was written a little while before the riot of Demetrius and the craftsmen, appears to me probable from two circumstances: The first is, the apostle told the Corinthians, chap. xvi. 8, 9. that he resolved to abide in Ephesus till Pentecost, on account of the great success with which he was then preaching the gospel. The second circumstance is, that Demetrius, in his speech to the craftsmen, mentioned the *much people* whom Paul had turned from the worship of idols, as a recent event; and by shewing that Paul's doctrine concerning the gods who are made with the hands of men, effectually put an end to their occupation and wealth, he excited the craftsmen to make the riot. These two circumstances joined, lead us to conclude, that the First Epistle to the Corinthians was written a little while before the riot. For if it had been written after the riot, the apostle could not have said, *I will abide at Ephesus till Pentecost.*

On supposition that the First Epistle to the Corinthians was written a little while before the riot of Demetrius, its date may be fixed to the end of the year 56, or the beginning of the year 57, in the following manner. The apostle, as has been shewn, Sect. 1. came to Corinth the first time, about the beginning of summer in the year 51. On that occasion he abode near two years, Acts xviii. 11. 18. then set out by sea for Syria, with an intention to celebrate the ensuing feast of Pentecost in Jerusalem, ver. 21. This was the Pentecost which happened in the year 53. Having celebrated that feast, he went immediately to Antioch; and after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, ver. 22, 23. and, passing through the upper coasts, he came to Ephesus, Acts xix. 1. In this journey, I suppose, he spent a year and four months. These, brought into the account after the feast of Pentecost in the year 53, will make the apostle's second arrival at Ephesus to have happened in the autumn of 54. At Ephesus he abode two years and three months; at the end of which the

riot of Demetrius happened. These, added to the autumn of 54, bring us to the end of the year 56, or the beginning of the year 57, as the date of the riot, and of the apostle's First Epistle to the Corinthians. Accordingly Pearson places it in the year 57; and Mill more particularly in the beginning of that year; because it is said, chap. v. 7. *For Christ our pass-over is sacrificed for us, 8. Therefore let us keep the feast, not with old leaven, &c.*

Further, the apostle, a while before the riot of Demetrius, speaking of his going to Jerusalem with the collections, said, Acts xix. 21. *After I have been there I must also see Rome.* From this Lightfoot very well conjectures, that Claudius was then dead, and that the news of his death, which happened October 13. A. C. 54, had reached Ephesus; because, if he had been alive, and his edict in force, St Paul would not have thought of going to Rome. I add, that before he took such a resolution, he must have known that Nero was well affected to the Jews, and that the Christians were re-established at Rome. But as some months must have passed before Nero discovered his sentiments respecting the Jews, and before the church was actually re-established in the city, the apostle could not well be informed of these things before the spring of the year 56, that is, about 18 months after Claudius's death.

SECT. VI. *Of the Messengers by whom the First Epistle to the Corinthians was sent, and of the Success of that Epistle.*

At the time the apostle wrote this letter he was in great distress, (2 Cor. ii. 4.) being afraid that the faction would pay no regard to it. And therefore, instead of sending it by the messengers who had come from Corinth, he sent it by Titus, 2 Cor. vii. 7, 8. 13. 15. that his presence and exhortations might give it the more effect. And as it contained directions concerning the collections for the saints, chap. xvi. the apostle desired Titus to urge the sincere among the Corinthians to begin that good work, 2 Cor. viii. 6. With Titus the apostle sent another brother, (1 Cor. xii. 18.) probably an Ephesian, whose name is not mentioned, but who no doubt was a person of reputation, seeing he was appointed to assist Titus in healing the divisions which had rent the Corinthian

church. And that they might have time to execute their commission, and return to the apostle at Ephesus, he resolved to remain there till the ensuing Pentecost. It seems he did not think it prudent to go himself to Corinth, till he knew the success of his letter, and how the Corinthians stood affected towards him, after they had read and considered it.

As this letter, of which Titus was the bearer, contained the apostle's answer to the one which the Corinthians had sent to him, we may believe the messengers by whom it was sent, namely, Stephanas, Fortunatus, and Achaicus, 1 Cor. xvi. 17. would go along with Titus and the brethren. Be this, however, as it may, Titus and his companions, on their arrival at Corinth, had all the success in executing their commission which they could desire. For on delivering the apostle's letter, the Corinthians received them with fear and trembling, (2 Cor. vii. 15.), expressed the deepest sorrow for their miscarriages, (ver. 9—11.), and paid a ready obedience to all the apostle's orders, ver. 15, 16. But the news of this happy change in their temper the apostle did not receive, till leaving Ephesus he came into Macedonia, where it seems he waited till Titus arrived, and brought him such an account of the greatest part of the church at Corinth, as gave him the highest joy, 2 Cor. vii. 4. 7. 13.

Because Sosthenes joined the apostle in this letter, Beza thinks he was the apostle's amanuensis in writing it. And for the same reason he supposes the Second Epistle to the Corinthians to have been written by Timothy. But all this is mere conjecture, as is plain from Beza's note on Gal. vi. 11.

CHAP. I.

View and Illustration of the Matters contained in the First Chapter of this Epistle.

THE teacher who came to Corinth after the apostle's departure, with a view to lessen his authority among the Corinthians, boldly affirmed that he was no apostle. Wherefore, to shew the falsehood of that calumny, St Paul, after asserting his own apostleship, and giving the Corinthians his apostolical benediction, mentioned a fact well known to them all, by which his title to the apostleship was established in the clearest manner. Having communicated to the Corinthians a variety of spiritual gifts immediately after their conversion, he thanked God for having enriched them with every spiritual gift, at the time his preaching concerning Christ was confirmed among them, ver. 4—7. By making the spiritual gifts with which the Corinthians were enriched immediately on their believing, a subject of thanksgiving to God, the apostle in a delicate manner put them in mind, that they had received these gifts long before the false teacher came among them; consequently, that they had received none of their spiritual gifts from him, but were indebted to the apostle himself for the whole of them; also, that they were much to blame for attaching themselves to a teacher, who had given them no proof at all, either of his doctrine or of his mission. See the View prefixed to 2 Cor. xii. 12, 13.

St Paul, by thus appealing to the spiritual gifts which he had imparted to the Corinthians, having established his authority as an apostle, exhorted them, in the name of the Lord Jesus Christ, to live in union and peace, ver. 10.—For he had heard, that after the example of the disciples of the Greek philosophers, each of them claimed peculiar respect, on account of the supposed eminence of the person who had taught him, and attached himself to that teacher, as if he, rather than Christ, had been the author of his faith, ver. 11, 12.—But to make them sensible that Christ was their only master, the apostle asked them, Whether *Christ*, that is, the church of Christ, was divided into different sects, under different masters, like the Grecian schools of philosophy? and whether any of their teachers was crucified for them? and whether they had been baptized in the name of any of them? ver. 13.—Then thanked God, since they made such a bad use of the reputation of the persons who baptized them, that he had baptized but a few of them, ver. 14, 15, 16.—And to shew that they derived no

advantage from the dignity of the teachers who baptized them, he told them that he and his brethren apostles, who, in respect of their inspiration, were the chief teachers in the church, were sent by Christ, not so much to baptize, as to preach the gospel, ver. 17.

The false teacher, by introducing the Grecian philosophy and rhetoric into his discourses, had endeavoured to render them acceptable to the Corinthians, and had preferred himself to Paul, who he said was unskilful in these matters. Lest, therefore, the Corinthians should think meanly of his doctrine and manner of preaching, the apostle told them, that Christ had *sent him to preach the gospel, not with wisdom of speech*, that is, with philosophical arguments expressed in flowery harmonious language, such as the Greeks used in their schools; because in that method the gospel, becoming a subject of philosophical disputation, would have lost its efficacy as a revelation from God, ver. 17.—That though the preaching of salvation through the cross appeared mere foolishness to the destroyed among the heathen philosophers and Jewish scribes, yet to the saved from heathenism and Judaism, it was found by experience to be the powerful means of their salvation, ver. 18.—That God foretold he would remove both philosophy and Judaism on account of their inefficacy, ver. 19.—and make the Greek philosophers and Jewish scribes ashamed to shew themselves, because they had darkened and corrupted, rather than enlightened and reformed the world, ver. 20.—That having thus experimentally shewn the inefficacy of philosophy, it pleased God, by the preaching of doctrines which to the philosophers appeared foolishness, to save them who believed, ver. 21.—And therefore, notwithstanding the Jews required *the sign from heaven*, in confirmation of the doctrines proposed to them, and the Greeks expected every doctrine to be conformable to their philosophical principles, the apostle preached salvation through Christ crucified, which he knew was to the Jews a stumbling-block, and to the Greeks foolishness, ver. 22, 23.—But to them who were called, or persuaded to believe the gospel, both Jews and Greeks, that doctrine was the powerful and wise means which God made use of for their salvation, ver. 24.—Therefore, said he, it is evident that the foolish doctrines of God have more wisdom in them than the wisest doctrines of men; and the weak instruments used by God for accomplishing his purposes, are more effectual than the greatest exertions of human genius, ver. 25.

Having thus defended both the doctrines of the gospel, and the manner in which they were preached, the apostle very properly proceeded to shew the Corinthians the folly of boasting

in their teachers, on account of their learning, their eloquence, their high birth, or their power. Look, said he, at the persons who have called you to the belief of the gospel; not many philosophers, not many warriors, not many noblemen, have been employed to call you, ver. 26.—But God hath chosen for that purpose unlearned persons, to put to shame the learned, ver. 27.—by their success in enlightening and reform-

OLD TRANSLATION.

CHAP. I. 1 Paul called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother,

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

GREEK TEXT.

1 Παυλος κλητος αποστολος
Ιησους Χριστος, δια θεληματος Θεου,
και Σωσθενης ο αδελφος,

2 Τη εκκλησια τε Θεου τη εση
εν Κορινθω, ηγιασμενοις εν Χριστω
Ιησω, κλητοις, αγιοις, συν πασι
τοις επικαλεσμενοις το ονομα τε
Κυριου ημων Ιησους Χριστου εν παντι
τοπω, αυτων τε και ημων.

Ver. 1.—1. *A called apostle.* Because the faction pretended to entertain doubts of Paul's apostleship, chap. ix. 1. he began this letter with telling them, that he was not, like Matthias, an apostle made by men, neither did he assume the office by his own authority, but he was called to it by Christ himself, who for that purpose appeared to him from heaven, as he went to Damascus to persecute his disciples; and that in calling him to be an apostle, Christ acted by the appointment of God. So Ananias assured Paul, Acts xxii. 14, 15. Wherefore, in respect of the manner in which Paul was made an apostle, he was more honourable than all the other apostles. See Rom. i. 1. note 2.

2. *Sosthenes.* If this person was the chief ruler of the synagogue at Corinth, mentioned as active in persecuting Paul, Acts xviii. 17. we must suppose that he was afterwards converted, and became an eminent preacher of the gospel; and having a considerable influence among the Corinthians, he joined in writing this letter, for the reasons mentioned 1 Thess. Pref. Sect. 2.

Ver. 2.—1. *The church of God, &c.* This is a much more august title than that mentioned Gal. i. 2. *The churches of Galatia.*

2. *To the sanctified.* See Ess. iv. 53. and chap. vi. 11. note 2.

3. *To the called into the fellowship of the saints,* as the apostle himself explains it, ver. 9.

4. *To the saints.* See Ess. iv. 48. 1 Cor. vi. 1. where the saints are opposed to the unrighteous, that is, to idolaters.

ing the world, ver. 28.—that no flesh might take any honour to himself, in the matter of converting and saving mankind, ver. 29.—the whole glory being due to God, ver. 30, 31. In this light, the mean birth and low station of the first preachers of the gospel, together with their want of literature and eloquence, instead of being objections to the gospel, are a strong proof of its divine original.

NEW TRANSLATION.

COMMENTARY.

CHAP. I. 1 Paul a called apostle¹ of Jesus Christ, by the will of God, and Sosthenes² MY brother,

2 To the church of God¹ which is at Corinth; to the sanctified² (ev, 172.) under Christ Jesus; to the called;³ to the saints;⁴ with all in every place⁵ who call on the name of our Lord Jesus Christ,⁶ both their and our LORD:⁷

CHAP. I. 1 Paul, a miraculously called apostle of Jesus Christ, agreeably to the will of God, and Sosthenes my fellow-labourer in the gospel,

2 To the worshippers of the true God, who are in Corinth; to the separated from the heathens, by their being under Jesus Christ; to the called people of God; to those who merit the appellation of saints, because they have renounced idolatry, and have devoted themselves to serve the true God; with all in every place who worship our Lord Jesus Christ, who is both their and our Lord who are Jews.

5. *All in every place.* Though this epistle was written to correct the disorderly practices of the Corinthians, it contained many general instructions, which could not fail to be of use to all the brethren in the province of Achaia likewise, and even to Christians in every place; for which reason, the inscription consists of three members, and includes them all.

6. *Call upon the name of our Lord Jesus.* Τοις επικαλυμμοις. This expression we have, Acts vii. 59. *And they stoned Stephen, επικαλυμνον, calling upon Christ, and saying, Lord Jesus, receive my Spirit.* See also Acts ix. 14. xxii. 16. Rom. x. 12, 13, 14.—Praying to Christ was so much practised by the first Christians, that Pliny mentioned it in his letter to Trajan: *Carmen Christo, quasi Deo, dicere, They sing with one another, a hymn to Christ as a God.*

7. *Both their and our Lord.* This the apostle mentioned in the beginning of his letter, to shew the Corinthians how absurd it was for the disciples of one master to be divided into factions under particular leaders. Christ is the only Lord or Master of all his disciples, whether they be Jews or Gentiles.

3 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you.

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

3 Χαρις ὑμῖν καὶ εἰρήνη ἀπο Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

4 Ευχαριστῶ τῷ Θεῷ με πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τῆ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ.

5 Ὅτι ἐν παντὶ ἐπλησισθήτε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνῶσει.

6 Καθὼς τὸ μαρτυρίον τῆ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν.

7 Ὡς ἐν ὑμᾶς μὴ υστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκαλύψιν τῆ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

8 Ὅς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τῆ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Ver. 4. *On account of the grace of God*; that is, on account of the *spiritual gifts*. For so the *grace of God* signifies, Rom. xii. 6. *Having gifts differing according to the grace that is given to us*. See also Eph. iv. 7, 8. 1 Pet. iv. 10. That *grace* hath this signification here, is evident from ver. 5.

Ver. 5.—1. *With all speech*. ἐν παντὶ λόγῳ, *with all sorts of languages*. From chap. xiv. we learn that many of the Gentiles at Corinth, as well as of the Jews, were endowed with the gift of tongues.

2. *And all knowledge*. See 1 Cor. xii. 8. note 2. What is here said concerning the enriching of the Corinthians with *all knowledge*, is to be understood chiefly of the spiritual men among the Jewish converts; for most of the Gentile converts at Corinth were *fleshly* or *weak persons*, and *babes in Christ*, chap. iii. 1. 3.

Ver. 6. *When the testimony of Christ*: the testimony concerning Christ. So the phrase signifies, 2 Tim. i. 8. See Ess. iv. 24.

Ver. 7. *So that ye come behind in no gift*. The apostle speaks here, not of individuals, but of the church at Corinth, as having in it spiritual men, who possessed all the different spiritual gifts which common believers could enjoy. Accordingly he asked them, 2 Cor. xii. 13. *What is the thing wherein ye have been inferior to other churches?* See 2 Cor. xii. 12. note 3.

3 Grace *BE* to you, and peace (see Rom. i. 7. note 3.) from God our Father, and FROM the Lord Jesus Christ.

4 I *give thanks* to my God always concerning you, on account of the grace¹ of God which was given to you, (*ev*, 167.) through Jesus Christ:

5 That ye were enriched (*ev*) with every GIFT, (see ver. 7.) by him, *EVEN WITH* all speech,¹ and all knowledge,²

6 (*καθως*, 202.) When the testimony of Christ¹ was confirmed (*ev*, 172.) among you:

7 So that ye come behind in no gift,¹ waiting for the revelation (see 1 Pet. i. 7. note 2.) of our Lord Jesus Christ.

8 ('*Os*, 61.) *He*¹ also will confirm you until the end, without accusation,² in the day of our Lord Jesus Christ.

3 May *gracious dispositions be* to you, with peace, temporal and eternal, from God our Father, and from the Lord Jesus Christ, by whom God dispenses these blessings.

4 In my prayers, I give thanks to my God always concerning you, on account of the grace of God, which was given to you through the powerful operation, and agreeably to the will of Jesus Christ:

5 I mean, that ye were enriched with every spiritual gift by Jesus Christ; and in particular, with all sorts of languages, and with a great measure of inspired knowledge,

6 When our testimony concerning Christ, as the Son of God and Saviour of the world, was confirmed among you, by the miracles which I wrought, and the spiritual gifts I conferred on you.

7 So that ye come behind other churches in no gift, firmly expecting the revelation of our Lord Jesus Christ as the Son of God, by his appearing in the glory of the Father to judge the world.

8 *He* (God, ver. 4.) also will confirm you, until the end, in the belief of that testimony; so as to be without just cause of accusation, in the day of the revelation of our Lord Jesus Christ.

Ver. 8.—1. *He also will confirm you.* '*Os*, here, is not the relative, but the personal pronoun. For the following verse shews that the person spoken of is *God*, mentioned ver. 4. *I give thanks to my God*, &c.

2. *Without accusation.* The apostle in this expresses only his charitable judgment, not of individuals, but of the body of the Corinthian church. For by no stretch of charity could he hope, that every individual of a church in which there were such great disorders, would be unaccusable at the day of judgment. See 1 *Thess.* iii. 13. note 2.

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind, and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

9 Πιστός ὁ Θεός, δι' ἧς ἐκκληθῆτε εἰς κοινωνίαν τῆς υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τῆς Κυρίου ἡμῶν.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τῆς ὀνομασίας τῆς Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ἡ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοί καὶ ἐν τῇ αὐτῇ γνώμῃ.

11 Ἐδῆλωθῆ γὰρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἐρίδες ἐν ὑμῖν εἰσι.

12 Λέγω δὲ τεστο, ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ.

Ver. 10.—1. *By the name of our Lord Jesus Christ.* This may signify the person and authority of our Lord Jesus Christ. See Ess. iv. 51. Locke is of opinion, that the apostle, intending to abolish the names of the leaders whereby the parties distinguished themselves, besought them by the *name of Christ*. The same author mentions this as an instance, that the apostle scarcely makes use of a word or expression which hath not some relation to his main purpose.

2. *Ye be compactly joined, ἐν τῷ αὐτῷ νοί, by the same mind;* that is, by mutual good affection: for *the same mind*, in the sense of *the same opinion*, is not to be expected in any numerous society. We have the same direction, Rom. xv. 5. thus expressed, *the same disposition towards one another*. See also 1 Pet. iii. 8.

3. *By the same, γνώμη, judgment.* This word denotes *that practical judgment* which precedes volition. The meaning is, that in our deliberations we should yield to each other from mutual affection, and from a love of peace. Accordingly, the heathen moralists described true friendship as cemented by the same inclinations and aversions: *Idem velle, et idem nolle, &c.*

Ver. 11.—1. *My brethren.* Locke observes that *brethren* is a name of union and friendship, and that it is twice used by the apostle in this exhortation to union and friendship.

9 *Faithful is God, by whom ye have been called into the fellowship* (1 John i. 3. note 2.) of his Son Jesus Christ our Lord.

10 Now brethren, I beseech you by the name ¹ of our Lord Jesus Christ, that ye all speak the same thing, and THAT there be no (*σχισματα*, see chap. xi. 18. note 2.) divisions among you; but THAT ye be *compactly joined* (^{ε^v}) by the same mind,² and by the same judgment.³

11 For it hath been declared to me concerning you, my brethren,¹ by (*των*, 70.) *some OF THE FAMILY* of Chloe,² that there are contentions among you.

12 *And I mention this, that each of you saith, I, indeed, am of Paul, and I of Apollos, and I of Cephas,¹ and I of Christ.²*

9 *Faithful is God, by whom ye have been called to partake of the benefits of the fellowship of his Son Jesus Christ our Lord.* He will, therefore, perform his promise concerning your acquittal at the judgment.

10 *Now brethren, since ye are called into the fellowship of Christ, I beseech you, by every consideration implied in the name of our Lord Jesus Christ, that ye all agree in the same measures for promoting the interest of that fellowship, that there be no divisions among you, but that ye be firmly joined* (see 2 Cor. xiii. 9. note) as members of one body, by the same good affection towards each other, and by the same practical judgment.

11 I give you this exhortation, because it hath been told me concerning you, my brethren, by some of the family of Chloe with whom I have conversed in this place, that there are (*ε^vιδες*,) violent contentions among you.

12 *And I mention this as an instance, that each of you saith, peculiar respect is due to me, because I indeed am a disciple of Paul, and I of Apollos, and I of Peter, and I of Christ himself.*

2. *By some of the family of Chloe.* According to Grotius, these were *Stephanas, Fortunatus, and Achaicus*, mentioned chap. xvi. 17. who he thinks were Chloe's sons, and the bearers of the letter which the Corinthians sent to the apostle, chap. vii. 1. That they were the bearers of the letter may be admitted. But I am of opinion, that the apostle had heard of the divisions at Corinth before these messengers arrived. If so, the persons mentioned were not the members of the family of Chloe here spoken of.

Ver. 12.—1. *And I of Cephas.* This seems to have been the boast of the false teacher. For as he came recommended by letters from Judea, he may have been converted by Peter.

2. *And I of Christ.* There were now in the church at Corinth some Jews, who having heard Christ preach, had been converted by

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God, that I baptized none of you, but Crispus and Gaius :

15 Lest any should say, that I had baptized in mine own name.

16 And I baptized also the household of Stephanas : besides, I know not whether I baptized any other.

13 Μεμερισται ὁ Χριστος ; μη Παυλος εσαυραδη ὑπερ ὑμων, η εις το ονομα Παυλου εβαπτισθητε ;

14 Ευχαριστω τω Θεω ὅτι εδεννα ὑμων εβαπτισα, ει μη Κρισπον και Γαιον·

15 Ἴνα μη τις ειπη ὅτι εις το εμον ονομα εβαπτισα.

16 Εβαπτισα δε και τον Στεφανα οικον· λοιπον εκ οίδα ει τινα αλλον εβαπτισα.

him, and who claimed great respect on that account. Chrysostom thought this was said by Paul himself, to shew the Corinthians that all ought to consider themselves as the disciples of Christ, and of no other master ; otherwise they derogated from the honour due to Christ.

The Greeks valued themselves greatly on the fame of their masters in philosophy and in the arts. This humour, the Corinthians brought with them into the church. For some, especially the heads of the faction, claimed an authority over others, on account of the dignity of the persons who had converted them, and to whom they had attached themselves as their masters in the gospel. But others, who reckoned themselves equally honourable on account of the reputation of their teachers, opposed their pretensions. Hence arose those envyings, strifes, and divisions, which prevailed in the Corinthian church, and which the apostle termed, *a walking after the manner of men*, chap. iii. 3.

Ver. 13.—1. *Is Christ divided?* In this passage, as in chap. xii. 12. *Christ* signifies the Christian church. By asking, *Is Christ divided?* the apostle insinuated that the whole body of Christians have him as their only master, and that to consider ourselves as the disciples of any other master, is to rob him of his honour as our Master and Saviour. Others, by *Christ*, understand the *ministers of Christ*. Are the faithful ministers of Christ divided? Do they not all preach the same doctrine, and labour for the same end? But according to others, *Christ* in this passage means *Christ* himself. *Is he divided?* Did one Christ send Paul, and another Apollos?

2. *Was Paul crucified for you?* This question implies, that the sufferings of Christ have an influence in saving the world, which the sufferings of no other man have, nor can have.

3. *Baptized into the name of Paul.* To be *baptized into the name of any person*, or *into a person*, is solemnly, as Locke observes, to enter

13 Is Christ divided?¹ Was Paul crucified² for you? or were ye baptized (us) into the³ name of Paul?

14 I give thanks to God, that I baptized none of you, *except Crispus and Caius*;¹

15 Lest any one should say, that *into mine own name I had baptized.*

16 And I baptized also the *family* of Stephanas:¹ besides I know not whether I baptized any other.²

13 *Is Christ's church divided into parties under different leaders? Was Paul crucified for you to make atonement for your sins? Or were ye baptized into the name of Paul, as his disciples?*

14 Since ye reckon yourselves the disciples of the persons who baptized you, rather than of Christ, *I give thanks to God that I baptized none of you except Crispus and Caius;*

15 *Lest my enemies should say that into mine own name I had baptized, making you my disciples, and not Christ's; a thought which I utterly detest.*

16 *And I baptized also the family of Stephanas, my first converts in Achaia. (chap. xvi. 15.) Besides, I do not recollect whether I baptized any other person among you.*

one's self a disciple of him into whose name he is baptized, and to profess that he submits himself implicitly to his authority, and receives his doctrines and rules. In this sense, the Israelites are said, chap. x. 2. to have been *baptized into Moses, in the cloud, and in the sea.*

Ver. 14. *Except Crispus and Caius.* Crispus was the ruler of the synagogue at Corinth, and among the first of the Corinthians who were converted by Paul, Acts xviii. 8. *Gaius*, or *Caius*, was the person with whom the apostle lodged when he wrote his epistle to the Romans, chap. xvi. 23. Both of them were persons of eminence. The other Corinthians may have been baptized by the apostle's assistants, Silas, Titus, and Timothy.

Ver. 16.—1. *Stephanas.* Theophylact says Stephanas was a person of note among the Corinthians. The family of Stephanas seem all to have been adults when they were baptized; for they are said, chap. xvi. 15. *to have devoted themselves to the ministry to the saints.*

2. *I know not whether I baptized any other.* Here the apostle insinuates that he is speaking, not by inspiration, but from memory. He did not remember whether he baptized any other of the Corinthians. The Spirit was given to the apostles indeed, to lead them into all truth; but it was truth relative to the plan of man's salvation which was thus made known to them, and not truth like the fact here mentioned, the certain knowledge of which was of no use whatever to the world.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish, foolishness: but unto us which are saved, it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where

17 Ου γαρ απεπειλε με Χριστος βαπτιζειν, αλλ' ευαγγελιζεσθαι

Ουκ εν σοφια λογος, ινα μη κενωθη ο σταυρος τε Χρισου.

18 Ο λογος γαρ ο τε σταυρος τοις μεν απολλυμενοις μαωρια εσι, τοις δε σωζομενοις ημιν δυναμις Θεου εσι.

19 Γεγραπται γαρ Απολωτην σοφιαν των σοφων, και την συνεσιν των συνετων αδετησω.

20 Πε σοφος; πε γραμματευς; πε συζητητης τε αιωνος τε τετα;

Ver. 17.—1. *Hath not sent me to baptize, but to preach.* The apostles being endued with the highest degree of inspiration and miraculous powers, had the office of *preaching* committed to them, rather than that of *baptizing*, because they were best qualified for converting the world, and had not time to give the converted, either before or after their baptism, such particular instruction as their former ignorance rendered necessary. These offices, therefore, were committed to the inferior ministers of the word.

2. *Not however with wisdom of speech.* Wisdom of speech, σοφια λογος for λογος σοφου, means *learned speech*. The observation, that the apostles were sent forth to convert mankind, not by the powers of philosophy and eloquence, was intended to shew the Corinthians how ill founded the boasting of the faction was, who valued themselves on the learning and eloquence of their teachers.—To shew that this is a declaration of the subject which the apostle is going to handle, I have separated it from the clause which goes before it.

3. *Be deprived of its efficacy.* To have adorned the gospel with the paint of the Grecian rhetoric, would have obscured its wisdom and simplicity, just as the gilding of a diamond would destroy its brilliancy. Besides, it would have marred its operation as a revelation from God. For the evidence and efficacy of the gospel arises, not from its being proved by philosophical arguments, and recommended by the charms of human eloquence, but from its being proved by miracles, and founded on the testimony of God.

Ver. 18. *For the preaching which is concerning the cross.* Λογος, *Word*, in scripture, is often used to denote the preaching of doctrine: Acts vi. 2. *It is not reason, that we should leave the word of God and serve tables.*

Ver. 19.—1. *It is written, I will destroy, &c.* This is a quotation

17 For Christ *hath not sent me* to baptize, but to preach ¹ the gospel;

Not, *HOWEVER*, with wisdom of speech,² that the cross of Christ *might not be deprived of its efficacy.*³ (See Philip. ii. 7. note 1.)

18 For the preaching¹ (ὁ τῆς σταυροῦ, 24.) *which IS concerning the cross, to the destroyed, indeed, is foolishness, but to us, the saved,* (Rom. xi. 26. note 1.) *it is the power of God.*

19 (Γαλ, 93.) *Therefore it is written,*¹ *I will destroy the wisdom of the wise, and will set aside the knowledge of the intelligent.*²

20 Where is the *wise man?*¹ *Where the scribe?*² *Where the dis-*

17 *For Christ hath not sent me to baptize, but rather to preach the gospel, that I may have leisure to convert unbelievers;*

Not, however, by using philosophical arguments expressed in rhetorical language, that the doctrine of salvation through the cross of Christ might not be deprived of its efficacy, as a truth revealed of God.

18 *For the preaching concerning the cross of Christ as the means of salvation, to the destroyed among the heathen philosophers and Jewish scribes, is indeed foolishness, but to us who are saved from the errors of heathenism and Judaism, it is found to be the powerful means whereby God saves sinners.*

19 *Because the preaching of a crucified Saviour would be reckoned folly, it is written, I will explode the philosophy of the philosophers, and will set aside the learning of the scribes as useless, by making the preaching of a crucified Saviour more effectual than either for reforming the world.*

20 *Where is the philosopher? Where the scribe? Where the sceptic of this world? Let them declare*

from Isaiah xxix. 14. *Behold I will proceed to do a marvellous work amongst this people, even a marvellous work, and a wonder. For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*

2. *The knowledge of the intelligent.* As the prophet had in his eye the Grecian and Jewish literature, the word σοφιστικῆ, *knowledge*, must signify *erudition*; and σοφιστῶν, *intelligent*, must mean *learned men*.

Ver. 20.—1. *Where is the wise man?* The Greek philosophers were first named σοφοί, *wise men*; afterwards they changed the appellation into φιλοσοφοί, *lovers of wisdom*. That they are meant here is plain from ver. 21. where the Gentiles are said, through *wisdom*, to have lost the knowledge of God.

2. *Where the scribe?* The scribes are often mentioned in the gospels. They were an order of learned men among the Jews, much

is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom.

23 But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power

ουχι εμωρανεν ο Θεος την σοφιαν
τε κοσμου τε τε;

21 Επειδη γαρ εν τη σοφια τε
Θεσ εκ εγνω ο κοσμος δια της σο-
φιας τον Θεον, ευδοκησεν ο Θεος
δια της μαριας τε κηρυγματος
σωσαι τες πισευοντας.

22 Επειδη και Ιεδαιοι σημειον
αιτησι, και Έλληνες σοφιαν ζητη-
σιν·

23 Έμεις δε κηρυσσομεν Χρισ-
τον εσαυρωμενον, Ιεδαιοις μεν σκαν-
δαλον, Έλλησι δε μαριαν·

24 Αυτοις δε τοις κλητοις Ιε-
δαιοις τε και Έλλησι Χριστον Θεσ

esteemed for their supposed knowledge of the scriptures. Hence they were consulted by Herod concerning the place where the Christ should be born, Matt. ii. 4. If the false teacher was one of this order, the propriety of calling on the scribes to appear with the heathen learned men, to behold the wisdom of this world made foolishness by God, will be evident.

3. *Where the disputer?* By συζητητης, *disputer*, some understand the Jewish doctors, who disputed publicly in the synagogues and schools. Thus we are told, Luke ii. 46. that Jesus sat among the doctors, *hearing them and asking them questions*. Others suppose the apostle meant the academics or sceptics, who were great *disputers*. Jerome on Gal. iii. thought the apostle meant *natural philosophers*, whom the Jews called *sapientes scrutationis*.

Ver. 21. *The world through wisdom.* Here the word σοφια, *wisdom*, signifies the disquisitions of the learned Greeks, to which they gave the name of *philosophy*, but which at length rendered every thing so doubtful, that these learned men lost the persuasion even of the plainest truths.

Ver. 22. *The Jews demand a sign.* Since the apostle wrought great miracles daily in confirmation of the gospel, *the sign* which the Jews demanded was, in all probability, *the sign from heaven*, which we are told, Mark viii. 11. the Pharisees sought from our Lord himself. For as Daniel had foretold the coming of the Son of man in the clouds of heaven, to receive the kingdom, the Jews expected that the Christ would make his first appearance in the clouds, and,

puter³ of this world? Hath not God made foolish the wisdom of this world?

21 (Επειδη γαρ) For when, in the wisdom of God, the world through wisdom¹ knew not God, (see Rom. i. 21. note 2.) it pleased God, through the foolishness of preaching, to save them who believe.

22 (Επειδη και, 179.) And although the Jews demand a sign,¹ and the Greeks seek wisdom,

23 Yet we preach Christ¹ crucified, to the Jews, indeed, a stumbling-block, and to the Greeks foolishness:

24 But to them who are called, both Jews and Greeks, Christ the

what reformation they have wrought on mankind. Hath not God shewn the foolishness of the wisdom of this world; the inefficacy of philosophy in bringing men to the knowledge of God and to the practice of virtue, by leaving them so long to its guidance without effect?

21 For when in the wise government of God, (Gal. iv. 4. note 1.) experience had shewn, that the world, through philosophy, did not attain the knowledge of God, it pleased God, through what the philosophers call the foolishness of public preaching, to save them who believe the things preached concerning the Lord Jesus.

22 And although the Jews demand a miracle, in proof that Jesus is the Christ, and the Greeks seek wisdom, that is, a scheme of philosophy in the doctrines of the gospel,

23 Yet, we preach salvation through Christ crucified, which to the Jews, indeed, who believe that their Christ will never die, (John xii. 34.) is a stumbling-block, and to the Greeks is foolishness, who think it absurd to speak of being saved by one who did not save himself:

24 But to them who have obeyed the gospel call, both Jews and Greeks, the doctrine of salvation through

by some great exertion of power, wrest the empire of the world from the Romans. No wonder then, that the preaching of the Christ crucified was to the Jews a stumbling-block.

Ver. 23. *We preach Christ.* The Greek word Χριστος, *Christ*, is the literal translation of the Hebrew word *Messiah*, and both signify an anointed person. Now this name being appropriated by the Jewish prophets to the Son of God, whose coming into the world they foretold, the Christian preachers, by applying it to their Master, declared him to be the *Son of God*. Of this use of the name *Christ*, the following are examples: John x. 24. *How long dost thou make us to doubt? If thou be the Christ, tell us plainly.* John xi. 27. *I believe thou art the Christ the Son of God, which should come.*

of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.

27 But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty;

δυναμιν και Θεσ σοφίαν.

25 Ὅτι το μωρον τσ Θεσ, σοφωτερον των ανθρωπων εσι και το ασθενες τσ Θεσ, ισχυροτερον των ανθρωπων εσι.

26 Βλεπετε γαρ την κλησιν υμων, αδελφοι, οτι ε πολλοι σοφοι κατα σαρκα, ε πολλοι δυνατοι, ε πολλοι ευγενεις.

27 Αλλα τα μωρα τσ κοσμη εξελεξατο ο Θεος ινα τσς σοφες καταισχυνη και τα ασθενη τσ κοσμη εξελεξατο ο Θεος ινα καταισχυνη τα ισχυρα.

Ver. 26. *Call you.* These words I have supplied from the first clause of the verse. Our translators have supplied the words, *are called*, which convey a sentiment neither true, nor suitable to the apostle's design. It is not true: for even in Judea, *among the chief rulers, many believed on him*, John xii. 42. particularly Nicodemus and Joseph of Arimathea. Other Jews likewise of rank and learning were called; such as the nobleman whose sick son Jesus cured, John iv. 53. and Manaen, Herod's foster-brother, and Cornelius, and Gamaliel, and that great company of priests mentioned Acts vi. 7. *who were obedient to the faith.* At Ephesus, many who used the arts of magic and divination were called, and who were men of learning, as appears from the number and value of their books which they burned after embracing the gospel, Acts xix. 19. And in such numerous churches as those of Antioch, Thessalonica, Corinth and Rome, it can hardly be doubted that there were disciples in the higher ranks of life. There were brethren even in the emperor's family, Philip. iv. 22. In short, the precepts in the epistles, to masters to treat their slaves with humanity, and to women concerning their not adorning themselves with gold and silver, and costly raiment, shew that many wealthy persons had embraced the gospel. —On the other hand, though it were true, *that not many wise men, &c. were called*, it did not suit the apostle's argument to mention it here. For surely God's not calling many of the wise, &c. joined with his calling the foolish ones of the world to believe, did not put to shame the wise and strong, &c. Whereas, if the discourse is understood of the preachers of the gospel who were employed to convert the world, all is clear and pertinent. God chose not the

power of God, and the wisdom of God.

25 (*Or.*, 255.) *Therefore*, the foolishness of God is wiser than men, and the weakness of God is stronger than men. (For a similar ellipsis, see John v. 36.)

26 For ye see *the calling of you*, brethren, that not many wise men after the flesh, not many mighty, not many noble *CALL YOU*.¹

27 But the foolish ones of the world,¹ God hath chosen *TO CALL YOU*, that he might put to shame the wise; and the weak ones of the world God hath chosen, that he might put to shame the strong ones.

Christ crucified, is the powerful and wise means by which God accomplisheth their conversion.

25 *Therefore, the foolishness of God, the method chosen by God, which men reckon foolishness, is wiser, as being more effectual, than any method devised by men; and the weak instruments employed by God, are stronger than those thought strong by men.*

26 (*Γαζ*) *For ye see the calling of you, brethren, that not many persons remarkable for human literature, not many mighty by their offices, not many eminent for their noble birth, are chosen to call you into the fellowship of the gospel, ver. 9.*

27 *But the illiterate ones of the world God hath chosen to call you, that he might put to shame the learned; and the weak ones of the world, persons possessed of no worldly power, God hath chosen to call you, that he might put to shame those, who, by their rank and office, were strong ones, persons who, by their authority and example, might have successfully reformed others.*

learned, the mighty, and the noble ones of this world to preach the gospel, but illiterate and weak men, and men of low birth; and by making them successful in reforming mankind, he put to shame the legislators, statesmen, and philosophers among the heathens, and the learned scribes and doctors among the Jews, who never had done any thing to purpose in that matter.

Ver. 27. *But, τα μωρα, sup. προσηπα, the foolish ones of the world.* In this passage the apostle imitated the contemptuous language in which the Greek philosophers affected to speak of the Christian preachers. Yet as he does it in irony, he thereby aggrandized them. The first preachers of the gospel, as Dr Newton observes, on Prophecy, vol. i. p. 237. "were chiefly a few poor fishermen, of low parentage and education, of no learning or eloquence, of no reputation or authority, despised as Jews by the rest of mankind, and by the Jews as the meanest and worst of themselves. What improper instruments were these to contend with the pre-

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are :

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption :

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

28 Και τα αγενη τε κοσμου και τα εξεθνημενα εξελεξατο ο Θεος, και τα μη οντα, ινα τα οντα καταργηση'

29 'Οπως μη καυχησηται πασα σαρχξ ενωπιον αυτα.

30 Εξ αυτα δε υμεις εσε εν Χριστω Ιησω, ος εγενηθη ημιν σοφια απο Θεου, δικαιοσυνη τε και αγιασμος και απολυτρωσις'

31 'Ινα, καδως γεγραπται' 'Ο καυχωμενος, εν Κυριω καυχασθω.

“judices of the world, the superstition of the people, the interests of the priests, the vanity of the philosophers, the pride of the rulers, the malice of the Jews, the learning of the Greeks, and “the power of Rome!” But the weaker the instruments who converted the world, the greater was the display of the power of God by which they acted. See 2 Cor. iv. 7. notes.

Ver. 28. *Those who are not*, are dead persons. Matt. ii. 18. *Rachel weeping for her children, because they are not*; because they are dead. Now in the eastern phrase, *dead ones* are those who, in comparison of others, are, to the purposes for which they are chosen, as unfit as if they were dead.

Ver. 30.—1. *Wisdom from God*, is that scheme of religion which the wisdom of God hath contrived for the salvation of the world. See chap. ii. 6. note 1. chap. xii. 8. note 1.

2. *Righteousness also*; that is, the author of the righteousness of faith. For it is on his account, that God counts men's faith for righteousness.

28 *And the ignoble ones of the world, and the despised ones, God hath chosen, and those who are not,¹ that he might bring to nought those who are,*

29 *That no flesh might boast in his presence.*

30 *Of him, (δὲ, 106.) therefore, ye are in Christ Jesus, who is become to us (σοφία ἀπο Θεοῦ) wisdom from God,¹ righteousness² also, and sanctification,³ and redemption,⁴*

31 *So that, as it is written, (Jer. ix. 23.) He who boasteth, let him boast in the Lord.*

28 *And persons of low birth in the world, and despised persons, God hath chosen to call you, and persons, who, in the opinion of the scribes and philosophers, were no persons, persons utterly unfit for the work, that he might bring to nought the boasting of those who thought themselves the only persons proper for such an undertaking :*

29 *That no man might boast in his presence, either as having contrived the gospel, or as having by his own power brought any one to receive it.*

30 *It is owing to God, therefore, and not to the ability of us preachers, that ye are believers in Christ Jesus, who is become to us the author of the gospel, which is wisdom from God, a wisdom better than any scheme of philosophy ; the author of righteousness also, and sanctification, and redemption, blessings not to be obtained by philosophy.*

31 *So that, as it is written, he who boasteth on account of his being a Christian, let him boast, not in the preachers who converted him, but in the Lord, who hath brought him into his church.*

3. *And sanctification :* Not an external and relative, but a real internal sanctification. See Eph. iv. 24.

4. *And redemption ;* namely, from death the punishment of sin, by a glorious resurrection. This is called, *The redemption of our body*, Rom. viii. 23.

CHAP. II.

View and Illustration of the Reasonings in this Chapter.

BECAUSE the learned Greeks had objected to the gospel, *the foolishness* (as they were pleased to call it) of its doctrines, and *the weakness* of its preachers, the apostle made answer in the foregoing chapter, that by these foolish doctrines and weak preachers, a reformation had been wrought in the minds and manners of multitudes, which the boasted philosophy of the Greeks, and the eloquence of their orators, had not been able to accomplish. But this being a matter of great importance, and the faction having upbraided Paul in particular with his want of eloquence, he now proceeded in this chapter to tell the Corinthians, that Christ having sent him to preach, not with the wisdom of speech, (see chap. i. 17.) he acted agreeably to his commission, when *he came to them not with the excellency of speech, or of wisdom*, declaring the testimony of God, ver. 1.—By thus disclaiming the Grecian philosophy and rhetoric, and by calling the gospel *the testimony of God*, the apostle insinuated, that the credibility of the gospel depended neither on its conformity to the philosophy of the Greeks, nor on the eloquence of its preachers, but on the attestation of God, who confirmed it by miracles.—And therefore, however ridiculous it might appear in their eyes, he determined to make known nothing among the Corinthians, either in his private conversations, or in his public discourses, but Jesus Christ, and him crucified for the sins of men, ver. 2.—At the same time, knowing the opinion which the learned Greeks would form of that doctrine in particular, as well as that his discourses were neither composed nor pronounced according to the rules of the Grecian rhetoric, his first addresses to them were *in weakness, and in fear, and with much trembling*, ver. 3.—Yet they were accompanied with the powerful demonstration of the Spirit, who enabled him to prove the things which he preached by miracles, ver. 4.—that the faith of mankind might be *founded, not in the wisdom of men*, that method of reasoning and speaking which human wisdom dictates as best calculated to persuade, *but in the power of God*, ver. 5.

However, lest the things which are said in the preceding chapter, concerning the foolishness of the doctrines of the gospel, and in this chapter, concerning its having no relation to any of the schemes of the Greek philosophy, might have led the Corinthians to think meanly of it; the apostle told

them, that, in the gospel, he and his brethren made known a scheme of doctrine, which they who were perfectly instructed knew to be real *wisdom*. Only *it was not the wisdom of this world*; it was none of the mysteries of the idol gods worshipped by the heathens, nor any of the religions established by the heathen rulers, who are all to be made nought, ver. 6.—What they preached, was *the wisdom of the true God*; a scheme of religion contrived by the true God, and made known in a real mystery.—The apostle called the gospel *a mystery*, not because it contains doctrines absolutely unintelligible, but because being of divine original, and containing the most important discoveries, it was better entitled to the honourable appellation of *a mystery*, than any of those which were so named. This excellent scheme of doctrine hitherto kept secret, God determined, before the Jewish dispensation began, to publish to the world by the apostles of his Son, to their great honour; so that they are mystagogues of a mystery more excellent than the Eleusinian, or any other heathen mystery, ver. 7.—Yet when it was published, none of the rulers of this world knew it to be *the wisdom of God*; for if they had known it to be so, they would not have crucified the *Lord*, or author of *all the glorious things* discovered in the mystery of God's wisdom, ver. 8.—This ignorance of the rulers, the apostle observed, was occasioned by the greatness of the things contained in the mystery of God's wisdom. They were what human reason could neither discover, nor fully comprehend, agreeably to Isaiah's description of them, *Eye hath not seen*, &c. ver. 9.—These things, however, God hath revealed to us apostles by his Spirit; for the Spirit of God, who inspires us, searcheth all things, even the deep counsels of God. So that we are well qualified to discover these counsels to the world, ver. 10, 11.—Farther, he told them, that the apostles had not received the inspiration of evil spirits, by which the heathen priestesses, and prophets, and mystagogues were guided, but the inspiration that cometh from God, that they might know and publish the glorious things, (see ver. 9.) which are freely bestowed by the true God on them who believe, ver. 12.—Which things, said he, we apostles effectually make known to the world, not in language taught by human rhetoric, but in words dictated by the Spirit of God; explaining spiritual things, in spiritual words, ver. 13.—Nevertheless, *the animal man*, the man who is guided by his animal passions and notions, does not receive the things revealed by the Spirit, because they appear to him foolishness; neither can he understand them, because they must be examined spiritually, that is, they must be examined by the

light which divine revelation, and not reason, affords, ver. 14.—But *the spiritual man*, the man who is not guided by his animal passions, and who acknowledges the authority of revelation, and is assisted by the Spirit of God, is able to examine and receive the things revealed by the Spirit. Yet he himself is examined and judged by no animal man; because no animal man can understand the principles upon which the spiri-

OLD TRANSLATION.

CHAP. II. 1 And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's

GREEK TEXT.

1 Καγω ελθων προς υμας αδελφοι, ηλθον ε καδ' υπεροχην λογος η σοφιας, καταγγελων υμιν το μαρτυριον τε Θεου.

2 Ου γαρ εκρινα ^{τε} ειδεναι τι εν υμιν, ει μη Ιησεν Χριστον, και τστον εσαυρωμενον.

3 Και εγω εν ασθενεια και εν φοβω και εν τρομω πολλω εγενομην προς υμας.

4 Και ο λογος μου και το κηρυγμα μου εκ εν φειδοις ανθρωπι-

Ver. 1.—1. *Excellency of speech.* The apostle means that nice choice and arrangement of words, that artificial rounding and disposition of periods, those rhetorical connexions, transitions, and figures, and those studied tones and gestures, in which, according to the Greeks, the perfection of eloquence consisted.

2. *The testimony of God;* that is, the things concerning Christ which God ordered the apostles to testify; or the things which God himself attested by the miracles which he enabled the apostles to perform. See Ess. iv. 25. In either sense, the expression implies that the evidence of the doctrines of the gospel is not founded on proofs drawn from human reason, but on the authority of God, who hath revealed them by his Spirit, and confirmed them by miracles.

Ver. 2. *I determined, ειδεναι, to make known.* See Ess. iv. 7. Locke's paraphrase of the passage agrees with this translation, "I resolved to own, or shew, no other knowledge among you." In like manner, Whitby, "I determined not to discover any thing."

Ver. 3. *In weakness, and in fear, and in much trembling.* The Greeks could endure no scheme of doctrine that was not conformable to their philosophy; and valued their teachers in proportion

tual man's belief is founded, ver. 15.—For what animal man hath understood and approved the gracious purposes of the Lord Christ, respecting the salvation of the world? or what animal man is able to instruct the spiritual man? But, added he, we apostles have the gracious purposes of Christ made known to us by the Spirit, so that we are able both to know them, and to communicate them to the world, ver. 16.

NEW TRANSLATION.

COMMENTARY.

CHAP. II. 1 (Και, 204.) Now I, brethren, when I came to you, came not (καθ') with excellency of speech,¹ (η) and of wisdom, declaring to you the testimony² of God.

CHAP. II. 1 Now I, brethren, one of the weak persons who called you, when I came to you, came not with excellency of speech, and of wisdom: I did not, in eloquent speeches, propose a new scheme of philosophy, when I declared to you the things which God hath testified.

2 For I determined to make known¹ nothing among you, but Jesus Christ, and him crucified.

2 For though I knew ye expected me to bring you some new scheme of philosophy, I determined to preach nothing among you, but Jesus Christ, and him crucified.

3 And I in weakness, and in fear,¹ and in much trembling, was with you.

3 And knowing that my doctrine, and speech, and bodily presence, would appear despicable to you, I, in a sense of my weakness, and in fear, and with much trembling, was with you at first.

4 And my discourse and my preaching WERE not with persuasive¹ words of human wisdom, but with the de-

4 And my conversation in private, and my preaching in public, was not with the persuasive language which human wisdom dictates as most effectual for moving the passions, but I

to the skill which they shewed in setting off their opinions by the beauty and harmony of their language. No wonder, therefore, if the apostle, knowing the humour of the Greeks, explained the doctrines of the gospel to the Corinthian philosophers, rhetoricians, and people, with fear and much trembling.

Ver. 4.—1. *Persuasive words.* The word *πειθεις* is not found any where else in this sense. But Salmasius, Comment. de lingua Hellenist. p. 86. observes, that it is justified by the analogy of the Greek language, in which *φειδ* signifies *qui parvus est*; and *μιμι*, *qui imitatur*; consequently *πειθει*, *qui persuadit*, a person or thing that persuades.

wisdom, but in demonstration of the Spirit, and of power :

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought.

7 But we speak the wisdom of God in a mystery, even the hidden wisdom

νης σοφιας λογοις αλλ' εν αποδειξει πνευματος και δυναμειως

5 'Ινα η̄ πισις ῡμων μη η εν σοφια ανθρωπων, αλλ' εν δυναμει Θεου.

6 Σοφιαν δε λαλουμεν εν τοις τελειοις: σοφιαν δε ουκ εστι αιωνος τριτου, ουδε των αρχοντων τριτου αιωνος τριτου των καταργημενων

7 Αλλα λαλουμεν σοφιαν Θεου εν μυστηριω, την αποκεκρυμμενην,

2. *Demonstration of the Spirit.* Whitby and Locke, following Origen, by the *demonstration of the Spirit*, understand the evidence arising from the Jewish Scriptures, which were dictated by the Spirit of God; and in which the coming of the Christ, his preaching, &c. are clearly foretold. But as the Gentiles neither knew the Jewish Scriptures, nor acknowledged their divine authority, previous to their conversion, nor could read them in the original when shewn to them, I do not see how the apostle could use the prophecies contained in them as arguments for converting the Gentiles. Their only use was to confirm the Gentiles after they were converted. And therefore I am of opinion, that the *Spirit* here, as in many other passages, signifies the *gifts of the Spirit*, accompanied with his ordinary influences on the hearts of mankind.

3. *And of power.* The word *δυναμις*, *power*, is often used in scripture to express the *power of working miracles*, Acts x. 38. *How God anointed Jesus of Nazareth with the Holy Ghost, and, δυναμι, with power.*

Ver. 6.—1. *We speak wisdom.* What the apostle here calls *wisdom*, is the doctrine concerning the person and offices of Christ, treated of in his epistles to the Ephesians and Colossians; the *justification of sinners by faith counted to them for righteousness*, explained in his epistle to the Romans; the *rejection and resumption of the Jews*, foretold in the same epistle; the *coming and destruction of the man of sin*, foretold 2 Thess. ii.; the *priesthood, sacrifice, and intercession of Christ*, explained in his epistle to the Hebrews; and the *resurrection of the dead*, foretold in this epistle; in short, the whole doctrines of the gospel taken complexly, which are called, chap. xii. 8. *The word of wisdom*, and chap. i. 39. *wisdom from God.*

2. *Among the perfect.* The fully initiated into the heathen mysteries, were named *Τελειοι*, *Perfect*, because these mysteries in their whole extent were discovered to them. The apostle, Heb. vi. 1.

monstration of the Spirit,² and of power.³

5 That your faith might not stand in the wisdom of men, but in the power of God. (See 2 Cor. iv. 7. notes.)

6 (Δε) However, we speak wisdom¹ among the perfect:² But not the wisdom of this world;³ neither of the rulers of this world,⁴ who are to be made nought.

7 (Αλλα, 78.) For we speak the wisdom of

established my mission, *by the gifts of the Spirit* imparted to you, and *by miracles* wrought in your presence.

5 That your belief of the gospel might not stand in philosophical arguments eloquently expressed, but in the power of God; in the miracles which God enabled me to perform, for proving the gospel.

6 However, both in private and in public, we speak what is known to be wisdom among the thoroughly instructed. But it is not the wisdom of the gods of this world; it is none of their mysteries; neither is it the wisdom or religion of the rulers of this world, who, with their false religions, are to be abolished.

7 For, among the fully instructed, we speak a scheme of religion form-

calls the deep doctrines of the gospel, *Perfection*, and here surnames the persons who had these doctrines discovered to them, *perfect men*, because in the following verse he terms the gospel *a mystery*. In other passages, however, he uses the word *Τελειοι*, *Perfect*, to denote persons fully instructed in the doctrines of the gospel, where no allusion to the heathen mysteries is intended. See Philip. iii. 15.

3. *But not the wisdom of this world.* As the apostle, in the beginning of the verse, gives the name of *wisdom* to that scheme of religion which he taught by inspiration, *the wisdom of this world*, if nothing more had been added, might have meant the false religions practised by the heathen rulers and people jointly. But seeing he adds, *neither the wisdom of the rulers of this world*, it is plain that *the wisdom of this world* was something different from *the wisdom*, or religions, established by the heathen rulers. I therefore suppose *the wisdom of this world* means, *the wisdom of the gods of this world*; or the mysteries which the heathen priests feigned to have received from their gods by inspiration, and which, properly speaking, constituted a secret religion which they communicated only to the initiated. Whereas the wisdom of the rulers of this world, means the public and popular religion invented by the heathen lawgivers, and supported by the heathen magistrates.

4. *Neither of the rulers of this world.* These, according to Estius, are *evil spirits*, the authors of magic, divination and idolatry, who were to be destroyed by Christ, with the whole body of their wis-

which God ordained before the world unto our glory.

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

ἦν προωρισεν ὁ Θεος προ των αιωνων εις δοξαν ἡμων.

8 Ἦν εδεις των αρχονταν τε αιωνος τε τε εγνωκεν· ει γαρ εγνωσαν, εκ αν τον Κυριον της δοξης εσαυρωσαν.

9 Αλλα καθως γεγραπται· Ἄ οφθαλμος εκ ειδε, και ες εκ ηκασε, και επι καρδιαν ανθρωπου εκ ανεβη, ἃ ἠτοιμασεν ὁ Θεος τοις αγαπωσιν αυτον.

dom or error.—Because the rulers of this world are said, ver. 8. to have crucified the Lord of glory, Locke, by the wisdom of the rulers of this world, understood the wisdom of the Jewish rulers; meaning, I suppose, the tradition of the elders, and that corrupt form of religion which they had introduced, called, Gal. i. 14. *Judaism*. For that, as well as heathenism, might be called, *the wisdom of the rulers*, &c. See, however, the preceding note.

Ver. 7.—1. *Which was hidden in a mystery.* The doctrines of the gospel, called *the wisdom of God*, lay long hidden in the types and figures of the law of Moses, and in the Old Testament prophecies. These, therefore, constituted *the mystery* of which the apostle speaks; and in which he says, *the wisdom of God was kept hidden* during the Mosaic dispensation.—To recommend the gospel to the Greeks, and to wean them from those vain mysteries of which they were so passionately fond, the apostle here, and in various other passages, (see Eph. i. 9. note) dignified the gospel with the appellation of *a mystery*, not only because it had hitherto been kept secret, Rom. xvi. 25. Eph. iii. 9. Col. i. 26. but because the discoveries which it contains, (see ver. 6. note 1.) were unspeakably more important than the discoveries made in any of the heathen mysteries, and were far more certain, being wisdom from the true God. See Pref. to the Ephesians, sect. 3.

2. *To our glory*; that is, according to Whitby, to be the means of the future glory and happiness of the saints. But I prefer the interpretation in the commentary, because St Paul's design is to shew, that none but the apostles enjoyed the glory of revealing the doctrines of the gospel in an infallible manner; and that the false teacher, and all others who set themselves in opposition to the apostles, were impostors not to be gloried in.

Ver. 8.—1. *None of the rulers of this world knew.* Locke observes, that in the writings of the New Testament, *αιων ετος*, *this world*, commonly signifies the state of mankind before the publica-

God, which was hidden in a mystery, ¹ BUT which God predetermined before the ages, SHOULD BE SPOKEN to our glory.²

8 Which WISDOM none of the rulers of this world knew: ¹ for if they had known IT, they would not have crucified the Lord of glory.²

9 (Αλλα, 78.) For, as it is written, (Isa. lxiv. 4.) *Those things* ¹ eye hath not seen, and ear hath not heard, and into the heart of man have not entered, which God hath prepared for them who love him.

ed by the wisdom of the true God, which was long hidden in a mystery, but which God predetermined before the Mosaic dispensation began, should be explained by us apostles, to our great honour.

8 Which wisdom neither Pilate, nor Herod, nor Caiaphas, nor the elders of the Jews, knew to be the wisdom of God: For if they had known it to be his, they would not have crucified Jesus, the Author of all the glorious things displayed in the gospel mystery.

9 The ignorance of the rulers was occasioned, by the things contained in the mystery of God's wisdom being above human comprehension: (See ver. 6. note 1.) For as it is written, *Those blessings eye hath not seen, and ear hath not heard, and into the heart of man have not entered, which God hath prepared for them who love him.*

tion of the gospel, as contra-distinguished to the evangelical state or constitution, which is commonly called, *αιων μελλον*, the world to come.—By taking notice that none of the rulers of this world, and particularly none of the Jewish chief priests and elders, knew the gospel to be from God, the apostle shewed the Corinthians what little reason they had to value the false teacher, on account of the knowledge he derived from his Jewish instructors.

2. *Would not have crucified the Lord of glory.* The divine person who appeared to the patriarchs, was called by the Jews *the God of glory*, and *the King of glory*, because when he appeared he was commonly surrounded with fire or light. Psal. xxiv. 10. *Who is this King of glory? The Lord of hosts, he is the King of glory.*—Acts vii. 2. *The God of glory appeared to our father Abraham.*—The apostle gave the appellation of *the Lord of glory* to Jesus, for the important reason mentioned in the commentary, and because the glory in which he appeared during his incarnation, was *the glory of the only begotten of the Father*; the glory of a character absolutely perfect.

Ver. 9. 'Α οφθαλμος, *Those things eye hath not seen.* As the relative (α) is found twice in this sentence, I think the first stands for the demonstrative pronoun *ταυτα*; see Ess. iv. 67. and I have so translated it. Clem. Alex. Strom. 5. hath here *Αλλα κηνησομεν*, *But*

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God: that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the holy

10 Ἡμῖν δὲ ὁ Θεὸς ἀπεκαλύψε δια τῆ πνεύματος αὐτῆ· τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τῆ Θεῶ.

11 Τίς γὰρ οἶδεν ἀνθρώπων τὰ τῆ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τῆ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τῆ Θεῶ εἴδεις οἶδεν, εἰ μὴ τὸ πνεῦμα τῆ Θεῶ.

12 Ἡμεῖς δὲ εἰς τὸ πνεῦμα τῆ κόσμου ἐλαβόμεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τῆ Θεῶ, ἵνα εἰδῶμεν τὰ ὑπὸ τῆ Θεῶ, χαρισθέντα ἡμῖν·

13 Ἄ καὶ λαλῶμεν, ἐκ ἐν διδακτοῖς ἀνθρώπινης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος ἁγίου·

we preach, which I take to be an explication rather than a various reading.—The meaning of the prophet's words, as applied by the apostle, is, that those blessings which God hath prepared for them who love him, and which in the gospel he hath discovered and promised to bestow on them, are so great, that nothing like them have ever been beheld by men, or reported to them. Nay, the mind of man, by its own powers, is not able to form the most distant idea of them.

Ver. 10.—1. *The Spirit, ἐρευνᾷ, searcheth.* Le Clerc thinking it improper to speak of the Spirit's *searching*, supposes that *searching*, the cause, is put for *knowing*, the effect of searching. And therefore he would have the clause translated, *knoweth the depths*; in which sense the word *searcheth* seems to be used, Rev. ii. 23. *I am he, ὁ ἐρευνῶν, who searcheth*; that is, *who fully knoweth the reins and heart.*

2. *The depths of God.* These are the various parts of that grand plan which the wisdom of God hath formed for the salvation of mankind, their relation to, and dependence on each other, their operation and effect upon the system of the universe, the dignity of the person by whom that plan hath been executed, and the final issue thereof in the salvation of believers; with many other particulars, which we shall not know till the light of the other world break in upon us.

Ver. 12. *The spirit of the world*, is that diabolical inspiration by which the heathen priests and priestesses delivered oracles, and

10 ($\Delta\epsilon$) But God hath revealed THEM to us by his Spirit; for the Spirit¹ searcheth all things, even the depths of God.²

11 For *who of men knoweth the DEPTHS of a man, except the spirit of man which is in him; so also, the DEPTHS of God, no one knoweth, except the Spirit of God.*

12 Now, we have received not the spirit¹ of the world, but the Spirit which COMETH from God, that we might know the things which are gifted to us by God.

13 Which things also we speak, not in words taught BY human wisdom, but in WORDS taught BY the Holy Spirit,¹ explaining spiri-

10 *But although no faculty in man could discover these things, God hath revealed them to us by his Spirit; for the Spirit knoweth all things, even the deep counsels of God respecting the salvation of men.*

11 *This ye may know, by reflecting on yourselves: for who among men knoweth the depths, the concealed thoughts and designs of a man, but the spirit of man which is in him; so also, the deep concealed designs of God, no one knoweth, except the Spirit of God, who is conscious of the whole.*

12 *Now, we have received, not the inspiration of that evil spirit who agitates the heathen priests and priestesses, but the inspiration which cometh from God, that we might know fully the blessings (ver. 9.) which are gifted to us and to all who believe, not by any idol, but by the true God.*

13 *Which blessings also we declare to the world, not in the flowery language prescribed by the Greek rhetoricians, but in the unadorned language suggested to us by the Holy Spirit; explaining spiritual things in*

which is here called *the spirit of the world*, because by these false oracles the devil ruled the heathens, termed in scripture *the world*, and *this world*.

Ver. 13.—1. *Words taught by the Holy Spirit.* From this we learn, that as often as the apostles declared the doctrines of the gospel, the Spirit presented these doctrines to their minds clothed in their own language; which indeed is the only way in which the doctrines of the gospel could be presented to their minds. For men are so accustomed to connect ideas with words, that they always think in words. Wherefore, though the language in which the apostles delivered the doctrines of the gospel, was really suggested to them by the Spirit, it was properly their own style of language.—This language, in which the doctrines of the gospel was revealed to the apostles, and in which they delivered these doctrines to the world, is what St Paul calls *the form of sound words*, which Timothy had heard from him, and was to hold fast, 2 Tim. i. 13. Every

Ghost teacheth; comparing spiritual things with spiritual.

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

15 But he that is spiritual, judgeth all things, yet he himself is judged of no man.

16 For who hath known

πνευματικοῖς πνευματικὰ συγκρίνοντες.

14 Ψυχικὸς δὲ ἀνθρώπος ἔδεχεται τὰ τοῦ πνεύματος τὰ Θεοῦ· μαρὰ γὰρ αὐτῷ εἰσι, καὶ ἔδυναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται.

15 Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' ἑδενὸς ἀνακρίνεται.

16 Τίς γὰρ ἐγνώσκειν Κυρίου,

one, therefore, ought to beware of altering or wresting the inspired language of scripture, in their expositions of the articles of the Christian faith.—Taylor, in the sixth chapter of his *Key*, at the end, explains the verse under consideration thus: *Which things we speak, not in philosophical terms of human invention, but which the Spirit teacheth in the writings of the Old Testament*; and contends, that the apostle's meaning is, that he expressed the Christian privileges in the very same words and phrases by which the Spirit expressed the privileges of the Jewish church in the writings of the Old Testament. But if the Spirit suggested these words and phrases to the Jewish prophets, why might he not suggest to the apostles the words and phrases in which they communicated the gospel revelation to the world? Especially as there are many discoveries in the gospel which could not be expressed clearly, if at all, in the words by which the prophets expressed the privileges of the Jewish church. Besides, it is evident, that when the apostles introduce into their writings the words and phrases of the Jewish prophets, they explain them in other words and phrases, which no doubt were suggested to them by the Spirit. See 2 Tim. iii. 16. note 4.

2. *Explaining spiritual things.* The original word συγκρίνοντες, is rightly translated *interpreting* or *explaining*; being used by the LXX to denote the interpretation of dreams, Gen. xl. 16. 22. xli. 12, 13. 15. Dan. ii. 4. v. 7. 12.

3. *In spiritual words.* So I translate πνευματικοῖς. But Dr Pearce translates the clause, *explaining spiritual things to spiritual men*. This sense I acknowledge the original will bear, only it does not agree so well with the first part of the verse, where *words* taught by the Holy Spirit are mentioned.

Ver. 14.—1. *Now an animal man.* An *animal man* is one who makes the faculties of his animal nature, that is, his senses, his passions, and his natural reason darkened by prejudices, the measure of truth, and the rule of his conduct, without paying any regard to

tual things² in spiritual
WORDS.³

14 Now, an animal man¹ receiveth not the things of the Spirit of God: for they are foolishness to him; neither can he know THEM, because they are spiritual-ly examined.²

15 But the spiritual MAN¹ examineth, indeed, all things, yet he is examined (see chap. iv. 3. note 1.) of no one.

16 For what MAN hath known¹ the mind²

words dictated by the Spirit, because they are best adapted to express them.

14 Now, an animal man, who judges of things by his senses and passions and natural reason, believeth not the matters revealed by the Spirit of God; for they appear foolishness to him; neither can he know them, because they are spiritually examined; examined by the light which revelation, and not reason, affords.

15 But the spiritual man is able to examine all things, yet he cannot be examined by any animal man; because such cannot judge of the principles on which a spiritual man's belief is founded.

16 For what animal man hath known the mind of the Lord, his deep

the discoveries of revelation. Of this character were the heathen philosophers, to whom the doctrines of the gospel were *foolishness*, chap. i. 23. Also the Jewish scribes, and those false teachers whom Jude, ver. 19. calls *ψυχικοί*, *animal men, not having the Spirit*. These all rejected the gospel, because they could not explain its doctrines by their own principles, or preconceived notions.

2. *Because they are spiritually examined.* (Vulgate, *examinantur.*) Beza, by dividing *οτι* thus, *ο, τι*, translates the clause, *neither can he know any thing which is spiritually discerned.*

Ver. 15. *The spiritual man*, being opposed to *the animal man*, is not an *inspired* person, as Whitby thinks, but a person whose spiritual faculties, his reason and conscience, are not biassed by his animal nature, but have their due ascendant; and who entertains a just sense of the authority of revelation, in matters pertaining to God; and being sincerely desirous to know the truth, is assisted in his inquiries by the Spirit. Such a spiritual man, and he only, is able to judge properly of the things revealed by the Spirit of God.

Ver. 16.—1. *For what man hath known, &c.* *Τις γαρ εγνω τον Κυριου, ος συμφοιδασει αυτον;* This is supposed by some to be quoted from the LXX translation of Isa. xl. 13. which runs thus: *Τις εγνω τον Κυριου, και τις συμφοιδος αυτου εγενετο, ος συμφοιδασει αυτον.* But as the apostle has omitted the middle clause, I think it is an application of the prophet's words to a different subject, rather than a quotation. I have therefore followed Locke, who supposes that the relative *αυτον*, *him*, refers to the remote antecedent, and denotes, not *the Lord*, but *the spiritual man*.

2. (New, Vulgate, *Sensum.*) *The mind of the Lord*; that is, the plan of the salvation of mankind, which exists in the mind of the

the mind of the Lord, that he may instruct him? But we have the mind of Christ.

ὅς συμβίβασει αὐτον ; ἡμεῖς δὲ νῦν
Χρῖστὸν ἐχομεν.

Lord; his deep designs concerning us. See 1 Cor. xiv. 14. note, for the meaning of νῦν.

3. *Who will instruct him?* Συμβίβασει αὐτον; that is, prove to the spiritual man that the principles on which he judges of spiritual things are false, inform him of things he is ignorant of, and shew him, that in believing the gospel he hath fallen into error.—The

CHAP. III.

View and Illustration of the Matters treated in this Chapter.

FROM what is said in this chapter, it appears that the false teacher had represented St Paul, either as ignorant or as unfaithful, because he had not fully instructed the Corinthians before his departure. The same teacher had also boasted concerning himself, that he had given them complete instruction. The confutation of these calumnies the apostle with great propriety introduced, after having in the former chapter discoursed largely concerning the perfect knowledge of the gospel given to the apostles by the Spirit. Wherefore, having in that chapter observed, that animal men receive not the things of the Spirit of God, he began this chapter with telling the Corinthians, that though he was an apostle fully instructed, he could not, during his abode with them, speak to them as to spiritual, but as to fleshly or weak persons, even as to *babes* in Christianity, ver. 1. This was a severe blow to the pride of the Greeks. Notwithstanding their boasted proficiency in the sciences, they were *fleshly* or weak men, and babes in religious matters. It seems their admiration of their own philosophy, their confidence in human reason as the only judge of truth, and the prevalence of their animal passions, had rendered them incapable of understanding and relishing spiritual things. He had therefore given them *milk* and not *meat*, because they were not then able to bear meat; neither were they yet able to bear it, ver. 2.—That the Corinthians were still *fleshly*, was evident from the strifes and divisions which were among them, on account of the particular teachers to whom they had attached themselves, ver. 3.—For one said,

of the Lord, *who will* instruct him? ³ But we have the mind of Christ. *counsels, (ver. 10.) so that he can instruct the spiritual man? But we apostles have the mind of Christ, and are able to instruct him.*

truth implied in this question must afford great satisfaction to all the faithful. No natural man, no infidel, hath been, or ever will be able to confute the gospel; or to shew a better method of instructing, reforming, and saving mankind, than that which God hath chosen, and made known by revelation.

I am of Paul, and another, I of Apollos, ver. 4. From this we learn, that there were two principal factions in the church at Corinth, the one of which adhered to Paul, and the other to a person who is here called *Apollos* figuratively, to avoid giving offence, chap. iv. 6. but who, in all probability, was the false teacher; that this teacher boasted of Peter, by whom he was converted and baptized, as an apostle superior to Paul; that he and his followers being the disciples of Peter, pretended that they were much better instructed than the disciples of Paul; and that they claimed to themselves superior authority and respect on that account.—But in thus ascribing to one apostle more honour than to another, and in attaching themselves more to one than to another, the Corinthians were much to blame. For none of their teachers were masters. They were all but servants employed by Christ to convert men. And their success in the work depended, not on themselves, but on the gifts which Christ had bestowed on each of them, and the blessing with which he accompanied their labours, ver. 5.—Farther, he told them, that in converting the world, the ministers of Christ had different parts assigned them. He had planted, and Apollos had watered, but God made what they had planted and watered to grow, ver. 6.—So that the whole depended on the co-operation and blessing of God, ver. 7.—But though the ministers of Christ had different parts allotted to them, he assured them they were all one, in respect of the end for which they laboured; and that each shall be rewarded according to the sincerity and diligence with which he hath laboured, ver. 8.—The apostles, therefore, and the other ministers of the word, were joint labourers employed by God; and the people were God's field, which they were to cultivate, and God's building, which they were to rear, ver. 9.

The building of which the apostle speaks, is the Christian church, called, ver. 16. and in other passages, *The temple of God*; because the Christian church, consisting of all who profess to believe in Christ, was formed for preserving the knowledge and worship of God in the world, and to be an habitation of the Spirit of God, by the graces and virtues which were to be exercised in it.

Having mentioned *God's building* or temple, the apostle told the Corinthians, that, as a skilful architect, he had laid the foundation of that temple in a proper manner at Corinth; and that the false teacher had only builded thereon. But he desired every one to take heed to the materials with which he builded, that they be suitable to the foundation, ver. 10.—Because other foundation of the temple of God, neither apostle nor inferior teacher could lay, than that which he had laid; namely, that *Jesus is the Christ*, ver. 11.—If, therefore, any teacher built on that foundation sincere converts, metaphorically represented by *gold, silver, and valuable stones*; or if he built hypocritical professors thereon, represented by *wood, hay, stubble*, he told them the fire of persecution, which was ready to fall on the temple or church of God, would discover the nature of every teacher's work, ver. 12, 13.—If any teacher's converts remained steadfast in the day of persecution, through the pains he had taken in instructing them, he should be rewarded, ver. 14.—But if any teacher's converts apostatized, they should perish, but the teacher himself would be saved with difficulty, provided, in making such converts, he had preached the gospel sincerely, ver. 15.—And that the Corinthians might understand what the building was of which he spake, he told them, they themselves, as a church, were the temple of God, and that the Spirit of God dwelt in them, as

OLD TRANSLATION.

CHAP. III. 1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

GREEK TEXT.

1 Καὶ ἐγὼ, ἀδελφοί, ὡς ἡδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκικοῖς, ὡς νηπιοῖς ἐν Χριστῷ.

Ver. 1. *As to fleshly men.* In the preceding chapter, ver. 14. the apostle had said, *ψυχικὸν ἀνθρώπον*, an *animal man* receiveth not the things of the Spirit of God; meaning by an *animal man* an infidel, who makes his own reason and imagination the measure of truth. Here he calls the Corinthians after their conversion, *σαρκικοί*, *fleshly men*, which, as different from *animal men*, means persons of a weak

a church, ver. 16.—If therefore any teacher wilfully spoils the temple of God, by building wicked men into it, that is, if by knowingly misrepresenting the doctrines and precepts of the gospel, and by flattering wicked men in their sins, he allures them to enter into the Christian church, as the false teacher at Corinth had done, him will God destroy; for the temple of God ought to be composed of holy persons, ver. 17.—And although the teacher, who thus builds wicked men into the church, may think himself wise in so doing, he but deceives himself; and to become truly wise, it behoves him to follow the course which the world esteems foolish: He must preach the gospel sincerely, whatever inconveniencies it may occasion to himself, or to others, ver. 18.—For the wisdom of the world is folly in the sight of God; according to what is written, *He catcheth the wise*, &c. ver. 19, 20. The work of the false teacher, in building the temple of God at Corinth, being of the sort here described and condemned, this passage was a severe rebuke both to him and to his adherents. Wherefore, to lead them to apply it to themselves, the apostle exhorted them not to boast in any teacher, as if he belonged to them in particular. All the teachers, and all the blessings of the gospel, belong to believers in general; and believers belong all to Christ as his disciples; which is a real ground of boasting, because Christ belongs to God as his disciple or servant, ver. 21, 22, 23. Having therefore Christ for their common master, who was commissioned and instructed by God, and being all equally entitled to the benefit of the labours of the ministers of Christ, and to the privileges of the gospel, it was wrong to contend with one another, either about their teachers or their privileges.

NEW TRANSLATION.

CHAP. III. 1 (*Και*, 204.) Now I, brethren, could not speak to you as to spiritual, but as (*σαρκινοίς*, 43.) to *fleshly*¹ MEN, EVEN as to babes in Christ. (See Heb. v. 12, 13.)

COMMENTARY.

CHAP. III. 1 I am blamed for not instructing you completely before my departure, especially as I say I have the mind of Christ. *But I, brethren, could not speak to you as to spiritual, but as to weak men, even as to babes in Christian knowledge*, whose prejudices rendered them incapable of being completely instructed.

capacity. For notwithstanding they believed the gospel to be a revelation from God, they were so much under the influence of their

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul, and another, I *am* of Apollos, are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth, and he that watereth,

2 Γαλα ὑμας ἐποτίσα, καὶ ἐβρωμα· ἐπὼ γὰρ ἠδυνασθε· ἀλλ' ἔστε ἐτι νυν δυνασθε.

3 Ἐτι γὰρ σαρκικοὶ ἐσθε· ὅτε γὰρ ἐν ὑμῖν ζῆλος καὶ ἐρις καὶ διχομασῖαι, ἐχὶ σαρκικοὶ ἐσθε, καὶ κατὰ ἀνθρώπον περιπατεῖτε;

4 Ὅταν γὰρ λεγῆ τις, Ἐγὼ μὲν εἰμι Παυλῶ· ἕτερος δὲ, Ἐγὼ Ἀπολλῶ· οὐχὶ σαρκικοὶ ἐσθε;

5 Τίς οὖν ἐστὶ Παυλὸς, τίς δὲ Ἀπολλῶς, ἀλλ' ἡ διακονοὶ δι' ὧν ἐπίστευσάτε, καὶ ἕκαστῳ ὡς ὁ Κύριος ἔδωκεν;

6 Ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν· ἀλλ' ὁ Θεὸς ἠύξανε.

7 Ὡσε ἔστε ὁ φυτευτῶν ἐστὶ τις, ἔστε ὁ ποτιζῶν, ἀλλ' ὁ αὐξαντῶν Θεός.

8 Ὁ φυτευτῶν δὲ καὶ ὁ ποτιζῶν ἐν εἰσιν· ἕκαστος δὲ τὸν ἰδίον μισθόν

former principles and prejudices, that they were not yet capable of comprehending spiritual things properly; neither had they conquered their evil passions, as appeared from their strifes and divisions.

Ver. 2.—1. *Milk I gave you.* In the original it is, *Milk I gave you to drink.* But as the apostle adds, *and not meat*, the genius of the English language does not admit of a literal translation, unless the latter clause is supplied in this manner, *and not meat to eat.* To support the apostle's phraseology, Beza produces the *οἶνον καὶ σίτον ἰδόντες* of Homer. See also Luke i. 64. in the Greek, where Zacharias' tongue is said to have been *opened* as well as his mouth.

2. *Ye were not then able.* *Ὅπῃ* signifies *not then*, John iii. 24. vii. 30.

Ver. 3. *Walk after the manner of men.* As the apostle, in the following verse, mentions their strifes on account of their teachers, their *envyings and strifes* spoken of in this verse, must be those which arose on account of their spiritual gifts.

2 *Mik* ¹ *I gave you and not meat; for ye were not then* ² *able TO RECEIVE IT; (αλλα, 76.) nay, neither yet now are ye able,*

3 (*Οτι*, 254.) *Because ye are still fleshly. For, whereas among you envying, and strife, and divisions SUBSIST, Are ye not fleshly, and walk after the manner of men?* ¹

4 (*Γαρ*, 91.) *Besides, while one saith, I indeed am of Paul, and another, I of Apollos, are ye not fleshly?* (See chap. i. 12. note 2.)

5 (*Ου*, 263.) *For who is Paul, and who Apollos, but ministers by whom ye have believed, even as the Lord hath given to each?*

6 *I have planted, Apollos hath watered, but God hath made to grow.*

7 *So that neither the planter is anything* ¹ *nor the waterer, but God who maketh to grow.*

8 (*Δε*, 100.) *However, the planter and the waterer are one, and each shall receive his proper*

2 *The first principles of Christ I gave you, and not the more difficult doctrines which we speak among the perfect, (chap. ii. 6.) For ye were not then capable of understanding these doctrines; nay, I must tell you, neither yet now are ye capable,*

3 *Because ye are still weak men, whom passion and prejudice render incapable of complete instruction. For whereas envying, and strife, and divisions subsist among you, is it not a proof that you are weak, and walk after the manner of men?*

4 *Besides, while one saith, I am a disciple of Paul, and another, I of Apollos, and each claimeth submission to his opinions, on account of the dignity of the person who instructed him, are ye not puffed up with vanity?*

5 *For who is Paul, and who Apollos? Not your masters in religion, but servants of Christ, by whose labours ye have believed, even as the Lord hath given spiritual gifts and success to each.*

6 *I have planted you in God's vineyard, others have watered you by giving you instruction, but God hath made you to grow.*

7 *So that neither the planter has any independent efficacy, nor the waterer, but God, who maketh to grow by his blessing. In short, the honour of the whole belongs to God.*

8 *However, the planter and the waterer are one, in respect of the end which they have in view, and each shall receive his proper reward, ac-*

Ver. 7. *So that neither the planter is any thing.* This is said after the manner of the easterns, who represent things comparatively small, as nothing. See *Ess. iv. 26.*

are one: and every man shall receive his own reward, according to his own labour.

ληφεται κατα τον ιδιον κοπον.

9 For we are labourers together with God; ye are God's husbandry, *ye are* God's building.

9 Θεσ γαρ εσμεν συνεργοι.
Θεσ γεωργιον, Θεσ οικοδομη εσε.

10 According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon.

10 Κατα την χαριν τε Θεσ την δοθεισαν μοι, ως σοφος αρχιτεκτων θεμελιον τεθεικα, αλλος δε εποικοδομει· εκασος δε βλεπετω πως εποικοδομει.

11 For other foundation can no man lay, than that is laid, which is Jesus Christ.

11 Θεμελιον γαρ αλλον εδεις δυναται θειναι παρα τον κειμενον, ος εσιν Ιησους ο Χριστος.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

12 Ει δε τις εποικοδομει επι τον θεμελιον τουτον, χρυσον, αργυρον, λιθους τιμιους, ξυλα, χορτον, καλαμην·

Ver. 9.—1. *Ye are God's field.* (Beza, *arvum.*) The word γεωργιον is used to signify a field, Prov. xxiv. 30. LXX. It may likewise signify a vineyard, or any piece of ground that is under cultivation. See Isa. v. 1, 2. where the Jewish nation is called *God's vineyard*. The metaphor is aptly used to denote the pains which the ministers of religion, God's labourers, ought to take for making their people fruitful in goodness.

2. *God's building.* The original word, οικοδομη, denotes the act of building, but here it signifies the building itself. The building which God reared by his labours, was the great temple of the Christian church. This metaphor the apostle prosecutes in the subsequent part of the chapter; having discussed the metaphor of the field in the preceding part, where he speaks of his own planting, and of Apollos watering, and of God's making to grow.

Ver. 10.—1. *According to the grace of God.* This I take to be the grace of apostleship, spoken of, Rom. i. 5. 1 Cor. xv. 10. Gal. ii. 9. See also 2 Cor. vi. 1. xii. 9.

2. *As a skilful architect.* The word σοφος literally signifies wise; but it is also used to denote skilful in any art or business. Exod. xxxi. 3. *I have filled him with the Spirit of God in wisdom, and in knowledge—in all manner of workmanship.*

reward, according to his proper labour.

9 (Γαλ, 93.) *Wherefore, we are joint labourers of God. YE ARE God's field,¹ ye are God's building.²*

10 According to the grace of God¹ which is given to me, as a skilful² architect I have laid the foundation, and another buildeth thereon. But let every one take heed how he buildeth thereupon.

11 For other foundation no one can lay¹ except what is laid, which is Jesus the Christ.

12 Now, if any one build on this foundation, gold,¹ silver, valuable stones, wood, hay, stubble ;

according to his fidelity in his proper labour, and not according to his success in labouring.

9 *Wherefore, we teachers are joint labourers belonging to God. Ye the people are God's field, which he employs us to cultivate. And, to use another similitude, ye are God's building, which he employs us to rear.*

10 *According to the grace of apostleship, which I have received of God, like a skilful architect I have laid the foundation of the temple of God at Corinth properly, by preaching that Jesus is the Christ, (see ver. 11.) and the false teacher buildeth thereon ; but let every teacher take heed how he buildeth thereon : let him take heed that the superstructure which he rears, be suitable to the foundation.*

11 *For other foundation of God's temple, no teacher, if he teaches faithfully, can lay, except what is laid by me, which is Jesus the Christ, promised in the scriptures.*

12 *Now, if any teacher build on the foundation Christ, sincere disciples, represented in this similitude by gold, silver, valuable stones ; or if he buildeth hypocrites, represented by wood, hay, stubble ;*

Ver. 11. *Other foundation no one can lay.* In this place the apostle speaks not of the foundation of a system of doctrine, but of the foundation of the building or temple of God, consisting of all who profess to believe the gospel, as is evident from ver. 9. 16, 17. Of this great temple Jesus Christ is called the foundation, because on him, as *the Christ*, or *Son of God*, the whole fabric rests. Hence all believers are said, Eph. ii. 20. to be *built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.* See Isa. xxviii. 16.

Ver. 12. *Build on this foundation, gold, &c.* As the apostle is speaking of the Christian church, consisting of believers of all nations, of which church Christ is the foundation, it is evident, that the ma-

13 Every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so, as by fire.

13 Ἐκαστὸν τὸ ἔργον φανερόν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἕκαστὸν τὸ ἔργον ὅποιον ἐστὶ, τὸ πῦρ δοκιμάσει.

14 Εἰ τινὸς τὸ ἔργον μένει ὁ ἐπακοδομησέ, μισθὸν ληψεται.

15 Εἰ τινὸς τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, ἕτως δὲ ὡς δια πυρὸς.

materials built on this foundation, called *gold, silver, &c.* cannot represent the doctrines, but the disciples of Christ: So Jerome, Theodoret, and Oecumenius thought. Besides, in no passage of scripture is the temple or church of God said to consist of the doctrines, but of the disciples of Christ, who are called *living stones built up a spiritual house or temple*, 1 Pet. ii. 5, 6.

Ver. 13. *It is revealed by fire.* That the *fire* of which the apostle speaks is the fire of persecution, I think evident from 1 Pet. iv. 12. where the persecution to which the first Christians were exposed, is called *πυρρσις, a burning among them, which was to them for a trial.*—According to the common interpretation of this passage, the doctrine which one teaches is called *his work*. But in that case I wish to know, how *doctrines* can be tried by the fire either of persecution or of the last judgment; or how they can be burnt by these fires. To introduce doctrines into this passage, quite destroys the apostle's imagery, in which he represents the whole body of those who then professed to believe in Christ, as formed into one great house or temple, for the worship of God; and that temple as soon to have the fire of persecution thrown upon it. And therefore, if nominal believers, represented by *wood, hay, and stubble*, were by any teacher built into the church, the fire of persecution would discover them; because, as parts of the church, they would soon perish by apostasy. The false teacher at Corinth had in this respect been very blamable by complying with the passions and prejudices, both of the Jews and Gentiles; and, by encouraging them in their sins, had allured into the church at Corinth a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, whereby he had corrupted the temple of God, ver. 17.

Some of the fathers, perceiving that the apostle in this passage spake, not of doctrines but of persons, supposed that the fire which

13 Every one's work shall be made manifest: for the day will make it plain, because it is revealed by fire; ¹ (και, 212.) and so the fire will try every one's work, of what sort it is.

14 If the work of any one remaineth, which he hath built upon THE FOUNDATION, he shall receive a reward.

15 If the work of any one shall be burnt, he will suffer loss: himself, however, shall be saved, yet so as (δια πυρῶ) through a fire.¹

13 Every teacher's disciples shall be made manifest in their true characters: for the day of persecution which is coming on them, will make every one's character plain, because it is of such a nature as to be revealed by the fire of persecution; and so that fire falling on the temple of God, will try every teacher's disciples, of what sort they are.

14 If the disciples which any teacher has introduced into the church endure persecution for the gospel, without apostatizing, such a teacher shall receive the reward promised to them who turn others to righteousness. (Dan. xii. 3.)

15 If the disciples of any teacher shall, in time of persecution, fall away through the want of proper instruction, he will lose his reward; he himself, however, having in general acted sincerely, shall be saved; yet, with such difficulty as one is saved, who runs through a fire.

was to try every one's work, was the fire which is to happen at the day of judgment. And therefore, as the apostle speaks of persons, whose work was to be burnt, but themselves saved, they fancied that all men, the righteous as well as the wicked, are to be burnt in the general conflagration; that the separation of the righteous from the wicked is thereby to be made; that the wicked are to be consumed; and that the righteous are to suffer, some more, some less, according to their character. The passages of the fathers to this purpose Burnet hath collected, De Stat. Mort. ch. vi. But the Romish clergy perceiving that this doctrine, properly managed, might be made an inexhaustible source of wealth to their order, have represented this fire of purgatory as lighted up from the very beginning of the world, and have kept it burning ever since, and have assumed to themselves the power of detaining souls in that fire, and of releasing them from it, according to their own pleasure; whereby they have drawn great sums of money from the ignorant and superstitious.

Ver. 15. Yet so as, δια πυρῶ, through a fire. This, as Elsner observes, is a proverbial expression, for one's escaping some evil with great difficulty, Psal. lxi. 12. Διελθόμεν δια πυρῶ και δια ὑδατῶ, We went through fire and through water; that is, we were in the greatest danger.—Isa. xliii. 2. When thou walkest through the fire, thou shalt

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself: If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20 And again, the Lord knoweth the thoughts of the wise that they are vain.

16 Ουκ οιδατε οτι ναος Θεου εσε, και το πνευμα του Θεου οικει εν υμιν;

17 Ει τις τον ναον του Θεου φθειρει, φθειρει τετον ο Θεος· ο γαρ ναος του Θεου αγιος εστιν, οιτινες εσε υμεις.

18 Μηδεις εαυτον εξαπατατω· ει τις δοκει σοφος ειναι εν υμιν εν τω αιωνι τετω, μαωρος γενεσθω, ινα γενηται σοφος.

19 'Η γαρ σοφια του κοσμου τετε, μαωρια παρα τω Θεω εστι· γεγραπται γαρ· 'Ο δρασομενος της σοφης εν τη πανουργια αυτων.

20 Και παλιν· Κυριος γνωσκει της διαλογισμους των σοφων, οτι εισι ματαιοι.

not be burnt.—Amos, iv. 11. *Ye were as a fire-brand pluckt out of the burning.*—Jude, ver. 23. *Snatching them out of the fire.* See the note on that verse.

Ver. 17. *If any one, φθειρει, destroy the temple of God.* Here the apostle describes the sin and punishment, not only of such teachers as from worldly motives allure bad men into the church, or continue them in it, by wilfully perverting the doctrines and precepts of the gospel; but also of those hypocrites who, for worldly ends, intrude themselves among the faithful, and put on a great shew of godliness. Whereas, in ver. 15. he describes the sin of those teachers who introduce bad men into the church, by ignorantly misrepresenting the doctrines and precepts of the gospel.—The expression in this verse, *If any one destroy the temple of God*, being general, is no doubt applicable to any false teacher and hypocritical Christian, who spoils the temple of God. Nevertheless, I agree with Locke in thinking, that the apostle, in this passage, had the false teacher and the faction at Corinth more particularly in his eye, who had spoiled the temple of God in the manner above described.

Ver. 18. *If any one among you, δοκει, thinketh to be wise.* So δοκει is translated, 1 Cor. viii. 2. The false teacher at Corinth thought himself, it seems, extremely wise, because he had allured the heathens into the church, by concealing some of the doctrines and precepts of the gospel, and by misrepresenting others of them. But

16 Know ye not, that ye are the temple of God, and THAT the Spirit of God dwelleth (v, 172.) among you?

17 If any one destroy¹ the temple of God, him will God destroy; for the temple of God is holy, which TEMPLE ye are. (See Eph. ii. 19—22.)

18 Let no one deceive himself: if anyone among you (*δοξει ενωσει*) thinketh¹ to be wise (*εν τω αιωνι τωτω*) in this age, let him become a fool, that he may be wise.

19 For the wisdom of this (*κοσμου*) world is foolishness with God;¹ for it is written, (Job, v. 13.) He catcheth the wise in their own craftiness.

20 And again, (Psal. xciv. 11.) The Lord knoweth the reasonings of the wise, that they are vain.¹

16 Know ye not, that ye, of whom the church is composed, are the temple of God, the building of which I am speaking; and that the Spirit of God dwelleth among you, by his gifts and graces, as in his temple?

17 If any one, handling the word of God deceitfully, allures wicked men into the church; or if any hypocrite intrudes himself into it, whose apostasy destroys the temple of God, him will God destroy: for the temple of God should consist of holy persons, which temple ye are, ver. 16.

18 Let no teacher deceive himself with false notions of prudence. If any teacher among you thinketh to be wise, in this age of spreading the gospel, by misrepresenting its doctrines for the purpose of rendering it acceptable to bad men, let him become a fool in his own eyes, by preaching the gospel sincerely, that he may be really wise.

19 For the prudence of this world, in concealing or misrepresenting the gospel, is foolishness in the eye of God; for it is written, he catcheth the wise, &c. that is, he maketh the craftiness of those who think themselves wise the occasion of their destruction.

20 And in another passage, The Lord knoweth the reasonings, the subtle contrivances, of the wise, that they are vain, when used in opposition to his purposes.

that sort of wisdom the apostle severely condemned, because it stood in opposition to the wisdom of God, who commanded all the preachers of the gospel to teach its doctrines and precepts sincerely.

Ver. 19. *The wisdom of this world is foolishness with God*; consequently will issue in punishment to these worldly-wise teachers, That this is the apostle's meaning, is evident from his adding, *For it is written, He catcheth the wise in their own craftiness.*

Ver. 20. *That they are vain.* The subtle contrivances of men,

21 Therefore let no man glory in men : for all things are yours ;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours ;

23 And ye are Christ's ; and Christ is God's.

21 Ὡσε μηδεις καυχασθω εν ανθρωποις· παντα γαρ υμων εσιν·

22 Ειτε Παυλος, ειτε Απολλως, ειτε Κηφας, ειτε κοσμος, ειτε ζωη, ειτε θανατος, ειτε ενεσωτα, ειτε μελλοντα· παντα υμων εσιν·

23 Ὑμεις δε, Χριστου· Χριστος δε, Θεος.

when opposed to the methods which God's wisdom hath appointed, are *vain* ; are utterly ineffectual for accomplishing what they intend by them. Wherefore those wise teachers whom the apostle re-proved, laboured to no purpose, when they endeavoured to build the temple of God by methods which God condemned.

Ver. 21. *Wherefore let no one boast in men.* Besides the general meaning of this verse, expressed in the commentary, I think the apostle insinuated that the Corinthians, in particular, had no reason to boast in the false teacher who had spoiled the temple of God, by building wicked men into it.

Ver. 22. *Or things present, or things to come, all are yours.* The apostle does not mean, as some fanatics have vainly imagined, that the property of all the things in the world is vested in believers, by an exclusive title ; but that, by the direction of the providence of God, all things, prosperous or adverse, whether present or future, shall be made subservient to the promoting of their virtue in the present life, and of their felicity in the life to come. Thus far they may consider themselves as having an interest in all things ; and may survey them with pleasure, as making a part of their treasures ; and among the rest, death itself is theirs, as it is the appointed means of bringing them to the vision and enjoyment of God.

Ver. 23. *And Christ is God's.* As the foregoing expression, *Ye*

CHAP. IV.

View and Illustration of the Matters handled in this Chapter.

LEST, from what was said in the preceding chapters concerning the inspiration of the apostles by the Spirit, the Corinthians might have imagined that Paul claimed to himself and to his brethren an authority not derived from Christ, he began this chapter with telling them, that they were to consider the apostles only as servants of Christ, and as stewards of

21 *Wherefore*, let no one boast in men :¹ for all things are yours ;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours ;¹

23 And ye ARE Christ's, and Christ is God's,¹

21 *Wherefore*, since we are all joint labourers of God, let no one boast in men, as if any teacher belonged peculiarly to him ; for all the ministers of the gospel, and all its privileges, and all the blessings of providence, belong equally to you all :

22 Whether Paul, or Apollos, or Cephas, or the fabric of the world, or life with its enjoyments, or death with its consequences, or things present, or things to come, all belong to you in general, and each shall receive such a share of them as is best for him.

23 And, instead of being the disciples of this or that teacher, ye are Christ's disciples, and Christ is God's disciple.

are Christ's, means that the Corinthians belonged to Christ as his disciples, this expression, *Christ is God's*, I think means, that in making the gospel revelation, *Christ is God's disciple* or servant. So Christ himself says, John vii. 16. *My doctrine is not mine, but his that sent me.*—viii. 28. *As my Father hath taught me, I speak these things.*—xii. 49. *I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say, and what I should speak.*—xiv. 10. *The words that I speak unto you, I speak not of myself.* This I suppose is the apostle's meaning, likewise, when he tells us, 1 Cor. xi. 3. *The head of Christ is God.*—Others understand the passage thus, All things are appointed for your good, and ye are appointed for Christ's honour, and Christ for God's glory.

the mysteries of God, ver. 1.—And that the thing required of every such steward is, that he be faithful in dispensing these mysteries according as his disciples are able to receive them, ver. 2.—Therefore, although the false teacher accused Paul of unfaithfulness, because he had taught the Corinthians the first principles only, and not the deep doctrines of the gospel, he told them, it was a very small matter in his eyes to be condemned as unfaithful by them, or by any man's judgment, seeing he did not condemn himself, ver. 3.—For he was conscious to himself of no unfaithfulness ; yet by this he was not

justified; he meant in the eyes of the faction, who could not see his heart. At the same time he told them, that the only person who had a right to condemn him, if he proved unfaithful, was the Lord his Master, ver. 4.—This being the case, he desired the faction not to condemn him till the Lord should come to judgment, who will bring to light every thing most secret, and lay open the designs of the heart, of which they were no judges, ver. 5.

Next, to prevent the Corinthians from mistaking what he had said concerning their boasting in himself and Apollos as the heads of the factions, (chap. i. 12. iii. 4.) he declared, that he had applied these things to himself and Apollos figuratively only for their sakes, that by disclaiming all pretensions to be the heads of parties, the Corinthians might learn in them not to esteem any teacher above what he had written, chap. iii. 5. namely, that Paul and Apollos were only servants of Christ, by whose ministry the Corinthians had believed; and that none of them, on account of any teacher, should be puffed up with envy and anger against another, ver. 6.

In what follows, the apostle turning his discourse to the false teacher, says, without naming him, Who maketh thee to differ in gifts from others? Or what spiritual gift hast thou, which thou didst not receive from some apostle? And if thou hast received all thy gifts from the apostles, why dost thou set thyself above them, as if thou hadst not received thy gifts from them, but wert independent of, and superior to them? ver. 7.

OLD TRANSLATION.

CHAP. IV. 1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I

GREEK TEXT.

1 Οὕτως ἡμᾶς λογιζοσθῶ ἀνδρωπος, ὡς ὑπηρετας Χριστου, και οικονομους μυστηριων Θεου.

2 Ὁ δε λοιπον, ζητειται εν τοις οικονομοις, ἵνα πιστος τις εὑρεθῃ.

3 Ἐμοι δε εἰς ελαχιστον εἰν ἵνα ὑφ' ὑμων ἀνακρινθῶ, η ὑπο ἀνδρω-

Ver. 1. *Stewards of the mysteries of God.* The apostle gave to those doctrines, which in former ages had been kept secret, but which were now discovered to all through the preaching of the gospel, the appellation of *the mysteries of God*, to recommend them to the Corinthians, as was formerly observed, chap. ii. 7. note 1. And he called himself *the steward*, or *mystagogue*, of these myste-

—Then, to shew the Corinthians the difference between the false teacher and the true apostles of Christ, he contrasted the ease and opulence in which that impostor and the other leaders of the faction were living at Corinth, and their imperious conduct towards the church, with the afflicted and persecuted state of the apostles, ver. 8—13.—And assured them, that he wrote not these things to shame them, for having increased his sufferings by their calumnious speeches, and disrespectful behaviour; but his design was affectionately to instruct them, that they might not be seduced by teachers whose character and relation to them were so different from his, ver. 14.—For he told them, though they had ten thousand instructors in the Christian doctrine, yet they had not many fathers. He was their only spiritual father, ver. 15.—and therefore he besought them to imitate him, ver. 16, 17.—To conclude, because the false teacher had boasted that Paul, being afraid to encounter such learned and eloquent opposers, durst not return to Corinth, he assured the Corinthians that he would come soon, and make trial, not of the speech of that insolent person, but of his supernatural powers, ver. 18, 19.—For, said he, the gospel is not established by the boasting speeches of its preachers, but by the miraculous powers which they exercise for its confirmation, ver. 20.—Then, to terrify the faction, he asked them, whether they chose that he should come and exercise his supernatural power in punishing them? or come in the spirit of peace, on account of their amendment? ver. 21.

NEW TRANSLATION.

CHAP. IV. 1 (Οὐτως, 266.) *So then, let a man consider us as (ὑπηρέτας) servants ONLY of Christ, and stewards of the mysteries¹ of God.*

2 *Now, it is required in stewards, that (τις) every one be found faithful.*

3 (Δε, 106.) *Therefore, to me it is a very small*

COMMENTARY.

CHAP. IV. 1 *So then, let men consider us apostles in no other light but as servants only of Christ, and stewards appointed by him to dispense the doctrines of the gospel, which are the mysteries of God.*

2 *Now, it is required in the stewards of these mysteries, that every one of them be found by his master Christ, faithful in dispensing them.*

3 *Therefore, to me it is a very small matter; that I be condemned as un-*

ries, to intimate, that the deepest doctrines, as well as the first principles of the gospel, were intrusted to him to be dispensed or made known; and that his faithfulness as a steward consisted, not only in his discovering them exactly as he had received them from

should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself, yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes:

πινης ἡμερας· ἀλλ' εἶδε εμαυτον ανακρινω.

4 Ουδεν γαρ εμαυτω συνοιδα· ἀλλ' εκ εν τετω δεδικαιωμαι· ο δε ανακρινων με, Κυριος εσιν.

5 Ὡς μη προ καιρου τι κρινετε, εως αν ελθῃ ο Κυριος· ος και φωτισει τα κρυπτα τε σκοτους, και φανερωσει τας βελας των καρδιων· και τοτε ο επαίνος γενησεται εκαστω απο τε Θεου.

6 Ταυτα δε, αδελφοι, μετ' εσχηματισα εις εμαυτον και Απολλω δι' υμας, ινα εν ημιν μαθητε το

Christ, but in his discovering them as his hearers were able to receive them.

Ver. 3.—1. *That I be condemned by you.* The word ανακρινειν properly signifies to examine, in order to pass a judicial sentence, either of acquittal or of condemnation, Luke xxiii. 14. Acts iv. 9. But as the simple verb κρινειν, to judge, signifies also to condemn, Rom. xiv. 22. the compound verb ανακρινειν, to examine, may signify to condemn in consequence of examination; it being usual, in all languages, to put the cause for the effect. This sense the word ανακρινειν evidently hath in the latter part of the verse: Ουδε εμαυτον ανακρινω, I do not condemn myself; for the apostle could not say, I do not examine, or judge myself. It is the duty of every good man to examine, and judge himself; and it is what the apostle recommended to the Corinthians, 1 Cor. xi. 31. 2 Cor. xiii. 5.

2. *Human judgment.* Ανθρωπινης ἡμερας; literally, human day, namely, of judgment, in allusion to the great day of judgment.

Ver. 4. *For I am conscious to myself of no fault.* The like form of expression was used by the Latins: Nil conscire sibi, nulla pallescere culpa.—We have the Greek phrase complete, Job xxvii. 6. LXX, Ου γαρ συνοιδα εμαυτω αποπον πραξας.

Ver. 5.—1. *Do not before the time pass any judgment.* Neither in church nor state could order and peace be maintained, if rulers were not to pass judgment on offenders, and punish them. This, therefore, is one of those general expressions, of which there are a number in scripture, which must be limited by the subject to which they are applied. See another example, ver. 7.—The Corinthians

matter, that I be condemned¹ by you, or by human judgment,² (*αλλα*, 78.) because I do not condemn myself.

4 For I am conscious to myself of no FAULT.¹ (*Αλλα*) However, I am not by this justified IN YOUR EYES. But he who condemneth me is the Lord.

5 Wherefore, do not before the time pass any judgment,¹ until the Lord come, who both will bring to light the hidden things of darkness, and lay open the counsels of the hearts;² and then praise shall be to every one from God.

6 Now, these things, brethren, I have figuratively applied to myself and Apollos,¹ for your sakes, that (*εἰ*) by us ye may learn not to esteem²

faithful by you, or by any man's judgment, for not having taught you more fully; because I do not condemn myself as unfaithful in that respect; neither will Christ my master condemn me.

4 For I am conscious to myself of no fault in the discharge of my stewardship. However, I am not by this justified, I know, in your eyes. But I add, he who condemneth, he who alone hath a right to condemn me, is the Lord my master.

5 Wherefore, as ye cannot search men's hearts, do not before the time I am to be tried, pass any judgment on me as a steward, until the Lord my master come, who both will bring to light things secretly done, and lay open the designs of the hearts; the motives from which men have acted: and then reward shall be to every faithful steward, from God his Judge.

6 Now these things, brethren, concerning the heads of the factions, I have figuratively applied to myself and Apollos, for your sakes, that by us, who disclaim all pre-eminence inconsistent with the honour due to

were not to pass any judgment on Paul's general behaviour as an apostle, till Christ his master came and judged him. In such, and in many cases of a like nature, to judge rightly, we ought to have the knowledge of men's hearts, as the apostle insinuates in the latter part of the verse.

2. Lay open the counsels of the hearts. What the apostle hath written here concerning Christ, is agreeable to what Christ says of himself, Rev. ii. 23. *All the churches shall know that I am he who searcheth the reins and the hearts.* God is called the searcher of all hearts, 1 Chron. xxviii. 9.

Ver. 6.—1. I have figuratively applied to myself and Apollos; I mean, by substituting our names, chap. i. 12. iii. 4. in place of the names of the teachers among you, whom I meant to reprove.

2. Not to esteem any teacher. Wolf on Philip. i. 7. observes, that the word *φερον* denotes the paying a peculiar regard or attention to a person.

that ye might learn in us not to think of men, above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now, if thou didst receive it, why dost thou glory as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death. For we are made a spectacle unto the world, and to angels, and to men.

μη ὑπερ ὃ γεγραπται φρονειν, ινα μη εις ὑπερ τε ἑνος φυσιουσδε κατα τε ἑτερου.

7 Τις γαρ σε διακρινει; τι δε εχεις ὃ εκ ελαβες; ει δε και ελαβες, τι καυχασαι ὡς μη λαβων;

8 Ηδη κεκορυσμενοι εσε, ηδη επληστησατε, χωρις ημων εβασιλευσατε και οφελον γε εβασιλευσατε, ινα και ημεις ὑμιν συμβασιλευσωμεν.

9 Δοκω γαρ οτι ὁ Θεος ημας τες αποσολες εσχατες απεδειξεν ὡς επιδανατικς, οτι δεατρον εγενηθημεν τῷ κοσμῳ και αγγελοις και ανθρωποις.

3. Above what hath been written, namely, chap. iii. 5—9. 21. iv. 1. This great apostle, by thus stripping himself of all honour, and by taking to himself the simple character of a servant of Christ, ver. 1. taught the heads of the faction to lay aside their boasting, and to behave with modesty, especially as all the teachers at Corinth did nothing but build upon the foundation which he had laid, and exercised no spiritual gift but what they had received, either from him, or from some other apostle.

4. Be puffed up against another. The word φυσικω signifies the state of a person's mind who is filled with an high opinion of himself, and who, in consequence of that high opinion, indulges hatred and wrath against all who fail in paying him the respect which he thinks his due. This latter operation of pride is the evil which the apostle condemns in the passage before us, as is plain from the turn of his expression: *That no one of you may, on account of one, be puffed up against another.*

Ver. 8.—1. Are become rich. Whitby understands this of their being rich in spiritual gifts, as well as in worldly wealth.

2. Ye have reigned. The apostle expresses the behaviour of the false teacher by the word *reigning*, either because he governed the faction in an imperious manner, and attempted to rule the sincere

TEACHERS above what hath been written,³ that no one of you may, on account of one, be puffed up⁴ against another.

7 (Γαγ, 91.) Besides, who maketh thee to differ? For (Δε, 105.) what hast thou which thou didst not receive? and now, if thou didst receive IT, why dost thou boast as not receiving IT?

8 Now ye are filled, now ye are become rich,¹ ye have reigned² without us; and I wish, indeed, ye had reigned PROPERLY, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as persons appointed to death:¹ that we are made a spectacle to the world, even to angels, and to men.²

Christ, ye may learn not to esteem teachers above what hath been written, ver. 1. and that no one of you may, on account of any teacher, be puffed up with anger against another who does not esteem that teacher as he does.

7 Besides, to the false teacher I say, who maketh thee to differ from others? For what spiritual gift hast thou, which thou didst not receive from some apostle? And now, if thou didst receive thy gift from the apostles, why dost thou boast as not receiving it, by setting thyself up against me, who am an apostle?

8 Now ye false teachers are living in plenty; now ye are become rich with the presents ye have received from your admirers. Ye have reigned during my absence; and I wish, indeed, ye had reigned in a due subordination to Christ, that we also might rule the church at Corinth with you.

9 Yours is not the lot of the apostles of Christ, (John xvi. 33.) For I think that God hath set forth us the apostles, last of all the prophets, like persons who, being appointed to death, are brought out last on the theatre; and that we are made a spectacle to the world, even to angels and to men.

part of the church according to his own pleasure, or because he lived at Corinth in affluence.

Ver. 9.—1. *Set forth us the apostles last, ὡς ἐπιθανατῆς, as persons appointed to death.* This is an allusion to the Roman theatrical spectacles. For from a passage of Seneca's epistles, quoted by Whitby, it appears, that in the morning those criminals to whom they gave a chance of escaping with their life, fought with the wild beasts armed; but in the afternoon the gladiators fought naked, and he who escaped was only reserved for slaughter to another day: So that they might well be called ἐπιθανατῆς, persons appointed to death. By comparing the apostles to these devoted persons, Paul hath given us a strong and affecting picture of the dangers

10 We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honoured, but we are despised.

11 Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it:

13 Being defamed, we entreat: we are made as

10 Ἡμεῖς μωροὶ διὰ Χριστοῦ, ὑμεῖς δὲ φρονιμοὶ ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροὶ· ὑμεῖς ἐνδοξοὶ, ἡμεῖς δὲ ἀτιμοὶ.

11 Ἀχρι τῆς ἀρτι ὥρας καὶ πεινωμένον, καὶ διψωμένον, καὶ γυμνητευόμενον, καὶ κολαφιζόμεθα, καὶ ἀσατουμένον,

12 Καὶ κοπιωμένον ἐργαζόμενοι ταῖς ἰδίαις χερσὶ· λοιδορούμενοι, εὐλογοῦμεν· διακομνοὶ, ἀνεχομεθα·

13 Βλασφημηθενοὶ, παρακαλεθῆμεν ὡς περικαθάρματα τὰ κοσ-

which the apostles encountered in the course of their ministry; dangers which at length proved fatal to the most of them. Their labours and sufferings were greater than those of the ancient prophets.

2. *A spectacle to the world, even to angels, and to men.* By the *angels*, to whom the apostles were made a spectacle, some understand the evil angels, who may be supposed to delight in the blood of the martyrs. Others understand the good angels, to whom the faith and constancy of the apostles gave great joy. I doubt not but both were intended. For it must have animated the apostles in combating with their persecutors, to think that they were disappointing the malice of evil spirits, while they were making the angels in heaven, and good men on earth, happy, by the faith, and patience, and fortitude which they were exerting in so noble a cause.

Ver. 10. *We are fools on account of Christ, &c.* In this verse the apostle repeats ironically the things which his enemies in Corinth said of him. And in the same spirit of irony, he attributes to them the contrary qualities.

Ver. 11.—1. *To the present hour we both hunger and thirst, and are naked.* This, with his *working with his own hands*, mentioned ver. 12. being written at Ephesus, where he abode near three years, it shews us, that the apostle took no maintenance from the Ephesians, any more than he had done from the Corinthians. For the Ephesian Christians being both numerous and rich, if he had received maintenance from them, he would not have suffered hunger and nakedness, in which the wretchedness of poverty consists, but would have been plentifully supplied with the ordinary necessaries of life. Had the apostle spent the whole of his time in working at his trade of tent-making, he no doubt could have procured for him-

10 We ARE fools (*δια*, 112.) on account of Christ;¹ but ye ARE wise in Christ: we ARE weak, but ye ARE strong: ye ARE honoured, but we ARE despised.

11 To the present hour, we both hunger and thirst,¹ and are naked, and are buffeted,² and have no certain dwelling-place;³

12 And labour,¹ working with our own hands:² when reviled, we bless: when persecuted, we bear:

13 When defamed, we beseech: we are become (*ὡς περικαθαρματα*) as the purgations¹ of the world,

10 We are reckoned fools, for suffering on account of preaching Christ truly; but ye are wise in your method of preaching Christ. We are ridiculed as weak in body and mind; but ye no doubt are strong in both. Ye are much esteemed by your adherents, but we are despised by them.

11 But which of us are most worthy of esteem as preachers? In preaching Christ, I, to the present hour, both suffer hunger and thirst, and am badly clothed, and smitten on the face, and have no fixed dwelling-place;

12 And labour in the gospel without hire, working with my own hands for maintenance, even in Ephesus. When reviled, I bless; when persecuted, I patiently bear it.

13 When defamed, we meekly beseech our enemies to abstain from calumniating us. We are so hated by idolaters, that we are in their

self a sufficiency of convenient food and raiment. But as he employed the most of his time in preaching, his gains were small; and even these he shared with his assistants, Acts xx. 34. No wonder, therefore, that he was often in great want.—For a more particular account of the apostle's sufferings, see 1 Cor. xii 23—28. 2 Cor. vi. 3—5.

2. *And are buffeted.* *Κολαφιζειν* signifies to strike one on the head with the hand. Here it is used metaphorically, to denote that the apostle was treated in the most ignominious manner by the heathens in Ephesus.

3. *And have no certain dwelling-place.* The apostle, it seems, was often obliged to change his lodging in Ephesus, to elude the searches of his enemies.

Ver. 12.—1. *And labour.* This word is often used by the apostle, to denote the labour of preaching the gospel, 1 Cor. xv. 10. 1 Thess. v. 12.

2. *Working with our own hands;* namely, for maintenance. This he mentioned to the Corinthians, to put the false teacher to shame, who not only demanded maintenance from them, but was living in ease and luxury through their liberality to him.

Ver. 13.—1. *We are become the purgations of the world.* The Scholiast on Aristophan. Plut. line 453, observes, that the persons

the filth of the world, and are the off-scouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

μη εγενηθημεν, παντων περιψημα εως αρτι.

14 Ουκ εντροπων υμας γραφω ταυτα, αλλ' ως τεκνα μη αγαπητα νουθετω.

15 Εαν γαρ μυριες παιδαγωγος εχητε εν Χριστω, αλλ' ε πολλους πατερας· εν γαρ Χριστω Ιησω δια τε ευαγγελιου εγω υμας εγεννησα.

16 Παρακαλω εν υμας, μιμηται μη γινεσθε.

17 Δια τωτο επεμψα υμιν Τιμοθεον· ος εστι τεκνον μη αγαπητον και πισον εν Κυριω, ος υμας αναμνησει τας οδους μη τας εν Χριστω, καθως πανταχου εν παση εκκλησια διδασκω.

who were sacrificed to the gods, for averting their anger, and for procuring deliverance from any public calamity, were called Καθαρματα, *Purifiers*; and were commonly very mean and worthless persons; and at the time of their being sacrificed were loaded with execrations, that all the misfortunes of the state might rest on them. The word used here is περικαθαριματα; yet as the LXX translate the Hebrew word which signifies an expiation, by περικαθαρισμα, Prov. xxi. 18. it is generally supposed, that by taking this appellation the apostle compared himself to those devoted persons who were sacrificed for the purpose above mentioned. Wherefore, there is no occasion for the reading in Erasm. Schmideus's edition of the New Testament, mentioned by Wetstein; namely, ωσπερει καθαριματα. See Parkhurst's Dict.

2. *The filth of all things.* The word περιψημα signifies *filth scoured off*, from περιψω, to scour, or scrape off all around. It is used most commonly to denote the sweepings of streets and stalls, which being nuisances, are removed out of sight as quickly as possible.

Ver. 14. *I write not these things to shame you, &c.* In this apology for mentioning his sufferings, the apostle hath shewn admirable prudence, and the greatest goodness of heart.

Ver. 17. *I have sent to you Timothy.* The sending of Timothy into Macedonia, is mentioned Acts xix. 22. But from this passage

(περὶ ἡμᾶς) *the filth of all things,*² *until now.*

14 I write not these things to shame you,¹ but as my beloved children, I instruct you.

15 For, though ye have ten thousand (παίδων ἑκατὸν, Gal. iii. 24. note.) teachers in Christ, yet YE HAVE not many fathers: for, (v, 163.) to Christ Jesus, through the gospel, I have begotten you.

16 Wherefore, I beseech you, be imitators of me.

17 For this purpose I have sent to you Timothy,¹ who is my beloved son, and faithful in the Lord; he will put you in mind of my ways, which ARE in Christ, even as I teach every where in every church.

eyes fit to be sacrifices for averting the calamities of the world. We are regarded as the filth of all things, until now.

14 I write not these things to shame you, for having increased my sufferings by the calumnies ye have uttered against me, but as my beloved children, I instruct you how much I exceed the teacher who hath your esteem.

15 For though ye have numberless teachers who pretend to instruct you in the gospel, ye have not many fathers; ye have not many possessed of affection, fidelity, and disinterestedness like me. For, to Christ Jesus, through faithfully preaching the gospel, I have begotten you as disciples.

16 Wherefore, I beseech you, be imitators of me, rather than of the false teacher, who instructs you from selfish motives.

17 For this purpose I have, some time ago, sent to you Timothy, who is my beloved disciple, and a faithful minister of the Lord. He will put you in mind of my behaviour and doctrine as an apostle of Christ, even as I teach every where, and in every church; by which ye will know, that I never accommodate either my doctrine or my practice to the humours of wicked men.

it is evident, that he was ordered to go on to Corinth, if he found it convenient. The great success with which the apostle preached at Ephesus, after he heard of the dissensions in Corinth, having induced him to remain a while longer at Ephesus, 1 Cor. xvi. 8. he judged it proper to send Timothy and Erasmus into Macedonia, to learn how matters stood at Corinth; and if, on the information they received, they should judge their presence would be of use in composing the dissensions among the Corinthians, they were to go forward and attempt it, by putting them in remembrance of the apostle's doctrine and practice. Yet he was uncertain whether

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

18 Ὡς μὴ ἐρχομεν δὲ μὴ πρὸς ὑμᾶς, ἐφυσιώθησαν τινες.

19 Ἐλευσομαι δὲ ταχέως πρὸς ὑμᾶς, εἰ ὁ Κύριος θέλησῃ, καὶ γνωσομαι ἔ τον λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν.

20 Οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει.

21 Τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ, πνευματικῆ προσηγορίας;

Timothy went to Corinth; for he says, chap. xvi. 10. *If Timothy come, &c.*

Ver. 21. *Shall I come to you with a rod?* The apostle terms the power of punishing obstinate offenders by miracle, a *rod*, because it was to be exercised for chastisement. Perhaps also he had in his eye the rod which Moses used when he brought the plagues on Egypt.—The opposition which St Paul met with from the faction at Corinth, led him to speak of his power of punishing obstinate offenders miraculously, as a thing which they knew he possessed,

CHAP. V.

View and Illustration of the Matters contained in this Chapter.

THE messengers from Corinth, as well as the members of the family of Chloe, had informed the apostle that one of the brethren was cohabiting with his father's wife in his father's lifetime. In this chapter, therefore, St Paul reprov'd the whole Corinthian church for tolerating a species of whoredom which was abhorred even by the heathens, ver. 1.—And this scandal was the greater, that they were puffed up with pride, on account of the knowledge and learning of the teacher by whose influence it was tolerated, ver. 2.—But to make the Corinthians sensible, that their boasting of a teacher who had patronized such an enormity was criminal, as well as

18 Now some are puffed up, as if I were not coming to you.

19 But I will come to you soon, if the Lord will, and shall know, not the speech of them who are puffed up, but the power.

20 For not by speech is the kingdom of God ESTABLISHED, but by power.

21 What do ye incline? Shall I come to you with a rod? Or in love, and IN the spirit of meekness?

18 Now some are grown insolent, as fancying, because I have sent Timothy, I am not coming to Corinth myself, being afraid to come.

19 But I will come to you soon, if the Lord will, and shall know, not the boasting of them who are puffed up, but their power to defend themselves from the punishment which I will inflict on them, if they do not repent.

20 For not by the plausible talking which ye Greeks call eloquence, is the gospel established, but by the power of miracles, and of spiritual gifts.

21 To the false teacher, therefore, and to his adherents, I say, What do ye incline? Shall I come to you with a rod to punish you? Or in love, and in the spirit of meekness, because ye have repented?

2 Cor. x. 6. xiii. 2. 10. And as he speaks of it, not for the information of posterity, but to terrify the faction, the evidence of his possessing that power, which arises from his having mentioned it so confidently on this occasion, is very strong.

to correct the enormity itself, the apostle ordered them forthwith, in a public assembly of the church called for the purpose, to deliver the offender to Satan, for the destruction of his flesh, that his spirit being reformed, he might be saved in the day of the Lord, ver. 3, 4, 5.—Then shewed them the necessity of cutting off the incestuous person, by comparing vice unpunished to leaven, on account of its contagious nature in corrupting a whole society, ver. 6.—And because this was written a little before the passover, when the Jews put away all leaven out of their houses as the symbol of corruption or wickedness, the apostle desired the Corinthians to cleanse out the old leaven of lewdness, by casting the incestuous person out of the church: For, said he, Christ our passover is sacrificed for us. Also he exhorted them to keep the feast of the Lord's supper, which was instituted in commemoration of

Christ's being sacrificed for us, and which it would seem was to be celebrated by them at the time of the passover, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth, ver. 7, 8.

Lest, however, the Corinthians might have understood the apostle's command to excommunicate the incestuous person, and to cleanse out the old leaven, as an order not to keep company with the unconverted heathens, he told them that was not his meaning, since in that case they must have gone out of the world, ver. 9, 10.—And to make his meaning plain, he now wrote more explicitly, that if any person who professed himself a Christian was a known fornicator, &c. they were to punish him by keeping no company with him, ver. 11.—This distinction in the treatment of heathen and Christian sinners the apostle shewed them was reasonable, from the consideration, that church censures are not to be inflicted on persons who are without, but on them who are within the church, ver. 12.—And therefore, while they left it to God to judge and punish the wicked heathens, it was their duty to put away the incestuous person from among themselves, and to leave the woman with whom he was cohabiting to the judgment of God, because she was a heathen, ver. 13.

The apostle's order to the Corinthians, to keep no company with wicked persons, though seemingly severe, was in the true spirit of the gospel. For the laws of Christ do not, like the laws of men, correct offenders by fines and imprisonments, and corporal punishments, or outward violence of any kind, but by earnest and affectionate representations, admonitions, and reproofs, addressed to their reason and conscience, to make them sensible of their fault, and to induce them voluntarily to amend. If this remedy proves ineffectual, their fellow-Christians are to shew their disapprobation of their evil courses, by carefully avoiding their company. So Christ hath ordered, Matt. xviii. 15, 16, 17. *Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.—16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.—17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican.*—Earnest representation, therefore, from the injured par-

ty, followed with grave admonition and reproof from the ministers of religion, when the injured party's representation is ineffectual, are the means which Christ hath appointed for reclaiming an offender; and with great propriety, because being addressed to his reason and conscience, they are calculated to influence his will as a moral agent, and so to produce a lasting alteration in his conduct. But if these moral and religious means prove ineffectual, Christ hath ordered the society of which the offender is a member, to shun his company and conversation, that he may be ashamed, and that others may be preserved from the contagion of his example. This last remedy will be used with the greatest effect, if the resolution of the society, to have no intercourse with the offender, especially in religious matters, is openly declared by a sentence deliberately and solemnly pronounced in a public assembly, (as in the case of the incestuous Corinthian), and is steadily carried into execution.

The wholesome discipline which Christ instituted in his church at the beginning, was rigorously and impartially exercised by the primitive Christians towards their offending brethren, and with the happiest success, in preserving purity of manners among themselves. In modern times, however, this salutary discipline hath been much neglected in the church; but it hath been taken up by gaming clubs, who exclude from their society all who refuse to pay their game debts, and shun their company on all occasions, as persons absolutely infamous. By this sort of excommunication, and by giving to game debts the appellation of *debts of honour*, the winners, on the one hand, without the help of law, and even in contradiction to it, have rendered their unjust claims effectual, while the losers, on the other, are reduced to the necessity, either of paying, or of being shunned by their companions as infamous.—I mention this as an example, to shew what a powerful influence the approbation or disapprobation of those with whom mankind associate have upon their conduct; and from that consideration, to excite the friends of religion to support her against the attempts of the wicked, by testifying on every fit occasion their disapprobation of vice, and their contempt of its abettors, and more especially by shunning the company and conversation of the openly profane, however dignified their station in life, or however great their fortune may be. See 1 Cor. v. 11. note 3.

OLD TRANSLATION.

CHAP. V. 1 It is reported commonly *that there is fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should have his father's wife.*

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily as absent in body, but present in spirit, have judged already as though I were present, *concerning him that hath so done this deed;*

GREEK TEXT.

1 Ὡς ἀκεταί ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἥτις ἔδρα ἐν τοῖς ἔθνεσιν ὀνομαζέται, ὡς ἐγυναικὰ τινὰ τὸ πατὴρ ἔχειν;

2 Καὶ ὑμεῖς πεφυσιασμένοι ἐσθε, καὶ ἔχι μαλλὸν ἐπειθήσατε, ἵνα ἐξαρθῇ ἐκ μεσῶ ὑμῶν ὁ το ἐργὸν τὸτο ποιήσας.

3 Ἐγὼ μὲν γὰρ ὡς ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κερκεκὰ ὡς παρὼν, τὸν οὕτω τὸτο κατεργασασμένον,

Ver. 1.—1. *That there is whoredom.* The word *πορνεία* is used by the LXX, and by the writers of the New Testament, in the latitude which its correspondent word hath in the Hebrew language, namely, to denote all the different kinds of uncleanness committed, whether between men and women, or between men, or with beasts. Accordingly it is used in the plural number, chap. vii. 2. *Nevertheless, δια τῶν πορνείων, on account of whoredoms.* Here *πορνεία, whoredom,* signifies *incest* joined with *adultery*, the woman's husband being still in life, as appears from 2 Cor. vii. 12. In the Old Testament *whoredom* sometimes signifies *idolatry*, because the union of the Israelites with God as their king, being represented by God himself as a marriage, their giving themselves up to idolatry was considered as adultery.

2. *As not even among the heathens is named.* The word *ὀνομαζέται* signifies *to be named with approbation*, Rom. xv. 20. Ephes. i. 21. v. 3.—See Gen. vi. 4. where *ἀνδρες ποιοὶ οἱ ὀνομαστοί, LXX, men who are named,* is in our Bibles translated *men of renown*.

3. *That one, ἔχειν, hath his father's wife.* The word *ἔχειν* signifies sometimes *to use*; thus, Deut. xxviii. 30. LXX, *Ἐγυναικὰ ληψὴ, καὶ αὐτὴ ἕτερος ἔξει, Thou wilt take a wife, and another will use her.*

4. *His father's wife.* It seems the woman with whom this whoredom was committed, was not the guilty person's mother, but his stepmother; a sort of incest which was condemned by the Greeks and Romans, as we learn from Cicero, Orat. pro. Cluentio, sect. 4. and from Virgil, *Eneid* x. line 389.

NEW TRANSLATION.

CHAP. V. 1 It is generally reported, THAT THERE IS whoredom¹ among you; and such whoredom, as not even among the heathens is named,² that one hath³ his father's wife.⁴

2 And ye are puffed up, and have not rather bewailed, (see 2 Cor. xii. 21.) so as he who hath done this work,¹ might be taken away from among you.

3 (Γα2, 93.) Wherefore, I verily as absent in body, yet present in spirit,¹ have already, as present, judged him who hath so wrought out this WORK.

COMMENTARY.

CHAP. V. 1 It is generally reported, that there is whoredom tolerated among you; and such whoredom, as not even among the idolatrous heathens is approved, either by law or custom, that one hath his father's wife, more especially in his father's lifetime.

2 And, notwithstanding this iniquity, ye are puffed up with pride, on account of your knowledge, and the knowledge of your teachers, and have not rather bewailed your ignorance and wickedness, in such a manner, as that he who hath done this sinful work might be put out of your church.

3 Wherefore, I verily, although absent in body, yet present in spirit in respect of the interest I take in your affairs, and the knowledge I have of the matter, have already as present judged him, who hath so daringly wrought out this infamous work.

Thalamos ausum incestare novercæ.

Wherefore, from the Corinthians tolerating this crime, we may infer that the guilty person was of some note among them; perhaps he was one of the teachers of the faction, who being greatly admired for his personal qualifications, had escaped censure, by arguing that such marriages were not forbidden by the gospel.

Ver. 2. *He who hath done this work.* The apostle very properly terms this sin, *εργον*, a work; and in the following verse speaks of the person's *working it out*, because it was a practice continued in, and because the offender perhaps had taken great pains to screen himself from censure.—It is remarkable, that neither here, nor in any of the passages where this affair is spoken of, is the woman mentioned, who was the other party in the crime. Probably she was a heathen, consequently not subject to the discipline of the church. See ver. 13. note.

Ver. 3. *Yet present in Spirit.* Some think the apostle, by a particular revelation of the Spirit, knew all the affairs of the Corinthians, as fully as if he had been personally present with them, just as Elisha was present with Gehazi, 2 Kings v. 36. *Went not mine heart with thee, &c.* But if this matter, in all its circumstances, was

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good: Know ye not that

4 Ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, συντῆ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

5 Παραδέναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὀλέθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῆ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

6 Οὐ καλὸν τὸ καυχῆσθαι ὑμῶν· Οὐκ οἶδατε ὅτι μικρὰ ζυ-

made known to St Paul by the Spirit, why did he found his knowledge of it, ver. 1. on *general report*? See Col. ii. 5. note.

Ver. 4.—1. *And of my spirit.* Paul being particularly directed by the Spirit to give this command, with an assurance that the offender's flesh should be destroyed, he ordered them to assemble, not only by the authority of the Lord Jesus, but by the authority of the Spirit, who inspired him to give the command; whom therefore he calls *his Spirit*.

2. *With the power of our Lord Jesus.* The word *δυναμεις* here, as in other passages, denotes a miraculous power derived from the Lord Jesus Christ.

Ver. 5.—1. *Deliver such an one.* As the infinitive is used for the verb in all its modes and tenses, Ess. iv. 9. I have translated the word *παραδέναι*, *shall deliver*. The Corinthians having been very blamable in tolerating this wicked person, and the faction with their leader who patronized him, having boasted of their knowledge and learning, the apostle did not order the church to use admonition before proceeding to excommunication, but required them instantly to deliver the offender to Satan, that the faction might be roused to a sense of their danger, and the whole church be convinced of their error in tolerating such gross wickedness.

2. *To Satan.* They who think the punishment to be inflicted on the incestuous person was only excommunication, explain *the delivering him to Satan* in the following manner: As there are only two families or kingdoms in the moral world, *the kingdom of God* and *the kingdom of the devil*, the expelling of a person from the family or kingdom of God, is a virtual delivering of him into the hands of Satan, to share in all the miseries resulting from his usurped dominion; and a depriving him of all those advantages which God hath provided in his church, for defending men against the snares of the devil, and the machinations of his instruments. In short, by a sentence of excommunication, if it is justly founded, a

4 *AND MY SENTENCE IS THIS*: Ye being gathered together in the name of our Lord Jesus Christ, and of my Spirit,¹ shall with the power² of our Lord Jesus Christ,

5 Deliver such an one¹ to Satan,² for the destruction of the flesh,³ that the spirit may be saved in the day of the Lord Jesus.

6 Your boasting is not good.¹ Know ye

4 *And my sentence is this, Ye being assembled together, by the authority and will of our Lord Jesus Christ, who hath appointed wholesome discipline to be exercised in his church, and of the Spirit who inspires me to give you this order, shall, with the power of our Lord Jesus Christ,*

5 *Deliver the guilty person to Satan, by a sentence which one of your presidents shall publicly pronounce, in order that his flesh, which he hath so criminally indulged, may be destroyed, so as to bring him to repentance, that his spirit may be saved in the day of judgment.*

6 *Your boasting in the false teacher, and in the great knowledge he*

person is as it were put out of the protection of God. See, however, the following note.

3. *For the destruction of the flesh.* It was observed, chap. iv. 21. note, that the apostles were empowered to punish notorious offenders miraculously with diseases and death. If so, may we not believe, that the command which the apostle on this occasion gave to the Corinthians, to deliver the incestuous person to Satan, for the destruction of his flesh, was an exertion of that power? Especially as it was to be done, not by their own authority, but by the power of our Lord Jesus Christ, and of the Spirit who inspired Paul to give the command. Accordingly, Chrysostom, Theophylact, and Oecumenius conjectured, that in consequence of his being delivered to Satan, the offender's body was weakened and wasted by some painful disease. But the Latin fathers and Beza thought no such effect followed that sentence; because when the Corinthians were ordered, 2 Cor. ii. 7. to forgive him, no mention is made of any bodily disease that was to be removed from him. Wherefore, by the *destruction of the flesh*, they understood the destruction of the offender's *pride, lust, and other fleshly passions*, which they thought would be mortified when he found himself despised and shunned by all. This interpretation, however, does not, in my opinion, agree with the threatenings written, 1 Cor. iv. 21. 2 Cor. xiii. 1, 2. 10. nor with the apostle's design in inflicting that punishment. For when the faction found the offender's flesh wasted by some grievous disease, in consequence of the apostle's sentence pronounced by the church, it could not fail to terrify such of them as were capable of serious thought.

Ver. 6.—1. *Your boasting is not good.* They had boasted in the false teacher, as one who understood the gospel better than Paul,

a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth.

μη ὅλον το φραγμα ζυμοι;

7 Εκκαθαρατε εν την παλαιαν ζυμην, ινα ητε νεον φραγμα, καθαως εσε αζυμοι· και γαρ το πασχα ημων υπερ ημων εδυθη, Χριστος.

8 Ὡσε εορταζωμεν, μη εν ζυμη παλαια, μηδε εν ζυμη κακιας και πονηριας, αλλ' εν αζυμοις ειλικρινειας και αληθειας.

and who, perhaps, had defended the incestuous marriage, as a matter permitted by the gospel.

2. *Leaveneth the whole lump.* Many manuscripts, with the Vulgate version, for ζυμοι, *leaveneth*, have here δολοι, *corrupteth*, which Mill thinks is the proper reading.

Ver. 7.—1. *Cleanse out therefore the old leaven.* The incestuous person is called the *old leaven*, because he was not a new offender, but had continued long in the bad practice for which he was to be cast out. Or, as his crime was *whoredom*, it is called *old leaven*, because the Corinthians in their heathen state had been much addicted to that vice. The Jews were commanded to put away all leaven, both old and new, before they ate the passover, as being an emblem of wickedness, which sours and corrupts the mind, as leaven does the lump into which it is put, if it remains in it long unbaked.

2. *For even our passover, Christ, is sacrificed for us.* Before the first-born of the Egyptians were destroyed, God ordered the Israelites to kill a lamb, and sprinkle the door-posts of their houses with its blood, that the destroying angel might pass over their houses, when he destroyed the first-born of the Egyptians. Hence this sacrifice was called *the passover*. And to commemorate the deliverance effected by it, *the feast of the passover* was instituted to be annually solemnized by the Israelites in their generations. The original sacrifice, however, and the feast of its commemoration, were both of them emblematical. The former prefigured Christ, by the shedding of whose blood believers, God's first-born, are delivered from eternal death. Wherefore Christ's death is the Christian passover, and is so called in this verse, *Christ our passover is sacrificed for us*. The latter, namely, the commemoration of the deliverance of the first-born from death, in the feast of the passover, prefigured the feast of the supper which our Lord instituted in commemoration of his own death as our passover. This, therefore,

not that a little leaven leaveneth the whole lump?²

7 Cleanse out therefore the old leaven,¹ that ye may be a new lump (*καθως*, 202.) when ye are without leaven; for even our passover, Christ, is sacrificed for us.²

8 Therefore, let us keep the feast,¹ not with old leaven,² neither with the leaven of malice and wickedness;³ but with the unleavened QUALITIES of sincerity and truth.⁴

has communicated to you, *is not good*. Do ye not know, that as a little leaven leaveneth the whole lump, so one sinner suffered, will corrupt a whole society by his example?

7 Seeing vice is so infectious, cleanse out the old leaven; put away the incestuous person, that ye may be a pure society, when ye are without the leaven of his contagious company. For even our passover, Christ, is sacrificed for us Gentiles: the precept given to the Jews to put away leaven, is in its emblematical meaning applicable to us.

8 Therefore, let us keep the feast of the Lord's supper, not with the old leaven of sensuality and uncleanness, with which ye were formerly corrupted, neither with the leaven of malice and wickedness, but with the uncorrupted qualities of sincerity in your love to God and man, and truth in your worship.

is the feast which the apostle, in ver. 8. exhorted the Corinthians to keep, with the unleavened qualities of sincerity and truth.

Ver. 8.—1. *Therefore let us keep the feast*. From 1 Cor. xvi. 8. we learn, that when this epistle was written, the Jewish passover was at hand. If so, this verse makes it probable, that the disciples of Christ began very early to celebrate the Lord's supper with peculiar solemnity, annually on the day on which he suffered, which was the day of the Jewish passover, called in modern language *Easter*.

2. *Not with old leaven*. In ver. 7. *leaven* signifies *wicked persons*. Here it denotes *wicked practices*, such as gluttony, drunkenness, whoredom, fraud, &c. called *old leaven*, because the Corinthians in their heathen state had been much addicted to these practices.

3. *Neither with the leaven*, *κακίας και πορνείας*, of *malice and wickedness*. *Malice* is ill-will in the mind; but *wickedness* is ill-will expressed by actions, especially such as are accompanied with treachery. Hence the devil is styled, *ὁ πονηρός*, *The wicked one*.—As the apostle mentions *sincerity* and *truth* in the subsequent clause, it is probable, that by *the leaven of malice and wickedness* he meant all those bad dispositions and actions which hypocrites cover by putting on a shew of piety.

4. *Unleavened qualities of sincerity and truth*. The apostle gives the epithet of *unleavened* to *sincerity and truth*, in allusion to the

9 I wrote unto you in an epistle, not to company with fornicators.

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

9 Εγγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμιγνυσθαι πόρνοις.

10 Καὶ ἔ παντὸς τοῖς πόρνοις τὰ κόσμῳ τεττα, ἢ τοῖς πλεονεκταῖς, ἢ ἀρπαξίν, ἢ εἰδωλολατρῶν· ἐπεὶ ὀφείλετε ἀρᾶ ἐκ τὰ κόσμῳ ἐξελθεῖν.

11 Νῦν δὲ ἐγγραψα ὑμῖν μὴ συναναμιγνυσθαι, εἰάν τις ἀδελφὸς ὀνομαζόμενος, ἢ πόρνος, ἢ πλεονεκτῆς, ἢ εἰδωλολατρῆς, ἢ λοιδορὸς, ἢ μεθύσιος, ἢ ἀρπαξ, τῷ τοιοῦτῷ μηδὲ συνεσθῆεν.

12 Τί γὰρ μοι καὶ τὰς ἐξῶ κρινεῖν; ἔχι τὰς ἐσῶ ὑμεῖς κρινετέ;

emblematical meaning of the unleavened bread which the Israelites were to eat during the feast of the passover; for thereby they were taught to celebrate that feast with pious and virtuous dispositions.—*Ἀζύμοις* being an adjective, we may supply as its substantive either *ἀρτοῖς* or *πρᾶγμασι*.

Ver. 10. *With extortioners.* The word *ἀρπαξίν* signifies those who take away their neighbours' goods, either by force or by fraud, and who injure them by any kind of violence.

Ver. 11.—1. *If any one called a brother be a fornicator, &c.* The words *εἰάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος*, according to Oecumenius and others, may be translated, *If any brother be reputed a fornicator, &c.* For *ὀνομαζόμενος* signifies *named, or famous*. See ver. 1. note 2.

2. *Or a covetous person.* ΠΛΕΟΝΕΚΤΗΣ. This word is rightly translated a *covetous person*, because literally it signifies, one who wishes to have more of a thing than he ought to have; one who is greedy of money, or of sensual pleasure. Hence the expression, Eph. iv. 19. *To work all uncleanness, ἐν πλεονεξίᾳ, (with covetousness, that is) with greediness.* See the note on that passage.

3. *With such a person, not even to eat.* Were we to observe this rule with strictness, now that all the world around us are become

9 (Εγγραψα) I have written to you in (την, 71.) this epistle, not to associate with fornicators.

10 (Και, 205.) However, not universally with the fornicators of this world, and with the covetous, and with extortioners,¹ and with idolaters, since then, indeed, ye must go out of the world.

11 But now, I write to you, not to associate with HIM, if any one called¹ a brother be a fornicator, or a covetous person,² or an idolater, or a reviler, or a drunkard, or an extortioner, with such a person not even to eat.³

12 (Τι γαρ μοι, sup. προσηκει,) For what have I TO DO to judge them also who are without? do not ye judge them who are within?

9 By requiring you to cleanse out the old leaven, ver. 7. I have virtually ordered you in this epistle, not to be familiar with persons addicted to whoredom.

10 However, that ye may not misunderstand me, my meaning is, not that ye should seclude yourselves wholly from the company of heathen fornicators, and covetous persons, and extortioners, and idolaters, since in that case ye must renounce all worldly business whatever.

11 But now, more particularly, I order you not to associate with him, if any one called a Christian brother be a known fornicator, or a covetous person, or an occasional idolater, or a reviler, or a drunkard, or an extortioner, with such a person not even to eat, either in his own house, or in the house of any other person, and far less at the Lord's table; that he may be ashamed of his evil practices.

12 This, and my order to excommunicate the incestuous person, does not relate to heathens: For what right have I to punish them also who are without the church? I have no authority over them. Have not ye a right to judge and excommunicate them who are within the church?

Christians, we should be obliged to go out of the world. Nevertheless, as Wall observes, 'The main sense of it is an everlasting rule, that a conscientious Christian should choose, as far as he can, the company, intercourse, and familiarity of good men, and such as fear God; and avoid, as far as his necessary affairs will permit, the conversation and fellowship of such as St Paul here describes. This is a thing (what decay soever of public discipline there be) in each particular Christian's power.' See 2 Cor. vi. 14. note.

13 But them that are without, God judgeth. Therefore put away from among yourselves that wicked person.

13 Τῆς δὲ ἐξῶ ὁ Θεὸς κρίνει. Καὶ ἐξαρῆτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

Ver. 13. *But them who are without, God judgeth.* The apostle wrote this and the preceding verse, to shew the Corinthians the reason why, after commanding them to pass so severe a sentence on the man, he said nothing to them concerning the woman who was guilty with him. The discipline of the church was not to be

CHAP. VI.

View and Illustration of the Exhortations contained in this Chapter.

THE Corinthians, since their conversion, had sued each other, as formerly, in the heathen courts of judicature about worldly matters, often of small importance. This practice was the more blamable, as the Christians, who in the first age were not distinguished from the Jews, might as Jews, according to the laws of the empire, have held courts of judicature of their own for determining most of the controversies about worldly matters which arose among themselves. Wherefore, by declining the decisions of the brethren, and by bringing their causes into the heathen courts, they shewed that they had a mean opinion of the knowledge and integrity of their brethren. Besides, the frequency of their suits led the heathens, before whom they were brought, to think the Christians not only litigious, but disposed to injure one another. These things, of which the apostle was informed, bringing great dishonour on the Christian name, he rebuked the Corinthians severely for daring to go to law with one another before the heathens, and not before the saints, ver. 1.—Know ye not, said he, that the Christian inspired teachers, whom he called *saints*, judge the world? that is, declare the laws by which the world at present is ruled, and is to be judged at last. And if the world is judged by you, are ye unworthy to judge the smallest matters? ver. 2.—Do ye not know, that we foretell the judgment and punishment of evil angels? Being thus supernaturally endowed, why may we not judge in things pertain-

13 But them *who* are without, God judgeth.[†] (*Kai*, 208.) Therefore, put away from among yourselves *the* wicked person.

13 *But the unbelieving Jews and Gentiles who are out of the church, it belongs to God to judge and punish. Therefore put away from among yourselves, by excommunication, the wicked person of whom I have been writing.*

exercised on persons out of it. Hence it appears that this woman was a heathen.

ing to this life? ver. 3.—When therefore ye have set up secular seats of judgment, as ye ought to do, place thereon as judges such of the spiritual men among you, as, on account of the inferiority of their gifts, are least esteemed in the church, ver. 4.—I speak it to your shame, that in your opinion there is not so much as one wise man among you, who is fit to judge between his brethren; but brother carrieth his brother into the heathen courts, as if he expected more justice from heathens than from Christians, ver. 5, 6.—Now it is utterly wrong in you to have any law-suits at all in the heathen courts. Ye had much better suffer yourselves to be injured and defrauded in small matters, than go to law before unbelievers, since the seeking redress in that manner will be attended with more trouble and loss than if ye bare the injury patiently, ver. 7.—Next, because the other parties, by suffering themselves to be sued in the heathen courts, had shewn a disposition to defraud their brethren, the apostle denounced the judgment of God against all unrighteous persons whatever; and mentioned particularly fornicators, idolaters, adulterers, pathics, sodomites, thieves, and others, solemnly declaring that they shall for ever be excluded from the kingdom of God, ver. 8, 9, 10.—And such, said he, were some of you before your conversion to Christianity, ver. 11.

The false teacher, it seems, with a view to gain the favour of the Greeks, had taught that luxury and fornication were allowed under the gospel; and had supported that doctrine by the common arguments with which sensualists in all ages and countries defend their debauched manners. Wherefore, to prevent the unthinking from being seduced by these arguments, the apostle, with great propriety, confuted them in his

Epistle to the Corinthians, because, of all the Greeks, the inhabitants of Corinth were the most debauched; and because such of them as were Christians had not yet acquired a just sense of the obligations to purity laid on them by the gospel. It is true the apostle, according to his manner, hath not stated these arguments explicitly. Nevertheless, from the things which he hath written in confutation of them, we learn that they were of the following import: 1. That meats and drinks being made for the use of men, and men's belly being for the enjoyment of meats and drinks, the pleasures of the table, in their highest perfection, must be lawful. 2. That the body was made for venereal pleasures. 3. That the pleasures of the table and of the bed may be enjoyed without injury to others. And, 4. That by implanting in us strong natural inclinations to these pleasures, God hath shewn it to be his will that we should enjoy them.—To the argument concerning the luxuries of the table, the apostle replied, that although all meats and drinks are made for men's use, and are in themselves lawful, the luxurious use of them, in some circumstances, may not be expedient. Many kinds of nice meats and drink, even when used in moderation, may be prejudicial to one's health; and may not be suitable to his income and station. Besides, too great attention to the pleasures of the table always creates habits troublesome both to the luxurious themselves and to the persons with whom they are connected, ver. 12.—To the argument, that the belly is made for eating and drinking, the apostle answered, that both the belly, and the meats by which it is gratified, are to be destroyed: they are to have no place in the future life of the body. From which it follows, that to place our happiness in enjoyments which are confined to the present short state of our existence, while we neglect pleasures which may be enjoyed through eternity, is extremely foolish, ver. 13.—To the argument whereby the licentious justify the unrestrained enjoyment of women, namely, that the body was made for fornication, the apostle answered, by flatly denying the position. The body was not made for fornication, but for the service of the Lord Christ, who will raise it up at the last day fitly formed for his own service, ver. 14.—To the argu-

OLD TRANSLATION.

CHAP. VI. 1 Dare
any of you, having a mat-

GREEK TEXT.

1. Τοῦμα τις ὑμῶν, πραγμα-
εχων προς τον ἕτερον, κρινεσθαι επι

Ver. 1.—1. *Having a matter against another.* Locke thinks this a reproof of the faction, who, to screen the incestuous person from the censure of the church, carried the matter into a heathen court

ment, that the lusts of the flesh may be gratified without injury to others, the apostle replied, first, that great injury is done to Christ when the members of our body, which are his members, are made the members of an harlot, in such a manner as to be employed in fulfilling her vicious inclinations, ver. 15.—Secondly, by fornication a man injures his own soul. For he becomes one person with his whore; he acquires the same vicious inclinations, and the same vicious manners with her; nay, he makes himself her slave, ver. 16.—Whereas he who is joined to the Lord, *is one spirit*. He acquires the dispositions and manners of Christ, and is directed by him, ver. 17.—In the third place, he who commits fornication, sins against his own body, as well as against his soul. He wastes its strength, and introduces into it painful diseases, which often occasion its death, ver. 18.—Lastly, by gluttony, drunkenness, and fornication, great injury is done to the Spirit of God, whose temple our body is; nay, injury even to God himself, to whom we belong, not only by the right of creation, but by the right of redemption. We should therefore glorify God in our body, and in our spirit, which are his, by making that holy and honourable use of our body which he hath prescribed, ver. 19, 20.

Here it may be proper to take notice, that the apostle hath not given a separate answer to the fourth argument, by which immoderate sensual indulgences are oft-times defended; namely, the argument taken from the strong passions and appetites which God hath implanted in our nature towards sensual pleasures. But the confutation of that argument is implied in what he hath said concerning the injury done by fornication to the body. For if, in the constitution of things, God hath connected diseases and death with immoderate sensual gratifications, he hath in the clearest manner shewn it to be his will that we should abstain from them. And therefore, although by implanting in us inclinations to sensual pleasures, he hath declared it to be his will that we should enjoy them, yet by connecting diseases and death with the immoderate use of these pleasures, he hath no less clearly declared, that he wills us to enjoy them only in moderation.

NEW TRANSLATION.

CHAP. VI. 1 Dare any of you, having a matter against another,¹

COMMENTARY.

CHAP. VI. 1 *Dare any of you having a matter of complaint against another* brother, be so regardless of

of judicature. But his crime being punishable by the laws of the Greeks, (chap. v. 1.) I do not see why either the father who was

ter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how

των ἀδικων, και εχι επι των αγιων;

2 Ουκ οιδατε οτι οι αγιοι τον κοσμον κρινουσι; και ει εν υμιν κρινεται ο κοσμος, αναξιου εσε κριτηριων ελαχιων;

3 Ουκ οιδατε οτι αγγελου κρι-

injured, or the faction, should have been condemned for bringing the matter before the civil magistrate, especially as it was a more effectual method of redressing the evil, than by the ordinary censures of the church.

2. *By the unrighteous.* The heathens are called *unrighteous*, in the same sense that Christians are called *saints*, or *holy*. See Ess. iv. 48.—For as the latter were called *saints*, not on account of the real sanctity of their manners, but on account of their professed faith, so the former were called *unrighteous* on account of their idolatry and unbelief, ver. 6. although many of them were remarkable for their regard to justice, and to all the duties of morality.

Ver. 2.—1. *Do ye not know.* Because this question is repeated six times in this chapter, Locke thinks it was intended as a reproof to the Corinthians, who, notwithstanding they boasted of the knowledge they had received from the false teacher, were extremely ignorant in religious matters.

2. *That the saints.* This name, though common to all who believed in the true God, (see Ess. iv. 48.) is sometimes appropriated to the *spiritual men* in the Christian church, who were inspired with the knowledge of the gospel. Col. i. 26.

3. *Judge the world.* See Ess. iv. 3. Here St Paul told the Corinthians, that agreeably to Christ's promise to the apostles, Matt. xix. 28. they were at that time actually *judging*, or ruling the world, by the laws of the gospel, which they preached to the world. Hence Christ told his apostles, John xii. 31. *Now is the judgment of this world.*—But Bengelius says, *κρινουσι* is the future tense, and signifies *shall judge*; and that the apostle had in his eye the state of the world under Constantine, when the Christians got possession of civil power. This interpretation is mentioned by Whitby likewise. Nevertheless, the subsequent clause, *If the world, κρινεται, is judged by you*, shews, I think, that the apostle spake of the time then present. Others, because the judgment of angels is spoken of in the next verse, interpret this of the last judgment; and by *the saints judging the world*, they understand the affording matter for condemning the wicked. But this sense has no relation to the apostle's argument.—With respect to the idea which many entertain, of the saints

*be judged by the unrighteous,*² and not *by the saints?*

2 Do ye not know¹ that the saints² judge the world?³ and if the world is judged (εἰ) by you, are ye unworthy of the least seats of judicature?⁴

3 Do ye not know that we judge angels? (μητι γε εἰωτικα) why not

the honour of your religion, as to be judged by the heathens, and not by the saints?

2 Do ye not know that the inspired teachers among you judge the world, by the laws of the gospel which they promulgate? And if the world is thus judged by you, are ye, who are so well enlightened, unworthy to fill the least seats of judicature?

3 Do ye not know that we declare the judgment of the evil angels, where-by we are strongly impressed with a

being Christ's assessors when he judges the world, I observe, that it is repugnant to all the accounts given of the general judgment; and particularly to our Lord's own account of that great event, Matt. xxv. where the righteous are represented as all standing before his tribunal along with the wicked, and as receiving their sentence at the same time with them. Besides, for what purpose are the saints to be Christ's assessors at the judgment? Is it to give him counsel? or only to assent to the sentence he will pass on the wicked? Surely not the former: and for the latter, why should their assent be necessary, more than the assent of the holy angels? 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.

4. *Are ye unworthy of the least seats of judicature?* Κριτηριων ελαχιστων. See James ii. 6. where the word κριτηρια is translated *judgment-seats*. It is used in the same sense often by the LXX, and by the best Greek authors, as Wetstein hath shewn. To understand the propriety of the apostle's rebuke, the reader should know, that the Jews in the provinces were allowed by the Romans to hold courts of judicature for determining, according to their own jurisprudence, such controversies about secular affairs as arose among themselves; because their laws and customs being different from those of all other nations, the heathen jurisprudence could not be used in regulating their affairs. See Joseph. Ant. lib. xiv. p. 487. Genev. Edit. The same privilege, I doubt not, was enjoyed by the Christians. For as there were many Jews among them, and as they agreed with the Jews in abstaining from the worship of the heathen gods, they were in the first age considered as Jews, and enjoyed their immunities.

Ver. 3. *That we judge angels.* This, many commentators understand of the power which some of the first Christians possessed of casting out devils, and of the efficacy of the preaching of the gospel, in destroying the usurped dominion of evil angels over the children of disobedience. And it must be acknowledged, that the

much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man amongst you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another; why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, you do wrong and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived;

νεμεν; μητι γε βιωτικα;

4 Βιωτικα μεν εν κριτηρια εαν εχητε, τες εξεθνημενους εν τη εκκλησια τετρες καθιζετε.

5 Προς εντροπην υμιν λεγω ουτως εκ εσιν εν υμιν σοφος εδε εις, ος δυνασεται διακριναι αναμεσον τε αδελφου αυτου;

6 Αλλα αδελφος μετα αδελφου κρινεται, και τετο επι απιστων;

7 Ηδη μεν εν ολωσ ητημα εν υμιν εσιν, οτι κριματα εχετε μεθ' εαυτων. Διατι εχι μαλλον ακεισθε, διατι εχι μαλλον αποσερεισθε;

8 Αλλα υμεις ακειτε και αποσερετε, και ταυτα αδελφου.

9 Η εκ οιδατε οτι ακοι βασιλειαν Θεου κ κληρονομησσει; Μη πλαναςθε: ετε πορνοι, ετε ειδωλο-

phrase, *judgment of this world*, hath that signification, John xii. 31. But such a sense of *judging*, is foreign to the apostle's argument.

Ver. 4.—1. *Secular seats of judicature*. So βιωτικα κριτηρια literally signifies. See ver. 2. note 4.—*Secular seats of judicature*, are those where questions relating to the affairs of this life are judged. Thus Luke xxi. 34. *Μεριμναι βιωτικαι* signifies *the cares of this life*.

2. *Those who are least esteemed in the church*. Whitby translates the verse in the following manner: *If ye use the heathen secular judgment-seats, ye constitute those who are despised in the church your judges*. But the translation I have given is more literal, and more agreeable to the apostle's design. For as the faction boasted of their knowledge, to shew them how far superior the gifts of the Spirit were to the philosophy and learning of the Greeks, the apos-

then things pertaining to this life? (see v. 4. note 1.)

4 *Well then, when ye have secular seats of judicature,¹ make to sit on THEM, those who are least esteemed in the church.²*

5 *For shame to you I say: So then, there is not among you a wise man,¹ not even one, who shall be able to decide between his brethren?*

6 (Αλλα,) *But brother with brother is judged, and that by infidels.*

7 *Now, therefore, indeed, there is plainly a fault (ε) in you, that ye have law-suits with one another. Why do ye not rather bear injury? why do ye not rather bear the being defrauded?*

8 (Αλλα, 81.) *But ye injure, and defraud; and that too, YOUR brethren.*

9 *Do ye not know, that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornica-*

sense of the justice of God? Why may we not then determine things pertaining to this life?

4 *Well then, when ye have seats of judicature for trying secular causes, make to sit on them as judges, those spiritual men among you who are least esteemed in the church for their gifts.*

5 *For shame to you, who boast so much of your wisdom, I say, So then there is not among you a knowing prudent upright man, not even one, who is fit to decide between his brethren, in those disputes which they have about their secular affairs?*

6 *But one Christian contending with another, is judged, and that by heathens; to the great discredit of the Christian name.*

7 *Now, therefore, indeed, there is plainly a fault in you, that ye have law-suits with one another in the heathen courts; why do ye not rather bear injury? Why do ye not rather bear the being defrauded, if the injury done you and the fraud are small?*

8 *But, ye are so far from bearing injuries and frauds, that ye injure and defraud even your Christian brethren.*

9 *Do ye, who pretend to be wise men, not know, that the unrighteous shall not inherit the kingdom of God? Be not deceived by the false teacher, nor by your own lusts: Neither for-*

tle ordered the Corinthians to appoint the lowest order of spiritual men as judges in secular causes.

Ver. 5. *So then, there is not among you a wise man.* As the Greeks called those σοφοι, wise men, who were remarkable for their knowledge and genius, and as the faction were very vain of their own talents, this was a severe sarcasm on them.

neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

λατραι, στε μοιχοι, στε μαλακοι, στε αρσενοκοιται,

10 Ουτε κλεπται, στε πλεονεκται, στε μεδυσοι, ε λοιδοροι, εχ αρπαγες, βασιλειαν Θεε ε κληρονομησασι.

11 Και ταυτα τινεσ ητε αλλα απελεσασθε, αλλα ηγιασθητε, αλλ' εδικαιωθητε εν τω ονοματι τε Κυριε Ιησε, και εν τω πνευματι τε Θεε ημων.

Ver. 9.—1. *Nor idolaters.* Idolaters are put at the head of this catalogue of gross sinners, because among the heathens idolatry was not only a great crime in itself, but because it was the parent of many other crimes. For the heathens were encouraged in the commission of fornication, adultery, sodomy, drunkenness, theft, &c. by the example of their idol gods.

2. *Nor Catamites.* *Μαλακοι.* This name was given to men who suffered themselves to be abused by men, contrary to nature. Hence they are joined here with *αρσενοκοιται*, *Sodomites*, the name given to those who abused them. The wretches who suffered this abuse, were likewise called *Pathics*, and affected the dress and behaviour of women. For the origin of this name, see Col. iii. 5. note 2.

Ver. 10.—1. *Shall inherit.* In this expression there is an allusion to the covenant with Abraham, in which God promised to him and to his seed by faith, the *inheritance*, or everlasting possession of a heavenly country, under the type of his natural seed inheriting the earthly Canaan.—The repetition of the negative particles in this verse is very emphatical.

2. *The kingdom of God.* The apostle calls the heavenly country promised to the righteous, *the kingdom or country of God*, because in the description of the general judgment our Lord had so named it: Matt. xxv. 34. *Come, ye blessed of my Father, inherit the kingdom prepared for you.*

Ver. 11.—1. *But ye are washed, &c.* This being addressed to the Corinthian brethren in general, it is not to be imagined that the apostle, by their being *washed, sanctified, and justified*, meant to say that they were all *holy persons*, in the moral sense of the word, and that they were all to be *justified* at the day of judgment. Among the Corinthians there were many unholy persons, whom the apostle reproved sharply for their sins, 2 Cor. xii. 20, 21. and whom he

tors, nor idolaters,¹ nor adulterers, nor *Catamites*,² nor *Sodomites*,

10 Nor thieves, nor covetous persons, nor drunkards, nor revilers, nor extortioners, shall inherit¹ the kingdom of God.²

11 And such were some of you; (see Pref. sect. ii.) but ye are washed,¹ but ye are sanctified,² but ye are justified,³ (*εἰ*, 165.) by the name (51.) of the Lord Jesus, and (*εἰ*) by the Spirit of our God.⁴

nicators, nor idolaters, nor adulterers, nor (μαλακοί) Catamites, nor (αρσενικοῖται) Sodomites,

10 *Nor thieves, nor covetous persons, nor drunkards, nor those who give opprobrious names to others to their face, nor extortioners, (see chap. v. 10. note) shall inherit the kingdom of God, Ephes. v. 5.*

11 *And such persons were many of you formerly. But ye are washed with the water of baptism, in token of your having vowed to lead a new life; and ye are consecrated to the service of God; and ye are delivered from heathenish ignorance, by the power of the Lord Jesus, and by the influences of the Spirit of the God of us Christians, given to you.*

threatened to punish severely if they did not repent, 2 Cor. xiii. 1, 2.—The Corinthians having been washed with the water of baptism, in token of their having renounced idolatry with all its impurities, they were under the obligation of a solemn vow carefully to study purity of heart and life.

2. *But ye are sanctified.* By their profession of the gospel, the Corinthians were separated from idolaters, and consecrated to the service of God; a meaning of the word *sanctified* often to be found in scripture. See Ess. iv. 53.

3. *But ye are justified.* The word *justified* hath various significations in scripture. Besides the forensic sense, *justified* signifies the being *delivered*, or *freed*, from some evils simply, and is so translated in our common English version; Rom. vi. 7. *He that is dead, (δεδικαιωται απο, is justified from,) is freed from sin.* See also Rom. iv. 25. note 2.

4. *By the Spirit of our God.* Because *justification*, in the forensic sense, is never ascribed to the Spirit, some are of opinion that the apostle's meaning is, Ye Corinthians, by the gifts of the Spirit conferred on you, are justified in the eyes of all men, for having renounced heathenism, and embraced the gospel.

If the terms *washed*, *sanctified*, and *justified*, are understood in their moral sense, the Corinthians may be said to have been *washed*, and *sanctified*, and *justified*, because under the gospel they enjoyed all the means necessary to their being *washed*, *sanctified*, and *justified*, though perhaps many of them had not made a proper use of these means. See Ess. iv. 1.—Or the passage may be restricted to those who were true believers, and really holy persons.

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

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What, know ye not that he which is joined to

12 Παντα μοι ἐξέστιν, ἀλλ' ἔ
παντα συμφέρει πάντα μοι ἐξέστιν,
ἀλλ' ἔκ ἐγὼ ἐξῆσιασθησομαι ὑπο
τινος.

13 Τα βρωματα τη κοιλια,
καὶ ἡ κοιλια τοις βρωμασιν ὁ δὲ
Θεὸς καὶ ταυτην καὶ ταυτα κα-
ταργησει.

Τὸ δὲ σωμα ἔ τη πορνεία, ἀλ-
λα τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ
σωματι.

14 Ὁ δὲ Θεὸς καὶ τὸν Κύριον
ἠγειρε, καὶ ὑμᾶς ἐξεγειρεῖ διὰ τῆς
δυναμείως αὐτοῦ.

15 Οὐκ οἰδατε, ὅτι τα σωμα-
τα ὑμῶν, μέλη Χριστοῦ ἐσιν; ἀρα
ἐν τα μέλη τῶ Χριστοῦ, ποιησῶ πορ-
νῆς μέλη; μὴ γένοιτο.

16 Ἡ ἐκ οἰδατε ὅτι ὁ κολλω-
μενος τῇ πορνῇ, ἐν σωμα ἐσιν;

Ver. 12. *All meats are lawful for me.* See the Illustration, ver. 12. As the apostle could not say in any sense, that *all things* were lawful for him, the sentence is *elliptical*, and must be supplied, according to the apostle's manner, from the subsequent verse; *All meats are lawful for me to eat.*

Ver. 13. *However, God will destroy both it and them;* namely, when the earth with the things which it contains are burnt. From this it is evident, that at the resurrection the parts of the body which minister to its nutrition, by means of meat and drink, are not to be restored: or if they are to be restored, that their use will be abolished. See chap. xv. 44. note, towards the end.

Ver. 15. *Your bodies are the members of Christ.* This, and all the similar expressions in St Paul's epistles, seem to be founded on what Christ said in his account of the judgment, Matt. xxv. 40. *I was hungry, &c. For as much as ye have done it to one of the least of these my brethren, ye have done it to me.* For in these words our Lord declared, that the righteous are a part of himself, and that the members of their bodies are subject to his direction, and the objects of his care.

12 All *MEATS* (from ver. 13.) are lawful *for me*¹ *TO EAT*, but all are not *proper*: all *MEATS* are lawful *for me TO EAT*; but I will not be *enslaved by any MEAT*.

13 Meats for the belly, and the belly for meats: (δ , 100.) *However*, God will destroy both it and them.¹

Now the body *WAS* not *MADE* for *whoredom*, (see chap. v. 1. note 1.) but for the Lord, (ver. 20.) and the Lord for the body:

14 (Δ , 103.) And God hath both *raised* the Lord, and will raise up us by his own power.

15 *Do ye not know* (see ver. 2. note 1.) that your bodies are the members of Christ?¹ Shall I then take the members of Christ, and make *THEM* the members of an harlot? *By no means*.

16 What, *do ye not know* that he *who is strongly attached* to an harlot, is one body?¹

12 Sensualists justify luxury in eating and drinking, by saying, *all meats are lawful for me to eat*. True. *But all meats are not proper*. They may be hurtful to health; or they may be too expensive. And even though *all meats were lawful for me* in these respects, *I will not be enslaved by any kind of meat*.

13 It is likewise said, that luxury in eating is reasonable, because *meats are made for the stomach, and the stomach for meats*. *However*, men's happiness does not consist in eating, since *God will destroy both the stomach and meats*.

Now, with respect to the use of women, I affirm, that *the body was not made for whoredom, but for glorifying the Lord by purity, and the Lord was made Lord, for glorifying the body by raising it incorruptible*.

14 *And* that the body was made for glorifying the Lord, appears from this, that *God hath both raised the Lord, and will raise up us immortal like him, by his own power*.

15 Sensualists say, no injury is done to others by whoredom: but *do ye not know that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? Shall I, who am Christ's property, enslave myself to an harlot? By no means*. This would be an injury to Christ.

16 *What, do ye not know that he who is strongly attached to an harlot, is one body with her? Hath the same vicious inclinations and man-*

Ver. 16.—1. *He who is* ($\kappa\omicron\lambda\lambda\omega\mu\epsilon\nu\omicron\varsigma$, literally, *glued*,) *strongly attached to an harlot, is one body*. The body being the seat of the appetites and passions, and the instrument by which our appetites and passions are gratified, *to be one body with an harlot, is to have*

an harlot, is one body? for two (saith he) shall be one flesh.

17 But he that is joined unto the Lord, is one spirit.

18 Flee fornication. Every sin that a man doth is without the body: but he that committeth fornication, sinneth against his own body.

19 What, know ye not that your body is the temple of the Holy Ghost *which is in you*, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore

Εσονται γαρ, φησιν, οί δυο εις σαρκα μιαν.

17 Ὁ δε κολλημενος τῷ Κυρίῳ, ἐν πνευμα εἰσι.

18 Φευγετε την πορνειαν. Παν ἁμαρτημα ὁ εαν ποιηση ανδρωπος, εκτος τῃ σαματος εἰν· ὁ δε πορνων, εις το ιδιον σωμα ἁμαρτανει.

19 Η εκ οιδατε, ὅτι το σωμα ὑμων, ναος τῃ εν ὑμιν ἁγιῃς πνευματος εἰν, ἧ εχετε απο Θεοῃ, και εκ εσε ἑαυτων;

20. Ηγορασθητε γαρ τιμησ· δοξασατε δη τον Θεον εν τῷ σαμα-

the same vicious inclinations with her, and to give up our body to her to be employed in gratifying her sinful inclinations.

2. *The two shall be one flesh.* They shall be one in inclination and interest, and shall employ their bodies as if they were animated by one soul. This ought to be the effect of the conjunction of man and woman in the bond of marriage; and generally is the consequence of a man's attachment to his whore.

Ver. 17. *He who is strongly attached to the Lord, is one spirit.* The spirit being the seat of the understanding, the affections, and the will, *to be one spirit with another*, is to have the same views of things, the same inclinations, and the same volitions; consequently, to pursue the same course of life.

Ver. 18.—1. *Flee whoredom.* In this prohibition, gluttony and drunkenness are comprehended, as the ordinary concomitants of whoredom. For the reason of the prohibition is equally applicable to these vices likewise: they are as hurtful to the body as whoredom is.—The way to flee whoredom is, to banish out of the mind all lascivious imaginations, to avoid carefully the objects and occasion of committing whoredom, and to maintain an habitual temperance in the use of meat and drinks.

2. *Sinneth against his own body.* The person who is addicted to gluttony and drunkenness sinneth against his own body, in the same manner as the fornicator doth. He debilitates it, by introducing into it many painful and deadly diseases.—Perhaps this clause

For *he saith, the two shall be one flesh.*²

17 But *he who is strongly attached to the Lord, is one spirit.*¹

18 Flee *whoredom.*¹ Every sin *which a man committeth* is (*εκτος*) without the body; but *he who committeth whoredom, sinneth* (*εις*) against his own body.²

19 What, *do ye not know* that your body is the temple of the Holy Spirit,¹ (see Eph. ii. 22.) *who is in you, whom ye have from God?* (*και*, 224.) *besides, ye are not your own;*

20 For ye are bought¹ with a price: glorify God, therefore, (*ει*, 162.)

ners. This God declared, when he instituted marriage; For, saith he, the two shall be one flesh.

17 *But he who is strongly attached to the Lord, is one spirit with him: he hath the same virtuous dispositions and manners.*

18 *Flee whoredom, for this reason also, that every other sin which a man committeth, is committed without affecting the body. But he who committeth whoredom, sinneth against his own body: he wastes its strength, and introduceth into it deadly diseases.*

19 *What, do ye not know that your body is the temple of the Holy Spirit, who is in you by his gifts; whom ye have received from God; so that ye ought to keep your bodies unpolluted with those vices which provoke the Spirit to depart? Besides, ye are not your own, to use your bodies as ye please;*

20 *For ye are bought with the price of the blood of Christ. Glorify God, therefore, with your body, by chastity*

ought to be translated, *He who committeth whoredom, sinneth* (*εις, in, or*) *within his own body.*

Ver. 19. *Your body is the temple of the Holy Spirit.* The two things necessary to constitute a temple, as Whitby observes, belong to the bodies of believers. They are consecrated to the use of the Deity; and he resides in them. In the bodies of the primitive Christians God resided by his Spirit, who manifested himself by his miraculous gifts; and he still resides in believers, by his ordinary operations. From this, Tertullian, *De Cultu Fœmin.* lib. 2. c. 2. draws the following inference: "Since all Christians are become the temple of God, by virtue of his Holy Spirit sent into their hearts, and consecrating their bodies to his service, we should make chastity the keeper of this sacred habitation, and suffer nothing unclean or profane to enter into it, lest the God who dwells in it, being displeased, should desert his habitation thus defiled." Whitby's translation.

Ver. 20. *Ye are bought with a price.* Ye are the property of God, who hath bought you with the price of his Son's blood.

glorify God in your body, and in your spirit, which are God's. τι ὁμῶν, καὶ ἐν τῷ πνεύματι ὁμῶν, ἅτινα εἰσι τὰ Θεοῦ

CHAP. VII.

View and Illustration of the Directions given in this Chapter.

TO understand the precepts and advices contained in this chapter, it is necessary to know, that among the Jews every person whose age and circumstances allowed him to marry, was reckoned to break the divine precept, *increase and multiply*, if he continued to live in a single state: a doctrine which the false teacher, who was a Jew, may be supposed to have inculcated, to ingratiate himself with the Corinthian women. Some of the Grecian philosophers however affirmed, that if a man would live happily, he should not marry. Nay, of the Pythagoreans, some represented the matrimonial connexion as inconsistent with purity. The brethren at Corinth, therefore, on the one hand, being urged to marriage both by their own natural inclinations, and by the doctrine of the Judaizers, and on the other, being restrained from marriage by the doctrine of the philosophers, and by the inconveniencies attending marriage in the then persecuted state of the church, they judged it prudent to write to the apostle the letter mentioned ver. 1. in which they desired him to inform them, whether they might not without sin abstain from marriage altogether? and whether such as were already married might not dissolve their marriages, on account of the evils to which in their persecuted state they were exposed? The letter, in which the Corinthians proposed these and some other questions to the apostle, hath long ago been lost. But had it been preserved, it would have illustrated many passages of the epistles to the Corinthians which are now dark, because we are ignorant of the circumstances to which the apostle in these passages alluded.

To the question, concerning the obligation which persons grown up and settled in the world were under to enter into the married state, St Paul answered, That although in the present distress it was better for them to have no matrimonial connexions at all, yet, to avoid whoredoms, every one who

with your body, and (or) *and* temperance, *and with your spirit* *with* your spirit, which *by* piety, *which* body and spirit *are* are God's, both by creation and redemption.

could not live chastely in a single state, he told them, was bound to marry: for which reason he explained to them the duties of married persons, as expressly established by the commandment of God, ver. 1, 2, 3, 4, 5.—But what he was farther to say in answer to their question, he told them, was not an injunction, like his declaration of the duties of marriage, but only an advice suited to their present condition, ver. 6.—namely, he wished that all of them could, like him, live continently unmarried, ver. 7.—Then more particularly addressing the widowers and widows among them, he assured them it would be good for them, if, in the then persecuted state of the church, they could live chastely unmarried, as he was doing, ver. 8.—But at the same time he told them, if they found that too difficult, it was better for them to marry than to be tormented with lust, ver. 9.

Next, in answer to their question concerning the separation and divorce of married persons, the apostle considered, first, the case of the married who were both of them Christians. To these, his command, and the command of Christ was, that the wife depart not from her husband, on account of the inconveniencies attending marriage, ver. 10.—However, if any wife, finding the troubles of a married state in those times of persecution too great for her to bear, separated herself from her husband, she was in her state of separation to marry no other man; because her marriage still subsisted: And if on trial she found that she could not live continently in a state of separation, she was to be reconciled to her husband. In like manner, a husband was not, on account of the inconveniencies attending a married state, to put away his wife: Or, having put her away, if he could not live chastely without her, he was to be reconciled to her, ver. 11.

In the second place, with respect to such Christians as were married to heathens, he told them, that what he was going to say was his commandment, and not the Lord's; meaning that the Lord, while on earth, had given no precept concerning such a case. These persons, the apostle by inspiration ordered to live together, if the heathen party was willing so to do;

because difference of religion does not dissolve marriage, ver. 12, 13.—And to shew the propriety of continuing such marriages when made, he told them, that the infidel husband was *sanctified*, or rendered a fit husband to his believing wife, by the strength of his affection to her, notwithstanding his religion was different from hers. And that by the same affection, an infidel wife was *sanctified* to her believing husband, ver. 14.—But if the infidel party who proposed to depart, maliciously deserted his or her believing mate, notwithstanding due means of reconciliation had been used, the marriage was, by that desertion, dissolved with respect to the Christian party willing to adhere, and the latter was at liberty to marry another, ver. 15.—In the mean time, to induce persons of both sexes who were married to heathens to continue their marriages, he told them, it might be a means of converting their infidel yoke-fellows, ver. 16.

In the first age, some of the brethren, entertaining wrong notions of the privileges conferred on them by the gospel, fancied, that on their becoming Christians they were freed from their former political as well as religious obligations. To remove that error, the apostle, after advising the Corinthians to continue their marriages with their unbelieving spouses, ordered every Christian to continue in the state in which he was called to believe; because the gospel sets no person free from any innocent political, and far less from any natural obligation, ver. 17.—The converted Jew was still to remain under the law of Moses, as the municipal law of Judea; and the converted Gentile was not to become a Jew, by receiving circumcision, ver. 18.—because, in the affair of men's salvation, no regard is had either to circumcision or uncircumcision, but to the keeping of the commandments of God, ver. 19.—Every one therefore, after his conversion, was to remain in the political state in which he was converted, ver. 20.—In particular, slaves after their conversion were to continue under the power of their masters as before, unless they could lawfully obtain their freedom, ver. 21.—And a free man was not to make himself a slave, ver. 22.—The reason was, because being bought by Christ with a price, if he became the slave of men, he might find it difficult to serve Christ, his superior master, ver. 23.—And therefore the apostle a third time enjoined them to remain in the condition wherein they were called, ver. 24.—This earnestness he shewed, because if the brethren disobeyed the good laws of the countries where they lived, or if such of them as were slaves ran away from their masters after their conversion, the gospel would have been calumniated as encouraging licentiousness.

In the third place, the apostle considered the case of those young persons who never had married, perhaps because they were not well established in the world, or were still in their father's family. This class of persons of both sexes he called *virgins*, and declared that he had no commandment of the Lord concerning them: by which he meant that Christ, during his ministry on earth, had given no commandment concerning them; but the apostle gave his *judgment* on their case, *as one who had obtained mercy from the Lord to be faithful*: That is, he gave his judgment as an apostle, who had received inspiration to enable him faithfully to declare Christ's will, ver. 25.—Beginning therefore with the case of the male virgin, he declared it to be good in the present distress for such to remain unmarried, ver. 26.—But if they married, they were not to seek to be loosed. And if their wives happened to die, he told them they would find it prudent not to seek a second wife, ver. 27.—At the same time he declared, that if such persons married again they did not sin. The same he declared concerning the female virgin: only both the one and the other would find second marriages, in that time of persecution, attended with great bodily trouble, ver. 28.

By the way, to make the Corinthians less solicitous about present pleasures and pains, the apostle put them in mind of the brevity of life; and from that consideration exhorted them to beware of being too much elevated with prosperity, or too much dejected with adversity, ver. 29, 30, 31.—And to shew that he had good reasons for advising both sexes against marriage, while the persecution continued, he observed, that the unmarried man being free from the cares of a family, had more time and opportunity to please the Lord; whereas the married man was obliged to mind the things of the world, that he might please his wife, ver. 32, 33.—The same things he observed concerning wives and unmarried women, ver. 34.—and told them, he gave them these advices, and pointed out to them the inconveniencies of a married state, together with the advantages of a single life, not to throw a bond upon them, but to lead them to do what was comely, and well befitting their Christian profession, without constraint, ver. 35.

Lastly, with respect to female virgins who were in their father's families, and under their father's power, the apostle pointed out to the fathers of such virgins the considerations which were to determine them, whether they would give their daughters in marriage, or keep them single, ver. 36—39.

This long discourse the apostle concluded with declaring, that all women, whether old or young, are by their marriage

covenant bound to their husbands as long as their husbands live: But if their husbands die, they may marry a second time. Yet he gave it as his opinion, that they would be more

OLD TRANSLATION.

CHAP. VII. 1 Now concerning the things whereof ye wrote unto me: *It is good for a man not to touch a woman.*

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

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

GREEK TEXT.

1 Περὶ δε ἂν ἐγχαψατε μοι, καλον ἀνδρῶν γυναικος μὴ ἀπτεισθαι.

2 Διὰ δε τας πορνείας ἐκασος τὴν ἑαυτε γυναικα ἐχέω, καὶ ἐκαση τον ιδιον ἀνδρα ἐχέω.

3 Τῇ γυναικι ὁ ἀνηρ τὴν οφειλομένην ευνοίαν ἀποδιδότω ὁμοίως δε καὶ ἡ γυνὴ τῷ ἀνδρι.

4 Ἡ γυνὴ τε ιδιῆ σαματος ἐκ ἐξουσιάζει, ἀλλ' ὁ ἀνηρ ὁμοίως δε καὶ ὁ ἀνηρ τε ιδιῆ σαματος ἐκ ἐξουσιάζει, ἀλλ' ἡ γυνή.

Ver. 1. *To touch.* Epictetus, sect. 33. uses this word to denote one's *marrying*.

Ver. 2.—1. *On account of whoredoms, τας πορνείας.* The word *whoredoms* being plural, is emphatical, and denotes all the different kinds of whoredoms mentioned chap. vi. 9. See chap. v. 1. note 1.

2. *Let every woman have her own husband.* Here the apostle speaks in the imperative mode, using the style in which superiors give their commands. But although he recommends a single life in certain circumstances, this, and the injunction, ver. 5. given to all who cannot live chastely unmarried, is a direct prohibition of celibacy to the bulk of mankind. Farther, as no person in early life can foresee what his future state of mind will be, or what temptations he may meet with, he cannot certainly know whether it will be in his power to live chastely unmarried. Wherefore, as that is the only case in which the apostle allows persons to live unmarried, vows of celibacy and virginity taken on in early life, must in both sexes be sinful.

Ver. 3. *The due benevolence.* That compliance with each other's desires, respecting the matrimonial enjoyment, which is here en-

happy if they remained widows, considering the persecution to which they were exposed. And in so saying, he told them he was sure he spake by the Spirit of God, ver. 39, 40.

NEW TRANSLATION.

CHAP. VII. 1 Now, concerning the things of which ye wrote to me, IT IS good for a man not to touch ¹ a woman.

2 (*Διὰ δὲ*, 100, 112.) Nevertheless, *on account of whoredoms*,¹ let every man have a wife of his own, and let every woman have her own husband.²

3 Let the husband render to the wife (*τὴν ὀφειλομένην*) the due benevolence;¹ and in like manner also, the wife to the husband.

4 The wife hath not the command of her own body, but the husband; and, in like manner also, the husband hath not the command of his own body, but the wife.¹

COMMENTARY.

CHAP. VII. 1 Now, concerning the things of which ye wrote to me, I say it is good, in the present distressed state of the church, for a man who can live chastely, not to have any matrimonial connexion.

2 Nevertheless, on account of avoiding whoredoms, let every man, who cannot live chastely in a single state, have a wife of his own, and let every woman, who finds it difficult to live chastely in a single state, have her own husband.

3 And to prevent in the wife irregular desires after other men, let the husband comply with the desires of his wife, respecting the matrimonial enjoyment. And in like manner also, let the wife comply with the desires of her husband.

4 The wife hath not the command of her own body, so as to refuse her husband, or give her body to any other man; but the husband hath an exclusive right thereto. And in like manner also, the husband hath not the command of his own body, to refuse his wife, or give his body to any other woman; but his wife hath an exclusive right to his body.

joined to married persons, is called *the due benevolence*, because it is a duty resulting from the nature of the marriage covenant.

Ver. 4. *The husband hath not the command of his own body, but the wife.* The right of the wife to her husband's body, being here represented as precisely the same with the husband's right to her body, it excludes the husband from simultaneous polygamy, otherwise the right of the husband to his wife's body would not exclude her from being married to another, during her husband's lifetime. Besides, the direction, ver. 2. *Let every woman have her own hus-*

5 Defraud you not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself: but every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It

5 Μη αποσερειτε αλληλους, ει μη τι αν εκ συμφωνου προς καιρον, ινα σχολαζητε τη νησεια και τη προσευχη και παλιν επι το αυτο συνερχεσθε, ινα μη πειραζη υμας ο Σατανας δια την ακρασιαν υμων.

6 Τετο δε λεγω καλα συγνωμην, & κατ' επιταγην.

7 Θελω γαρ παντας ανθρωπους ειναι ως και εμαυτον. Αλλ' εκασος ιδιον χαρισμα εχει εκ Θεου, ος μεν ετως, ος δε ετως.

8 Λεγω δε τοις αγαμοις και ταις χηραις, καλον αυτοις, εσιν εαν

band, plainly leads to the same conclusion.—The right of the wife to her husband's body is a perfect right, being founded on the ends of marriage, namely, the procreation of children, their proper education, and the prevention of fornication. But these ends would in a great measure be frustrated, if the wife had not an exclusive right to her husband's person.

Ver. 5.—1. *That ye may have leisure for fasting and prayer.* Because it is the duty of the clergy to pray for their people at all seasons, Jerome, and the papists, from this text infer that they ought to live in perpetual celibacy. But the inference is inept, because the apostle is speaking, not of the ordinary duties of devotion, as is plain from his joining fasting with prayer, but of those acts of devotion to which the people are called by some special occurrence, whether of a public or of a private nature.

2. *And again come ye together to the same place.* So the original phrase, *επι το αυτο*, properly signifies. From this it appears, that in the first age, when married persons parted for a time to employ themselves in the duties of devotion, they lived in separate habitations, or rather in different parts of their own house. For in the eastern countries the houses were so built, that the women had apartments allotted to themselves. See Rom. xvi. 1. note 3.

3. *That Satan may not tempt you through your incontinency.* The word *ακρασια*, translated *incontinency*, properly signifies *the want of the government of one's passions and appetites*.—Here I must observe, that *marriage* being an affair of the greatest importance to society, it was absolutely necessary that its obligations and duties, as well as the obligation and duties of the other relations of life, should be

5 *Deprive not one another, unless perhaps by consent for a time, that ye may have leisure for fasting and prayer;¹ and again come ye together to the same place,² that Satan may not tempt you through your incontinency.³*

6 But *this WHICH FOLLOWS*¹ I speak as an advice,² AND not as an injunction,

7 (Γαζ, 95.) *That I wish all men to be even as I myself AM. However, each hath his proper gift from God, one, indeed, after this manner, and another after that.*

8 I say, then, to the unmarried MEN, and to the widows,¹ It is good

5 *Deprive not one another, unless perhaps by mutual consent for a time, that ye may have leisure for fasting and prayer, when ye are called to these duties by some special occurrence. And do not continue the separation too long, but again come ye together to the same habitation and bed, that Satan may not tempt you to commit adultery, through your incontinency.*

6 These things are precepts, but *this which follows I speak as an advice* to those who are able to receive it, and not as an injunction to all;

7 *That I wish all the disciples of Christ, who can live chastely, to be unmarried, even as I myself am. However, each hath his proper gift from God, one indeed after this manner, and another after that: their bodily constitutions are different, and their strength of mind different.*

8 *This then is my advice to the unmarried men, and to the widows; it is good for them, at present, if they can*

declared by inspiration in the scriptures. This passage, therefore, of the word of God, ought to be read with due reverence, both because it was dictated by the Holy Spirit, and because, throughout the whole of his discourse, the apostle has used the greatest chastity and delicacy of expression.

Ver. 6.—1. *But this which follows.* Because the pronoun *ταυτο*, *this*, often in scripture denotes what follows in the discourse, see Ess. iv. 68. I have added in the translation, *which follows*, to shew that by the word *this* the apostle means, not what he had said, but what he is going to say.

2. *I speak, κατα συγγνωμην, as an advice.* Bengelius says *συγγνωμη* denotes an opinion rightly suited to the state or disposition of another; and in support of that sense of the word, quotes Aristot. Eth. Lib. vi. 10. *Συγγνωμη*, therefore, is an advice. The word *γνωμη* hath the same meaning, 2 Cor. viii. 10. and is so translated in our Bibles.

Ver. 8. *I say then, τοις αγαμοις και ταις χηραις, to the unmarried men, and to the widows.* Because *χηραις* signifies widows, Grotius contends, that *αγαμοις* denotes widowers. To this it is objected, that if *by unmarried men, widowers* are meant, it will follow, that the apos-

is good for them if they abide even as I.

9 But if they cannot contain, let them marry; for it is better to marry than to burn.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband :

μεινωσιν ὡς καγω.

9 Εἰ δὲ ἐκ ἐγκρατευσονται, γαμησατωσαν· κρείσσον γὰρ ἐστὶ γαμησαι ἢ πυρᾶσθαι.

10 Τοῖς δὲ γεγαμηκοσι παραγγέλλω ἐκ ἐγώ, ἀλλ' ὁ Κύριος, γυναῖκα ἀπο ἀνδρός μὴ χωρισθῆναι.

tle was a widower. But the answer is, that this advice being given to widows as well as widowers, the phrase, *remain as I do*, no more implies that the apostle was a widower than that he was a widow. All that the expression implies is, that at the time he wrote this letter he was unmarried.

Ver. 10.—1. *Now those who have married I charge.* So τοῖς δὲ γεγαμηκοσι παραγγέλλω, should be translated. For it is the same phrase with ἵνα παραγγελης τισι, 1 Tim. i. 3. which our translators have rendered, *That thou mightest charge some.*

2. *Yet not I, but the Lord.* The Lord Jesus, during his ministry on earth, delivered many precepts of his law in the hearing of his disciples. And those which he did not deliver in person, he promised to reveal to them by the Spirit, after his departure. Therefore there is a just foundation for distinguishing the commandments which the Lord delivered in person, from the commandments which he revealed to the apostles by the Spirit, and which they made known to the world in their sermons and writings. This distinction is not peculiar to Paul. It is insinuated likewise by Peter and Jude : see 2 Pet. iii. 2. Jude ver. 17. where *the commandments of the apostles of the Lord and Saviour* are mentioned, not as inferior in authority to the commandments of the Lord, (for they were all as really his commandments as those which he delivered in person), but as different in the manner of their communication. This authority of the commandments of the apostles will be acknowledged, if we consider that, agreeably to Christ's promise, John xiv. 16. the Holy Spirit dwelt with the apostles for ever, xvi. 13. to lead them into all truth, that is, to give them the perfect knowledge of all the doctrines and precepts of the gospel. This abiding inspiration St Paul enjoyed equally with the rest of the apostles, since, as he himself tells us repeatedly, 2 Cor. xi. 5. xii. 11. *He was in nothing behind the very greatest of the apostles.* So that he could say with truth concerning himself, as well as concerning them, 1 Cor. ii. 17. *We have the mind of Christ;* and affirm, 1 Thess. iv. 8. *He who despiseth us, despiseth not man but God, who certainly hath given his Spirit, the Holy Spirit, to us.* Since, therefore, the apostle Paul enjoyed the abiding inspiration of the Spirit, it is evident, that in answering the questions proposed to him by the Corinthians, when

for them, if they *can remain* even as I *DO*. *remain* chastely unmarried, *even as I do*. See ver. 26. note 2. Philip. iv. 3. note 1.

9 *Yet, if they cannot live continently, let them marry; for it is better to marry than to burn.* (See ver. 2. note 2.)

10 *Now those who have married* (*παρκαγγελλω*) *I charge,*¹ *YET not I, but the Lord;*² *Let not a wife depart from HER husband:*

9 *Yet, if they cannot live continently in a single state, let them marry, because it is better for them to bear the inconveniencies attending marriage, than to be tormented with unchaste desires.*

10 *Now, from what I have said, ye must not conclude, that married persons may leave each other when they please; for those who have married, I charge, yet not I only, but the Lord, Mark x. 12. Let not a wife depart from her husband, except for adultery.*

he distinguished *the commandments of the Lord* from *his own commandments*, his intention was not, as many have imagined, to tell us in what things he was inspired, and in what not; but to shew us what commandments the Lord delivered personally in his own lifetime, and what the Spirit inspired the apostles to deliver after his departure. This Paul could do with certainty; because, although he was not of the number of those who accompanied our Lord during his ministry, all the particulars of his life and doctrine were made known to him by revelation, as may be gathered from 1 Cor. xi. 23. note 1. xv. 3. 1 Tim. v. 18. and from the many allusions to the words and actions of Christ, found in the epistles which Paul wrote before any of the gospels were published; and from his mentioning one of Christ's sayings not recorded by any of the evangelists, Acts xx. 35.—Farther, that the apostle's intention, in distinguishing the Lord's commandments from what he calls his own commandments, was not to shew us what things he spake by inspiration, and what not, I think evident from his adding certain circumstances, which prove, that in delivering his own commandments, he was really inspired. Thus, when he says, ver. 25. *Now concerning virgins I have not a commandment of the Lord, but I give my judgment as having obtained mercy of the Lord to be faithful;* by affirming that he had obtained mercy of the Lord to be faithful, he certainly meant to tell us, that in giving his judgment concerning virgins he was inspired.—So also, when he gave his judgment that a widow was at liberty to marry a second time, by adding, ver. 40. *She is happier if she so abide, according to my judgment—and I am certain, that even I have the Spirit of God,* he plainly asserted, that he was inspired in giving that judgment or determination.—Lastly, when he called on those among the Corinthians who had the gift of discerning spirits, to declare whether or not all the doctrines and

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12 But to the rest speak I, not the Lord, If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

11 Εάν δε και χωρισθῆ, μενε-
γω αγαμος, η τω ανδρι καταλλα-
γητω και ανδρα γυναικα μη αφι-
εναι.

12 Τοις δε λοιποις εγω λεγω,
εχ ο Κυριος· Ει τις αδελφος γυ-
ναικα εχει απισον, και αυτη συνευ-
δοκει οικειν μετ αυτε, μη αφιετω
αυτην.

13 Και γυνη ητις εχει ανδρα
απισον, και αυτος συνευδοκει οικειν
μετ αυτης, μη αφιετω αυτον.

14 Ἁγιασαι γαρ ὁ ανηρ ὁ
απισος εν τη γυναικι και ηγιασαι
η γυνη η απισος εν τω ανδρι· επει
αρα τα τεκνα υμων ακαθαρτα
εσι· νυν δε αγια εσιν.

precepts which he had delivered in this his first epistle to the Corinthians, were the commandments of the Lord, he certainly, in the most express manner, asserted that he had delivered these doctrines and precepts by the inspiration of the Spirit. 1 Cor. xiv. 37. *If any one is really a prophet, or a spiritual person, let him acknowledge the things which I write to you, that they are the commandments of the Lord.*—Upon the whole, I appeal to every candid reader, whether the apostle could have said these things, if the judgment which he delivered on the different subjects in this chapter had been a mere human or uninspired judgment, and not a judgment dictated by the Spirit of God.

Ver. 11. *A husband must not put away his wife.* Because the obligations lying on husbands and wives are mutual and equal, the apostle, after saying to the wife, *If she even depart, let her remain unmarried or be reconciled to her husband,* did not think it necessary to add in his command to the husband, *If he put her away, let him remain unmarried or be reconciled to his wife.* Yet for the sake of plainness, I have supplied this in the commentary.

Ver. 12. *Let him not put her away.* Perhaps some of the more zealous Jewish converts, on the authority of Ezra's example, recorded Ezra x. 3. contended, that the Corinthians who before their

11 *But if she even depart, let her remain unmarried, or be reconciled to HER husband; and a husband MUST not put away HIS wife.*¹ Matt. xix. 9.

12 *But the rest (εγω λειψω, 55.) I command, not the Lord, If any brother have an infidel wife, (και αυτη, 219, 65.) who herself is well pleased to dwell with him, let him not put her away.*¹

13 *And a woman who hath an infidel husband, (και) who himself is well pleased to dwell with her, let her not put him away.*

14 *For the infidel husband is sanctified (ε, 163.) to the wife, and the infidel wife is sanctified to the husband; otherwise, certainly, your children were unclean; ¹ whereas, indeed, they are holy.*

11 *However, if she even depart, let her remain unmarried; or if she cannot live chastely in a state of separation, let her be reconciled to her husband. And a husband must not put away his wife; but if he puts her away, let him remain unmarried, or be reconciled to his wife.*

12 *But the rest who are married to infidels, I command, not the Lord, (see ver. 10. note 2.) who, during his ministry, gave no commandment concerning the matter, If any Christian have an infidel wife, who herself is willing to dwell with him, let him not put her away, on account of her being of a different religion from him.*

13 *And a Christian woman, who hath an infidel husband, whether he be a Jew or a Gentile, who himself is willing to dwell with her, let her not put him away: neither let her maliciously desert him.*

14 *For the infidel husband is sanctified, is fitted to remain married to the believing wife, by his affection for her; and the infidel wife is sanctified to the believing husband, by her affection for him, otherwise certainly your children would be neglected by you as unclean: whereas, indeed, they are clean; they are the objects of your affection and care.*

conversion had been married to idolaters, were bound to put away their spouses if they continued in idolatry. Wherefore the sincere part of the church having consulted the apostle on that question, he ordered such marriages to be continued, if the parties were willing to abide together. But as difference in religion often proves an occasion of family quarrels, the apostle in his second epistle advised them, in contracting marriages after their conversion, by no means to marry idolaters. 2 Cor. vi. 14.

Ver. 14. *Otherwise certainly your children were unclean.* Our translators seem here to have understood the terms, *sanctified, unclean, and holy*, in a federal sense, which indeed is the common opinion.

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

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

17 But as God hath distributed to every man,

15 Εἰ δὲ ὁ ἀπίστος χωρίζεται, χωρίζεσθω· ἔ δεδλωται ὁ ἀδελφος ἢ ἡ ἀδελφη ἐν τοῖς τοῖστοις· ἐν δὲ εἰρήνῃ κεκληκεν ἡμᾶς ὁ Θεός.

16 Τι γὰρ οἶδας, γυναί, εἰ τὸν ἀνδρᾶ σώσεις; ἢ τι οἶδας, ἀνερ, εἰ τὴν γυναῖκα σώσεις;

17 Εἰ μὴ ἕκαστῳ ὡς ἐμέρισεν ὁ Θεός, ἕκαστον ὡς κεκληκεν ὁ Κυρι-

But first, it is not true in a federal sense, that the unbelieving party in a marriage is sanctified by the believing party; for evidently no one hath any right to the blessings of the gospel covenant, by the faith of those to whom they are married. In the second place, it is as little true, that the children procreated between believing and unbelieving parents, become *unclean* by the separation of their parents, and *clean* by their continuing together, as the apostle asserts, if by *unclean* we understand exclusion from the covenant, and by *clean*, admission into it. For the title which children have to be members of the covenant, depends not on their parents living together, but on the faith of the believing parent. I therefore think with Elsner, that the words in this verse have neither a federal nor a moral meaning, but are used in the idiom of the Hebrews, who by *sanctified*, understood what was fitted for a particular use; (see Ess. iv. 53.) and by *unclean*, what was unfit for use, (Ess. iv. 38.) and therefore to be cast away. In that sense the apostle, speaking of *meat*, says, 1 Tim. iv. 5. *It is sanctified* (fitted for your use) *by the word of God and prayer.*—ver. 4. *Every creature of God fit for food is good, and nothing fit for food is to be cast away as unclean.* The terms in the verse thus understood, afford a rational meaning; namely, that when infidels are married to Christians, if they have a strong affection for their Christian spouses, they are thereby *sanctified* to them, they are fitted to continue married to them; because their affection to the Christian party, will insure to that party the faithful performance of every duty; and that if the marriages of infidels and Christians were to be dissolved, they would cast away their children as *unclean*; that is, losing their affection for them, they would expose them after the barbarous custom of the Greeks, or at least neglect their education: But that by continuing their marriages, their children are *holy*; they are preserved as sacred pledges of their mutual love, and educated with care.

Ver. 15. *The brother or the sister, ἔ δεδλωται ἐν τοῖς τοῖστοις, is not in bondage with such.* The apostle had declared, ver. 11. that the

15 But if the *infidel* depart, let him depart: *the brother or the sister* is not *in* bondage (*ev*, 162.) *with such*; ¹ but God hath called us (*ev*, 163.) to peace. (See ver. 12, 13.)

16 (Τι γαρ, 302.) For *how* knowest thou, O wife, whether thou shalt save ¹ *THY* husband? *And* how knowest thou, O husband, whether thou shalt save *THY* wife?

17 But as God ¹ hath distributed to every *one*, *AND* as the Lord hath called ² every one, so let

15 *But if the infidel party*, offended at the other for becoming a Christian, *depart, let him depart: the Christian brother or the sister*, thus maliciously deserted, *is not in the bondage* of matrimony *with such persons*. But I do not speak of the believing parties departing, because *God hath commanded us to live in peace* with our infidel spouses.

16 Continue with your infidel spouses, who are willing to dwell with you, *for how knowest thou, O Christian wife, whether thou shalt convert thy husband?* (See 1 Pet. iii. 1.) *And how knowest thou, O Christian husband, whether thou shalt convert thy wife, if thou continue with her?*

17 *But* though this should not be the case, yet *as God hath distributed to every one* his lot, *and in the state wherein the Lord Christ hath called*

married party who maliciously deserted the other, was not at liberty to marry during the other's life. Here he declares, that the party who was willing to continue the marriage, but who was deserted notwithstanding a reconciliation had been attempted, was at liberty to marry. And his decision is just, because there is no reason why the innocent party, through the fault of the guilty party, should be exposed to the danger of committing adultery.

Ver. 16. *Save thy husband?* The word *save*, signifies *to convert* to the belief and profession of the gospel. Thus Rom. xi. 26. *And so all Israel shall be saved*. See 1 Pet. iii. 1, 2. where the same argument is used to persuade wives to do their duty.

Ver. 17.—1. *But as God, &c.* Here *εἰ μὴ* stands for *ἀλλὰ*. See Ess. iv. 136. Le Clerc supposing an ellipsis here, supplies it thus: "I have nothing further to add on this subject, *except that as God hath distributed,*" &c. Some join *εἰ μὴ* to the end of the foregoing verse thus: *Whether thou shalt save thy wife, εἰ μὴ, or not?* Consequently, ver. 17. will begin as verses 20. 24. with the word *εκαστος*. But if this were the construction, the words would have been *ἢ μὴ*, which Erasmus says is the reading in some copies.

2. *As the Lord hath called every one, so let him walk*. By declaring here, and ver. 20. 24. that men were bound, after their conversion, to continue under all the moral and just political obligations which lay on them before their conversion, the apostle con-

as the Lord hath called every one, so let him walk : and so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised: Is any called in uncircumcision? let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling where-in he was called.

21 Art thou called *being* a servant; care not for it; but if thou mayst be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called *being* free, is Christ's servant.

ος, ἔτω περιπατεῖται· και οὕτως εν ταις εκκλησιας πασαις διατασσομαι.

18 Περιτετμημενος τις εκληθη; μη επισπασθω· Εν ακροβυσια τις εκληθη; μη περιτεμνεσθω.

19 Ἡ περιτομη εδεν εσι, και η ακροβυσια εδεν εσιν, αλλα τηρησις εντολων Θεου.

20 Ἐκασος εν τη κλησει η εκληθη, εν ταυτη μενετω.

21 Δελος εκληθης; μη σοι μελετω· αλλ' ει και δυνασαι ελευθερος γενεσθαι, μαλλον χρησαι.

22 Ὁ γαρ εν Κυρια κληθεις δελος, απελευθερος Κυριου εσιν· ὁμοιως και ὁ ελευθερος κληθεις, δελος εσι Χριστου.

demned the error of the Judaizers, who taught that, by embracing the true religion, all the former obligations under which the convert lay were dissolved. The gospel, instead of weakening any moral or just political obligation, strengthens them all.

Ver. 18.—1. *Let him not be uncircumcised.* Μη επισπασθω, literally *ne attrahat*, scil. *præputium*. This Symmachus tells us the Jews did, who went over to the Samaritans. And Celsus the physician, lib. vii. cap. 25. shews how it might be done. By recovering their foreskins, the apostate Jews fancied they freed themselves from their obligation to obey the law of Moses, 1 Maccab. i. 15.

2. *Let him not be circumcised.* The Judaizing teachers urged the Gentile converts to receive circumcision as necessary to salvation. This the apostle declared to be a renouncing of the gospel. Gal. v. 2, 3.

Ver. 21. *Be not thou careful to be made free.* Doddridge, in his note on this passage, transcribes the following remark from Godwin: "The apostle could not in stronger terms express his deep conviction of the small importance of human distinctions, than when,

him walk : and so in all the churches I ordain.

18 *Hath any circumcised one been called? let him not be uncircumcised.*¹ *Hath any one been called in uncircumcision? let him not be circumcised.*²

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every one remain in the same calling in which he was called.

21 *Wast thou called BEING a bond-man? Be not thou careful*¹ *TO BE MADE FREE.* Yet, if thou canst even be made free, rather use it.

22 For a bond-man who is called by the Lord, is the Lord's (απελευθερωτος) freed-man. In like manner also, a free-man who is called, is Christ's bond-man.

every one, so let him continue, fulfilling the duties thereof, unless he can change his condition lawfully. And so in all the churches I ordain. See the Illustration.

18 To apply this rule: *Hath any circumcised person, who is under the law of Moses as the municipal law of Judea, been called? Let him not be uncircumcised, by renouncing that law. Hath any one been called in uncircumcision? Let him not be circumcised, in token of his subjection to that law.*

19 Under the gospel, neither circumcision nor uncircumcision hath any influence in our salvation; but the keeping of the commandments of God alone hath influence.

20 Since the gospel makes no alteration in men's political state, let every Christian remain in the same political state in which he was called.

21 Agreeably to this rule, *Wast thou called being a bond-man? Be not thou solicitous to be made free, fancying that a bond-man is less the object of God's favour than a free-man. Yet, if thou canst even be made free by any lawful method, rather obtain thy freedom.*

22 But if disappointed, grieve not: *For a bond-man who is called by the Lord, possesses the greatest of all dignities; he is the Lord's freed-man; being delivered by him from the slavery of sin. In like manner also, a free-man who is called, being Christ's bond-man, hath his dignity thereby greatly increased.*

“ speaking of what seems to great and generous minds the most miserable lot, even that of a slave, he says, *Care not for it.*” Doddridge adds, “ If liberty itself, the first of all temporal blessings, be not of so great importance, as that a man blessed with

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man wherein he is called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.

26 I suppose, therefore, that this is good for the present distress, *I say*, that *it is* good for a man so to be.

23 Τιμης ηγορασθητε μη γινεσθε δεσλοι ανθρωπων.

24 Ἐκασος εν ω εκληθη, αδελφοι, εν τετρω μενετω παρα τω Θεω.

25 Περι δε των παρθενων επιταγην Κυριε εκ εχω· γνωμην δε διδωμι ως ηλημενος υπο Κυριε πισος ειναι.

26 Νομιζω εν, τετο καλον υπαρχειν δια την ενεσσαν αναγκην, οτι καλον ανθρωπω το ετωσ ειναι.

“the high hopes and glorious consolations of Christianity should make himself very solicitous about it, how much less is there in those comparatively trifling distinctions, on which so many lay so extravagant a stress.”

Ver. 23. *Ye were bought with a price.* Some commentators are of opinion, that the Christians had now begun the practice of buying their brethren from slavery; and that the apostle here addressed those who were redeemed. For they translate the clause interrogatively, *Are ye bought with a price? Become not the slaves of men:* Do not a second time make yourselves slaves. But I see no reason for altering the common translation of this passage.

Ver. 24. *In that let him remain with God.* According to L'Enfant, this exhortation, which is three times given in the compass of the discourse, see ver. 17. 20. was intended to correct the disorders among the Christian slaves in Corinth, who, agreeably to the doctrine of the false teacher, claimed their liberty, on pretence that as brethren in Christ they were on an equality with their Christian masters.

Ver. 25.—1. *Now concerning virgins.* The word Παρθενωι, translated *virgins*, denotes persons of either sex who never were married. For Elsner, after Suidas, tells us, that men were called παρθενοι, *virgins*, as well as women; of which the following is an undoubted example, Rev. xiv. 4. *These are they which were not defiled with women, παρθενοι γαρ εις, for they are virgins.*

2. *As having obtained mercy.* The apostle, in other passages, terms his inspiration and supernatural gifts *mercy*, 2 Cor. iv. 1. and *grace*, Gal. ii. 9. Wherefore, as by this *mercy* he was enabled to be a faithful apostle and steward of the mysteries of God, his *judgment* was not a *judgment of advice*, but of *decision*, being dictated by inspiration.

23 Ye were bought with a price: ¹ become not the slaves of men.

23 Ye were bought with the price of Christ's blood. Become not the slaves of men, by selling yourselves to them.

24 Brethren, in what STATE each one was called, in that let him remain (*παρεταθη Θεω*) with God.¹

24 Brethren, whether in a state of bondage or of freedom each one was called, in that let him remain, while he remains with God; that is, while he remains a Christian.

25 Now, concerning virgins,¹ I have not a commandment of the Lord: but I give my judgment (see ver. 10. note 2.) as having obtained mercy² (*επιτο*, 313.) of the Lord to be faithful.

25 Now concerning virgins of either sex, who are in their father's families, I have not a commandment of the Lord, delivered during his ministry, to set before you; but I give my decision concerning them, as having obtained the mercy of inspiration from the Lord, to enable me to be faithful in all the precepts I deliver.

26 I declare ¹ this, then, to be good on account of the present distress,² NAMELY, that IT IS good for a man WHO IS A VIRGIN, to continue so.³

26 I declare this, then, to be good on account of the present persecution, to which the profession of the gospel now exposes us; namely, that it is good for a man who never was married, to continue so, if he can live chastely unmarried.

Ver. 26.—1. *I declare this then to be good.* The word *νομιζω*, translated *I declare*, properly signifies, *I establish by law*; (see Park. Dict.) and might have been so rendered here. For the apostle does not give a simple opinion, such as any wise man might give, but an inspired decision. See ver. 10. note 2.

2. *On account of the present distress.* The original word signifies affliction, arising from outward circumstances, Luke xxi. 23. *There shall be, αναγκη μεγάλη, great distress in the land.* By mentioning the present distress, as the only thing which rendered a single state proper, the apostle hath prevented us from fancying, that *celibacy* is a more holy or perfect state than *matrimony*. The one or the other is proper, according to the circumstances in which men are placed, and the gifts with which they are endowed. Besides, by telling us, ver. 9. *that it is better to marry than to burn*, he hath in effect declared marriage to be good for the generality of mankind at all times, not excepting a time of persecution.

3. *It is good for a man who is a virgin to continue so.* Though the English word *man*, like its corresponding word in Greek and Latin, denotes both sexes, the Greek word here might have been translated *a person*, the better to agree with the signification of the word *virgin*; which, as was shewn, ver. 25. note 1. denotes an un-

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the flesh; but I spare you.

29 But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

27 Δεδεσαι γυναικι; μη ζητει λυσιν. Δελυσαι απο γυναικος; μη ζητει γυναικα.

28 Εαν δε και γημησ, εχ ημαρτες· και εαν γημη η παρθενος, εχ ημαρτε· θλιψιν δε τη σαρκι εξεσιν οι τοιστοι· εγω δε υμων φειδομαι.

29 Τετο δε φημι, αδελφοι, οτι ο καιρος συνεαλμενος το λοιπον εσιν· ινα και οι εχοντες γυναικας, ως μη εχοντες ωσι·

30 Και οι κλαιοντες, ως μη κλαιοντες· και οι χαιροντες, ως μη χαιροντες· και οι αγοραζοντες, ως μη κατεχοντες·

31 Και οι χρωμενοι τω κοσμω τετω, ως μη καταχρωμενοι· παραγει γαρ το σχημα τε κοσμος τεττε.

married person of either sex.—Because the directions which the apostle was about to give, ver. 36. to fathers, concerning the disposal of their children in marriage, were partly to be founded on the inclination and circumstances of the children,—before he gave these directions, he very properly addressed the children themselves, and set before them the considerations by which their inclinations were to be regulated in that matter; namely, the inconveniencies attending a married state, and the brevity and uncertainty of all human enjoyments; considerations which, he told them, ought to determine them to wish to remain unmarried during the present distress.

Ver. 27. *Seek not a second wife.* This advice the apostle gave, because it was better, in a time of persecution, for one to suffer alone, than to increase his afflictions by the sufferings of a wife and children.

Ver. 29. *The time being short.* Doddridge thinks this clause might be translated, *The time being contracted*; because the word *συνεαλμενος* properly denotes a sail furled up.

Ver. 31.—1. *As not abusing it.* The compound word *καταχρασ-*

27 Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a *SECOND* wife.¹

28 *And yet*, if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless, *affliction* in the flesh such shall have; but I spare you.

29 (Δε) Now, this I say, brethren, *that the time BEING short*,¹ it remaineth, that both they who have wives, should be as not having *WIVES*;

30 And they who weep, as not weeping; and they who rejoice, as not rejoicing; and they who buy, as not possessing;

31 And they who use this world, as not abusing it.¹ For (σχημα) *the form* of this world passeth by.²

27 Yet, *art thou bound to a wife?* Seek not to be loosed from her by an unjust divorce, nor by deserting her. *Art thou loosed from thy wife?* Seek not a *second wife*, if thou can live chastely without a wife.

28 *And yet if thou marry* a second wife, thou hast not sinned. *And if a woman who hath remained single, marry, she hath not sinned.* Nevertheless, much *affliction in the present life such shall have*, by multiplying their connexions. *But I spare you* the pain of hearing these evils enumerated.

29 Now, lest ye should exceed either in joy or in sorrow, on account of present things, *this I say, brethren, that the time of our abode here being short, it is fit that both they who have wives*, instead of loving them inordinately, *should be as not having wives*, because they shall soon lose them.

30 *And they who mourn* the death of relations, *as not mourning bitterly*; and they who rejoice on account of worldly prosperity, *as not rejoicing immoderately*; and they who buy estates, *as little elated as if they possessed them not*;

31 *And they who use this world, as not abusing it.* For the form of this world, its pleasures, its pains, and its glories, like a pageant quickly passeth by with respect to us.

δαι, to abuse, is put sometimes for the simple word χρᾶσθαι, to use; so that, as Bishop Pearce observes on this verse, the clause might be translated, *as not using it*. See Grotius on 1 Cor. ix. 18. and Stephen's Thesaur.

2. For the form of this world, παρρησι, passeth by, namely, like a pageant. But Grotius imagines the allusion is to the shifting of scenes in a theatre.—See 1 John ii. 17. where the word is used to express the transitory perishable nature of the things of the present life.

32 But I would have you without carefulness. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord :

33 But he that is married, careth for the things that are of the world, how he may please *his* wife.

34 There is difference also between a wife and a virgin : The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit : but she that is married, careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

32 Θέλω δε ὑμᾶς ἀμεριμνῆσαι εἶναι· ὁ ἀγαμος μεριμνᾷ τὰ τῆς Κυρίου, πῶς ἀρεσέει τῷ Κυρίῳ·

33 Ὁ δὲ γαμησας μεριμνᾷ τὰ τῆς κοσμοῦ, πῶς ἀρεσέει τῇ γυναίκι.

34 Μεμερισται ἡ γυνὴ καὶ ἡ παρθένος· ἡ ἀγαμος μεριμνᾷ τὰ τῆς Κυρίου, ἵνα ἡ ἅγια καὶ σώματι καὶ πνευματι· ἡ δὲ γαμησασα μεριμνᾷ τὰ τῆς κοσμοῦ, πῶς ἀρεσέει τῷ ἀνδρὶ.

35 Τῆτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· εἴχ' ἵνα ἔροχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπροσεδρον τῷ Κυρίῳ ἀπιρισπασως.

Ver. 34. *Are divided in the same manner.* Some commentators are of opinion, that the word *μεμερισται*, translated *there is difference*, should be joined to the preceding verse, and translated thus, *and is divided*. But in the Syriac version, these words are joined to this verse in the following manner : *Discrimen autem est inter mulierem et virginem.* And the Greek commentators thus interpret the clause, *Μεμερισται, τῆτ' ἐστίν, διαφερῶσιν ἀλλήλων, καὶ ἔτην αὐτὴν ἐχρῶσι φροντῖσαι :* *They differ from one another, and have not the same care.* The literal translation of the text, which I have given above, exhibits the same meaning more agreeably to the original.

Ver. 35. *What is honourable, and well befitting the Lord, without forcible dragging.* So the original literally signifies. For the adjective *εὐπροσεδρον* denotes a thing that is conveniently placed near another thing, consequently which suits it well ; and the adverb *ἀπιρισπασως* being derived from *πρισπᾶω*, *I draw a thing different ways by force*, may be translated, *without forcible dragging*.—The arguments by which the apostle, in this and in the three preceding

32 (Δ , 104.) *Besides, I wish you to be without anxious care. The unmarried MAN anxiously careth for the things of the Lord, how he shall please the Lord.*

33 *But he who hath married, anxiously careth for the things of the world, how he shall please HIS wife.*

34 *The wife and the virgin are divided¹ IN THE SAME MANNER. The unmarried woman anxiously careth for the things of the Lord, that she may be holy both in body and in spirit: but she who hath married, anxiously careth for the things of the world, how she shall please HER husband.*

35 *This, however, I say for your own profit, not that I may throw a bond on you, but TO LEAD YOU to what is honourable and well becoming the Lord, without forcible dragging.¹*

32 *Besides, I advise you against marriage, because I wish you to be without anxious worldly care. The unmarried man, not encumbered with a family, anxiously careth to promote the interests of Christ, and how he shall please Christ by doing his will.*

33 *But he who, in the present state of things, hath married a wife, anxiously careth for the things of the world, and studies how he shall with them maintain his family, and please his wife.*

34 *The wife and the virgin are divided in the same manner in their cares. The unmarried woman, not burdened with a family, anxiously attendeth to the duties of religion, that, avoiding vicious actions, and repressing inordinate desires and fears, she may be holy both in body and in spirit. But she who hath married, anxiously careth for the affairs of her family, and how she shall please her husband; consequently hath not, like the other, leisure to attend to the duties of religion, and to the improvement of her mind.*

35 *This, however, concerning the advantages and disadvantages of the two states, I say for your own ease, not that I may restrain you from marriage in all cases, but by persuading you to avoid multiplying your connexions, to lead you to do what is honourable to yourselves as Christians, and most for the interest of Christ, without forcible dragging.*

verses, recommended celibacy to the Corinthians, have been urged by the papists in support of the rules of their church, which oblige the clergy and the monastic orders to live unmarried. And it must be acknowledged, that at first sight these arguments seem to be properly applied by them. Nevertheless, when it is considered

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

37 Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doth well.

36 Εἰ δὲ τις ἀσχημονεῖ ἐπὶ τὴν παρθένον αὐτῆ νομιζέει, εἰ ἢ ὑπερακμῶς, καὶ ἔτι ὀφείλει γινεσθαι ὃ δέλει ποιεῖται, ἕχ ἁμαρτανεὶ γαμειτωσαν.

37 Ὁς δὲ ἔσηκεν ἔδραιος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀναγκὴν, ἐξουσίαν δὲ ἔχει περὶ τῶ ἰδῆς δεληματος, καὶ τῆτο κεκρίκεν ἐν τῇ καρδίᾳ αὐτῆ, τῆ τηρεῖν τὴν ἑαυτῆ παρθένον, καλῶς ποιεῖ.

that the apostle's advices were suited to Christians in the then persecuted state of the church, and were addressed only to such as could live chastely unmarried, it may fairly be presumed, that the papists have stretched his advices farther than the apostle intended, when they represent them as binding, in all ages and countries, on those who wish to live piously. The reasons advanced by the apostle for preferring the single to the married state, are, That unmarried persons of both sexes have more leisure than the married, *to care for the things of the Lord, how they shall please the Lord, and to render themselves holy in body and spirit.* These reasons, however, are not peculiar to the clergy, but are applicable to all.—In the first ages of Christianity, next to their believing on Christ, men's greatest duty was publicly to confess their faith in him, how great soever the evils might be which befell them on that account. For by openly confessing their faith, especially if they sealed that confession with their blood, the gospel was to be continued in the world. This was an object of such importance, that our Lord solemnly declared, *Whosoever shall confess me before men in a time of persecution, him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny, &c.* I therefore suppose that the public confession of one's faith in Christ in a time of persecution, is what the apostle calls *a caring for the things of the Lord; and a pleasing of the Lord; and that the rendering of one's self holy, both in body and spirit, was more particularly required for that end; as, without a great degree of holiness, no one could confess Christ before men in a time of persecution.* This duty, therefore, being as difficult as it was necessary, that persons of both sexes might perform it with the greater ease, the apostle recommended to both a single state, if they could therein live continently; because, being fastened to the world with

36 But, if any one think he *acteth improperly* toward his virgin, if she be above age *UNMARRIED*,¹ and so needs to be *MARRIED*,² (ὁ ἑταίρι ποιῆτω) let him do what she inclineth, he does not sin : let *SUCH* marry.

37 But he who standeth firm in his heart, not having necessity, (δὲ) and hath power (περὶ) concerning his own will, and hath determined this in his own heart to keep his virgin, doth well.¹

36 As to your question concerning fathers, who have virgin daughters: *If any father is of opinion, that he acteth improperly towards his virgin, if she be above age unmarried, and so needs to be married, whether the necessity ariseth from her conscience, or inclination, or her being sought in marriage, let the father do what she inclineth ; he does not sin in complying with her inclination ; let such virgin daughters marry.*

37 But he who continueth firmly persuaded in his mind, that it is no sin in his daughter to remain unmarried, and is under no necessity from her opinion, or inclination, or circumstances, to give her in marriage, and hath the direction of his own will in that affair, being a freeman and not a slave, and hath determined this in his own mind to keep his daughter unmarried, agreeably to her own inclination, doth what is preferable.

fewer ties, they would leave it with the less regret, when called to die for the gospel.

Ver. 36.—1. *If she be above age unmarried.* Εαν ἡ ὑπερακμη. The word ακμη, applied to a woman, is what Virgil thus expresses : *Jam matura viro, jam plenis nubilis annis.*—As both the Jews and Greeks reckoned celibacy dishonourable, some fathers might think it sinful to restrain their daughters from marriage ; while others, following the opinion of the Essenes and more rigid philosophers, fancied they acted properly in restraining them. The Corinthians therefore had judged it necessary to consult the apostle on that head.

2. *And so needs to be married.* This is the literal translation of και ἕτως οφειλει γινεσθαι, the word married being supplied, conformably to the scope of the passage. Accordingly, the Syriac version of this passage, as Tremellius hath translated it, is, *Quod præterit tempus ejus, et non tradiderit eam viro, conveniens vero sit ut tradat eam : Because her time hath passed, and he hath not given her to a husband, but it be proper that he give her.*

Ver. 37. *Doth well :* that is, doth what in his daughter's case is on the whole proper ; as is plain from the following verse.

38 So then, he that giveth *her* in marriage, doth well: but he that giveth *her* not in marriage, doth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will: only in the Lord.

40 But she is happier, if she so abide, after my judgment: and I think also that I have the Spirit of God.

38 Ὡς ἐκαὶ ὁ ἐγγαμιζων, καλῶς ποιεῖ· ὁ δὲ μὴ ἐγγαμιζων, κρείσσον ποιεῖ.

39 Γυνὴ δεδεταὶ νομῷ ἐφ' ὅσον χρόνον ζῆ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῆ ὁ ἀνὴρ αὐτῆς, ἐλευθέρᾳ ἐστὶν ἃ θέλει γαμηθῆναι· μόνον ἐν Κυρίῳ.

40 Μακαριώτερα δὲ ἐστὶν ἐὰν ἔτω μείνη, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ καί γω πνεῦμα Θεοῦ εἶχειν.

Ver. 38. *Doth better*: doth what is more for the benefit of his daughter; because, if she agrees to it, by keeping her in his own family unmarried, she will be exposed to fewer temptations than if she were married, and in a better condition for acquiring that holiness in body and spirit, which will enable her to adhere to the gospel in a time of persecution.

Ver. 39.—1. *Is bound by the law*. This may be *the law of the gospel*, called *the law of faith*, and *the law of liberty*; or it may be *the law of marriage*, given to Adam and Eve in paradise. Either way understood, the apostle repeats what he had enjoined in the preceding part of the chapter, ver. 10, 12, 13, namely, that the Corinthian women were not to leave their husbands on account of the troubles which, in that time of persecution, attended the married state.

2. *Only in the Lord*; that is, her second husband must be a Christian. So the phrase signifies, 2 Cor. xii. 2. *I know a man in Christ*, I know a Christian man.—The apostle in his second epistle, expressly forbade the Corinthian Christians to marry infidels, 2 Cor. vi. 14.

Ver. 40. *And I am certain that even I have the Spirit of God*. The word *δοκῶ*, in this, as in many other passages, does not express *doubting*, but *certainly*. Thus 1 Cor. iv. 9. *Δοκῶ, I am certain God hath, &c.*—1 Cor. viii. 2. *If therefore any one, δοκεῖ, is confident of knowing.*—Heb. iv. 1. *Any of you, δοκῆ ὑστερηκεναι, should actually fall short.*—Mark x. 32. *Οἱ δοκῶντες ἀρχεῖν, They who exercise rule.*—Luke viii. 18. *What, δοκεῖ εἶχειν, he really hath.*—1 Cor. xi. 16. *If any one, δοκεῖ εἶναι, resolves to be contentious.*—1 Cor. xiv. 32. *If any one, δοκεῖ προφητῆς εἶναι, really is a prophet.*—To shew that the Greeks

38 So then, *even* he who giveth HER in marriage doth well; but he who giveth HER not in marriage doth better.¹

39 A wife is bound by the law¹ as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she *pleaseth*; only in the Lord.²

40 But she is happier if she so abide, *according to my judgment*; (see ver. 10. note 2.) and I am certain¹ that *even* I have the Spirit of God.

38 So then the father, who giveth his daughter in marriage, when need requireth it, doth a lawful action, even in the present distress: But he who giveth her not in marriage, doth what is better for her.

39 A wife is bound to her husband by the law of God, as long as her husband liveth. But if her husband be dead, or if he be justly divorced from her, or maliciously deserts her, (ver. 15.) she is at liberty to be married to whom she *pleaseth*, (see ver. 8, 9.); only he must be a Christian, and not too nearly related to her.

40 But, though a widow may lawfully marry a second husband, she will be happier if she remain a widow, according to my judgment. And I am certain, that even I, of whom your teacher hath spoken so contemptuously, have, in this judgment, the direction of the Spirit of God.

themselves used the word to denote *certainty* and *reality*, Dr Pearce quotes Ulpian, in Demosth. Olynth. i. who says, Το δοκεῖν ἔ παντως ἐπι ἀμφίβολῃ ταῦτασι οἱ παλαιοί, ἀλλὰ πολλακίς καί ἐπι τῇ ἀληθειῇ: that is, δοκεῖν is used by the ancients, not always to express what is doubtful, but likewise to express what is certain. From these examples it is evident, that the word δοκῶ, in this verse, does not imply that the apostle was in any doubt, whether he was inspired in giving this judgment. It is only a soft way of expressing his certain knowledge of his own inspiration, and may have been used in irony of the false teacher, who called his inspiration in question.

CHAP. VIII.

View and Illustration of the Matters in this Chapter.

WHEN the heathens offered sacrifices of such animals as were fit for food, a part of the carcass was burnt on the altar, a part was given to the priest, and on the remainder the offerers feasted with their friends, either in the idol's temple, or at home. Sometimes also a part was sent as a present to such as they wished to oblige; and if the sacrifice was large, a part of it was sold in the public market. To these idolatrous feasts, the heathens often invited the Christians of their acquaintance in Corinth; and some of the brethren there, desirous of preserving the friendship of their neighbours, accepted these invitations; perhaps at the persuasion of the false teacher, who called it an innocent method of avoiding persecution. They knew an idol was nothing in the world; and therefore their partaking of the sacrifice, even in the idol's temple, could not be reckoned a worshipping of the idol. Besides, such a feast was considered by enlightened Christians as a common meal, which, under the gospel, they were at liberty to eat; especially if they did it to shew their belief that idols have no existence as gods. These arguments, it is true, are not explicitly stated by the apostle. But the things he hath written in this and in chap. x. being direct confutations of them, we may believe they were mentioned by the Corinthian brethren in their letter, referred to chap. vii. 1.

Agreably to this supposition, the apostle begins his discourse concerning the eating of things sacrificed to idols, with acknowledging that the generality of Christians had much more knowledge than the heathens. But at the same time he told them, that knowledge often puffeth up individuals with pride, and maketh them neglect the good of their neighbours: whereas love leadeth one to edify his neighbour, ver. 1.—Next he declared, that whoever is vain of his knowledge, and maketh an uncharitable use of it, knoweth nothing yet as he ought to know; because true knowledge always maketh a man humble and charitable, ver. 2.—and that the way to attain true knowledge in religious matters, is to love God, who in time will make us know things, as we ought to know them, ver. 3.—Having laid down these principles, the apostle, in answer to the first argument, whereby the partaking, even in the idol's temple, of the sacrifices offered there, was pretended to be justified, acknowledged that most Christians know an

idol is nothing in the world; hath no existence as a god, and no share in the government of the world; and that there is no other *God* but one; and no other *Lord* but *Jesus*, ver. 4, 5, 6.—But at the same time he told them, there were some weak brethren, who had not that knowledge, but believed idols to be real gods, who possessed some share in the government of the world; consequently, when they ate of the sacrifices offered to idols, they did it with a *conscience*, or belief, of the existence of the idol, and of his power in human affairs. In them, therefore, the eating of such sacrifices was certainly an act of idolatry, whereby their conscience was defiled, ver. 7.—Next, to the argument, that the things sacrificed to idols, being meats, the eating of which was lawful under the gospel, consequently that they might be eaten in any place, ver. 8.—the apostle replied, that, in the use of their Christian liberty of eating all kinds of meats without distinction, they were bound to take care not to lead the weak into sin by their example, ver. 9.—This, he told them, they would certainly do, by eating the sacrifices of idols. For, said he, if a weak brother, who fancies an idol to be a real god, see thee, who knowest that it is no god, sitting at the feast on the sacrifice in the idol's temple, will not his ill-informed conscience be encouraged by thy example to eat of that meat as sacrificed to a real god? ver. 10.—And thus, through an improper use of thy knowledge, shall thy weak brother commit idolatry and perish, for whom Christ died, ver. 11.—Such a conduct, the apostle termed a *sinning against the brethren and against Christ*, ver. 12.—Then, in a high strain of Christian benevolence, he declared, that if his eating any kind of flesh occasioned his brother to sin, he would abstain from it all his life, ver. 13.—By saying this, the apostle insinuated to the faction, that whatever they might pretend, their real motives for joining the heathens in their idolatrous feasts were of a sensual kind. They loved good cheer and merriment. But for the salvation of their brethren, it was their duty willingly to have denied themselves all such gratifications.

Here it is necessary to observe, that the apostle's design in this part of his letter was, not to shew the Corinthians the sinfulness of sitting down with the heathens in an idol's temple, to feast on the sacrifices offered there; that subject he treats of, chap. x.: But his design was to make them sensible, that although it had been lawful for those who knew the truth concerning idols, to partake of these feasts, they were bound to avoid them, because their weak brethren, who believed idols to have some share in the government of the world, would by their example be led to eat these feasts as an act of worship,

and so be guilty of idolatry.—The remaining arguments in vindication of the practice, together with the general question itself, concerning the lawfulness of eating in the temples, or elsewhere, meats that had been sacrificed to idols, the apostle considered afterwards, chap. x.—See chap. xi. 5. note 1. where

OLD TRANSLATION.

CHAP. VIII. 1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those

GREEK TEXT.

1 Περὶ δὲ τῶν εἰδωλοθύτων, οἰδαμεν ὅτι πάντες γινώσκιν ἐχομεν ἢ γινώσκis φύσιοι, ἢ δὲ ἀγαπῆ οἰκοδομοῦμεν.

2 Εἰ δὲ τις δοκεῖ εἰδέναι τι, εἰδὼ εἰδὼν ἐγνώκε κατὰς δεῖ γινώσκει.

3 Εἰ δὲ τις ἀγαπᾷ τὸν Θεόν, ἔστος ἐγνωσάι ὑπ' αὐτοῦ.

4 Περὶ τῆς βρώσεως ἐν τῶν εἰδωλοθύτων, οἰδαμεν ὅτι εἰδὼ

Ver. 1.—1. *We know that we all have knowledge.* The apostle does not speak of knowledge in general, but of the knowledge mentioned ver. 4. *That an idol is nothing in the world, and that there is no other God but one.* This was the grand secret, of the knowledge of which the initiated in the heathen mysteries were exceedingly vain, and which they carefully concealed from the middle and lower ranks of mankind. Many of the Corinthians, therefore, puffed up with that knowledge, embraced every opportunity of shewing it, and of expressing their contempt of idols. For they made no difference between an idol's temple and a common house; nor between a feast on the sacrifice, and an ordinary meal, but freely joined the heathens in partaking of these sacrifices as common food in the idol's temple.

2. *Knowledge puffeth up.* When persons boast of their knowledge, it fills them with an high opinion of their own understanding, and leads them to despise others. Whereas love disposes them to promote the good of others.

3. *But love buildeth up.* This metaphor is borrowed from the Old Testament, where they who increase the happiness of society, or of individuals, are said to *build them up*, Psal. xxviii. 5. *He shall destroy them, and not build them up.*—Prov. xiv. 1. *Every wise woman buildeth her house.* See ver. 10. note 2.

Ver. 2. *Hath known nothing yet as he ought to know.* He hath not known what is most necessary to be known on the subject;

the reason of the apostle's treating this subject hypothetically, in the part of his letter now under our consideration, is assigned, and applied for illustrating his treating hypothetically of women's praying and prophesying in the public assemblies for worship.

NEW TRANSLATION.

CHAP. VIII. 1 Now, concerning things sacrificed to idols, we know that we all have knowledge.¹ Knowledge puffeth up,² but love buildeth up.³

2 (Ei δει, 106.) If, therefore, any one is confident (see chap. vii. 40. note) of knowing any thing, he hath known nothing yet as he ought to know.¹

3 But if any one love God, the same is made to know¹ by him.

4 Concerning, then, the eating of things sacrificed¹ to idols, we

COMMENTARY.

CHAP. VIII. 1 Now, concerning the arguments you mentioned for eating things sacrificed to idols, we know that most of us (see ver. 7.) have knowledge of the vanity of idols. Knowledge, however, often puffeth up the person who hath it, but love buildeth up others.

2 If, therefore, any one is confident of knowing any thing on this subject, which makes him regardless of his neighbour's edification, he hath known nothing yet concerning it, as he ought to know.

3 But if any one love God, and is studious to please him by loving his neighbour, the same is made to know by him in a right manner.

4 Concerning then the eating of things sacrificed to idols, most of us Christians know that an idol is no-

neither hath he known the purpose for which this knowledge is to be desired, nor the use which he ought to make of it; namely, that thereby he ought to edify others.

Ver. 3. *The same is made to know by him.* Εγνωσται is here used in the transitive sense. See Ess. iv. 7. Accordingly, Beza, in his note, translates it, *Scire factus est ab eo, Is made to know by him.* But others think the pronoun οὗτος, he, refers to God, the immediate antecedent, and translate the clause thus: *He (God) is known of him, namely, in a proper manner; and observe, that οὗτος is used in the same manner, Acts x. 36. Jesus Christ, οὗτος, he is Lord of all.*

Ver. 4.—1. *The eating of things sacrificed to idols.* The custom of feasting on the sacrifices in the temples, was of high antiquity. Numb. xxii. 40. *Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him, namely, to come and feast with him on his sacrifices.* So also, Numb. xxv. 2. the daughters of

things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is none other God but one.*

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

7 Howbeit *there is not in every man that knowledge: for some with conscience of the idol unto*

λον εν κοσμῳ, και ὅτι ἕδεις Θεός ἕτερος εἰ μὴ εἷς.

5 Καὶ γὰρ εἰπερ εἰσι λεγομενοι θεοι, εἴτε ἐν οὐρανῳ, εἴτε ἐπὶ τῆς γῆς· (ὡσπερ εἰσι θεοὶ πολλοὶ, καὶ κυριοὶ πολλοὶ·)

6 Ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατήρ, ἐξ ἧ τα πάντα, καὶ ἡμεῖς εἰς αὐτον· καὶ εἷς Κυριὸς Ἰησοῦς Χριστός, δι' ἧ τα πάντα, καὶ ἡμεῖς δι' αὐτε.

7 Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινες δὲ τῆ συνειδήσει τε εἰδῶλε εἰως ἀρτι, ὡς εἰδῶλοιδυτον ἐσθίωσι, καὶ

Moab called the people unto the sacrifices of their gods. And the people did eat, and bowed down to their gods. See below, ver. 10. note 1. That they ate these sacrifices sometimes in their own houses, is plain from 1 Cor. x. 27, 28. and that parts of them were sold in the public markets, appears from ver. 25. Of these customs, Plautus likewise hath made mention, Milit. Glorios. Act. iii. Sc. i. line 117.

Sacrificant? Dant inde partem mihi majorem, quam sibi: Abducunt ad extra: me ad se, ad prandium, ad cœnam vocant.

2. *We know that an idol is nothing.* The Greek word εἰδῶλον, translated *idol*, signifies an image formed in the mind, and which exists no where else. Wherefore, to shew that the gods of the heathens were mere creatures of the human imagination, the Jews who used the Greek language termed them εἰδῶλα, *idols*. By this word likewise, they signified the pictures and statues which the heathens set up in their temples, as representations of their gods; and by giving them the appellation of *idols*, they declared their persuasion, that the things of which they were the representations, had no existence. Nevertheless, as the apostle knew that some of the heathens worshipped their dead ancestors, legislators, kings, &c. others of them the heavenly bodies, others certain kinds of brute animals, he cannot be understood to say that *an idol is nothing*, in the sense of its having no existence as a being, but of its

know that an idol is nothing² in the world, and that there is *no* other God but one.

5 (Και γαρ, 218.) For *certainly*, though there be *who* are called gods, whether in heaven,¹ or upon earth, (even as there be gods many, and lords many,) many,)

6 Yet to us THERE IS BUT one God the Father, (ἐξ) of whom *all things ARE*, and we (εἰς αὐτόν) to him; ¹ and one Lord Jesus Christ, (δι') by whom *all things ARE*, and we (δι') by him.

7 However, this knowledge is *not in all*: for some, until this hour, in the conscience of the idol AS A GOD, eat IT as a

thing in the world; it hath no existence as a deity, nor any power in the government of the world; and that there is *no other God but one*.

5 For *certainly*, though there be things which, by the heathens, are falsely called gods, both in heaven and upon earth, (even as there be gods many, and lords many, worshipped by them in different countries,)

6 Yet to us Christians there is in the whole universe *but one God*, justly styled *the Father*, because of him *all things are* as the original cause, and we direct our worship to him; and one Lord, ruler, and mediator, even *Jesus Christ*, by whom, as the efficient cause, *all things are* created, and we by him worship the Father.

7 However, this knowledge that an idol is nothing, and that there is but one God, and one Lord, is *not in all* Christians. For some, until this hour, in the belief of the idol's existence as a

having no existence as a god, and no share in the government of the world.

Ver. 5. *Called gods, whether in heaven or upon earth.* This is an allusion to the famed division of the heathen gods into *celestial* and *terrestrial*. The former, whom they called Θεοί, gods, they supposed to reside generally in the heavens. The latter, whom they called Δαίμονες, demons, (see chap. x. 20. note) resided for the most part upon the earth, or in the sea, and, performing the office of mediators between the superior gods and men, directed terrestrial affairs. These in Scripture are called *Baalim*, and by St Paul, *Lords*, which is the literal translation of *Baalim*.—They had also *infernal gods*, such as *Pluto*, *Proserpine*, *Rhadamanthus*, &c. who ruled in the invisible world, judged the dead immediately on their death, and appointed them habitations according to their different characters.

Ver. 6. *And we to him.* Και ἡμεῖς εἰς αὐτόν. This sentence being elliptical, to complete it the word προσκυνεῖμεν may be supplied: *We to him bow down* as worshippers. See LXX, Numb. xxv. 2. Or the clause may be translated, *We worship him*. See Ess. iv. 153. 1 Tim. ii. 5. Rom. xi. 36. Eph. iv. 5, 6.

this hour, eat it as a thing offered unto an idol; and their conscience being weak, is defiled.

8 But meat commendeth us not to God: for neither if we eat, are we the better; neither if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak, be imboldened to eat those things which are offered to idols?

11 And through thy knowledge shall the weak

ἡ συνειδησις αυτων ασθενης εσα μολυνεται.

8 Βρωμα δε ημας ε παρισησι τω Θεω· ετε γαρ εαν φαγωμεν, περισσευομεν· ετε εαν μη φαγωμεν, υσεραμεθα.

9 Βλεπετε δε μηπως η εξεσια υμων αυτη προσκομιμα γενηται τοις ασθενεσιν.

10 Εαν γαρ τις ιδη σε τον εχοντα γνωσιν, εν ειδωλειω κατακειμενον, εχι η συνειδησις αυτε ασθενεσ οντος οικοδομηθησεται εις το τα ειδωλοθυτα εσθειν;

11 Και απολειται ο ασθενων αδελφος επι τη ση γνωσει, δι' ον

Ver. 7. *Their conscience being weak is defiled.* The weakness of their conscience consisted in their believing that idols had a real existence as gods, and were employed by God in the government of particular countries and cities. And the defiling of their conscience consisted in their hoping to receive benefit from the idol, or at least to avoid the effects of his wrath, by joining in the sacrifice that was offered to him.

Ver. 8. *For neither if we eat do we abound.* This is the argument by which the false teacher and his adherents justified their eating of the idol sacrifices. For they reasoned thus: Since the idol sacrifice consists of meat which the gospel allows us to eat, and the eating, or the not eating of that meat, hath no influence to make us either better or worse men, it is a part of our Christian liberty to eat of the idol sacrifice, if we choose to do it. That this is the import of their argument, is evident from ver. 9. where the apostle replies, *Nevertheless, take heed, lest perhaps this liberty or right of yours become a stumbling-block to the weak.*

Ver. 9. *This right of yours.* The word *εξεσια* has this sense, chap. ix. 4.—The apostle does not mean that they had a right to eat of the sacrifices in the idol's temple. For the sinfulness of that practice he proves afterwards, chap. x. 15—23. But his meaning is, *This right which ye claim.*

thing sacrificed to the idol AS A GOD: and their conscience being weak, is defiled.¹

8 But meat does not recommend us to God: for neither if we eat, do we abound;¹ neither if we do not eat, are we deficient.

9 Nevertheless, take heed, lest perhaps this right¹ of yours become a stumbling-block to the weak.

10 For if any one see thee who hast knowledge (κατακειμενον) at table in an idol's temple,¹ will not the conscience of him who is weak (οικοδομηθησεται, be built up,)² be encouraged to eat things sacrificed to idols?

11 And (επιτη) through this thy knowledge shall the weak brother perish,

tutelar inferior god, eat the sacrifice as a thing offered to the idol as a real god; and their conscience being erroneous, is defiled with idolatry, through their eating these sacrifices.

8 But, ye tell me, meat does not now recommend us to God. For neither if we eat all kinds indifferently, do we thereby abound in goodness; neither if we do not eat of some kinds, are we on that account deficient; therefore, we have a right to eat the sacrifices of idols, even in their temples.

9 Nevertheless, though it were lawful to eat these sacrifices, ye should take heed, lest perhaps by your indiscreet use of it, this pretended right of yours become a stumbling-block to the weak.

10 For if any Christian, who does not know that an idol is nothing, see thee who hast that knowledge, eating a sacrifice in an idol's temple, will not the conscience of him who is weak, and believes thee to join in the worship of the idol, be encouraged by thy example to eat things sacrificed to idols as real gods?

11 And through the imprudent use of this thy knowledge, shall the weak brother perish, by joining ido-

Ver. 10.—1. *An idol's temple.* Ειδωλεια. Josephus, in his discourse against Appion, lib. 2. says, *The heathens offer hecatombs to their gods, και χρωνται ιεροις περι ευωχιας, and use their temples for their banqueting houses.* This appears likewise from Judges ix. 27. Amos ii. 8. See ver. 4. note 1.

2. *Be built up.* So the Hebrew word *Nibnu* is translated by the LXX, Mal. iii. 15. Οικοδομονται ποιητες ανομα, *They that do wickedness are built up.* The same metaphor is used by the Latins: Plaut. Trinum. Act. i. Sc. 2. ver. 95. *Qui exædificaret suam inchoatam ignaviam.* The word *build*, in the metaphorical sense, is applied to things bad as well as to things good; for, as Le Clerc observes, it signifies simply *to increase*, as those increase a house, who, after laying the foundation, build upon it.

brother perish, for whom Christ died?

Χριστος απεδωκεν ;

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

12 Ούτω δε ἁμαρτανοντες εις τας αδελφας, και τυπτοντες αυτων την συνειδησιν ασθενεσαν, εις Χριστον ἁμαρτανετε.

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

13 Διοπερ ει βρωμα σκανδαλιζει τον αδελφον μου, ε μη φαγα κρεα εις τον αιωνα, ινα μη τον αδελφον μου σκανδαλισω.

Ver. 12. *And wounding.* Και τυπτοντες, literally, *And beating, or smiting*, as men do restive beasts. But *beating*, the cause, is here put for *wounding*, the effect.

Ver. 13. *I will never eat flesh.* To understand the propriety of the apostle's resolution, we must recollect, that in the heathen countries a great part of the meat sold in the public markets was sacrificed to their gods. And therefore, as the Jews were extremely scrupulous in every thing that had any relation to idolatry, it might on some occasions be necessary for the Christians to abstain from every kind of flesh, to avoid giving offence to such converted Jews

CHAP. IX.

View and Illustration of the Subjects contained in this Chapter.

THE false teacher having come to Corinth to enrich himself, we may suppose he was much disconcerted, when he found that all the time the apostle had preached among the Corinthians, he had taken nothing from them on account of his maintenance, nor on any other account. Wherefore, to remove the obstruction which Paul's disinterestedness had laid in the way of his covetous designs, he boldly affirmed to the Corinthians that Paul was no apostle, because he had not accompanied Christ during his ministry on earth, and that his demanding nothing from them for his maintenance shewed he was conscious to himself he was no apostle, and had no right to maintenance from the Corinthians. For if he knew him-

(see Rom. xiv. 15. note 2.) for whom Christ died.

12 But *by thus sinning* against the brethren, and *wounding*¹ their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother *stumble*, I will (*μη εις τον αιωνα*) never¹ eat flesh, lest I make my brother *stumble*.

latry with the gospel, or by relapsing into heathenism, *for whom Christ died*. See 2 Cor. v. 15. note 1.

12 But I must tell you, *by thus sinning against the brethren, and wounding their ill-informed conscience, ye sin against Christ*, whom ye wound in his members.

13 Wherefore, to occasion one's perishing being a great sin, I declare, that *if my meat make my brother fall into sin, I will never eat flesh, lest I make my brother fall into sin*.

as still retained their ancient prejudices. This is what the apostle told the Corinthians he would do as long as he lived. They who impose on their weak and scrupulous brethren, things which they acknowledge to be indifferent, ought well to consider this passage of the word of God, together with what is written, Rom. xiv. For, if the apostle would eat no flesh, lest by so doing he might lead the weak to act contrary to their conscience, how will they answer to Christ, who, by heavy penalties, constrain others, contrary to their conscience, to comply with things which they themselves acknowledge to be indifferent?

self to be an apostle, why did he not use the rights of an apostle? Why did he not lead about a sister, or a wife, to take care of him, as the other apostles did, and demand maintenance for her as well as for himself? This I suppose the false teacher had done. But be that as it may, it cannot be doubted that the Corinthians, in their letter to the apostle, mentioned the particulars which his enemies objected to his character. Wherefore, after deciding some very difficult questions which the Corinthians had proposed to him, and particularly after affirming in the end of chap. vii. that he had decided these questions by the inspiration of the Spirit, and after shewing himself a faithful apostle of Christ, by declaring in the end of chap. viii. his resolution on all occasions to abstain from things indifferent, rather than by using his liberty respecting them, to lead his fellow Christians into sin, he with great propriety introduced the proof of his apostleship, and answered all the

objections and calumnies whereby his enemies endeavoured to discredit him in the eyes of the Corinthians.

The proof of his apostleship St Paul discussed in a few words, by asking the Corinthians, whether they did not know him to be an apostle? and a freeman, who had a right to preach the gospel without reward, if he thought fit to do so? whether they did not know that he had seen the Lord since his resurrection? and whether themselves were not his workmanship, as an apostle of Christ? ver. 1.—Whatever he might be to others, he was certainly an apostle to them; for their conversion from heathenism, followed with the spiritual gifts which he had conferred on them, was such an unquestionable proof of his apostleship, that they could entertain no doubt of it, ver. 2.

Next addressing the faction, he said, mine answer to them who condemn me as no apostle is this: I have a right to be maintained at the charges of the persons to whom I preach, ver. 3, 4.—I have a right also to lead about a wife, who is a believer, to take care of me, and I am entitled to demand maintenance for her likewise, even as the other apostles do, and the brethren of the Lord, and Peter, ver. 5.—Unless it be pretended, that of all the ministers of the gospel, I and Barnabas only have not that right, ver. 6.—His right to maintenance, he told them, was founded on the common sense and practice of mankind, who gave maintenance to soldiers, vine-dressers, and shepherds, in return for their labours, ver. 7.—It was founded also on the law of Moses, which forbade the Israelites to muzzle the ox while treading out the corn, ver. 8, 9, 10.—Wherefore, having sown in the minds of the Corinthians spiritual things, that is, having given them the first knowledge of the gospel, it was no great return if he partook of their carnal things, ver. 11.—Especially as others (meaning the false teacher) who had but lately come among them, had been plentifully maintained by them. But though he had a complete right to maintenance, he had never used that right, but had endured every hardship, that the gospel might not be hindered, ver. 12.—Farther, he told them his right was founded still more directly on another precept of the law, which appointed those who performed sacred offices to eat from the temple, ver. 13.—Nay, it was founded on the will of Christ, who had expressly authorized those who preach the gospel to live by the gospel, ver. 14.—But the apostle being a freeman, who was at liberty to do in that matter as he pleased, he had made use of none of these precepts and rights, neither did he mention them on this occasion, to induce the Corinthians to give him maintenance; for he would rather die

of want than be deprived of glorying in having preached the gospel, without receiving any reward from his disciples for that important service, ver. 15.—The reason was, he had nothing to boast of in barely preaching the gospel, because his conviction of its truth, together with the command of Christ, laid him under such a necessity of preaching, that he would be absolutely miserable if he did not make known things which were of so great importance to the world, ver. 16.—Now, said he, if I do this with such willingness as to endure every hardship in the course of the work for the sake of doing it successfully, I shall obtain a distinguished reward. Whereas, if a stewardship of the gospel is forced on me against my will, and I discharge it as one constrained to undertake it, I shall have no distinguished reward, ver. 17.—What then is the ground of the distinguished reward which I look for? Why this, that when preaching the gospel, I do it without burdening the persons to whom I preach, in order that I may make the gospel successful, by not abusing the power which the gospel gives me of demanding maintenance. For I who aim at a distinguished reward, would abuse that power, if by demanding maintenance I hindered the success of my preaching, ver. 18.—For the same reason, though I be a freeman with respect to all men, (see ver. 1.) I have made myself a slave to all men, by complying with their prejudices and humours, as far as I could do it innocently, that I might gain the more disciples to Christ, ver. 19.—More particularly, to the Jews I became as a Jew, &c. ver. 20, 21, 22.—All this I do for the sake of preaching the gospel successfully, that I may become a joint partaker of the rewards of the gospel with the most eminent apostles, ver. 23.

But, because the faction thought the apostle a fool for not demanding maintenance, and because the rest might be surprised at his subjecting himself to so many inconveniencies and hardships while preaching the gospel, he put them in mind of the bodily labours and hardships to which their countrymen, who contended in the games, subjected themselves, for the trifling reward of a crown of green leaves, which soon withered. Whereas he and his brethren apostles, in return for the bodily labours and hardships which they endured, expected to obtain an incorruptible crown, namely, that distinguished reward of which he had been speaking. The greatness therefore of the reward sufficiently justified the apostles in the pursuit, although it was attended with so much labour and suffering, and shewed that they had good reason to disregard every temporal advantage, while pursuing a felicity of such magnitude, ver. 24—27.

OLD TRANSLATION.

CHAP. IX. 1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not you my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you? for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me, is this:

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister a

GREEK TEXT.

1 Οὐκ εἰμι ἀποστόλος; ἢ εἰμι ἐλευθερός; ἢ εἶδον Ἰησοῦν Χριστὸν τὸν Κυρίου ἡμῶν ἕωρακα; ἢ τὸ ἐργὸν μου ὑμεῖς ἐσε ἐν Κυρίῳ;

2 Ἐν ἀλλοῖς ἢ εἰμι ἀποστόλος, ἀλλὰ γε ὑμῖν εἰμι· ἢ γὰρ σφραγίς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐσε ἐν Κυρίῳ.

3 Ἡ ἐμὴ ἀπολογία τοῖς ἐμοῖς ἀνακρίνεσιν, αὕτη ἐστίν·

4 Μὴ ἢ ἐχομεν ἐξέσσιαν φαγεῖν καὶ πίνειν;

5 Μὴ ἢ ἐχομεν ἐξέσσιαν ἀδελφὴν γυναικᾶ περιάγειν, ὡς καὶ οἱ

Ver. 2. *The seal of mine apostleship ye are in the Lord.* This the apostle had good reason to say, because, as he insinuates, 2 Cor. xii. 12. they had been converted by his working among them miracles peculiar to an apostle; and because after their conversion he had bestowed spiritual gifts on many of them, in such abundance, that, as a church, they were inferior to no church whatever. 1 Cor. i. 5, 6, 7. 2 Cor. xii. 13.

Ver. 3. *To them who condemn me.* For this sense of the word ἀνακρίνεσιν, see chap. iv. 3. note 1. The apostle's enemies did not, as our translators express it, *examine him* about his not taking maintenance; as little did they pretend to examine him concerning his apostleship. But they urged his not taking maintenance, as a proof that he knew himself to be no apostle. This St Paul termed a *condemning him*.

Ver. 4. *Have we not, ἐξέσσιαν, a right to eat and to drink.* The right which all the ministers of the word had to be maintained by their disciples, the apostle expressed by a *right to eat and to drink*, because Christ had said to the twelve, Matt. x. 9. *Provide neither gold nor silver nor brass in your purses; 10. For the workman is worthy of his meat.* In like manner to the seventy, Luke x. 7. *In the same house abide, eating and drinking such things as they give, for the labourer is worthy of his hire.*—The word *power*, by which our translators have rendered ἐξέσσια, does not express the apostle's meaning. *Power* is only an ability to do a thing; whereas, the apostle means a *right* to do what he is speaking of.

Ver. 5.—1. *To lead about, ἀδελφὴν γυναικᾶ, a sister wife, that is, a Christian wife.* Or the translation may be, *a sister woman, a Christian woman.* Clem. Alexand. as quoted by Whitby, says, “They

NEW TRANSLATION.

CHAP. IX. 1 Am I not an apostle? am I not a freeman? (see ver. 19.) have I not seen Jesus Christ our Lord? (1 Cor. xv. 8. Acts xviii. 9. xxii. 14, 15. 18. xxiii. 11. xxvi. 16.) are not ye my work in the Lord?

2 If to others I be not an apostle, yet to you at least I am, for the seal¹ of mine apostleship ye are in the Lord.

3 Mine answer to them who condemn¹ me, is this,

4 Have we not a right to eat and to drink?¹

5 Have we not a right to lead about a sister wife,¹ as the other apos-

COMMENTARY.

CHAP. IX. 1 My enemies say I am no apostle, because I do not demand maintenance. But I appeal to you; *Am I not an apostle? Am I not a freeman*, who may demand a reward for my labour, or not, as I choose? *Have I not seen Jesus Christ our Lord?* and can bear witness to his resurrection? *Are not ye my converts in the Lord?*

2 *Though to others I should not be thought an apostle, yet to you at least I am an apostle; for the proof of mine apostleship ye are*, by your being in the Lord, through my preaching and miracles.

3 *Mine answer to them who condemn me*, for not taking maintenance, is this,

4 *Have I not*, as an apostle, a right to eat and to drink at the expense of those to whom I preach?

5 *Have I not*, as an apostle, a right to carry about a Christian wife to take care of me? And may I not

“carried their wives about, not as wives, but as sisters, to minister to those that were mistresses of families; that so the doctrine of the Lord might, without any reprehension, enter into the apartments of the women.” Nevertheless, the manner in which this affair is spoken of, inclines one to think, that the *sister wife*, or *woman*, was carried about to minister to the apostles, rather than to instruct their converts of the female sex.—In the eastern countries, for the reason mentioned, Rom. xvi. 1. note 3. when people of condition travelled, they either lodged with their acquaintance, or carried servants with them, who provided such things as were necessary to their accommodation in the public lodging houses. In the Gentile countries where the apostles preached, they had no acquaintance or friends with whom they could lodge; and therefore some of them, particularly the brethren of the Lord and Peter, found it necessary to carry about with them a wife to make provision for them, at the expense of those to whom they preached. This right, Paul told the Corinthians, belonged as much to him and to Barnabas as to the other apostles. But to render the gospel free of charge, he neither had used this right, ver. 12. nor ever would use it, ver. 15. Wherever he came, he maintained himself by his own labour.

wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he it altogether for our sakes? for our sakes, no doubt, *this* is written: that he that

λοιποὶ ἀποστόλοι, καὶ οἱ ἀδελφοὶ τῆς Κυρίας, καὶ Κηφᾶς;

6 Ἡ μόνος ἐγὼ καὶ Βαρναβᾶς ἐκ ἐχομένῃ ἐξέσταν τὴ μὴ ἐργαζέσθαι;

7 Τίς στρατεύεται ἰδιοῖς ὀφθαλμοῖς ποτε; τίς φυτεύει ἀμπέλωνα, καὶ ἐκ τῆ καρπῆ αὐτῆ ἐκ ἐσθίει; ἢ τίς ποιμαίνει ποιμνὴν, καὶ ἐκ τῆ γαλακτοῦ τῆς ποιμνῆς ἐκ ἐσθίει;

8 Μὴ κατὰ ἀνθρώπον ταῦτα λαλῶ; ἢ ἐγὼ καὶ ὁ νόμος ταῦτα λέγει;

9 Ἐν γὰρ τῷ Μωσέως νόμῳ γεγραπταί· Οὐ φιμώσεις βεβῆλοντα. Μὴ τῶν βοῶν μέλει τῷ Θεῷ;

10 Ἡ δὲ ἡμᾶς πάντως λέγει; Δὲ ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροστρίων ἀροστρίων·

2. *As the other apostles?* It seems all the apostles took maintenance from their disciples except Paul.

3. *And Cephas?* From this we learn, that Peter, here called by his original name, continued to live with his wife after he became an apostle: also, that Peter as an apostle possessed no rights which were not common to Paul, and to all the rest. These facts I mention, because, traced to their obvious consequences, they utterly subvert the main pillars of popery.

Ver. 6. *Or have I only and Barnabas?* From this it appears, that Barnabas as well as Paul preached the gospel without demanding maintenance from his disciples; and that, like Paul, he was hated for his doctrine by the Judaizers. See Pref. 2 Cor. sect. 2. at the end. The honourable mention which Paul made of Barnabas, in this passage of his epistle to the Corinthians, deserves notice, as it shews that these good men, notwithstanding their sharp contention about John Mark, mentioned Acts xv. 39. entertained no resentment against each other on that account, but mutually esteemed

cles,² and *the brethren of the Lord, and Cephas?*³

6 Or *have I only and Barnabas*¹ *not a right to forbear working?*

7 Who *serveth in the wars on his own charges at any time?* who *planteth a vineyard, and doth not eat of the fruit of it?* or who *feedeth a flock, and doth not eat of the milk of the flock?*

8 *Do I speak these things according to man* (Rom. vi. 19. note 1.) *ONLY?* or *doth not the law, also, say these things?*

9 For in the law of Moses it is written, Thou shalt not muzzle the ox *treading out the corn.*¹ Doth God take care of oxen *ONLY?*

10 Or, (λεγει, 55.) *doth he command THIS chiefly for our sakes?*¹ For our sakes (γρα, 94.) cer-

require maintenance for her also? *even as the other apostles do, and particularly the brethren of the Lord, (James, Judas, and Simon,) and Peter?*

6 Or *have I only and Barnabas, of all the preachers of the gospel, not a right to forbear working for our maintenance while preaching?*

7 *Who serveth in the wars on his own charges at any time? Who planteth a vineyard, and doth not think himself entitled to eat of the fruit of it? Or what shepherd feedeth a flock, and doth not justly eat of the milk of the flock?* In like manner, I, who preach to you, ought to be maintained by you.

8 *Do I speak these things according to the reason and practice of men only? Or doth not the law, also, prescribe these things?*

9 *For in the law of Moses it is written, (Deut. xxv. 4.) Thou shalt not muzzle the ox, treading out the corn. Doth God, by this precept, take care of oxen only, that they be properly fed?*

10 Or, *doth he command this chiefly for our sakes? For our sakes certainly the command concerning oxen was written, to teach us what is due*

each other; and perhaps on some occasions after that preached the gospel together as before.

Ver. 9. *Muzzle the ox treading out the corn.* The people of the east did not thresh their corn as we do; but they pressed out the grain, by causing oxen to tread on the ears. This argument from the law of Moses, may have been intended for the Jewish converts at Corinth, some of whom I suppose had joined the false teacher. The same may be said of the argument, ver. 13.

Ver. 10. *Doth he command this, &c.* The precept concerning oxen being introduced in the law immediately after precepts enjoining justice and mercy in punishments, it was certainly intended

ploweth should plow in hope; and he that thresheth in hope, should be partaker of his hope.

11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, are not we rather? Nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar?

14 Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel.

15 But I have used none of these things, nei-

και ὁ ἀλων, τῆς ἐλπίδος αὐτῆ μετεχειν, ἐπ' ἐλπίδι.

11 Εἰ ἡμεῖς ὑμῖν τα πνευματικά εσπειραμεν, μεγα εἰ ἡμεῖς ὑμῶν τα σαρκικα θερισομεν;

12 Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετεχουσιν, ε μαλλον ἡμεῖς; ἀλλ' ἐκ ἐχρησαμεθα τῆ ἐξουσία ταυτη' ἀλλα παντα σεγομεν, ἵνα μῆ ἐγκοπήν τινα δώμεν τῷ ευαγγελίῳ τῆ Χριστοῦ.

13 Οὐκ οἶδατε ὅτι οἱ τα ἱερα εργαζομενοι, ἐκ τῆ ἱερῆ εσθιουσιν; οἱ τῷ θυσιαστηρίῳ προσεδρευοντες, τῷ θυσιαστηρίῳ συμμεριζονται;

14 Οὕτω και ὁ Κυριος διεταξε τοις το ευαγγέλιον, κατταγγέλλουσιν, ἐκ τῆ ευαγγελίᾳ ζῆν.

15 Ἐγὼ δὲ εδενι ἐχρησαμην τῶν. Οὐκ ἐγραψα δὲ ταυτα, ἵνα

to impress the Israelites with a sense of the obligations of justice and humanity towards rational creatures, as the apostle here affirms.

Ver. 12.—1. *Power over you.* Εξουσίας ὑμῶν. We have the same form of expression, Matt. x. 1. John xvii. 2.—The *others* who partook of *this power over them*, were the teachers of the faction, who at the expense of the Corinthians lived in great luxury among them, 1 Cor. iv. 8. 2 Cor. xi. 20.

2. *Hinderance to the gospel.* By preaching the gospel free of expense, the apostle rendered it the more acceptable to the Gentiles, and drew them the more readily to hear him. There was another reason also for his demanding no reward for preaching; namely, that in future ages mankind might be sensible, that in preaching the gospel he was not animated by any worldly motive, but merely by a full persuasion of its truth. Foreseeing, therefore, that his disinterestedness would in all ages be a strong proof of the truth of the gospel, the apostle gloried in preaching it to all men without fee or reward. See ver. 15.

tainly it was written: because he who ploweth, ought to plow in hope; and he who thresheth in hope, OUGHT to partake of his own hope.

11 If we have sown spiritual things in you, is it a great matter, if we shall reap your carnal things?

12 If others partake of (τῆς, 71.) *this power over you,*¹ OUGHT not we rather? (αλλὰ, 81.) Nevertheless, we have not used this power; (αλλὰ) but we bear all things, that we may not give any hinderance² to the gospel of Christ.

13 Do ye not know, that they who perform sacred offices, eat (εἰ) from the temple? they who wait at the altar,¹ do not they share with the altar?

14 So also the Lord hath appointed them who preach the gospel, to live (εἰ) by the gospel.

15 But I have used none of these PRECEPTS; neither have I

to those who labour for us. *Because he who ploweth, ought to plow in hope of receiving food and wages, and he who thresheth in hope of food and wages, ought to receive the object of his own hope.*

11 If by the gospel I have sown the spiritual seed of knowledge and virtue in you, is it a great matter if in return I shall reap a small share of your carnal things? A little meat and drink to support me while I preach to you?

12 If other teachers, who have come to you since I left you, partake of this power over you, of eating and drinking (ver. 4.) at your expense, ought not I, who converted you, rather partake thereof? Nevertheless, I have not at any time used this power. But I bear all hardships, that I may not, by demanding maintenance, give any hinderance to the gospel of Christ. See ver. 18.

13 How can ye doubt my right to maintenance? Do ye not know that the Levites who perform sacred offices, eat from the temple of the tithes and first fruits? The priests who wait at the altar, do not they share in the sacrifice with the altar?

14 So also the Lord Christ, in the commission which he gave to his disciples, Matt. x. 10. hath authorized them who preach the gospel, to live by the gospel.

15 But, though my right to maintenance, as an apostle, be established by the precepts both of the

Ver. 13. *They who wait at the altar.* In the original it is, (Προσδρασκοντες, *Qui assident*,) *Who sit at the altar*; a phrase which denotes continual and persevering service at the altar. 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.

ther have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

18 What is my reward then? verily that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I

ἔγω γενηται εν εμοι· καλον γαρ μοι μαλλον αποθανειν, η το καυχημα μὲ ἵνα τις κενωση.

16 Εαν γαρ ευαγγελιζωμαι, εκ εσι μοι καυχημα· αναγκη γαρ μοι επικειται· και δε μοι εσιν, εαν μη ευαγγελιζωμαι.

17 Ει γαρ ἔκων τετο πρᾶσσω, μισθον εχω· εἰ δε ἀκων, οικονομίαν πεπισημαι.

18 Τις εν μοι εσιν ὁ μισθος; ἵνα ευαγγελιζομενος ἀδαπανον δεησω το ευαγγέλιον τε Χριστο, εἰς το μη καταχρησασθαι τη ἐξουσιᾳ μὲ εν τῷ ευαγγελίῳ.

19 Ἐλευθερος γαρ ὢν εκ παντων, πασιν εμαυτον εδελωσα, ἵνα

Ver. 17.—1. *Now if I do this willingly.* The apostle means his preaching the gospel from a conviction of its truth, and from a regard to the glory of God and the good of men; for these principles would make him not only firm, but cheerful in the work.

2. *I have a reward.* I shall obtain that distinguished reward, which in the life to come will be bestowed on them who turn many to righteousness, and who in that work undergo great hardships. This was St Paul's case, who in his journeys underwent innumerable dangers, hardships, and bodily fatigue.

Ver. 18. *What then to me is the reward?* This is an elliptical expression, which the scope of the apostle's discourse directs us to supply, as I have done in the commentary.

Ver. 19.—1. *I have enslaved myself to all.* Εμαυτον εδελωσα. There is a peculiar beauty in the original expression. Slaves wrought for their masters without hire, and were careful to comply with their humours. The apostle, while preaching the gospel, reduced himself to the condition of a slave, both by serving all men without hire, nay, without requiring maintenance from them, and

written these things that it should be so done (*ἵνα*) to me: for IT WERE good for me rather to die, than that any one should make my boasting void. (See 2 Cor. xi. 7—10.)

16 For (*ἵνα*, 124.) when I preach the gospel, I have nothing to boast of; because necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.

17 (*Γαλ*, 97.) Now, if I do this willingly,¹ I have a reward;² but if unwillingly I am intrusted with the stewardship, I HAVE NO REWARD. (See Rom. xii. 6. note 3.)

18 What then to me is the reward?¹ That when preaching, (*ἰνα*) I shall establish the gospel of Christ without charge, in order that I may not abuse my power in the gospel.

19 (*Γαλ*, 93.) Therefore, though I be a free-man, (*ἵνα*, 160.) with respect to all MEN, I have enslaved¹ myself to all,

law and of the gospel, I have used none of these precepts, neither have I written these things, that when I come again I should be maintained by you. For it were good for me rather to die of labour and want, than that any one should deprive me of what I glory in, namely, that I preach the gospel to all mankind without reward.

16 For when I preach the gospel as others do, receiving maintenance, I have nothing to boast of; because by Christ's appearing to me and commanding me to preach, necessity is laid upon me, yea, I should be miserable by the reproaches of my own conscience, if I preached not the gospel, of the truth of which I am so fully convinced.

17 Now, if I do this so willingly as to forego maintenance, and endure hardships more than the other apostles, I shall obtain a distinguished reward. But if unwillingly on my part I am intrusted with the stewardship, and shew no zeal in discharging its duties, I have no distinguished reward.

18 What then to me is the cause of the distinguished reward? Why this, that when preaching, I shall establish the gospel of Christ without charge to my disciples, in order that I may not abuse (see chap. vii. 31. note 1.) my power in the gospel of demanding maintenance, which I would do, if thereby I hindered the gospel.

19 Therefore, though I be a free-man (ver. 1.) with respect to all men, I have made myself a slave to all, by complying with their prejudices when I could do it innocently, that

by complying with their prejudices, in all cases where he could do it without sin.

made myself servant unto all; that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race,

της πλειονας κερδησω.

20 Και εγενομην τοις Ιουδαιοις
ως Ιουδαιος, ινα Ιουδαιους κερδησω
τοις υπο νομον ως υπο νομον, ινα
της υπο νομον κερδησω

21 Τοις ανομοις ως ανομος,
(μη αν ανομος Θεω, αλλ' εννομος
Χριστω) ινα κερδησω ανομους.

22 Εγενομην τοις ασθενεσιν ως
ασθενης, ινα της ασθενεις κερδη-
σω τοις πασι γεγονα τα παντα,
ινα παντως τινας σωσω.

23 Τετο δε ποιω δια το ευαγ-
γελιον, ινα συγκοινωνος αυτε γενω-
μαι.

24 Ουκ οιδατε, οτι οι εν σαδιω
τρεχοντες, παντες μεν τρεχεσιν, εις

2. That I might gain the more. *Κερδησω*. By using this word, the apostle insinuates, that his converting men to Christ, was a part of the gain or hire which he proposed to obtain by preaching the gospel.

Ver. 20. *To the Jews I became as a Jew*. In the preceding chapter, the apostle ordered the Corinthians to comply with the prejudices of their weak brethren, in the affair of meats sacrificed to idols, and declared his own resolution, that if his eating meat occasioned others to sin, he would not eat flesh while he lived. It is therefore probable, that his becoming to the Jews *as a Jew*, means that he observed the distinction of meats enjoined by Moses, while he lived with the Jews in the heathen countries. Also it may refer to his circumcising Timothy, to render his preaching acceptable to the Jews. These compliances with the prejudices of the weak he shewed only to gain their good-will. For when the Judaizing teachers insisted on the observance of any of the rites of the law

that I might gain² the more.

20 (Και, 212.) *So to the Jews, I became as a Jew,¹ that I might gain the Jews; to those under the law, as under the law, that I might gain those under the law:*

21 *To those without law, as without law, (yet not being without law to God, but under law to Christ,) that I might gain THOSE WHO ARE without law.*

22 *To the weak I became as weak, that I might gain the weak. To all I have become all things, that by all means I might save some.*

23 (Δε, 103.) *Now, this I do for the sake of the gospel, AND that I may become a joint partaker¹ of its REWARDS.*

24 *Do ye not know, that they who run in the stadium,¹ run, indeed,*

I might gain the more disciples to Christ.

20 *So, to the Jews out of Judea, I became as a Jew, I abstained from the meats which they reckoned unclean, that I might gain the Jews to Christ: To those in Judea who are under the law of Moses as the law of the state, I lived as under the law, by observing its precepts, that I might gain those in Judea who are under the law.*

21 *To persons not subject to the law of Moses, I became as not subject to that law, by not enforcing it on them, (yet not being without the law of God written on my heart, but under the law enjoined by Christ,) that I might gain the Gentiles who are without the law, and averse to its rites.*

22 *To the weak, who think some things sins which are lawful, I became as weak, by abstaining from these things, that I might gain the weak. To all I have become all things, that by all innocent compliances rendering myself acceptable, I might save some.*

23 *Now, all this I do for the sake of making the gospel successful, and that I myself may become a joint partaker of its rewards, with those who are most eminent for their active virtues.*

24 *Do ye not know, that they who run in the stadium, run indeed all, but one only receiveth the prize?*

as necessary to salvation, he always resolutely withstood them, as in the case of Titus, Gal. ii. 3. 5. 14.

Ver. 23. *That I may become a joint partaker.* Pearce, in his note on Philip. i. 7. translates συζητωσιν αὐτοῖς, a joint communicator of it, namely, of the gospel. See chap. x. 16. note 2.

Ver. 24.—1. *Run in the stadium.* The place where the athletes contended, was called the stadium.—The Isthmian, one of the four sacred games, being celebrated in the territory of Corinth, the

run all, but one receiveth the prize? So run that ye may obtain.

25 And every man that striveth for the mastery, is temperate in all things: Now they *do it* to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainly: so fight

δε λαμβανει το βραβειον; ετω τρεχετε, ινα καταλαβητε.

25 Πας δε ο αγωνιζομενος, παντα εγκρατευεται· εκεινοι μεν εν ινα φθαρτον σεφανον λαβωσιν· ημεις δε, αφθαρτον.

26 Εγω τοιουν ετω τρεχω, ως

apostle, in writing to the Corinthians, very properly used arguments taken from these games.

2. *So run.* In the race, there were certain rules prescribed, which those who ran were obliged to observe. They were to run on the side of the course assigned to them. They were not to trip nor jostle one another, &c. In like manner, in running the Christian race, we must observe all the rules of conduct prescribed by Christ, otherwise we cannot hope to receive the prize.

3. *That ye may lay hold on the prize.* Concerning the different prizes, see ver. 25. note 2. See also Philip. iii. 12. 14. notes, where some of the agonistical words and phrases are explained.

Ver. 25.—1. *Is temperate in all things.* Those who taught the gymnastic art, 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. (This was called *αναγκοφαγειν*.) They prescribed to them likewise, the hours of their exercise and rest. They forbade them the use of wine and women. So Horace tells us, Art. Poet. lin. 412.

*Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit et alsit;
Abstinuit venere et vino.*

This whole course, which lasted for many years, was called *Ασκησις*, *Exercise*. Hence the ancient monks, who imitated and even outstripped the athletes, in their rules of temperance, and in the laboriousness of their exercises, were called *Ασκηται*, *Asceticks*.

2. *Receive a fading crown.* The crowns for which the Greeks contended in the games, were for the most part made of the leaves of trees, which though evergreens, soon withered. In the Olympic games, sacred to Jupiter, the crowns were of the *wild olive*: in the Pythian, sacred to Apollo, they were of *laurel*: in the Isthmian, of *pin*s: and in the Nemæan, of *smallage*, or *parsley*. The honours likewise of which these crowns were the pledges, by length of time lost their agreeableness, and at last perished, being all confined to the present life. But the crown for which Christians contend, being a *crown of righteousness*, 2 Tim. iv. 8. and a *crown of life*, James i.

all, but one *ONLY* receiveth the prize? So run² that ye may *lay hold on THE PRIZE*.³

25 (Δε, 103.) Now, every one who contendeth is temperate¹ in all things: They, indeed, that they may receive a fading crown,² but we one that does not fade.³

26 I therefore so run,¹ (ὡς εκ ἀδηλως) as not out of view.² So I box, as not

Whereas, in the Christian race, the success of one is no hinderance to that of another. So run that ye all may lay hold on the prize.

25 Now, that I do and suffer such things for the gospel, cannot be thought strange by you, who know that every one who contendeth in the games, is temperate in all things; they indeed, that they may receive a crown which soon fades, but we, that we may receive one that does not fade.

26 Animated by the hope of the never-fading crown, I so run as one not out of the view of his judge. So

12. Rev. ii. 10. it never fades, as the apostle observes in the next clause; that is, there shall never be any period put to the honours and advantages of which this crown is the pledge.

3. *But we one that does not fade.* The apostle's enemies, who, from his not taking maintenance, inferred that he was no apostle, affirmed that whatever disinterestedness he might pretend, it was not credible that he would undergo such continued labour in preaching, and in complying with the humours of mankind, unless he had reaped some present advantage from his labours. But to shew them the futility of their reasoning, he desired them to consider the long course of laborious discipline and exercise, which the athletes submitted to for so small a prize as a crown of green leaves, which, after their utmost pains, they were not sure of obtaining, and which when obtained, would soon fade, with all its honours and advantages. Whereas, by the labours and sufferings which he underwent as an apostle, he was sure of obtaining an infinitely better crown, which will never fade.

Ver. 26.—1. *I therefore so run.* The reward being so great, I do not exert myself with just so much agility and strength as is sufficient to ensure the prize: But I exert myself to the utmost, as one who is sensible that he is always in the view of his judge.

2. *As not out of view.* The Greek adverb ἀδηλως, comes from ἀδηλῶς, a word which signifies a thing not manifest or apparent, Luke xi. 44. *Ye are, ὡς τα μνημεια τα ἀδηλα, as graves which appear not.* I have given the adverb the sense of the adjective, *out of view, unseen*, because the apostle's meaning is, "I run according to all the rules prescribed, and with the greatest activity; knowing that in no part of the course I am out of the view of my Judge, and of a great concourse of spectators." Christ, the Judge of the world, observes how every man behaves in the station assigned to him, and that with as much attention as the judges and spectators observed the manner in which the athletes contended.

I, not as one that beateth the air :

ἐκ ἀδηλῶς ἔτω πυκτεῶ, ὡς ἐκ
αἰῶν δερῶν.

27 But I keep under my body, and bring it in-

27 Αἰτ' ὑπωπιαζῶ με το
σῶμα καὶ δελαγωγῶ, μηπως αλ-

3. *So I box as not beating the air.* This is an allusion to the exercise with the gauntlet, used by the athletes for the purpose of acquiring agility and dexterity in boxing: an allusion also to the *σκιαμαχία*, or *mock battle*, which was a prelude to the true battle. This kind of fight Virgil hath described, *Æneid* v. lin. 376.

————— *alternaque jactat* ||
Brachia protendens, et verberat ictibus auras. ||

—In allusion to the difference between the *προπυγμα* and the *real battle*, the apostle told the Hebrews, chap. xii. 4. *Not yet unto blood have ye resisted, fighting against sin.*

Ver. 27.—1. *But I bruise my body.* The word *ὑπωπιαζῶ* properly signifies to beat and bruise the face with the fist or cestus, in the manner of an athlete, so as to make the parts about the eyes black and blue; *lividum reddo*. By his *body*, the apostle means his *old man*, or corrupt affections.

2. *And lead it captive.* The word *δελαγωγῶ* is applied to the *leading an enemy away captive from the field of battle*. It denotes therefore an absolute victory. This and the former word are very emphatical, conveying a lively idea of the apostle's activity in the battle against the animal part of his nature, and of the obstinacy of his enemy, and so heightening the victory. In contending for the incorruptible crown, the apostle did not exercise himself as the athletes often did, by beating the air, without any adversary to oppose him, but he engaged immediately in actual battle, and bruised his body, his lusts and passions, which made a violent resistance. Continuing however to exert the whole strength of his mind in governing his passions, he at length entirely subdued the animal part of his nature, and made it as implicitly obedient to the spiritual part, and to the will of God, as a vanquished enemy led away in chains is to his conqueror.—This passage, in which the strong and continued exertions necessary for restraining men's fleshly appetites are described, being plainly metaphorical, the papists have erred in interpreting it literally, and in founding on the literal sense, their fastings and scourgings and bodily penances, whose influence, it is well known, is to nourish superstition, and to make the pretended penitent careless of real holiness; but by no means to weaken his animal passions, or to correct his vicious conduct.

3. *Lest perhaps having proclaimed to others.* As this discourse is an allusion to the Grecian games, I have translated the word *κηρῦξας* literally, *having proclaimed*.—At the opening of the games, an *herald* or *crier* publicly proclaimed the names of the combatants, and the combat in which they were to engage, agreeably to a register kept for the purpose by the judges, who were called *Hellānodicks*. When their names were published, the combatants ap-

beating the air.³

I box, as not beating the air, without any antagonist.

27 But I bruise¹ my body, and lead it captive,² lest perhaps (κατασκευάζω) having proclaimed³ to others, I myself

27 *But I bruise my body, (the lusts and passions of my body), and having conquered it, I lead it captive: lest perhaps having proclaimed to others the qualifications required*

peared, and were examined, whether they were free men, and Grecians, and of an unspotted character. Then the crier 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? Is he a robber, or a slave, or wicked and depraved in his life and manners?" See chap. xi. 31. note. Having passed through this public inquiry into their life and character with honour, the combatants were led to the altar of Jupiter, and there, with their relations, swore they would not be guilty of any fraud or action tending to the breach of the laws of the sacred games. And to excite the ardour of the combatants, the crowns, the rewards of victory, lay during the contest full in their view, on a tripod or table placed in the stadium. There were also branches of palms exposed, which the victors were to receive along with the crowns, and which they carried in their hands as emblems, says Plutarch, of the insuppressible vigour of their body and mind.

But though the conquerors, immediately on their gaining the victory, were entitled to the chaplet and the palm, yet Pet. Faber, Agonist. lib. i. c. 30. conjectures, from a passage of Chrysostom, that the victors in the morning combats did not receive their crowns till noon, when it is supposed the spectators, as well as the victors, were dismissed to take some refreshment before the afternoon combats began; the conquerors in which were, in like manner, obliged to wait for their reward till the evening. To this custom the apostle is supposed to allude, Heb. xi. 40.—To have given the crown to every single victor, immediately on his foiling his antagonist, would have interrupted the combats, especially as the crowns were delivered with much ceremony. For the conquerors being summoned by proclamation, marched to the tribunal of the Hellenodicks, who examined their conduct during the combat. Then a herald taking the chaplets from the tripod, placed them on the head of such of the conquerors as were approved by the judges; and putting into their hands the palms, they led them thus equipped through the stadium, preceded by a trumpeter, who, during the procession, proclaimed with a loud voice their names, the names of their fathers, and of their countries, and specified the particular combat in which they were conquerors. And as they passed along, they were saluted with the acclamations of the spectators, accompanied with showers of herbs and flowers thrown upon them from every side.

to subjection: lest that by any means, when I have preached to others, I myself should be a cast-away. λοις κηρυξας, αυτος αδοκιμος γε-
νωμαι.

Such was the office of the *herald* or *crier* in the sacred games. In allusion to that office, the apostle calls himself κηρυξ, *The herald*, in the combat for immortality; because he was one of the chief of those who were employed by Christ to introduce into the stadium such as contended for the incorruptible crown. He called them to the combat; he declared the kind of combat in which they were to engage; he proclaimed the qualifications necessary in the combatants, and the laws of the battle. Withal, he encouraged the combatants, by placing the crowns and palms full in their view.

4. *I myself should be one not approved.* Αυτῶ αδοκιμῶ γενωμαι, literally, *I myself should be without proof.* Here αδοκιμῶ signifies one who, when tried in the manner described in the preceding note, was found not to be of the character and station required by the established regulations. Besides the previous trial, the Hellenodicks or judges, after the combat was over, made a most accurate and impartial scrutiny into the manner in which the victors had contended, in order to find whether they had contended γαμιμως, ac-

CHAP. X.

View and Illustration of the Matters handled in this Chapter.

THE apostle's design in this chapter cannot be rightly understood, unless we suppose the Corinthians, in their letter, to have put three questions to him concerning meats sacrificed to idols. First, Whether they might innocently go with their heathen acquaintance into the idol's temple, and partake of the feasts on the sacrifices which were eaten there in honour of the idol? Secondly, Whether they might buy and eat meats sold in the markets, which had been sacrificed to idols? Thirdly, Whether, when invited to the houses of the heathens, they might eat of meats sacrificed to idols, which were set before them as a common meal? To the first of these questions the apostle answered, chap. vii. That their joining the heathens, in their feasts on the sacrifices in the idol's temple, even on the supposition that it was a thing in itself innocent, might be a stumbling-block to their weak brethren, in which case it ought to be avoided; but whether such a

should be *one not approved*.⁴ in the combatants, and the laws of the combat, *I myself should be one not approved*.

according to the laws of the combat. And if, on trial, it appeared that they had failed in the least particular, they were cast, the term for which was *εξεπίστανται*. See 1 Cor. xi. 31. note. In consequence of this sentence they were denied the crown, and sometimes beaten out of the stadium with disgrace. Such contenders, whether they were cast before or after the combat, were *Αδοκιμοι*, *persons not approved*. Wherefore, to avoid that disgrace, the apostle, who was a combatant in the Christian race, as well as an herald, was careful to qualify himself for the combat, and in combating, to observe all the laws of the combat, lest having proclaimed these laws to others, he should be found not approved himself. This the apostle said to stir up all, but especially the ministers of the gospel, to the greatest diligence in acquiring habits of self-government and purity, not only that they may secure to themselves the crown of righteousness, but that they may be patterns to their people.

The foregoing account of the Grecian games, is mostly taken from West's Pindar.

practice were a thing innocent or sinful in itself, he did not on that occasion consider. In this chapter, therefore, he resumed the subject, that he might treat of it fully, and answer the other questions proposed to him by the Corinthians relative to that matter.

The false teacher, to free the brethren from their scruples respecting the feasts on the sacrifices in the idol's temple, had, I suppose, told them, that their knowledge and profession of the gospel rendered them so much the objects of the favour of God, that he would not be displeased with them, if, to gain the favour of the heathens, and to save themselves from persecution, they partook of their feasts in the idol's temple. He added, that whatever influence their eating of these sacrifices might have to pollute them, assuredly their baptism, but especially their eating the Lord's supper, would have a greater influence to sanctify them.

The confutation of these fallacious arguments, the apostle brought from what happened to the Israelites, the ancient people of God, who were as much the objects of the divine favour as the disciples of Christ could be. They were led

out of Egypt under the cloud, and made to pass through the Red Sea in a miraculous manner, ver. 1.—By being in the cloud and in the sea, they were all baptized into the belief that Moses was commissioned by God to deliver them, ver. 2.—They all ate the same spiritual meat, and drank the same spiritual drink, ver. 3, 4.—In short, they all enjoyed the favour of God, together with the external privileges belonging to his people, in as ample a manner as the professed disciples of Christ did. And, therefore, if external privileges, accompanied with the divine favour, could have secured those who possessed such advantages from displeasing God, the Israelites must always have continued the objects of his favour. Nevertheless they refused to go into Canaan, for which sin God was so exceedingly displeased with them, that he destroyed them all in the wilderness except Caleb and Joshua, ver. 5.—To bring these things home to the Corinthians, the apostle told them, that the sins which brought destruction on persons so high in favour with God, are examples to mankind in every age, to prevent them from lusting after the pleasures of the table, as the Israelites lusted after the flesh-pots of Egypt, ver. 6.—and from becoming idolaters, as many of them became, when, dancing round the altar which Aaron had raised, they worshipped the golden calf in the frantic manner in which the heathens worshipped their idols, ver. 7.—and from committing whoredom, as many of them did with the daughters of Moab, for which twenty-three thousand of them were slain in one day, ver. 8.—and from tempting Christ by distrusting his care, as the Israelites tempted God by speaking against him and against Moses, for bringing them out of Egypt to die in the wilderness; and for that great sin were destroyed of serpents, ver. 9.—and from murmuring at the restraints laid on them by the gospel, and at the sufferings to which they were exposed in their passage to heaven, as the Israelites murmured on account of the difficulties they had to encounter in taking possession of Canaan, and were destroyed, ver. 10.—All these things, the apostle told the Corinthians, happened to the Israelites as examples, and are written for our instruction, that we may avoid courses which proved so destructive to them, ver. 11.—The whoredom of the Israelites with the daughters of Moab, was mentioned to the Corinthians on this occasion with singular propriety, because the Moabitish women tempted the Israelites to commit fornication, by inviting them to partake of the sacrifices of their gods; the very thing which the apostle was exhorting the Corinthians to avoid.

As the foregoing facts, recorded in the scriptures, were set before the Corinthians to shew them how dangerous it is for

persons who are the objects of God's favour, and who enjoy great external privileges, to fancy that their sins are not displeasing to God, the apostle drew this conclusion from the whole: *wherefore, let him who thinketh he standeth firm in the favour of God, take heed lest he fall*, ver. 12.—And by taking notice that the Corinthians were exposed to none but common temptations, he insinuated that there was no reason for their being so anxious to gain the favour of the heathens; especially as God, who hath promised to assist his people, is faithful, and will not suffer them to be tempted above what they are able to bear; or with the temptation will make a passage for them out of it, ver. 13.—In short, idolatry having proved so ruinous to the ancient Israelites, the apostle earnestly exhorted the Corinthians to *flee from it*, ver. 14.

But the false teacher, it seems, had told the Corinthians, that their partaking with the heathens in their feasts on the sacrifices in the idol's temple, was not idolatry in persons who knew that an idol is nothing in the world, because to such it was only a common meal. In what follows, therefore, the apostle proved, that such an action was a real worshipping of the idol on whose sacrifice they feasted. And to draw the attention of the Corinthians to what he was going to say, he told them he would speak to them on that subject as to *wise men*, (an appellation of which the Greeks were exceedingly fond), and desired them to judge impartially of what he should say to them, ver. 15.—Do not we, said he, who are the disciples of Christ, consider our joint drinking of the cup in the Lord's supper, as a symbol of our joint partaking of the benefits procured by the shedding of the blood of Christ? And our joint eating of the loaf in the Lord's supper, as a symbol of our joint partaking of the benefits belonging to the body or church of Christ? ver. 16.—And because there is one loaf used in the Lord's supper, we, the many who partake of it, are thereby declared to be one body or society, under the government of one head, and to be animated by the same principles, and to follow the same practices, ver. 17.—The Jews, likewise, entertain the same sentiments with respect to those who join in their religious services. Do they not hold, that the persons who eat of the sacrifices offered to the God of Israel are joint partakers of his altar; that is, join in the worship performed to him on the altar, and partake of the benefits procured by that worship? ver. 18.—By parity of reason, they who in the idol's temple eat of the sacrifices offered to the idol, are justly considered by the heathens as joining in the worship of their gods, and as declaring their desire jointly to share with them in the blessings which their gods are supposed to bestow,

Nay, they consider them as holding communion with them, both in their principles and practices. This application of the argument, indeed, the apostle hath not made; but in the following verse he supposes his readers to have made it; for he adds, What then do I affirm, namely, when I say that your eating the sacrifices of idols is a joint participation in their worship? Do I affirm that an idol is a god? or that the sacrifices offered to idols are sacrifices to beings who are gods? ver. 19.—By no means. But I affirm, that the sacrifices which the heathens offer, they offer to demons; that is, to the souls of dead men, and to evil spirits, neither of which are gods, since they have no power in the government of the universe, as the heathens fancy. And I would not have you to be joint partakers with the worshippers of demons, either in their principles, their practices, or their expectations, ver. 20.—Besides, the worship of the true God is incompatible with the worship of demons; for it consists in good dispositions, and virtuous actions. Whereas the worship of demons consists in vile affections, lewdness, and all manner of debauchery. Therefore, ye cannot consistently partake of the table of the Lord, and of the table of demons, ver. 21.—Some of you pretend, that ye eat the sacrifices of idols, to shew your belief that an idol is nothing. But I reply, ye thereby provoke the Lord to jealousy, because, by the heathens, your eating of these sacrifices is considered as an honouring and worshipping of the idol. Now, before ye give the heathens reason to think that ye pay to their idols the honour which is due to Christ, ye should know that ye are stronger than Christ, to defend yourselves against his wrath, ver. 22.

With respect to the questions, whether the meats sacrificed to idols, which were sold in the markets, might be eaten by Christians; and whether they might eat of these meats in the houses of the heathens, when set before them as a common, not as a religious meal, the apostle observed, first, that although under the gospel all meats are lawful to every person, all meats are not expedient for every person. And even in cases where they are expedient, the eating of them may not tend to the edification of others, ver. 23.—Secondly, that in the use of meats, one ought to study not his own advantage only, but the advantage of his neighbour also, ver. 24.—And having laid down these principles, he desired the Corinthians to eat whatever was sold in the shambles, without inquiring whether it had been sacrificed to idols or not; because they knew that idols have no dominion over the world, but that the earth is the Lord's, and all that it contains, ver. 25, 26.—And if a heathen invited them to his house, and they inclined to go,

they were to eat whatever was set before them, asking no questions for conscience sake; because by no reasonable construction could that action be considered as a worshipping of idols, even though the meat they were going to eat had been sacrificed to an idol, ver. 27.—But if on such an occasion, either a Heathen, or a Jew, or a weak Christian, should say to them, this is meat sacrificed to an idol, they were to abstain from it, on account of the weak conscience of him who shewed it; because, by shewing it, he declared that he considered the eating of that meat as a partaking in the worship of the idol to whom it had been offered, ver. 28.—If thou reply, why should my liberty be governed by another's opinion? and, seeing God hath allowed me to eat all kinds of meat, why should I be blamed for eating any particular meat, for which I give God thanks? ver. 29, 30.—My answer is, for the very reason, that by the free gift of God all his good creatures are bestowed on thee, thou art bound, in eating and drinking, as in all thy actions, to consult the glory of God, who has commanded thee, even in indifferent actions, to consider what may be good for the edification of others, ver. 31.—I therefore exhort you, in using your Christian liberty, to become no occasion of stumbling, neither to the Jews, nor to the Gentiles, nor to the church of God, ver. 32.—This is the rule I myself follow; not seeking mine own advantage only, but the advantage of others also, that they may be saved, ver. 33.—And ye should become imitators of me in this disinterestedness, even as I also am therein an imitator of Christ, chap. xi. 1.—By telling the Corinthians that he followed this rule, and that, in following it, he imitated the disinterestedness of Christ, he insinuated, that the behaviour of the false teacher was of a different kind. He regarded only his own gratification and profit, and had no regard to the advantage of others.

OLD TRANSLATION.

CHAP. X. 1 More-
over, brethren, I would
not that ye should be ig-
norant, how that all our fa-
thers were under the cloud,
and all passed through the
sea;

2 And were all baptized
unto Moses in the cloud,
and in the sea;

3 And did all eat the
same spiritual meat;

4 And did all drink the
same spiritual drink: (For
they drank of that spiritual

GREEK TEXT.

1 Ου θελω δε υμας αγνοειν,
αδελφοι, οτι οι πατερες ημων παν-
τες υπο την νεφελην ησαν· και παν-
τες δια της θαλασσης διηλθον·

2 Και παντες εις τον Μωσην
εβαπτισαντο εν τη νεφελη και εν
τη θαλασση·

3 Και παντες το αυτο βρωμα
πνευματικον εφαγον·

4 Και παντες το αυτο πομα
πνευματικον επιον· επιον γαρ εκ
πνευματικης ακολυθουσης πετρας·

Ver. 1.—1. *Our fathers*; that is, our predecessors in the church of God. For the Corinthian church being chiefly composed of Gentiles, the Israelites could not be called their natural fathers. Or the apostle's meaning may be, *The fathers of us Jews*.

2. *Were all under the cloud*. See 2 Pet. i. 17. note 2.—The Israelites by the cloud were defended from the Egyptians, Exod. xiv. 20. *It was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night*. See also Psal. cv. 39. This cloud accompanied them in their journeyings, and was spread over them like a covering, to defend them from the heat of the sun, which in the deserts of Arabia is intense, Numb. xiv. 14. *Thy cloud standeth over them*. Some are of opinion, that in those parts of the wilderness where the streams from the rock could not follow the Israelites, they received rain for drink by showers from the cloud; and to this they apply Psal. lxxviii. 9. *Thou, O Lord, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary*.

Ver. 2. *In the cloud and in the sea*. Because the Israelites, by being hid from the Egyptians under the cloud, and by passing through the Red Sea, were made to declare their *belief in the Lord, and in his servant Moses*, Exod. xiv. 31. the apostle very properly represents them as *baptized into Moses in the cloud and in the sea*.

Ver. 3. *The same spiritual meat*. The manna is called *the same spiritual meat*, because the spiritual blessings which it typified were the same with those typified by the bread in the Lord's supper, John vi. 51. which the Corinthians ate, and by which they thought themselves secured against being defiled by eating the idol sacrifices. See ver. 4. note 3.—We have the word *spiritual* used in the

NEW TRANSLATION.

CHAP. X. 1 (Δε)

Now I would not have you ignorant, brethren, *That our fathers*¹ were all under the cloud,² and all passed through the sea ;

2 And all were baptized into Moses (see chap. i. 13. note 3.) in the cloud, and in the sea ;¹

3 And all did eat the same spiritual meat :¹ (Exod. xvi. 12.)

4 And all did drink the same spiritual drink : for they drank of the spiritual Rock¹ which

COMMENTARY.

CHAP. X. 1 Ye think yourselves so much in favour with God, that he will not be displeased, though ye eat the sacrifices of idols. *But I would not have you ignorant, brethren, that our fathers* were in such favour with God, that they were all under the protection of the cloud, and all passed through the sea ;

2 And all were baptized into the belief of Moses's divine mission, by their being hidden from the Egyptians in the cloud, and by their passing through the sea miraculously ;

3 And all did eat the same typical meat with that which we eat in the Lord's supper. For the manna, like the bread in the supper, signified the doctrine of Christ.

4 And all did drink the same typical drink. For they drank of water from the typical rock, which water followed them : And that rock was a

sense of typical, Rev. xi. 8. Which spiritually (that is, typically) is called Sodom and Egypt.—That the feeding of the Israelites with manna had a typical meaning, appears from Deut. viii. 3. and that it signified true doctrine in particular, appears from Psal. lxxviii. 25. where the manna is called angels' food.

Ver. 4.—1. They drank of the spiritual rock. Here the rock is put for the water that came out of the rock. Water was twice brought from a rock by miracles for the Israelites in the wilderness. Once in Rephidim in the wilderness of Zin, which was their eleventh station after they came out of Egypt, and before they came to Mount Sinai ; consequently it happened in the first year of the Exodus. The history of this miracle we have, Exod. xvii.—The second time water was brought from a rock, was at Kadesh in the wilderness of Zin, which was their thirty-third station. This happened in the fortieth year of the Exodus, soon after Miriam's death, Numb. xx. 1. To both places the name of Meribah was given : But the latter was called Meribah Kadesh, to distinguish it from Meribah of Rephidim. It is of the miracle performed in Rephidim which the apostle speaks ; for, he says, the greater part of them who drank of the rock were cast down in the wilderness.

Rock that followed them; and that Rock was Christ.)

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them;

ἡ δὲ πέτρα ἦν ὁ Χριστός.

5 ΑΛΛ' ἔκ ἐν τοῖς πλείοσιν αὐτῶν εὐδοκῆσεν ὁ Θεός· κατεστρωθῆσαν γὰρ ἐν τῇ ἐρημίᾳ.

6 Ταῦτα δὲ τυποὶ ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακῆνοι ἐπέθυθησαν.

7 Μὴδὲ εἰδωλόλατραι γίνεσθε, καθὼς τινες αὐτῶν ὡς γεγραπταί,

2. *Which followed them.* The rock here, as in the former clause, is put for the water from the rock. This it seems came forth from it in such abundance as to form a brook, which is said, Deut. ix. 21. to have descended out of the Mount, that is, out of Horeb, Exod. xvii. 5, 6. for before that miracle there was no brook in these parts. The issuing of the water from the rock is said to have been like a river, Psal. lxxviii. 16. cv. 41. The truth is, 600,000 men, with their women and children, and their cattle, required a river to supply them with drink. Accordingly, the river from the rock followed them. For as Wall observes, Crit. Notes, vol. i. p. 106. from Horeb, which was an high mountain, there may have been a descent to the sea; and the Israelites, during the 37 years of their journeying from Mount Sinai, may have gone by those tracts of country in which the waters from Horeb could follow them, till in the 39th year of the Exodus they came to Ezion Gaber, Numb. xxxiii. 36. which was a port of the Red Sea, a great way down the Arabian side, where it is supposed the waters from Horeb went into that Sea. The country through which the Israelites journeyed so long a time being watered by this river, produced, no doubt, herbage for the cattle of the Israelites, which in this desert must otherwise have perished. But in the 40th year of the Exodus, leaving Ezion Gaber to go into Canaan by the east border of Edom, they no sooner entered the desert of Zin, which is Kadesh, than they were a second time distressed for want of water.

3. *And that Rock was Christ.* That the waters which issued from the rock of Horeb were a type of the revelations to be made to the world by Christ and his apostles, consequently that the rock itself was a type of Christ, may be gathered from Christ's own words, who, in allusion to the waters flowing from the rock, and perhaps to explain their spiritual or typical meaning, said, John vii. 37. *If any man thirst, let him come unto me and drink.* Besides, Christ still more plainly taught, concerning the manna with which the Israelites were fed in the wilderness, that it was a type of him and of his

followed² *THEM*; and that Rock was Christ.³

5 *Nevertheless, with the greater part of them God was not well pleased*;¹ for they were cast down in the wilderness.

6 Now, these things have become examples¹ (ver. 11.) to us, in order that we should not be lusters after evil things, even as they lusted.

7 Neither be ye idolaters,¹ as some of them WERE; as it is written, (Ex. xxxii. 6.) The peo-

type of *Christ*, as the source of all the revelations of God.

5 *Notwithstanding the Israelites were thus favoured, with the greater part of them God was much displeased, for they were cast down in heaps killed in the wilderness, because they refused to go into Canaan.*

6 *Now the sin and punishment of the Israelites in the wilderness have become examples to us, that we should not be lusters after the evil meats of the heathens; even as the Israelites, dissatisfied with the manna, lusted after the flesh-pots of Egypt.*

7 *Neither, by partaking of the sacrifices of idols, be ye idolaters, as some of them were: as it is written, The people sat down to eat the sacri-*

flesh, which he was to give for the life of the world, John vi. 51. For he calls himself, ver. 32. The true bread from heaven; and ver. 35. The bread of life. If, therefore, the waters from the rock typified the revelations made to the world by Christ, and his prophets and apostles, well might Paul say, That rock was a type of Christ. The waters in Ezekiel's vision seem to have had the same typical meaning with the water from the rock.

Ver. 5. *Nevertheless, with the greater part of them God was not well pleased.* The apostle, ver. 3, 4, having told the Corinthians, that all the ancient Israelites in the manna ate the same spiritual meat with them, and, in the water from the rock, drank the same spiritual drink, he observed in this verse, that the spiritual meat and drink with which the Israelites were fed, did not keep them from sinning; and that their sins were so displeasing to God, that he cast them down in the wilderness. Wherefore the Corinthians could not fancy that their spiritual meat and drink would make them incapable of sinning. As little could they fancy, that if they sinned, God would not be displeased with them.

Ver. 6. *These things have become examples to us.* Τυποὶ ἡμῶν ἐγίνεσαν. The same phrase, 1 Pet. v. 3. Τυποὶ γινόμενοι τῆ ποιμανῆς, is rendered in our Bibles, *Being ensamples to the flock.*

Ver. 7.—1. *Neither be ye idolaters.* By no means join the heathens in their idolatrous feasts, because if the persons whose friendship ye wish to cultivate tempt you to commit idolatry, neither your superior knowledge, nor the spiritual gifts which ye possess, will absolutely secure you against their allurements. Of these things ye have a striking proof in the ancient Israelites.

as it is written, The people sat down to eat and drink, and rose up to play.

Ἐκαθίσεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνεστήσαν παιζεῖν.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

8 Μὴδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπορνεύσαν, καὶ ἐπέσον ἐν μιᾷ ἡμέρᾳ εἰκοσὶ τρεῖς χίλιαδες.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

9 Μὴδὲ ἐκπειράζωμεν τὸν Χριστὸν, καθὼς καὶ τινες αὐτῶν ἐπειράσαν, καὶ ὑπὸ τῶν ὀφείων ἀπώλοντο.

10 Neither murmur ye, as some of them also mur-

10 Μὴδὲ γογγυζετε, καθὼς καὶ τινες αὐτῶν ἐγογγύσαν, καὶ

2. *Sat down.* In ancient times the Hebrews always sat at meat, Gen. xliii. 33. It was in later times only, that, in compliance with the manners of the Greeks and Romans, they lay on couches at their meals.

3. *And rose up, παιζειν, to dance.* In this sense the Greeks used the word παιζειν, Aristophan. Ran. lin. 443.

Χωρεῖτε ἔργον ἀνα κυκλὸν θεῶν,
 Ἀνθοφόρων, ἀν' ἀλσῶν
 Παιδίζοντες.

That is, "Now go in the circle sacred to the goddess, crowned "with flowers, dancing in the pleasant grove." From this it appears, that dancing was one of the rites practised by the heathens in the worship of their gods. And that the Israelites worshipped the golden calf by dancing, is evident from Exod. xxxii. 19. where it is said of Moses, *That he saw the calf and the dancing, and Moses's anger waxed hot.*

Ver. 8.—1. *Neither let us commit whoredom.* This exhortation the apostle gave to the Corinthians, because in their heathen state they had practised whoredom as an act of worship acceptable to their deities. See Pref. to this Epist. sect. 2. Nay, after their conversion, some of them had not altered their manners in that particular, 2 Cor. xii. 21.

2. *And fell in one day twenty-three thousand.* Twenty-four thousand are said, Numb. xxv. 9. to have died of the plague. But if the number was more than twenty-three thousand, and less than twenty-four, it might be expressed in round numbers either way.

Ver. 9.—1. *Neither let us grievously tempt Christ.* That Christ after his resurrection was invested with the government of the world, is evident from his own words, Matt. xxviii. 18. and from Eph. i. 20—22. Wherefore, when the Corinthians, to avoid persecution,

ple sat down² to eat and to drink, and rose up to dance.³

8 Neither let us commit *whoredom*,¹ as some of them committed *whoredom*, and fell in one day *twenty-three thousand*.²

9 Neither let us *grievously tempt Christ*,¹ as even some of them tempted,² (Numb. xxi. 5.) and *perished* (*ἔπεο*) by serpents.³

10 Neither murmur ye, as even some of them murmured, and *perish-*

ices, and to drink the libations offered to the golden calf, *and rose up to dance* round the altar which Aaron had raised.

8 *Neither let us commit whoredom, as many of them committed whoredom with the daughters of Moab, and were slain in one day twenty-three thousand; so extremely displeasing was that sin to God.*

9 *Neither let us grievously tempt Christ by distrusting his providence, as even many of the Israelites tempted God, by saying he had brought them to die in the wilderness, and perished by serpents.*

10 *Neither murmur ye, on account of the malice and power of your enemies, as even many of the*

joined the heathens in their idolatrous feasts, they shewed great distrust of the power and goodness of their Master's government. This the apostle justly termed a *grievous tempting of Christ*.

2. *As even some of them tempted.* Most commentators suppose the person tempted by the Israelites was *Christ*, because he is mentioned immediately before. But that supposition makes Christ the person who spake the law to the Israelites at Sinai, contrary I think to Heb. i. 1. where it is said, *God who spake to the fathers by the prophets, hath in these last days spoken to us by his Son*. For God who spake to the fathers by the prophets, being the person who hath spoken to us by his Son, he cannot be the Son. See also Heb. ii. 2, 3. xii. 26. I therefore think the person tempted by the Israelites was *God the Father*, and that the word *God* might be supplied as properly as the word *Christ*. Yet I have not ventured to insert it in the translation, lest it should be thought too bold an innovation; though I am sensible it is the true method of completing the sentence.

3. *And perished by serpents.* In the history these are called *fiery serpents*. Gesner is of opinion that these serpents were of the *dipsas* kind, which Lucian hath described in his treatise entitled *Dipsades*, where, speaking of the deserts of Lybia, he says, "Of all the serpents which inhabit these solitudes, the most cruel is the dipsas, no bigger than a viper, but whose sting causes most dismal pains, even till death. For it is a gross venom which burns, breeds thirst, and putrifies; and those who are afflicted with it cry as if they were in the fire." For an account of the dipsas, see Kolben's State of the Cape of Good Hope, vol. ii. p. 165.

mured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth, take heed lest he fall.

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

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men: judge ye what I say.

16 The cup of blessing which we bless, is it not the

απωλοντο ὑπο τῆς ολοθρευτῆς.

11 Ταυτα δε παντα τυποι συνεβαινον εκεινοις· εγγραφη δε προς νεθρειαν ἡμων, εις ἑς τα τελη των αιωνων κατανητησεν.

12 Ὡσε ὁ δοκων ἐξαναί, βλέπω μὴ πῆσῃ.

13 Πειρασμος ὑμας εκ ειληφεν ει μη ανθρωπινος· πισης δε ὁ Θεος, ὅς εκ εασει ὑμας πειρασθῆναι ὑπερ ὁ δυνασθῆ, αλλα ποιησει συν τῷ πειρασμῷ και την εκβασιν, τῆς δυνασθῆαι ὑμας ὑπενεγκειν.

14 Διοπερ, αγαπητοι μῆ, φευγετε απο τῆς ειδωλολατρειας.

15 Ὡς φρονιμοις λεγω· κρινατε ὑμεις ὁ φημι.

16 Το ποτηριον τῆς ευλογιας ὁ ευλογημεν, εχι κοινωνια τῆς ἁιμα-

Ver. 10. *Perished, ὑπο τῆς ολοθρευτῆς, by the destroyer.* This destroyer was called by the Jews, *the angel of death, and Samael.* He is called, Heb. ii. 14. *Him who had the power of death, that is, the devil:* and Heb. xi. 28. Ὁ ολοθρευτων, *He who destroyed the first born.*

Ver. 11.—1. *Now all these things happened to them as examples. Τυποι.* The apostle's meaning is, that punishment inflicted on sinners in a public and extraordinary manner, makes them examples of the divine vengeance to their own generation, and to all succeeding ones which have any knowledge of their history.

2. *Admonition.* Νεθρεια literally signifies, the putting of the mind in a proper posture for action by good instruction.

3. *On whom the ends of the ages are come.* This may mean the end of the Mosaic dispensation, whose duration was measured by *ages* or jubilees. See Rom. xvi. 25. note 3.—Or it may signify the last dispensation of religion. For there was the patriarchal age or dispensation, the Mosaic age, and the gospel age.

cut in idols temple is idolatry illustrates

*ed by the destroyer.*¹ (Numb. xiv. 2. 29.)

Israelites murmured, when they heard the report of the spies, and perished by the destroyer.

11 Now, all these things happened to them *AS* (τυποί, types) examples,¹ and are written for our admonition,² upon whom the ends of the ages³ are come.

11 *Now all these things* (as I said before, ver. 6.) *happened to the Israelites as examples, and are written for our admonition, who have seen the end of the Mosaic ages, that we may not sin in the expectation, that because we are the people of God we shall not be punished.*

12 Wherefore, let him *who* thinketh he standeth, take heed lest he fall.

12 *Wherefore, let him who thinketh he standeth* firmly fixed in the divine favour, by being in the church, and by using the sacraments, *take heed lest he fall.*

13 *No temptation hath* taken you, but such as *belongs* to man;¹ and God is faithful, who will not suffer you to be tempted above *what* ye are able; but will *make with* the temptation, also a *passage out*, that ye may be able to *bear*.

13 Your joining the heathens in their idol feasts, to avoid persecution, is inexcusable. *No temptation hath as yet taken you, but what is moderate. And as to what is future, God is faithful, who will not suffer you to be tempted above what ye are able; but will make with the temptation, also a passage out. This I declare to you, that believing God's promise, ye may be able to bear till the promised relief come.*

14 Wherefore, my beloved, flee from idolatry.

14 *Wherefore, my beloved, trust in God, and flee from the idolatrous feasts of the heathens.*

15 I speak as to wise men; (see chap. iv. 10.) judge ye what I say.

15 To shew that the eating of the sacrifice in the idol's temple, is a real worshipping of the idol, *I will speak as to wise men; judge ye concerning the force of the following argument.*

16 The cup of blessing, (supp. δια) FOR

16 *The cup of blessing in the Lord's supper, for which we bless God, and*

Ver. 13. *But such as belongs to man; such as is moderate. So the word is used, 2 Sam. vii. 14. I will chasten him with the rods of men; I will chastise him in moderation. At the time the apostle wrote this, the Corinthians had not been greatly persecuted, 1 Cor. iv. 8.*

communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

τοσ τε Χρῖσ εσι; τον αρτον ον κλωμεν, εχι κοινωνια τε σωματος τε Χρῖσ εσιν;

17 Ὅτι εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τῆς ἑνὸς ἄρτε μετεχομεν.

18 Βλεπετε τον Ἰσραηλ κατα σαρκα· εχι οἱ ἐσθιοντες τας θυσιασ, κοινωνοι τε θυσιασηρις εσι;

19 Τι εν φημι; οτι ειδωλον τι εσιν; η οτι ειδωλοδυτον τι εσιν;

Ver. 16.—1. *Which we bless.* Ὁ εὐλογημεν, literally, for which we speak good words of praise and thanks; as is plain from chap. xi. 24. where this *blessing* is interpreted by *the giving of thanks*. The phrase here, denotes the whole communicants joining together in blessing God over the cup, for his mercy in redeeming the world, through the blood of Christ. For both Luke and Paul, in their account of the institution, express this part of the action by *ευχαρισησας, having given thanks*. Hence the service itself hath long borne the name of *the Eucharist, or thanksgiving*, by way of eminence.

2. *Is it not, κοινωνια, the joint participation of the blood, &c.* For the different significations of the word *κοινωνια*, see 1 John i. 3. note 3.—This account of the Lord's supper, the apostle gave, to shew the Corinthians, that as by eating thereof the partakers declare they have the same object of worship, the same faith, the same hope, and the same dispositions with the persons whom they join in that act of religion, and that they will follow the same course of life; so in all reasonable construction, by eating the sacrifices of idols, the partakers declare that they are of the same faith and practice with the worshippers of idols; that they have the same objects of worship with them; and that they expect to share with them in the benefits to be derived from that worship.

Ver. 17.—1. *Because there is, εἰς ἄρτος, one loaf.* The Greek word *ἄρτος*, especially when joined with words of number, always signifies *a loaf*, and is so translated in our Bibles, Matt. xvi. 9. *Do ye not yet understand, neither remember the five, ἄρτους, loaves of the five thousand?*—Matt. iv. 3. *Command that these stones be made, ἄρτους, loaves.*

which we bless,¹ is it not the *joint participation*² of the blood of Christ? The *loaf* which we break, is it not the *joint participation* of the body of Christ?

17 (ὅτι, 254.) *Because THERE IS one loaf,*¹ *we the many*² *are one body:*³ for we all *participate* of that one loaf.

18 *Look at Israel after the flesh.*¹ Are not they *who eat of the sacrifices*, (κοινωνοί) *joint partakers of the altar?*²

19 *What then do I affirm?* that an idol is any thing, or that an idol sacrifice is any thing?

which we drink, *is it not the symbol of our joint participation of the blessings procured by the blood of Christ?* *The loaf which we break and eat, is it not the symbol of our joint participation of the benefits belonging to the body or church of Christ?*

17 *Because there is one loaf in the Lord's supper, we the many disciples of Christ, are thereby shewn to be one society*, whose principles, practices, and hopes, are the same; for, to declare this, *we all participate of that one loaf.*

18 *Look at the natural Israel: are not they who eat of their sacrifices, considered by them as joint partakers in the worship performed on the altar?* By parity of reason, they who eat of the idol sacrifice, partake in the worship of the idol.

19 *What then do I affirm?* That an idol is a real god, contrary to what I have always taught you? Or that an idol sacrifice is a sacrifice to a real divinity?

2. *We the many.* Οἱ πολλοί here, and ver. 33. signifies the whole community of Christians; just as περί πολλῶν, for many, Matt. xxvi. 28. signifies all mankind. The same signification οἱ πολλοί hath, Rom. v. 19.

3. *Are one body.* The interpretation of this phrase given in the commentary, is confirmed by the apostle himself, chap. xii. 13. where, in allusion to our drinking of the cup in the Lord's supper, he says, *And all have been made to drink of one Spirit.* See note 3. on that verse.

Ver. 18.—1. *Look at Israel after the flesh.* *Israel after the flesh*, signifies the natural descendants of Israel, who worshipped God by sacrifices according to the law. For there is an *Israel after the Spirit*, a spiritual Israel, consisting of believers of all nations. These are called *the Israel of God*, Gal. vi. 16. *Theocratical*

2. *Partakers of the altar?* This argument drawn from the sentiments of the Jews, was used with peculiar propriety in reasoning with the false apostle, who was a Jew, and who, to ingratiate himself with the Corinthians, had encouraged them to eat of the idol sacrifices.

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own: but every man another's wealth.

20 Αλλ' ὅτι ἃ θυεῖ τα ἐδνη, δαιμονιοῖς θυεῖ, καὶ ἔ Θεῶ· ἔ δε-
λω δε ὑμας κοινῶνες των δαιμονίων
γινεσθαι.

21 Οὐ δυνασθε ποτηριον Κυ-
ριε πινειν καὶ ποτηριον δαιμονίων·
ἔ δυνασθε τραπεζης Κυριε μετε-
χειν, καὶ τραπεζης δαιμονίων.

22 Ἡ παραζήλημεν τον Κυρι-
ον; μὴ ισχυροτεροι αυτε εσμεν;

23 Παντα μοι ἐξεσιν, ἀλλ' ἔ
παντα συμφερεῖ παντα μοι ἐξεσιν,
ἀλλ' ἔ παντα οικοδομεῖ.

24 Μηδεις το ἑαυτε ζητετω,
ἀλλα το τε ἑτερεῶ ἐκασος.

Ver. 20.—1. *They sacrifice to demons.* The word *Δαιμονια*, *Demons*, is used in the LXX to denote the ghosts of men deceased; and Josephus, Bell. lib. vii. c. 6. says, *demons are the spirits of wicked men.* It is therefore probable, that the writers of the New Testament used the word *demon* in the same sense, especially as it is well known, that the greatest part of the heathen gods were dead men.—The heathens worshipped two kinds of demons: the one kind were the souls of kings and heroes deified after death, but who could have no agency in human affairs. The other kind of demons, were those evil spirits, who, under the names of *Jupiter*, *Apollo*, *Trophonius*, &c. moving the heathen priests and priestesses to deliver oracles, greatly promoted idolatry. See 1 Cor. xiv. 32. note 2.

2. *And not to God.* The heathens in general had no idea of *God*; that is, of an unoriginated, eternal, immutable, and infinitely perfect Being, the Creator and Governor of all things.

Ver. 21.—1. *The cup of demons.* In the heathen sacrifices, the priests, before they poured the wine upon the victim, tasted it themselves; then carried it to the offerers, and to those who came with them, that they also might taste it, as joining in the sacrifice, and receiving benefit from it. Thus Virgil, *Æneid* viii. 273.

relative betw. man & man's wife as the relative betw. man & wife

20 No. *But, that what the heathens sacrifice, they sacrifice to demons,*¹ and not to God.² (Δε) *Now, I would not have you to become joint partakers with demons.*

21 *Ye cannot drink the cup of the Lord, and the cup*¹ *of demons: ye cannot partake of the table of the Lord, and of the table*² *of demons.*

22 *Do we provoke the Lord to jealousy?*¹ *are we stronger than he?*

23 *All MEATS*¹ *are lawful to me, but all are not expedient: (see ch. vi. 12.) all are lawful to me, but all do not edify.*

24 *Let no one seek his own ADVANTAGE ONLY, but each that* (κα ἐπιζητῶν, Rom. xiii. 8. note) *of his neighbour ALSO.*

20 *I affirm neither of these; but, that what sacrifices the heathens offer, they offer to demons, and not to God. Now, I would not have you, by eating their sacrifices, to become joint partakers with the votaries of demons, either in their worship, their principles, their practices, or their hopes.*

21 *Besides, as the worship of God consists in holy affections and virtuous actions, but the worship of demons in debauchery, ye cannot consistently drink the cup of the Lord, and the cup of demons; ye cannot partake of the table of the Lord, and of the table of demons.*

22 *Since the heathens consider our eating of the sacrifice as a worshipping of the idol, Do we provoke the Lord to jealousy? Are we stronger than he, to defend ourselves against the effects of his wrath?*

23 *With respect to meats, I acknowledge that under the gospel, all kinds of meats are lawful to every one, but all are not expedient; all are lawful, but the eating of all doth not edify others.*

24 *In the use of meats, as in every thing else, Let no one seek his own advantage or pleasure only, but let each study the advantage and happiness of his neighbour also.*

*Quare agite, O juvenes, tantarum in munere laudum,
Cingite fronde comas, et pocula porgite dextris,
Communemque vocate deum, et date vina volentes.*

2. *Of the table of demons; that is, of the sacrifice offered to demons, which was eaten on a table in the demon's temple. See chap. viii. 10. note 1.*

Ver. 22. Provoke the Lord to jealousy? This is an allusion to Exod. xx. 5. where, after prohibiting the worshipping of images, God adds, *I the Lord thy God, am a jealous God.*

Ver. 23. All meats are lawful. As the apostle is speaking of meats sacrificed to idols, the word *meats*, not *things*, must be supplied here.

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake.

26 For the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that shewed it, and for conscience sake. For the earth is the Lord's, and the fulness thereof.

29 Conscience, I say, not thine own, but of the other's: for why is my liberty judged of another man's conscience?

25 Παν το εν μακελλα πωλε-
μενον εσθιετε, μηδεν ανακρινοντες
δια την συνειδησιν.

26 Τε γαρ Κυρις η γη και το
πληρωμα αυτης.

27 Ει δε τις καλει υμας των
απισων, και θελετε πορευεσθαι,
παν το παρατιθεμενον υμιν εσθι-
ετε, μηδεν ανακρινοντες δια την συ-
νειδησιν.

28 Εαν δε τις υμιν ειπη· Τε-
το ειδωλοθυτον εσι, μη εσθιετε, δι'
εκεινον τον μνησαντα, και την συ-
νειδησιν· τε γαρ Κυρις η γη και
το πληρωμα αυτης.

29 Συνειδησιν δε λεγω, εχι την
εαυτε, αλλα την τε ετερε.

Ίνατι γαρ η ελευθερια μου κρι-
νεται υπο αλλης συνειδησεως;

Ver. 25. *On account of conscience.* Besides what is expressed in the commentary, this may imply one's belief in the sovereign dominion of God, and his disclaiming all dependence on idols.

Ver. 26. *The earth is the Lord's, and the fulness thereof.* For the meaning of *πληρωμα*, *fulness*, see Colos. ii. 9. note 1. By this argument the apostle told the Corinthians, that their knowledge and faith as Christians, should hinder them from asking any questions concerning their food, which might lead the heathens to think that they acknowledged the power of their deities, either to give or to withhold any part of the fulness of the earth from the worshippers of the true God.

Ver. 28.—1. *This is a thing sacrificed to an idol: do not eat.* The heathens often in their own houses made an ordinary feast of a part of the sacrifice, chap. viii. 4. note 1. To these entertainments, the apostle told the Corinthian brethren they might lawfully go, when invited. But on such occasions, if a Christian domestic or slave, by informing them that this or that dish consisted of things which had been sacrificed to an idol, signified that they considered their

25 *Whatever is sold in the shambles, eat, asking no question* (*δια*, 112.) *on account of conscience.*¹

26 For the earth is the Lord's, and the fulness¹ thereof. (Psalm xxiv. 1.)

27 *And if any of the unbelievers invite you, and ye incline to go, whatever is set before you, eat, asking no question on account of conscience.*

28 But if any one say to you, *This is a thing sacrificed to an idol: do not eat,*¹ *on account of him who shewed it, and of conscience: for the earth is the Lord's, and the fulness thereof.*²

29 (*Δε*) *Now, I say conscience, not thine own, but that of the other.*

(*Ἰναρὶ γὰρ*, 98.) *But why is my liberty judged by another's conscience?*

25 On these principles, I give you the following rules concerning meats: *whatever is sold in the shambles, eat, asking no question* about its having been sacrificed to idols, *on account of your knowledge* that an idol is nothing.

26 *For the earth is the Lord's, and every thing it contains; and no demon hath any dominion over the earth, and its fulness.*

27 *And if any heathen invite you to his house, and ye incline to go, whatever is set before you, eat, asking no question* about its having been sacrificed to idols, *on account of your knowledge* that the earth is the Lord's.

28 *But if any one present* (ver. 32.) *say to you, this dish is made of flesh sacrificed to an idol, insinuating that he considers your eating of that dish as a joining in the worship of the idol, do not eat of it, on account of not offending him who shewed it, and of conscience: for the earth is the Lord's, and the fulness thereof.*

29 *Now, when I say conscience, I do not mean thine own conscience; for thou knowest that the eating of such a dish is not a worshipping of the idol; but the conscience of the other, who views it in that light.*

Perhaps thou wilt reply, *But why is my liberty ruled by another's conscience?*

eating these things as sinful, they were to abstain from them for the reasons mentioned in the text.

2. *For the earth is the Lord's, and the fulness thereof.* This clause is omitted in the Alex. Clermont, and other MSS, and in the Syriac, Arabic, and Vulgate versions; and some critics think it disturbs the sense. But it renders the argument more complete; for the meaning is, the Lord, to whom the earth and its fulness belong, having allowed men a sufficiency of other wholesome food, no one

30 For, if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews nor to the Gentiles, nor to the church of God.

33 Even as I please all men in all things, not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAP. XI. 1 Be ye followers of me, even as I also *am* of Christ.

30 Εἰ δὲ ἐγὼ χάριτι μετεχω, τί βλασφημῆμαι ὑπὲρ ἧ ἐγὼ εὐχαρισῶ;

31 Εἴτε ἐν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε.

32 Ἀπροσκοποὶ γίνεσθε καὶ Ἰουδαίους καὶ Ἑλλήσι καὶ τῇ ἐκκλησίᾳ τῶ Θεοῦ.

33 Καθὼς καὶ ἐγὼ πάντα πασίν ἀρεσκῶ, μὴ ζητῶν τὸ ἐμαυτῶ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι.

1 Μιμηταὶ με γίνεσθε, καθὼς καὶ ἐγὼ Χριστοῦ.

is under any necessity of offending those who are either ignorant or scrupulous, by eating a particular kind.

Ver. 31. *Do all to the glory of God.* By this precept the apostle hath taught us, that our greatest duty is to promote the glory of God, by regulating all our actions according to his will; that in many particular actions we ought to have God's glory actually in view, and in all the rest habitually; and that by none of our actions we should dishonour God, either by committing sin ourselves, or by leading our weak brethren into sin. This great duty towards God, our Lord inculcated in the first petition of his prayer; *Hallowed be thy name.*

CHAP. XI.

View and Illustration of the Directions and Reproofs given in this Chapter.

FROM the things written in this chapter, and in chap. xiv. ver. 34, 35, 36. it appears that some of the Corinthian women, on pretence of being inspired, had prayed and pro-

30 (Εἰ δέ, 104.) *Besides*, if by grace I be a partaker, why am I evil spoken of for that for which I give thanks?

31 (Εἴτε ἄν, 132.) *Therefore*, whether ye eat, or drink, or *whatever* ye do, do all to the glory of God.¹

32 (Ἀπεροσκοπαὶ γίνεσθε καὶ Ἰουδαίοις, καὶ, 214.) *Be ye no occasion of stumbling*, neither to the Jews, nor to the Greeks, nor to the church of God.

33 Even as I please all men in all things, not seeking mine own advantage *ONLY*, but *that* of the many *ALSO*, that they may be saved.

CHAP. XI. 1 *Become ye imitators* of me, even as I also *AM* of Christ. (Rom. xv. 3.)

30 *Besides*, if by the free gift of God, to whom the earth belongs, I be allowed to partake of all kinds of food, why am I spoken of as an evil doer, for eating that meat for which I give thanks to God?

31 In answer, I say, *for this very reason*, that ye are allowed to partake of all kinds of food, *whether ye eat, or drink, or whatever ye do*, ye are bound to *do all to the glory of God*, by doing it agreeably to his will.

32 By your meat, therefore, *be ye no occasion of sin*, neither to the unbelieving Jews by lessening their abhorrence of idols, *nor to the unbelieving Greeks* by confirming them in their idolatry, *nor to the church of God* by making the ignorant think you idolaters.

23 *Even as I endeavour to please all men in all things* innocent, *not seeking my own advantage only*, but *that of the many also*, that by rendering myself acceptable to them, I may promote their salvation, to the great glory of God.

CHAP. XI. 1 Herein *become ye imitators of me*, even as I also *am of Christ*, who did not please himself, but in all his actions promoted the good of others.

phesied in the Christian assemblies as teachers; and while performing these offices, had cast off their veils, after the manner of the heathen priestesses in their ecstasies. These disorderly practices, the false teacher, it seems, had encouraged, ver. 16. from a desire to ingratiate himself with the female part of the Corinthian church. But the apostle's adherents, sensible that it did not become the women to be teachers of the

men, had restrained them. And this having occasioned disputes between the church and the faction, the church, in their letter, applied to the apostle for his decision. In answer, he first of all commended them for having held fast his *traditions* or ordinances concerning the public worship of God, ver. 2.—Next, he explained the foundation on which his ordinances relating to the public worship were built, namely, the subordination of all men to Christ, the subordination of woman to man, and the subordination of Christ to God. For by this subordination the behaviour, both of men and women, in the public assemblies, was to be regulated, ver. 3.—Every man, says the apostle, who prayeth or prophesieth in public with his head veiled, dishonoureth Christ his head; who having given man authority over woman, is dishonoured when the man renounceth that authority, by appearing veiled in the presence of the woman as her inferior, ver. 4.—On the other hand, every woman who prayeth or prophesieth in public with an unveiled head, dishonoureth the man her head. Because the wearing of a veil being an expression of inferiority, by appearing in public unveiled, she renounceth her subjection to the man her superior, and setteth herself on an equality with him. Besides, for a woman to throw off her veil in public, was the same kind of indecency as to appear with her head shaven, ver. 5.—Wherefore, says the apostle, if it be a shame for a woman to appear in public shorn or shaven, let her be veiled, ver. 6.—Farther, the different mental and bodily accomplishments of man and woman shew, that in the public assemblies for worship men ought not to be veiled, nor women unveiled, ver. 7.—The subjection of woman to man appears even from the man's being first made, and from the woman's being made for the man, ver. 8, 9.—For which reason, the woman ought to have a veil on her head in the church, as a mark of her subjection. By adding, *because of the angels*, the apostle put women in mind of the weakness of their mother Eve, who was deceived by an evil angel, ver. 10.—In the mean time, that women might not be too much humbled by what he had said, he observed, that in the method of salvation man is not regarded separately from woman, nor woman separately from man; but the same way of salvation is appointed for both sexes, and the same blessings are promised to both, in the gospel, ver. 11.—Besides, as the woman springs from the man, so the man is born into the world of the woman; and both by the power of God, ver. 12.—Next, to shew the impropriety of women's praying in public unveiled, and of men's praying veiled, the apostle appealed to the feelings of the Corinthians, ver. 13.—and asked them, whether reason and experience did

not teach them, that if a man suffers his hair to grow long for an ornament to him, as women's hair is to them, it is a disgrace to him? Because men being designed for the laborious occupations both of war and peace, long hair is extremely inconvenient, especially in warm climates, and therefore is used only by the effeminate, ver. 14.—But women being formed to sweeten the toils of men by their beauty, if they have long hair it is a glory to them; their hair being given them as a veil to heighten their charms, ver. 15.—His discourse on this subject the apostle concluded with telling the faction, that if any teacher contentiously insisted that women might pray and prophesy in the church unveiled, he ought to know that the apostles allowed no such custom, neither was it practised in any of the churches of God, ver. 16.

The Corinthians had likewise been guilty of great irregularities in celebrating the Lord's supper. For the apostle told them, that though he praised them for observing his precepts in general, he did not praise them for this, that they came together in their religious meetings, not for the better, but for the worse; making these meetings the occasion of strengthening the discord that had taken place among them, ver. 18, 19.—For when they came together in the church to eat the Lord's supper, they formed themselves into separate companies. Perhaps those who had been baptized by the same teacher, sat down by themselves at separate tables. Or, as violent contentions about different matters had arisen among the Corinthians, probably they were so displeased with one another, that neither of the factions would allow any to join them, except their own adherents. To correct these unchristian practices, the apostle told them, their coming together into one place, was not all that was necessary to the right eating of the Lord's supper. They ought to have eaten it together in a body, as jointly bearing witness to the truth of Christ's death and resurrection, and in testimony of their love to one another as his disciples, ver. 20.—They had erred likewise in another respect. The different companies first took their own supper, of victuals which they brought into the church ready prepared; and joined thereto the Lord's supper, making it a part of a common meal or feast. And many of them sinned against the poor who had no supper to bring, by excluding them from partaking with them, not only of the previous feast, but of the Lord's supper itself: so that some were hungry on these occasions, while others were plentifully fed, ver. 21.—What, said the apostle to them sharply, have ye not houses to eat and to drink in? Or, by making the church of God a place of feasting, do ye mistake it for a heathen temple, and put your poor

brethren to shame who have no supper to eat? ver. 22.—These feasts previous to the Lord's supper, seem to have been introduced by the Jewish Christians, who, because Christ instituted his supper, after he had eaten the passover, might think themselves warranted to sup together, before they ate the Lord's supper. To the previous supper or feast, the Gentile converts had no objection, as it resembled the feast on the sacrifice in the idol's temple, to which in their heathen state they had been accustomed. And viewing it in that light, we may suppose they invited their heathen acquaintance to partake both of the previous feast, and of the Lord's supper itself, in return for the feasts on the sacrifices to which the heathens had invited them.

To remedy these great disorders in the celebration of the

N. B.—*Ver. 1, of this chapter being the application of the discourse in the preceding one, it is added to that chapter, as properly belonging to it.*

OLD TRANSLATION.

2 Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you.

3 But I would have you know, that the head of every man is Christ: and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

GREEK TEXT.

2 Ἐπαινω δε υ̅μας, αδελφοι, οτι παντα με μνησθητε, και καθως παρεδωκα υ̅μιν, τας παραδοσεις κατεχετε.

3 Θελω δε υ̅μας ειδεναι, οτι παντος ανδρος η κεφαλη ο Χριστος εσι κεφαλη δε γυναικος, ο ανηρ κεφαλη δε Χριστου, ο Θεος.

4 Πας ανηρ προσευχομενος η προφητευων κατα κεφαλης εχων, καταισχυνει την κεφαλην αυτε.

Ver. 2. *Because (supply κατα) in all things ye remember me. We have the same form of expression, chap. x. 33.—Or, the clause παντα με μνησθητε, may be translated as Beza hath done, Omnia mea meministis, scil. verba, Ye have remembered all my instructions.*

Ver. 4. *Having a veil upon his head, dishonoureth his head. The man who prayeth or prophesieth in the presence of women, with a veil upon his head, by wearing that sign of inferiority on such occasions, dishonoureth his head Christ, who hath subjected women to men, and in particular hath authorized men to teach them. See chap. xiv. 34, 35.*

Lord's supper, and to shew the Corinthians how much they had corrupted that holy service, the apostle repeated the account which he had formerly given them of its institution, according as he had received it of the Lord by revelation, ver. 23—26.—From his account we learn, that the Lord's supper is not a common meal, designed for the refreshment of the body, but a religious service, instituted to keep up the memory of Christ's death till he return. Having given this view of the true nature of the institution, the apostle shewed them the sin of performing it in an improper manner, ver. 27.—directed them to prepare themselves for that service, by self-examination, ver. 28.—and declared the punishment to which they subjected themselves, by performing it unworthily, ver. 29—32.—Then concluded with ordering them to celebrate the Lord's supper together, ver. 33.—and to eat at home if they were hungry. The rest of their irregularities respecting that matter, he promised to rectify when he came to Corinth, ver. 34.

NEW TRANSLATION.

CHAP. XI. 2 Now I praise you, brethren, (*ὁτι*, 254.) because *IN* all things ye remember me,¹ and hold fast the traditions (see 2 Thess. ii. 15. note 2.) as I delivered THEM to you.

3 But I would have you know, that *of every man the head is Christ*; and the head of the woman is the man; (Gen. iii. 16. Eph. v. 23.) and the head of Christ is God. (See 1 Cor. iii. 23. note, and chap. xv. 27, 28. notes.)

4 Every man who prayeth or prophesieth, (see chap. xiv. 3. note) having *A VEIL* upon his head,¹ dishonoureth his head.

COMMENTARY.

CHAP. XI. 2 Now, understanding by your letter, that ye have restrained your women from praying and prophesying as teachers, *I praise you, brethren, because in general ye remember me, and hold fast the traditions* concerning the public worship, as I delivered them to you.

3 But, that ye may understand the reason of these traditions, *I would have you know, that of every man the head, to whom in all religious matters he must be subject, is Christ; and that the head of the woman, to whom in all domestic affairs she must be subject, and from whom she must receive instruction, is the man; and that the head of Christ, to whom in saving the world he is subject, is God.*

4 Every man who prayeth or prophesieth in the public assemblies, having a veil, which is a sign of subjection, upon his head, dishonoureth Christ his head, who hath made him the head of the woman.

5 But every woman that prayeth or prophesieth with *her* head uncovered, dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a

5 Πασα δε γυνη προσευχομενη η προφητευσσα ακατακαλυπτω τη κεφαλη, καταισχυνει την κεφαλην εαυτης· εν γαρ εσι και το αυτο τη εξυρημενη.

6 Ει γαρ ε κατακαλυπτεται γυνη, και κειρασθω, ει δε αισχρον

Ver. 5.—1. *And every woman who prayeth or prophesieth.* Because they who gave thanks, and praised the Lord with musical instruments, are said, 1 Chron. xxv. 1, 2. to *prophesy with harps, &c.*; and because the priests of Baal, who prayed and sang hymns to that idol in the contest with Elijah, are said, 1 Kings xviii. 29. to have *prophesied till the time of the evening sacrifice*, many, by the women's *praying and prophesying*, understand their joining in the public prayers and praises, as a part of the congregation. Yet as it is reasonable to think, that *this praying and prophesying* of the women, was of the same kind with the praying and prophesying of the men who acted as teachers, mentioned ver. 4. we may suppose the Corinthian women affected to perform these offices in the public assemblies on pretence of their being inspired; and though the apostle in this place hath not condemned that practice, it does not follow that he allowed it, or that it was allowed in any church. His design here was not to consider whether that practice was allowable, but to condemn the indecent manner in which it had been performed. For the women, when they felt, or thought they felt, themselves moved by the Spirit in the public assemblies, throwing away their veils, prayed and prophesied with their heads uncovered, and perhaps with their hair dishevelled, in imitation of the heathen priestesses in their raptures. See Virgil, *Eneid*, lib. vi. l. 48. *Non comptæ mansere comæ, &c.* This indecency in the manner of their praying and prophesying, the apostle thought proper to correct, before he prohibited the practice itself, because it gave him an opportunity of inculcating on women that subjection to the men, which is their duty, though many of them are unwilling to acknowledge it. Women's praying and prophesying in the public assemblies, the apostle afterwards condemned in the most express terms, chap. xiv. 34. See the note there. We have an example of the same method of teaching, 1 Cor. viii. where, without considering whether it was lawful to join the heathens in their feasts on the sacrifice in the idol's temple, the apostle shewed the Corinthians, that although they thought it lawful, because they knew an idol was nothing, yet the weak who had not that knowledge, but who believed the idol to be a real, though subordinate god, might by their example be led to join in these feasts, and thereby be guilty of direct idolatry. This evil consequence the apostle thought proper to point out, before he determined the general question; because it afforded

5 ($\Delta\epsilon$, 101.) *And every woman who prayeth or prophesieth*¹ *with an unveiled head,*² *dishonoureth her head.* ($\Gamma\alpha\zeta$, 91.) *Besides, it is one and the same with being shaven.*³

6 ($\Gamma\alpha\zeta$, 93.) *Wherefore, if a woman be not veiled, even let her be shorn: but if it be a shame*¹ *for a woman to*

5 *And every woman, who prayeth or prophesieth with an unveiled head, dishonoureth the man her head, by affecting an equality with him. Besides, for a woman to throw off the veil in an assembly of men, is one and the same with being shaven.*

6 *Wherefore, if a woman in an assembly of men be not veiled, even let her hair, which is her veil, (ver. 15.) be shorn. But if it be a disgrace for a woman to be shorn, let her preserve her*

him an opportunity of inculcating the great Christian duty, of taking care never to lead our brethren into sin, even by our most innocent actions. See chap. viii. Illustration, at the end.

2. *With an unveiled head.* The apostle's reasoning concerning the covering and uncovering of the head, is to this purpose: women being put in subjection to men, ver. 2. ought in the public assemblies to acknowledge their inferiority, by those marks of respect which the customs of the countries where they live have established as expressions of respect. And, therefore, although with us it be a mark of superiority to be covered in a public assembly, and of inferiority to be uncovered, the apostle's reasoning still holds, because the customs of the East were the reverse of ours.—The veil used by the eastern women was so large as to cover a great part of their body. This appears from Ruth's veil, which held six measures of barley, Ruth iii. 15.—A veil of this sort, called a *plaid*, was worn not long ago by the women in Scotland.

3. *It is one and the same with being shaven.* In the East, it was reckoned immodest in women to appear unveiled before any of the male sex, except their nearest relations. Thus Rebecca veiled herself on seeing Isaac, Gen. xxiv. 65.—The immodesty of women appearing unveiled in an assembly of men, the apostle illustrated by observing, that it was one and the same thing with being shaven; for, as he tells us, ver. 15. their hair was given them for a veil to improve their beauty.—The eastern ladies, considering their hair as their principal ornament, were at great pains in dressing it. Hence, before Jezebel looked out at a window on Jehu, 2 Kings ix. 30. *She painted her face and tired her head.* Hence, also, to deprive women of their hair was considered as a great disgrace. Micah i. 16. See the following note, and ver. 15. note.

Ver. 6. *But if it be a shame for a woman to be shorn or shaven.* How disgraceful it was for the Grecian women to be shaven, may be learned from Aristoph. Thesmoph. line 845.—The ancient Germans punished women guilty of adultery by shaving their heads. So Tacitus tells us, De Morib. Germanorum. The Jews also pu-

shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman: but the woman for the man.

10 For this cause ought the woman to have power on *her* head, because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

γυναικι το κειρασθαι η ξυρασθαι, κατακαλυπτεσθαι.

7 Ανης μεν γαρ εκ οφειλει κατακαλυπτεσθαι την κεφαλην, ειπων, και δοξα Θεο υπαρχων· γυνη δε δοξα ανδρος εσιν.

8 Ου γαρ εσιν ανης εκ γυναικος, αλλα γυνη εξ ανδρος.

9 Και γαρ εκ εκτισθη ανης δια την γυναικα, αλλα γυνη δια τον ανδρα.

10 Δια τετο οφειλει η γυνη εξεσσιαν εχειν επι της κεφαλης, δια της αγγελος.

11 Πλην ετε ανης χωρις γυναικος, ετε γυνη χωρις ανδρος, εν Κυριω.

nished adulteresses in the same manner. Elsner thinks that custom is mentioned Numb. v. 18.—*Shorn*, as distinguished from *shaven*, means to have the hair cropped.

Ver. 7. *Being the image of God*; namely, in respect of the dominion with which he is clothed. For in respect of mental qualities, the woman is also the image of God.

Ver. 10.—1. *To have, εξεσσιαν, a veil on her head.* Though there is no example either in sacred or profane writers of the word *εξεσσια* used to denote a *veil*, yet all agree that it can have no other meaning in this passage. Benson, in his note on 1 Tim. ii. 8. 2d edit. gives it as his opinion, that because the Hebrew word *radid* (which comes from the verb *radad, to have power*) signifies a veil, the apostle uses the word *εξεσσια, power*, to denote a veil, because the Hebrew women veiled themselves in presence of the men, in token of their being under their power. A like figurative sense of the word *circumcision* we have, Acts vii. 8. where it is called a covenant, because it was the *token or sign* of God's covenant with Abraham.

2. *On account of the angels.* In scripture, the word *angels* sometimes signifies *evil angels*, 1 Cor. vi. 3. *Do ye not know that we shall judge angels?* Jude, ver. 6. *The angels who kept not their first estate.*

be shorn or shaven, let her be veiled.

7 Now man, indeed, ought not to veil the head, being the image¹ and glory of God: but woman is the glory of man.

8. (Γαλ, 91.) Besides, man is not of woman, but woman IS of man.

9 (Και γαρ, 97.) And also, man was not created (διε) for the woman; but woman for the man.

10 (Διε τστο, 68.) For this reason ought the woman to have a veil¹ on HER head, (διε, 112.) on account of the angels.²

11 (Πλην) However, neither is man without woman, nor woman without man in the Lord. (See 2 Cor. iii. 17. note 1.)

natural modesty, by veiling herself in the public assemblies for worship.

7 Now man, indeed, ought not to veil the head in presence of woman, being the image of God in respect of the dominion delegated to him, and the glory of God by exercising that dominion properly. But woman is the glory of man by being subject to him.

8 Besides, man is not of woman; but woman is of man, being made of a rib taken from the first man.

9 And also, man was not created for the woman, but woman for the man; as is plain from what God said when he created Eve, Gen. ii. 18. "I will make him an help meet for him."

10 The creation of woman leads me to observe, that for this reason ought the woman, in the public assemblies, to have a veil upon her head, namely, on account of the seduction of the first woman by evil angels.

11 However, though woman be inferior to man in her relative capacity, the terms of salvation are the same for both: For neither is man without woman, nor woman without man in the covenant.

—Eve having been seduced by evil angels to eat the forbidden fruit, she and all her daughters were punished for that sin, by being subjected to the rule of their husbands. The apostle therefore enjoined the eastern women, according to whose customs the wearing of a veil was a token of subjection, to be veiled in the public assemblies for worship, that remembering their first mother's seduction by evil angels, they might be sensible of their own frailty, and behave with humility. See 1 Tim. ii. 14.—Others, by the angels understand the bishops, who are styled angels of the churches, Rev. i. 20. For they suppose the women were ordered to be veiled, when in the public assemblies they performed the office of teachers, to shew their respect to the bishops.—Others think good angels are meant here, who being ministering spirits, might be present in the religious assemblies of the Christians.—Of these interpretations,

12 For as the woman is of the man, even so is the man also by the woman: but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare unto you, I praise you not, that you come together not for the better, but for the worse.

18 For, first of all,

12 Ὡσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, ἕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναίκος· τὰ δὲ πάντα ἐκ τοῦ Θεοῦ.

13 Ἐν ὑμῖν αὐτοῖς κρίνατε, πρέπον ἐστὶ γυναίκα ἀκατακαλυπτὸν τῷ Θεῷ προσευχεσθαι;

14 Ἡ οὖν αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν εἰς κομᾶν, ἀτιμία αὐτῷ ἐστὶν;

15 Γυνὴ δὲ εἰς κομᾶν, δόξα αὐτῇ ἐστὶν; ὅτι ἡ κομὴ ἀντιπεριβολαίᾳ δέδοται αὐτῇ.

16 Εἰ δὲ τις δοκεῖ φιλονεικεῖν εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

17 Τὸ δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ ἥττον συνεχῶς δεῖ.

18 Πρῶτον μὲν γὰρ συνεχόμε-

that which is first mentioned, and which is espoused by Whitby, seems the most probable.

Ver. 14.—1. *Doth not even nature itself teach you?* For the different senses of the word *nature*, see Eph. ii. 3. note 2. Here, it signifies *reason and experience*. But others thereby understand the nature of the sexes, which requires that they be distinguished by some outward mark. Hence the law, Deut. xxii. 5. *The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment.*

2. *It is a disgrace to him.* That the Hebrews thought it a mortification to wear their hair long, and to have it dressed, is evident from the law of the Nazarites, Numb. vi. 5. Besides, as the sexes were distinguished, not so much by the form of their clothes, as by the length or shortness of their hair, to have long hair, and to dress it nicely, was to assume the appearance and manners of a woman. Therefore it was a disgrace to a man.—The ancient busts and statues of the Greeks and Romans still remaining, shew that they likewise wore their hair short. In that form it neither incommoded them in the field, nor required much time to dress it.

12 (Γαε) *Besides, as the woman is (εκ) from the man, so also the man is (διε, 113.) by the woman; but all (εκ) from God.*

13 Judge in yourselves, (πρῆσων) is it decent that a woman pray to God unveiled?

14 Doth not even nature¹ itself teach you, that if a man indeed have long hair, it is a disgrace² to him?

15 But if a woman have long hair, it is a glory¹ to her: for her hair is given her (αυτη) for a veil.

16 (Δε) However, if any one (δοκει, chap. vii. 40. note) resolves to be contentious, we have no such custom, neither the churches of God.

17 (Δε) Now when I declare this, I praise you not, that ye come together, not for the better, but for the worse.

18 For first,¹ indeed,

12 *Besides, as the woman is from the man, and on that account is inferior to him, so also the man is born and nursed by the woman, and on that account he ought to treat her with kindness; but both are from God.*

13 *Consult your own feelings, and say, whether, according to your customs, it is decent that a woman, whom God hath subjected to her husband, pray to God in public unveiled, as not subjected?*

14 *Doth not even reason and experience teach you, that if a man indeed have long hair, it is a disgrace to him, because it renders him in appearance like a woman?*

15 *But if a woman have long hair, it is an ornament to her which does not incommode her, being suitable to her domestic state; for her hair is given her for a veil, to heighten her charms by partly concealing them.*

16 *Now, if the false teacher resolves to be contentious, and maintains that it is allowable for women to pray and teach publicly in the church unveiled, we in Judea have no such custom, neither any of the churches of God.*

17 *I praised you for holding fast my precepts; but now when I declare this which follows, I praise you not, that ye assemble, not so as to make yourselves better by edifying each other, but worse by fomenting strifes.*

18 *For first indeed I hear, that*

Ver. 15. *It is a glory to her.* What a value the eastern ladies put on their hair, may be known from this, that when Ptolemy Euergetes, king of Egypt, was about to march against Seleucus Callinicus, his queen Berenice, who loved him tenderly, vowed as the most precious sacrifice she could offer, to cut off and consecrate her hair, if he returned in safety. See ver. 6. note 1.

Ver. 18.—1. *For first.* The first thing the apostle blamed in the Corinthians, was their indecent manner of eating the Lord's supper.

when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved, may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other*, his own supper: and one is hungry, and another is drunken.

ων ὑμῶν ἐν τῇ ἐκκλησίᾳ, ἀπεω
σχισματα ἐν ὑμῖν ὑπαρχειν· καὶ
μερὸς τι πιεσῶ.

19 Δεῖ γὰρ καὶ αἵρεσεις ἐν
ὑμῖν εἶναι, ἵνα οἱ δοκιμοὶ φανεροὶ
γενῶνται ἐν ὑμῖν.

20 Συναρχομένων ἐν ὑμῶν ἐπι
το αὐτο, οὐκ ἐστὶ Κυριακὸν δεῖπνον
φαγεῖν.

21 Ἐκάσος γὰρ τὸ ἴδιον δεῖπ-
νον προλαμβάνει ἐν τῷ φαγεῖν, καὶ
ὅς μὲν πεινᾷ, ὅς δὲ μεθύει.

The second was the wrong use which they made of their spiritual gifts, chap. xii. And as these offences were committed in their public assemblies, he told them very properly, that they came together, not for the better, but for the worse.

2. *There are divisions.* So the word *σχισματα* must be translated here, because the faction had not formed any separate church at Corinth, but had occasioned uncharitable dissensions in the church there; of which this was one bad effect, that they celebrated the Lord's supper in separate companies at separate tables, which the apostle, with great propriety, termed *σχισματα*, *rents*.

3. *And I partly believe it.* Estius, Grotius, and Pearce, think the Greek phrase *μερὸς τι πιεσῶ*, may be translated, *I believe it with respect to a part of you.* And for this use of *μερὸς τι*, they cite Rom. xi. 25. Parkhurst says, it is used in that sense by Thucydides, and that it is an Attic phrase. See chap. xii. 27. xiii. 9. note.

Ver. 19.—1. *For there must even be.* Here the word *must* does not signify what *ought to be*, but what in the natural course of things will certainly be, as the consequence of the pride, anger, envy, and other evil passions which prevail among men.

2. *Heresies among you.* In this passage, *heresies* are represented as something different from, and worse than the *divisions* mentioned in the preceding verse. By the account given of them in other passages of scripture, *heresies* are false opinions in religion, obstinately maintained by the heretic, in opposition to his own conscience, for the purpose of authorizing bad practices, and of making gain. See Gal. v. 20. note 5.

3. *That the approved.* *Οἱ δοκιμοὶ*, *The approved*, are persons who on being tried are found sound in the faith, and holy in their prac-

I hear, when ye come together in the church there are divisions² among you; and I partly³ believe it.

19 (Δει γαρ και) For there must¹ even be heresies² among you, that the approved³ may be made manifest among you.

20 (Ουν, 262.) But your coming together into one place, is not to eat the Lord's supper. (See chap. v. 7. note 2.)

21 For in eating *IT*, every one taketh, first¹ his own supper, and one, verily, is hungry, and another is filled.²

when ye assemble in the church to eat the Lord's supper there are divisions among you; ye sit down in separate companies at separate tables, as being at variance among yourselves; and I partly believe it.

19 For, as men have different views of things, and are often guided by their lusts, there will even be heresies among you; which God permits, that those who are approved of him may be made known among you.

20 But your coming together into one house to eat is not to eat the Lord's supper, unless ye eat it in fellowship together and with mutual love, as the disciples of one master.

21 For when ye eat, every one with his own party taketh first his own supper which he hath brought; and the poor being excluded, one verily is hungry, on that occasion, and another is plentifully fed.

tice. One end of God's permitting heresies to arise in the church is for the trial of the faith and holiness of such approved persons, that being made manifest, they may be examples for others to imitate.

Ver. 21.—1. *Every one taketh first his own supper.* This is the proper translation of the clause, *ἕκαστος τοῦ ἰδίου δεῖπνον προλαμβάνει*; for what follows shews that the apostle did not mean, as in the English Bible, that every one took before another his own supper; but that every one took his own supper, before he ate the Lord's supper.—Christ having instituted his supper after he had eaten the passover, his disciples very early made it a rule to feast together, before they ate the Lord's supper. These feasts were called (Ἀγαπαι, *Charitates*) *Love Feasts*. They are mentioned Jude ver. 12. as also by some of the ancient Christian writers.—From Xenophon. Memorab. lib. iii. c. 14. we learn, that the Greeks, when they supped together, brought each his own provisions ready dressed, which they ate in company together. Probably the Corinthians followed the same practice in their feasts previous to the Lord's supper. But as they excluded all who were not of their party, and even the poor of their own party who had no supper to bring, it came to pass, that when they ate the Lord's supper, *one was hungry, and another was filled.*

2. *And another is filled.* So the Greek word *μεθυσθαι* signifies here, being opposed to *one is hungry.* The word is used in this sense by

22 What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed, took bread:

22 Μη γαρ οικιας εκ εχετε εις το εσθιειν και πινειν; η της εκκλησιας τς Θεσ καταφρονειτε, και καταισχυνετε τς μη εχοντας; τι υμιν ειπω; επαινεσω υμας εν τω; εκ επαινω.

23 Εγω γαρ παρελαβον απο τς Κυρις ο και παρεδωκα υμιν, οτι ο Κυριος Ιησους εν τη νυκτι η παρεδιδото, ελαξεν αρτον.

the LXX, Psal. xxxv. 9. Jerem. xxxviii. 14. and John ii. 10. where it is rendered by our translators, *when men have well drunk*, drunk plentifully. According to the grammarians, *μεθυσειν* literally signifies *to eat and drink*, *μετα το θυσειν*, *after sacrificing*; on which occasions the heathens often drank to excess.

Ver. 22.—1. *Do ye think amiss of the church of God?* Καταφρονειτε; see Rom. ii. 4. note 4.—That in the first age the brethren of a particular city or district met together in one house or room for the worship of God, is evident from ver. 20. That house or room, whether it was used stately, or only occasionally, for their religious assemblies, is here called *the church of God*, and is distinguished from *their own house*. Accordingly, what is termed, ver. 18. *a coming together in the church*, is called, ver. 20. *a coming together into one place*.

2. *Put to shame those who have not a supper.* Τς μη εχοντας may be translated without any addition, *Those who are poor*.

Ver. 23.—1. *I received from the Lord, &c.* For the import of the terms *received* and *delivered*, see Col. ii. 6. note.

2. *In the night in which he was betrayed*; that is, in the night which preceded his crucifixion.—The apostle told the Corinthians, that the institution of the Supper in the night before our Lord suffered, for the purpose of perpetuating the memory of his death to the end of the world, was made known to him by Christ himself, as a circumstance which merited particular attention, because it was a strong proof of his innocence. He knew he was to be crucified the next day as an impostor, for calling himself the Son of God. Having so near a prospect of his punishment, would he, by instituting his supper, have taken care that his punishment as an impostor should never be forgotten, if he had really been an impostor? No. Such a supposition exceeds all rational belief. But knowing himself to be the Son of God, and being absolutely certain that God would acknowledge him as his Son, by raising him from the dead on the third day, he instituted his Supper to be preserved by

22 What, have ye not houses to eat and to drink in? or *do ye think amiss*¹ of the church of God, and *put to shame those who have not a SUPPER*?² What shall I say to you? shall I praise you (εἰ, 167.) for this? I praise you not.

23 For I *received from the Lord*,¹ *what also I delivered to you*, That the Lord Jesus, *in the night in which he was betrayed*,² took bread,

22 *What, have ye not houses to eat and to drink in with your friends? Or do ye mistake the church of God for an idol's temple in which feasts are made; and put to shame those who have not a supper to eat, while ye are feasting luxuriously? What shall I say to you? Shall I praise you for this, as having kept my precepts? I praise you not; but utterly condemn you for these scandalous practices.*

23 *For I received from the Lord Jesus, by immediate revelation, what also I delivered to you, that the Lord Jesus, in the night in which he was betrayed to the chief priests and elders of the Jews, took bread,*

his disciples till he should return to judge the world; because he foresaw that his death could not be remembered by his disciples, without recollecting his resurrection and expecting his return to judge the world. See ver. 26. note 3.—Farther, if Christ did not rise from the dead, according to his express promise frequently repeated, can it be thought that his disciples, who thus must have known him to be a deceiver, would have perpetuated the memory of his punishment as an impostor, and of their own shame, by beginning a service, in which, as the apostle expresses it, ver. 25. they *openly published the death*, that is, the punishment of the Lord, to the world? Wherefore, since the apostles and all the other first disciples, who were eye-witnesses of their Master's death and resurrection, by beginning this service, openly published to the world their certain knowledge and belief of these facts; and since their successors, by continuing this service from age to age, have published to the world the death and resurrection of their Master, as matters of fact known and believed by all Christians from the beginning, the continuation of the service of the Supper in the church, is certainly a strong proof of the reality of Christ's death and resurrection; consequently it hath fully established his claim to be God's Son, and by removing the ignominy of the cross, hath rendered his fame great and universal. Also it hath become the source of unspeakable consolation to his disciples in every age, by assuring them that all his doctrines are true, and that all his promises shall be performed in their season; particularly his promise of returning to raise the dead, and carry his people into heaven. In this view, the institution of the Supper in the night wherein he was betrayed,

24 And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup,

24 Και ευχαρισησας εκλασε, και ειπε· Λαβετε, φαγετε· τ̄στο μ̄ε ε̄σι το σωμα το ὑ̄περ ὑ̄μων κλωμενον· τ̄στο ποιειτε εις την εμην αναμνησιν.

25 Ὁσαυτως και το ποτηριον, μετα το δειπνησαι, λεγων· Τ̄στο

was a great instance of Christ's love to men. And we are bound, by continuing that excellent service in the world, to hand down to them who come after us, those unspeakable consolations which we ourselves enjoy, through the pious care of our fathers who believed in Christ before us.

Ver. 24.—1. *And having given thanks.* Ευχαρισησας. This likewise is the term used, Luke xxii. 19. Wherefore, when Matthew and Mark tell us that Jesus, ευλογησας, *blessed*, they do not mean that Jesus blessed the bread, for bread is incapable of blessing, but that he blessed God for saving sinners through his death. See 1 Cor. x. 16. note 1.

2. *This is my body which is broken for you.* As the clause, *which is broken*, cannot be taken literally, because it would imply that Christ's body was *broken*, or put to death on the cross, at the time he said this, contrary to truth, so the clause, *this is my body*, cannot be taken literally; for the two clauses making but one proposition, if the clause, *this is my body*, which is the subject of the proposition, be interpreted literally, the predicate, *which is broken for you*, must be so likewise. Consequently the proposition will import, that the bread in our Lord's hand was converted into a thing which at that time had no existence. If this reasoning is just, both the doctrine of the Papists, and the doctrine of the Lutherans ought to be rejected, as implying an evident falsehood, namely, that Christ's body at the time he spake *was broken*, or put to death.—In other passages of scripture, we find expressions perfectly similar to the expression, *This is my body*; for example, Gen. xl. 12. *The three branches are three days.*—Gen. xli. 26. *The seven good kine are seven years.*—Matt. xiii. 38. *The field is the world.*—1 Cor. x. 4. *That rock was Christ.*—Rev. xvii. 9. *The seven leads are seven mountains.* Now as every reader is sensible, that in all these passages things are said to be what they are only representations of, why should our Lord's words, *This is my body*, be interpreted in any different manner?—And with respect to the other clause, *which is broken for you*, let it be remembered, that in the prophetic writings especially, there are numberless passages, where, to shew the certainty of the things foretold, they are spoken of as actually existing at the very time the prophet uttered his prediction. It may therefore be affirmed, that the true meaning of our Lord's words at the institution of his supper is, *This bread is the representation of my body which is to be broken for you.*

24 And, *having given thanks,*¹ he brake it, and said, Take, eat; this is my body,² which is broken for you: this do in remembrance of me.³

24 *And having given thanks to God for his goodness to men in their redemption, he brake it, and said, Take, eat, this is the representation of my body, which is to be broken for you; this do in remembrance of me: in remembrance of my giving my body to be broken, to procure eternal life for you.*

25 *In like manner also the cup,*¹ after he

25 *In like manner also he gave the cup, after he had supped on the*

The Papists contend, that in every age, by the priest's pronouncing what they call the words of consecration, the same change is made in the bread and wine, which they affirm was made in these elements by Christ's saying, *this is my body*. But to gain credit to their doctrine, they ought to shew from scripture, that the power of working that miracle was promised by Christ to all his faithful servants in the ministry, to the end of the world. But this they cannot do. Besides, that the apostle Paul did not possess any such power, is evident from verses 26, 27, 28. of this chapter, where he calls the elements *bread* and *wine* after their consecration, as he had named them before.

3. *This do in remembrance of me.* This implies two things: 1. That they were to take and eat the bread in remembrance of Christ's body broken for them. 2. That they were to give thanks, and break the bread, before they ate it. Accordingly, from chap. x. 16. we know, that when the apostles administered the Lord's supper to the faithful, they gave thanks, and brake the bread after Christ's example, which is authority sufficient for the practice which hath always obtained in the church.

In this place it may be proper to take some notice of the doctrine of the Quakers concerning the Lord's supper. They affirm, that the apostles mistook their Master's design in giving them bread and wine after supping on the passover, when they made it the institution of a rite to be observed by his disciples in all ages. But if they mistook the matter, would not Christ have corrected their mistake in the revelation which Paul affirms he made to him concerning the Supper, ver. 23. after that mistake is said to have taken place? Wherefore, seeing Paul's account of the institution is precisely the same as the account given by the evangelists, with the addition of a circumstance which implies the continuation of the rite, namely, that when Christ gave them the cup, he said, *This do, as often as ye drink it, in remembrance of me*, it cannot be doubted that our Lord intended his Supper to be a perpetual service in his church.

Ver. 25.—1. *In like manner also the cup.* Most translators, after the word *also*, add the words *he took*. But if any words are to be added here, those in Mark xiv. 23. *he gave*, seem most proper.

when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore, whosoever shall eat this bread, and drink *this* cup of the

το ποτηριον, ἡ καινη διαθηκη εστιν εν τῷ εμῷ αἵματι. Τετο ποιεите ὅσακις αν πινητε, εις την εμην αναμνησιν.

26 Ὅσακις γαρ αν εσδιητε τον αρτον τετον, και το ποτηριον τετο πινητε, τον θανατον τε Κυρις καταγγελητε, αχρις ε αν ελθῃ.

27 Ὡσε ὅς αν εσδιῃ τον αρτον τετον, η πινῃ το ποτηριον τε Κυρις

2. *After he had supped.* This circumstance is mentioned to shew that the Lord's supper is not intended for the refreshment of the body, but as we are told, ver. 26. for perpetuating the memory of Christ's death, resurrection, and ascension, to the end of the world; and for declaring our expectation of his return from heaven to judge all mankind; that by seriously and frequently meditating on these things, the faith, hope, and gratitude of his disciples may be nourished. Now, that these ends may be effectually answered, this service must be performed by the whole members of each particular church, not in separate companies, but together, as making one harmonious society, by whose joint concurrence and communion in the service, the death of their Master is not only remembered, but declared in the most public manner to the world, as a fact known and believed by all Christians from the beginning.

3. *This cup is the new covenant in my blood.* The word *διαθηκη*, which our translators have rendered *testament*, signifies a *covenant*, especially when the epithet *new* is joined to it. See Heb. ix. 15. note 1. Our Lord did not mean that the new covenant was made at the time he shed his blood. It was made immediately after the fall, on account of the merits of his obedience to the death, which God then considered as accomplished, because it was certainly to be accomplished at the time determined.

4. *This do as often as ye drink it.* According to the Papists, this implies, that *the cup* in the Lord's supper may sometimes be omitted; and on that pretence they have denied the cup to the laity: but how justly may be known, by taking notice that the words, *as often as*, are applied, ver. 26. to the *bread*, as well as to the *cup*. Besides, Matthew hath told us, that when Christ gave the cup, he said, chap. xxvi. 27. *Drink ye all of it*; which being both an invitation and a command, all Christians are as much entitled to the cup as to the bread.

Ver. 26.—1. *Wherefore.* The attentive reader must be sensible, that this verse does not contain, as in the common version, a proof

had supped,² saying, This cup is the new covenant³ in my blood: this do, as often⁴ as ye drink it, in remembrance of me.

26 (Γαε, 93.) *Wherefore,*¹ as often as ye eat this bread, and drink this cup, ye openly publish² the death of the Lord (αγγελίς ε) till the time he come.³

27 (Ωσε, 331.) *So then,* whosoever shall eat this bread, (η) and¹

passover, saying, *this cup of wine is a representation of the new covenant made in my blood: this do, as often as ye drink it, in remembrance of me,* as shedding my blood to procure that covenant for you.

26 *Wherefore, as often as ye eat this bread, and drink this cup, ye openly publish the death of the Lord, till the time he comes to judgment: ye tell the world that the Lord died to ratify the new covenant; and that he will come again, to raise the dead and judge the world, according to his promise.*

27 *So then, whosoever shall eat this bread, and drink this cup of the Lord unworthily, either by eating it as a*

of what goes before. It is an inference from the preceding verses; consequently the Greek particle Γαε, with which it is introduced, is used in its *illative*, not in its *causal* signification.

2. *As often as ye eat this bread, and drink this cup, ye openly publish, or ye openly and effectually publish:* So καταγγελλετε signifies; for κατα often increases the signification of the word with which it is compounded. The drinking of the cup, as well as the eating of the bread, being intended as a public declaration of the death of Christ, neither of them can be omitted without sin. And the virtue of that declaration, as was already observed, consisting in its being made by the whole church or assembly as cordially agreeing in it, the Corinthians erred when they did it in separate companies.—The words in this verse are the apostle's words, not Christ's.

3. *Till the time he come.* Though, at the institution of the Supper, our Lord spake nothing of his own second coming, yet, in his discourse after the celebration, he connected his second coming with his death, John xiv. 3. *And if I go and prepare a place for you, I will come again, and receive you to myself, &c.* The apostle therefore truly expressed his Master's intention, when he told the Corinthians, that by publishing the Lord's death, they published also his coming to judgment; and that the service of the Supper was intended as a publication of both.

Ver. 27. *And drink this cup.* The Romanists affirm, that η πινε should be translated, *or drink*; and from the disjunctive sense of the phrase they infer, that the whole Christ is contained in either kind. And on this second pretence, (see ver. 25. note 4.) they deny the cup to the laity, contrary to Christ's express command. But as the Greek particle η is sometimes put for και, Ess. iv. 195:

Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened

αναξίως, ενοχος εσαι τς σωματος και αιματος τς Κυρις.

28 Δοκιμαζετω δε ανθρωπος εαυτον, και ετως εκ τς αρτης εσθι-ετω, και εκ τς ποτηρις πινετω.

29 'Ο γαρ εσθιων και πινων αναξίως, κριμα εαυτω εσθιει και πινει, μη διακρινων το σωμα τς Κυρις.

30 Δια τστο εν υμιν πολλοι ασθενεις και αρρωστοι, και κοιμωνται ικανοι.

31 Ει γαρ εαυτους διεκρινομεν, εκ αν εκρινομεθα.

32 Κρινομενοι δε, υπο Κυρις

their reasoning from this passage is not well founded. Besides, the Alexandrian MS, with the Syriac, Arabic, and Ethiopic versions, have all, in this clause, *and* instead of *or*. Also, in ver. 29. it is *και πινων*, which determines the sense of *η* in ver. 27.

Ver. 28. *Let a man examine himself*, First, whether he comes to this service to keep up the memory of Christ. Secondly, whether he is moved to do so by a grateful sense of Christ's love in dying for men. Thirdly, whether he comes with a firm purpose of doing honour to Christ, by living in all respects conformably to his precepts and example.

Ver. 29.—1. *Drinketh punishment*. That this is the signification of *κριμα* here, is plain from the following verse, where the Corinthians are said to be punished with sickness, debility, and death, for eating unworthily. Besides, *κριμα* is often used in the New Testament to denote *punishment*. See Matt. xxiii. 14. Rom. xiii. 2. James iii. 1. 1 Pet. iv. 17.

2. *Not making a difference of the body of the Lord*. In the English Bible, printed in 1568, this clause, as Bp. Pearce informs us, is translated, *He maketh no difference of the Lord's body*, which I think is the true sense of the passage.

Ver. 31. *But if we would make a difference in ourselves*. In ver. 29. he had mentioned their not making a difference between the body of the Lord and common food. Here he speaks of their making a difference in themselves. L'Enfant affirms, that *διακρινειν* and

drink (το, 71.) *this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.*

28 But let a man examine¹ himself, (και εταως, 265.) and *then of the bread let him eat, and of the cup let him drink.*

29 For he *who eateth and drinketh unworthily, eateth and drinketh punishment¹ to himself, not making a difference of² the body of the Lord.*

30 For this cause, *many among you ARE sick, and infirm, and a good number are dead.*

31 (ΕΙ γαρ, 98.) *But, if we would make a difference in¹ ourselves, we should not be disapproved.*

32 *But being judged of the Lord, we are corrected,¹ that we may not*

common meal, or as the bond of a faction, or to promote some worldly purpose, shall be guilty of profaning the symbols of the body and blood of the Lord. See ver. 24. note 2.

28 *But let every man examine himself, by comparing his character and views with the design of this service. And if he finds them suitable to it, then of the bread let him eat, and of the cup let him drink.*

29 *For he who eateth and drinketh the Lord's supper improperly, (see ver. 27.) subjects himself to punishment, because he does not discriminate the symbols of the body of the Lord from common bread and wine designed for the nourishment of life.*

30 *Because ye eat and drink in an improper manner, many among you are diseased and languishing, and a good number are dead in consequence of God's displeasure.*

31 *But if we would make a difference in ourselves, by eating the Lord's supper with dispositions different from those with which we eat a common meal, we should not be disapproved.*

32 *But being judged of the Lord, because we have not made a difference in our eating, we are corrected*

εξετιμωθηαι are agonistical terms; the former denoting the inquiry which the judges of the games made into the character and quality of the combatants, (see chap. ix. 27. notes 3, 4.); and the latter, their rejection after the inquiry; consequently it signifies their being disapproved as unfit to enter the lists, if the inquiry was made before the combat. Or if the inquiry was made after it, it signifies their being disapproved as unfit to receive the crown, because they had not contended according to the laws of the combat.

Ver. 32. *We are corrected.* παιδευομεθα, *We are chastised, as children are for their good; or are punished as the athletes were for transgressing the rules of the combat.* See chap. ix. 27. note 4.

of the Lord, that we should not be condemned with the world.

33 Wherefore my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

παιδευομεθα, ἵνα μὴ συν τῷ κόσμῳ κατακριθῶμεν.

33 Ὡς, ἀδελφοὶ μὲν, συνερχομενοὶ εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε.

34 Εἰ δὲ τις πεινᾷ, ἐν οἴκῳ ἐσθιετω, ἵνα μὴ εἰς κρίμα συνερχῆσθε. Τα δὲ λοιπὰ, ὡς ἂν ἐλθῶ, διαταξομαι.

Ver. 33. *Cordially receive one another.* *Ἐκδέχεσθε*, in this passage, seems to have the sense of *δέχεσθε*, increased by the preposition *εἰς*, consequently the apostle's meaning is, *cordially receive one another*. For as the faction had separated themselves from the sincere part of the church when they ate the Lord's supper, it was proper for the apostle to say to them, When ye eat, instead of separating

CHAP. XII.

View and Illustration of the Subjects treated in this Chapter.

THE spiritual men at Corinth having had great dissensions among themselves about the comparative excellence of their several gifts, and the honour which was due to each on account of his particular gift, the apostle's adherents, we may believe, in their letter had requested his opinion and direction concerning these matters. In compliance therefore with their desire, and because it was of great importance that mankind in future ages should have a just idea of the supernatural gifts by which the Christian church was at first built, and afterwards upheld, the apostle, in this and in the following xivth chapter, treated largely of these gifts, and of the persons who possessed them.

His discourse on these subjects he introduced with telling the Corinthians, that he wished them not to be ignorant of the offices of the spiritual men, and of the excellency of their gifts, ver. 1.—And to make them sensible of the honour which the church derived from the gifts of the spiritual men, he put

with the world be condemned.

33 Wherefore, my brethren, when ye come together to eat, *cordially receive¹ one another.*

34 And if any *one* hunger, let him eat at home; that ye *may not* come together to *punishment*. And the rest *I will* set in order when I come.

to bring us to repentance, *that we may not with the ungodly be condemned* at the day of judgment.

33 *Wherefore, my brethren, when ye come together to eat the Lord's supper, cordially receive one another, that ye may perform that service jointly as the disciples of one master.*

34 *And if any person be hungry before he eats the Lord's supper, let him eat at home, that ye may not come together to punishment by feasting in the church. And what else requires to be corrected in this matter, I will give orders about it when I come to Corinth.*

yourselves into companies, as if ye were at variance, all of you cordially receive one another, so as to form one harmonious society, agreeably to the design of this important service.

the brethren at Corinth in mind, that before their conversion they worshipped idols, who, being themselves dumb, could not impart to their votaries instantaneously the faculty of speaking foreign languages, as Christ had done to many of his disciples, ver. 2.—Next, because there were in that age impostors who said they were inspired, and, because the persons who possessed the gift of discerning spirits, were not always at hand to examine them, the apostle gave the Corinthians a rule, by which they might judge with certainty of every one who pretended to be inspired. No teacher, said he, speaks by the Spirit of God who calls Jesus *accursed*, that is, who affirms that Jesus was justly punished with the accursed death of the cross. Probably some of the heathen priests and priestesses, in their pretended fits of inspiration, had spoken in this manner of Jesus. On the other hand, every teacher speaks by the Spirit of God who acknowledges Jesus to be Lord, and endeavours to persuade men to become his disciples, ver. 3.

Having thus directed the Corinthian brethren to judge of the inspiration of the teachers who came to them, by the nature and tendency of the doctrine which they taught, the apostle proceeded to that which he had chiefly in view, name-

ly, to remove the dissensions which had taken place at Corinth among the spiritual men. For such of them as possessed inferior gifts, envying those whose gifts were of a superior kind, and the latter behaving with insolence towards the former, the apostle, to allay their animosities, explained in this chapter the nature and difference of their spiritual gifts; discoursed concerning their comparative excellency, and concerning the purposes for which they were bestowed, and the different offices allotted to the persons who possessed them; then gave directions concerning the manner and order in which these gifts were to be exercised.

And first, he observed, that there were diversities of gifts, but one Spirit from whom they all proceeded, ver. 4.—That there were diversities of ministries or offices in which those who possessed the spiritual gifts were employed, but one Lord whom they all served, ver. 5.—And that there were differences of inworkings in the spiritual men, but it was the same God who wrought inwardly in them all, ver. 6.—Next, he enumerated the spiritual gifts in the order of their dignity; and from his account it appears, that these gifts were various in their nature, and were bestowed on the spiritual men in the greatest plenty, ver. 7—10.—Now all these, said he, the one and the same Spirit of God worketh, distributing to each according to his own pleasure, without regarding either the merit or the dignity of the persons to whom he gives them, ver. 11.—But however different in their nature the spiritual gifts might be, he told them they were all so distributed, as to render the church one body. For as the human body, though it consists of many members, is but one body, so also is the body of Christ, the Christian church, ver. 12.—All the individuals of which the church is composed, whether they be Jews or Gentiles, slaves or freemen, through their being baptized in one Spirit, are formed into one body or society, ver. 13.

Having thus compared the church to the human body, the apostle carried on the allegory by observing, that since the human body does not consist of one member, but of many, ver. 14.—if the foot shall say, because I am not the hand, I am no part of the body, is it for this not a member of the body? and free from doing its office in the body? ver. 15.—And if the ear shall say, because I am not the eye, &c. ver. 16.—If the whole body were an eye, where were the hearing? and if the whole were hearing, where were the smelling? ver. 17. His meaning is, that the inferior members should not decline their particular functions, because they are not the superior.—But now, saith he, God hath assigned to every one

of the members its own place and office in the body, because if all were one member, there would not be a body, ver. 18.—Whereas, by the union of many members, there is one body formed, to the existence of which the service of all the members is necessary, ver. 20.—So that no one member can say to another, I have no need of thee, ver. 21.—Nay, the members which seem to be more feeble, are more necessary to the preservation of the body, than even those that are more strong and active, ver. 22.—The same may be said of those members which we think feeble and less honourable; on which account, we are at the greatest pains to protect and adorn them, ver. 23.—But our comely members being strong, have no need of protection and ornament. Besides, God hath knit the body together by means of these weak and uncomely members, on which he hath bestowed more abundant honour, through their greater efficacy in nourishing and preserving the body, ver. 24.—that there may be no mutiny in the body, but that all the members may anxiously care for one another, ver. 25.—So that when any member is diseased or disabled, the rest suffer with it. Or if any member is properly clothed, defended, and gratified, the rest partake of its joy, ver. 26.

The application of this beautiful allegory the apostle made in a few words, by telling the Corinthians, that in their collective capacity they were the body of Christ; and that each of them was a particular member of that body, ver. 27.—Wherefore, from what he had said concerning the human body and its members, three things followed, though he hath not mentioned them:—First, that such of the Corinthians as were destitute of the spiritual gifts, or whose gifts were of the inferior sort, were not on that account to fancy themselves no members of the church, nor peevishly to decline the offices of their station. Neither were they to envy those who were placed in higher stations, or who possessed the best gifts, but were to be contented with their own place and office in the church, however humble it might be.—Secondly, that such of them as possessed the more excellent gifts, and were placed in superior stations, or who were in the vigour of life, were not to despise those whose gifts were less excellent, and whose stations were inferior. Neither were they to think those useless, who, being incapacitated by disease, or debilitated by age, could not discharge active offices in the church as formerly. By their passive virtues of patience, and resignation, and willingness to leave the world, they were still necessary to the perfection of the body or church, as examples and directors to the younger members of the church.—Thirdly, that Christians, being all members of one another, ought to have

the greatest love for and care of each other; especially when in distress through poverty, sickness, or age. In a word, they were all bound to promote each other's welfare on every occasion.

With respect to the precedence claimed by the spiritual men, on account of the comparative excellence of their gifts, the apostle told the Corinthians, that God had placed the spiritual men in the church in the following order. First apostles; secondly prophets; thirdly teachers; after them, those who communicated spiritual powers to others; then those who possessed the gifts of healing diseases; helpers; directors;

OLD TRANSLATION.

CHAP. XII. 1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

GREEK TEXT.

1 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, ἔδελω ὑμᾶς ἀγνοεῖν.

2 Οἴδατε ὅτι εἰδὼλη ἦτε, πρὸς τὰ εἰδῶλα τὰ ἀφῶνα, ὡς ἀν ἠγεσθε, ἀπαγορευμένοι.

3 Διὸ γνωρίζω ὑμῖν, ὅτι εἴ τις ἐν πνεύματι Θεοῦ λαλῶν, λέγει ἀναθεμα Ἰησοῦν, καὶ εἴ τις δυνατὰ εἰπεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ.

Ver. 1. *Spiritual matters.* The word πνευματικῶν, without any adjective, signifies sometimes *spiritual gifts*, chap. xiv. 1. and sometimes *spiritual men*, chap. xiv. 37. In this and the two following chapters the apostle treats of both; and therefore the word may be translated *spiritual matters*, to comprehend both.

Ver. 2. *Idols that are dumb.* This observation the apostle made, to shew the Corinthians that the former objects of their worship could not endow them with the gift of tongues; and that if the priests and prophets of these idols ever uttered any oracles, it could not be by the inspiration of these lifeless stocks and stones, but by the inspiration of evil spirits, who gave them these oracles to confirm mankind in their abominable idolatries.

Ver. 3.—1. *No one speaking by the Spirit of God pronounceth Jesus accursed.* As the apostle wrote this to teach the Corinthians how to distinguish the inspirations of God from those of evil spirits, his meaning must be, No one speaking by the Spirit of God, pronounceth Jesus accursed. It seems some who pretended to be inspired pronounced Jesus an impostor, who had been justly punish-

last of all, those who spake foreign languages, and who interpreted what was spoken by others in foreign languages. And by thus ranking the spiritual men in their proper order, he settled the precedency of each, ver. 28.—At the same time, to extinguish in the minds of the spiritual men all envy, and to put an end to their strifes, he told them, it was no more possible to make all the members of the church apostles, or prophets, or teachers, &c. than to make all the members of the human body an eye, or an ear, &c. ver. 29, 30.—because in either case there would be no body.

NEW TRANSLATION.

CHAP. XII. 1 Now, concerning (των πνευματικων) spiritual matters,¹ brethren, I would not have you ignorant.

2 Ye know that ye were heathens, led away to idols that ARE dumb,¹ even as ye happened to be led.

3 Wherefore, I inform you, that no one speaking by the Spirit of God, (λεγει, 55.) pronounceth Jesus accursed;¹ and THAT no one (δυναται ειπειν, 55.) can declare Jesus Lord, except by the Holy Ghost.²

COMMENTARY.

CHAP. XII. 1 *Now concerning spiritual men, and concerning the nature, the excellency, and the use of their gifts, brethren, I would not have you ignorant.*

2 *Ye all know, that formerly ye were blind heathens, led away to worship idols that are dumb, just as ye happened to be led by education, or custom, or the artifices of your priests.*

3 *Wherefore, that ye may distinguish the inspirations of God from those of evil spirits, I inform you, that no one speaking by the Spirit of God, pronounceth Jesus a deceiver who was justly put to death: and that no one speaking by a supernatural impulse, can declare Jesus Lord, except he be really inspired by the Holy Ghost.*

ed with death. These I suppose were the Jewish exorcists, together with the heathen priests and priestesses, who in their enthusiastic fits reviled Jesus. If such persons were really inspired, that is, if they spake by any supernatural impulse, the Corinthians might know it proceeded from evil spirits, and not from the Spirit of God, who never would move any one to speak in that manner of Jesus.

2. *No one can declare Jesus Lord, except by the Holy Ghost.* Here, as in the first clause of the verse, *No one,* means, *No one who speaks by a supernatural impulse can declare Jesus Lord, except by the Holy Ghost.* A person who speaks from the suggestion of his own reason, being convinced by the resurrection of Jesus from the dead that he is the Son of God, may declare him *Lord.* But a person

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4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God, which worketh all in all.

7 But the manifestation of the Spirit is given to every man, to profit withal.

8 For to one is given by the Spirit the word of

4 Διαιρέσεις δε χαρισμάτων
εἰσι, τὸ δὲ αὐτὸ πνεῦμα.

5 Καὶ διαίρεσεις διακονιῶν εἰσι,
καὶ ὁ αὐτὸς Κύριος.

6 Καὶ διαίρεσεις ἐνεργημάτων
εἰσιν, ὁ δὲ αὐτὸς ἐστὶ Θεὸς, ὁ ἐνεργῶν
τὰ πάντα ἐν πασίν.

7 Ἐκαστῷ δὲ δίδεται ἢ φανε-
ρωσις τῆς πνεύματος πρὸς τὸ συμ-
φερον.

8 Ὡς μὲν γὰρ διὰ τῆς πνεύμα-
τος δίδεται λόγος σοφίας, ἀλλὰ δὲ

who only speaks, as a passive instrument, what is supernaturally suggested to him, cannot declare Jesus *Lord*, except the suggestion comes from the Holy Ghost. For if an evil spirit moves him to speak, he certainly will not declare that Jesus is *Lord*; since no evil spirit would inspire any one to acknowledge the authority of Jesus as *Lord*, whose professed intention was to destroy the usurped dominion of evil spirits.

Ver. 4. *There are diversities, χαρισμάτων, of gifts.* Here the apostle called the supernatural endowments of the first Christians *gifts*, because they were foretold under that name, Psal. lxxviii. 18. See Eph. iv. 7, 8. But in other passages these endowments are distinguished in the following manner: Heb. ii. 4. *Signs, and wonders, and divers miracles, and distributions of the Holy Ghost.*

Ver. 6. *And there are diversities of inworkings.* So the original word ἐνεργημάτων literally signifies. See ver. 10. note 1. The meaning is, that the spiritual men, according to the different gifts with which they were endowed, had different impressions made upon their minds at the time they exercised these gifts. See the following note.

2. *It is the same God who worketh inwardly all in all.* Here the apostle distinguishes between the inward workings of God, and the inward workings of the Spirit, upon the minds of the spiritual men. The inward workings of the Spirit he thus describes, ver. 4. *There are diversities of gifts, but the same Spirit.* And ver. 11. *Now all these spiritual gifts, the one and the same Spirit, ἐνεργῶν, worketh inwardly.* The distinction seems to consist in this: The Spirit wrought inwardly in the spiritual men all their gifts, but God wrought inwardly on their minds, directing them in the exercise of their spiritual gifts.

Ver. 8.—1. *To one indeed through the Spirit is given the word of wisdom.* I am of opinion with Whitby, the author of *Miscel. Sacra*,

4 Now, there are diversities of gifts,¹ but the same Spirit.

5 And there are diversities of ministries, (καὶ, 205.) but the same Lord.

6 And there are (διαίρεσις ἐνεργημάτων) diversities of inworkings,¹ but it is the same God (ὁ ἐνεργῶν) who worketh inwardly² all in all.

7 And to each is given (ἡ φανερωσις) the manifestation of the Spirit, (περὶ συμφέρον) for the advantage OF ALL.

8 Now, to one, indeed, (διὰ) through the Spirit, (John xiv. 17.) is given the word of wisdom;¹ and to another

4 Now, there are diversities of gifts, but they all proceed from the same Spirit: so that in respect of their origin, the spiritual gifts are all equally divine.

2 And there are diversities of ministries, for which the different gifts are bestowed; but the same Lord is served by these ministries: so that in respect of the Lord whom they serve, the spiritual men are all equally honourable.

6 And there are diversities of inworkings on the minds of the spiritual men, but it is the same God who worketh inwardly all supernatural impressions in all: so that in respect of the authority by which they act, the spiritual men are all equal.

7 And to each is given the gift, by which the presence of the Spirit with him is manifested, not for advancing his honour, but for promoting the advantage of all: so that in respect of the end for which they exercise their spiritual gifts, the spiritual men are all equal.

8 Now, to one indeed, through the indwelling of the Spirit, is given the word of wisdom; the whole doctrine of the gospel: and to another the word of knowledge; the complete

and others, that the word of wisdom was the doctrine of the gospel, communicated by inspiration so completely, that the spiritual person who possessed it, was enabled and authorized to direct the religious faith and practice of mankind infallibly. It holds the first place in the catalogue of the spiritual gifts, because it was the greatest of them, and was peculiar to the apostles, having been promised to them by Christ, as the effect of the constant indwelling of the Spirit. See Ess. i. p. 55. Accordingly, in the catalogue given of the spiritual men in the order of their dignity, ver. 28. the apostles stand foremost, as the persons to whom the word of wisdom was given. The doctrine of the gospel is called the wisdom of God, 1 Cor. ii. 7. and the manifold wisdom of God, Eph. iii. 10. because it is the contrivance of the divine wisdom; and here, the word of wis-

wisdom ; to another the word of knowledge by the same Spirit ;

9 To another faith by the same Spirit ; to ano-

λογος γνωσεως, κατα το αυτο πνευμα :

9 Ἐτερω δε πισις, εν τω αυτω πνευματι : αλλη δε χαρισματα

dom, because it was to be preached to the world. And Jesus, from whom the *word of wisdom* proceeded, is called *the wisdom of God*, Luke xi. 49. and is said to be *made to us wisdom from God*, 1 Cor. i. 30. and to have *all the treasures of wisdom hid in him*, Col. ii. 3. Farther, Paul, to whom the word of wisdom was given in an eminent degree, tells us, Col. i. 28. that *he taught every man with all wisdom*. And by his brother apostle Peter, he is said to have written his epistles according to the *wisdom* given to him, 2 Pet. iii. 15. Besides, concerning himself and his brethren apostles, St Paul affirms, 1 Cor. ii. 16. that they all *had the mind of Christ*.

2. *And to another the word of knowledge*. The obscure discovery of the method of salvation which was made to our first parents at the fall having been rendered more plain by posterior revelations in different ages, the whole was recorded in the writings of Moses and the prophets, for the confirmation of the things afterwards to be spoken by Jesus and his apostles. Wherefore, to clothe the gospel with the additional evidence which arises from its agreement with the former revelations, an inspiration called *the word of knowledge*, was given to some of the spiritual men, whereby the true meaning of the ancient revelation was made known to them. That a new inspiration should have been necessary to enable the spiritual men to understand the meaning of the writings of Moses and the prophets, needs not be thought strange, if we consider what Peter hath told us, 1 Epist. i. 11. namely, that the prophets themselves, to whom the ancient revelations were made, did not fully understand them, but searched diligently into their meaning. Besides, although the first preachers of the gospel had been able to attain the true meaning of the ancient oracles by the force of their own natural faculties, their interpretations would not have had that authority to bind the consciences of men, which interpretations communicated to them by inspiration undoubtedly possessed.

The inspiration just now described, was called *the word of knowledge*, in allusion perhaps to the Jews, who boasted, Rom. ii. 20. that *they had the image of knowledge and truth in the law*.—This kind of inspiration belonged to *the superior prophets*, who being placed in the catalogue, ver. 28. next after the apostles, were second to them in dignity.—The exercise of this gift is called *prophecy*, by way of eminence, 1 Cor. xiii. 2. *Though I have prophecy, and have all mysteries, and all knowledge*. From this it appears, that the superior Christian prophets, by their gift, discovered the deep secrets contained in the ancient oracles ; such as the calling of the Gentiles ; their salvation through faith ; the rejection of the Jews, and their future resumption, termed, Rom. xvi. 25, 26. *A mystery kept hid*

the word of knowledge,² (*κατα*) according to the same Spirit;

9 *And to another faith*¹ (*εἰς*) by the same Spirit; and to another

knowledge of the former revelations recorded in the writings of Moses and the prophets, according to the indwelling of the same Spirit :

9 *And to another, such a firm faith* in the divine original of the gospel, *by the same Spirit, as enableth him*

in the time of the ages. Of this order of spiritual men St Stephen was one, as is plain from his speech to the Jewish council. So likewise were the prophets of Antioch, mentioned Acts xiii. 1. particularly Barnabas and Saul.—Now, though this was the gift by which the superior prophets were distinguished from the inferior, it was not peculiar to the superior prophets. All the apostles possessed it in the highest degree. For before his ascension Jesus opened their understandings, that they might understand the scriptures, Luke xxiv. 45. And it was a gift absolutely necessary to them as the chief preachers; because it enabled them not only to explain and apply the Jewish scriptures for the confirmation of the gospel, but to shew the relation which the law of Moses, and all the former dispensations, had to the gospel: a kind of proof which could not fail strongly to impress those who attended to it, but especially the Jews, the keepers of the ancient oracles. Of this gift St Paul made good use in his discourses to the Jews, as is plain from Acts xiii. 16—41. and from Acts xvii. 2, 3. where it is said, *That he reasoned with the Jews from the scriptures, opening and alleging, that the Christ must needs have suffered, and risen again from the dead. And that this Jesus whom I preach to you, is the Christ.*—Because the apostles, by the word of wisdom, and the apostles and superior prophets, by the word of knowledge, were enabled effectually to explain and prove the gospel revelation, the Christian church is said to be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

Besides the superior prophets of whom we have been speaking, there were prophets of an inferior order, of whose office notice shall be taken, ver. 10. note 2.

Ver. 9.—1. *And to another faith.* Faith, as a spiritual gift, was of two kinds. The first was that supernatural courage which Christ promised to infuse into his disciples, Matt. x. 19, 20. Luke xxi. 15. for the purpose of enabling them to preach the gospel, not only in the presence of kings and magistrates, but before the most enraged enemies. In consequence of this gift, we find Peter and John speaking with such boldness before the chief priests and council, as astonished them, Acts iv. 13. 29. The second kind of faith, was that firm persuasion of the power and veracity of God, which led the spiritual men, without hesitation, to attempt the working of miracles, when they felt an inward impulse to do so. Of this faith Christ speaks, Matt. xvii. 20. and Paul, 1 Cor. xiii. 2. *All faith, so as to remove mountains.*—*Faith, as a spiritual gift, being in this enu-*

ther the gifts of healing by the same Spirit ;

ιαματων, εν τω αυτω πνευματι·

10 To another the working of miracles ; to another

10 Αλλω δε ενεργηματα δυναμεων, αλλω δε προφητεια, αλλω δε

meration mentioned after the word of knowledge, it belonged to those spiritual men who in the catalogue, ver. 28. are placed after *prophets*, and who are called *teachers*. These, however, were not the teachers who ordinarily resided in one place, but those who in the catalogue, Eph. iv. 11. are called *evangelists*, and who are placed next to prophets, and before the ordinary pastors and teachers. Of this order of spiritual men *Philip the evangelist* was, and *Silas* the companion of Paul ; and *Timothy*, whom Paul exhorted to do the work of an *evangelist*, 2 Tim. iv. 5. and *Titus* ; and perhaps many others, such as *Luke*, *Mark*, *Erastus*, *Aristarchus*, and the rest, who often accompanied Paul and assisted him.—Because Paul said to Timothy, 2 Tim. i. 13. *Hold fast the form of sound words which thou hast heard from me*, the author of Miscel. Sacra conjectures, that the evangelists had no revelation of doctrines made to them, but derived their knowledge of the gospel from the apostles. If that was the case, their inspiration must have been of the kind promised John xiv. 26. namely, that the Holy Ghost would bring all things to their remembrance. This kind of inspiration the evangelists may have had as often as they had occasion to teach. And by this inspiration St Luke, I suppose, was enabled to write, in the very words which were used, the speeches of the different persons which he has recorded in his excellent history of the Acts. For the diversity of style observable in these speeches, shews plainly that they are not the production of the historian, but of the persons to whom they are ascribed.

2. *And to another the gifts of healings.* This gift is expressed in the plural number, to denote the variety of diseases that were healed. Our Lord promised this gift to those who should believe, Mark xvi. 28. Accordingly, many of the first Christians possessed it ; and by exercising it, they not only confirmed the gospel, but they conciliated the good-will of the more considerate heathens, who could not but esteem and love the Christians, when in these miracles they discerned the beneficent nature of their religion.

The apostles had the gifts of healings bestowed on them in common with the other spiritual men, only they possessed it in a more eminent degree, and exercised it in a superior manner. Thus the shadow of Peter, as he passed along the streets of Jerusalem, cured many sick people. In like manner, when handkerchiefs and aprons, which had touched the body of Paul, were carried to the sick in Ephesus, they immediately recovered.

In the exercise of this gift, none of the spiritual men, not even the apostles, were permitted to act according to their own pleasure ; but were always directed to the exercise of it by an impression inwardly wrought on their minds by God : otherwise Paul would not

the gifts of healings² boldly to preach and confirm it by
 (εἰ) by the same Spirit : miracles ; and to another the gifts of
 healing diseases, by the same Spirit :
 10 And to another the 10 And to another the inworkings
 inworkings of powers ;¹ of powers ; that is, an ability to work

have left Trophimus sick at Miletus ; nor have suffered his beloved Timothy to labour under his infirmities ; nor Epaphroditus to be sick nigh unto death.

Ver. 10.—1. *And to another, ενεργηματα δυναμεων, the inworkings of powers.* This clause is commonly translated, *to another the workings of miracles* ; but the word ενεργειν does not signify to work simply, but to work in another. Thus, ver. 11. *All these (gifts) the one and the same Spirit, ενεργει, inworketh*, namely, in the spiritual men. Besides, when the working of a miracle is expressed, the word used is not ενεργειν, but ποιειν. See Acts xix. 11.—The *inworkings of powers*, being the literal translation of ενεργηματα δυναμεων, I have inserted it in this passage contrary to the current of translators both ancient and modern, for two reasons : First, If the apostle by ενεργηματα δυναμεων had meant *the working of miracles*, he would not have added, *and to another the gifts of healings*, seeing these are included in *the workings of miracles*. Secondly, If by ενεργηματα δυναμεων he meant the workings of miracles, he hath, in this enumeration of the spiritual gifts, omitted the power of conferring spiritual gifts.—Now is it probable, while he mentioned the gifts of healing diseases, of prophecy, of discerning spirits, of speaking foreign languages, and of interpreting what was spoken for the edification of the church in these languages, that he would omit the gift which was greater than all the rest, the power of conferring these gifts on them who believed ? A power which was peculiar to the apostles, by which they were raised above all the other spiritual men, and by which they spread the gospel every-where with the greatest success.

That the power of conferring the spiritual gifts on them who believed was peculiar to the apostles, may be gathered, as Benson observes, from Acts viii. 14. where we are told, that when the apostles who were in Jerusalem heard that the Samaritans were converted by Philip, they sent Peter and John to confer on them the Holy Ghost. With respect to Ananias conferring the Holy Ghost on Paul, see Titus iii. 6. note.—In bestowing the spiritual gifts, as in working miracles, the apostles were directed by a particular inspiration called *prophecy*, 1 Tim. iv. 14. note 2. unless *prophecy* was a general name, signifying the exercise of all the different kinds of inspiration. See 1 Cor. xiv. 3. note.

Though the *inworking of powers* be the spiritual gift which most forcibly struck the minds of mankind, and raised the apostles highest in their estimation, *the word of wisdom, the word of knowledge, and faith*, are placed before it in the catalogue. The reason is, by these gifts the gospel was communicated to the world ; whereas it was only confirmed by the inworkings of powers.—In like manner,

prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues.

διακρίσεις πνευματων, ἕτερω δε γενη γλωσσων, αλλη δε ερμηνεια γλωσσων.

though *Powers*, that is, persons who possessed the gift of communicating spiritual powers, are placed after *Evangelists*, ver. 28. it was because the apostles, in their capacity of confirming the gospel by miracles, were inferior to the *Prophets* and *Evangelists*, who by inspiration revealed it.

2. *And to another prophecy*; that is, the inferior gift of *prophecy*, described chap. xiv. 3. note.—Judas and Silas possessed this gift; for we are told, Acts xv. 32. *That being prophets themselves, they exhorted the brethren with many words, and confirmed them.* The inferior prophets had exhortations, prayers, and psalms given them by inspiration, which they uttered in the church for the edification of the brethren, 1 Cor. xiv. 15. 26. Hence they are called, ver. 28. *Helps* or *Helpers*, and are said, Jude ver. 20. *to pray in the Spirit*, and their prayer is called *inwrought prayer*, James v. 15, 16. and the psalms which they uttered are called *spiritual songs*, Eph. v. 19. See 1 Cor. xiv. 26. note 1.—Lastly, the persons endowed with the gift of prophecy, were sometimes inspired to foretell future events, Acts xxi. 10. and to point out persons fit for sacred offices. See the end of the last paragraph but one.

3. *And to another discerning of spirits.* This gift was bestowed in the church for the following purposes. First, to enable the spiritual men to know whether a teacher pretending to inspiration really spake by the Spirit of God; consequently, to distinguish with certainty true doctrine from false. For as there appeared very early among the professed disciples of Christ, false teachers, who, to gain credit to their errors, pretended to deliver them by inspiration, a gift of the kind mentioned was very necessary for preventing the faithful from being led away by heretics, especially in the first age, before the writings of the apostles and evangelists were generally spread abroad. Hence this gift, which was called *an unction from God*, was bestowed permanently, 1 John ii. 27. *The unction which ye have received from him abideth in you, and ye have no need that any one should teach you.* Hence also the caution, 1 John iv. 1. *Believe not every spirit; but try the spirits whether they are from God. Because many false prophets have gone forth into the world.*—Secondly, The gift of discerning spirits was bestowed on the spiritual men, to enable them on some occasions to discover what passed in the minds of their enemies, that they might make it known for the benefit of the church, 1 Cor. xiv. 25. It was by this gift that Peter knew the fraudulent purpose of Ananias and Sapphira; and Paul the malice of Elymas.—Thirdly, It was by this gift that the rulers of the church judged of the characters and qualifications of the persons who were to be employed in particular ministrations,

*and to another prophecy;*² *and to another discerning of spirits;*³ *and to another divers kinds of foreign tongues;*⁴ *and to another the interpretation of foreign tongues.*⁵

in others the spiritual gifts and miraculous powers: *and to another prophecy; and to another the gift of discerning spirits; and to another the faculty of speaking divers kinds of foreign languages; and to another the faculty of interpreting what is spoken in foreign languages by inspiration, for the edification, and exhortation, and comfort of the church.*

But here it is to be observed, that neither the knowledge of what passed in the minds of enemies, nor the knowledge of the characters and qualifications of those who aspired after sacred offices, was bestowed as an habit. On most occasions the rulers were left in these matters to guide themselves by their own sagacity, which was the reason that they sometimes made a wrong choice. And they were permitted to do so, because the admission of bad men to sacred offices was, by the direction of God, made to answer valuable purposes; as was the case in the appointment of Judas to the apostleship.

The spiritual men who possessed *the discernment of spirits*, seem to have been those who in the catalogue, ver. 28. are called *Directors*. For that gift must have been of special use to the Presidents in directing the worship and discipline of the church, and must have clothed them with great authority, enabling them effectually to silence any false teacher who offered to instruct the congregation, on pretence of his being inspired; and to point out enemies who came into their assemblies with an insidious intention. See 1 Cor. xiv. 24, 25.

4. *And to another divers kinds of foreign tongues.* See chap. xiv. 2. note. The effects of this gift on those who possessed it, and on those who were witnesses to the exercise of it, hath occasioned it to be spoken of in the New Testament. Its existence therefore is beyond all doubt. It was one of the primary causes of the rapid growth of Christianity. For by the gift of foreign tongues, the preachers of the gospel were able, immediately on their coming into any country, to preach the wonderful things of God, without waiting till in the ordinary course they learned the language of the country.—The persons who were endowed with this faculty had not the knowledge of all languages communicated to them, but of such only as they had occasion for. This appears from 1 Cor. xiv. 18. where the apostle told the Corinthians, that he *spake more foreign tongues than they all did*. And even the languages which were given them may not have been communicated to them all at once, but only as they had occasion for them.

5. *And to another the interpretation of foreign tongues.* The *interpretation of foreign languages* being a distinct gift from that of *speaking foreign languages*, it may be presumed, that not every one

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be

11 Παντα δε ταυτα ενεργει το εν και το αυτο πνευμα, διαιρων ιδια εκασω καθως βελεται.

12 Καθαπερ γαρ το σωμα εν εσι, και μελη εχει πολλα, παντα δε τα μελη τε σωματος τε ενος, πολλα οντα, εν εσι σωμα· ετω και ο Χριστος.

13 Και γαρ εν ενι πνευματι ημεις παντες εις εν σωμα εβαπτισ-

who understood the foreign language in which an inspired teacher spake to the church, was allowed to interpret what he so spake. The only person permitted to do this was *the interpreter*, who was endowed with a special inspiration for that end. The truth is, the doctrines of the gospel being entirely different from all the ideas which the heathens had been accustomed to entertain on religious subjects, any interpretation of what was delivered by the Spirit in a foreign language, made without a supernatural direction, might have led the church into error. Farther, the faculty of interpreting foreign languages by inspiration, was in another respect a gift very necessary in the first age. For the books of the Old Testament being written in Hebrew, a language not then understood by the vulgar even in Judea, and the writings of the apostles and evangelists being all in the Greek tongue on account of its emphasis and precision, and that tongue being no where spoken by the common people, except in Greece and some cities of the Lesser Asia, if there had not been in every church inspired interpreters, who could translate these divinely inspired writings into the common language, they would have been in a great measure useless, especially at the beginning, when the knowledge of them was most wanted. Whereas every church having inspired interpreters of foreign languages commonly present in their religious assemblies, to translate the Hebrew and Greek scriptures into the language of the country, the common people every-where had an opportunity of deriving from these writings all the knowledge and comfort they are fitted to yield.—Such were the supernatural gifts with which the first preachers and ministers of the gospel were endowed; and by which they effectually and speedily established the gospel, in the most populous and most civilized provinces of the Roman empire.

But these gifts were equally necessary for the upholding of the church. For the greatest part of the first believers having been originally heathens, were utterly destitute of all spiritual ideas, and had but very imperfect notions of morality. Many of them being

11 *Now, all these the one and the same Spirit (εἰς ἓν) inworketh, distributing to each his proper GIFTS as he pleaseth.*

12 *For as the body is one, (καί, 211.) although it have many members, and all the members of that one body, being many, are one body; so also is Christ. (See Rom. xii. 4, 5. Eph. iv. 4. 12—16.)*

13 (καὶ γὰρ, 218.) *For indeed, (ὅτι) in one Spirit we all have been baptiz-*

11 *Now all these gifts and powers, the one and the same Spirit of God inworketh in the spiritual men, distributing to each his proper gifts, as he himself pleaseth, for the general advantage. (ver. 7.)*

12 *For as the human body is one body, although it consist of many members, and all the members of that one body, though many, are still one body, by the offices which each member performs for the preservation of the whole, so also is the body of Christ, the church: it is one body consisting of many members.*

13 *For indeed with the gifts of one Spirit we all have been baptized into one body or church, whether*

men of low birth, their minds were not much cultivated by education. Few of them were acquainted with the sacred books of the Jews. And with respect to the writings of the apostles and evangelists, they were not published till a considerable time after numerous churches were planted in many countries of Asia and Europe. In these circumstances, the knowledge of the gospel, which the brethren derived from the few preachings of the inspired teachers which they had an opportunity to hear, could not at the beginning be either accurate or extensive. And therefore, to remedy that defect, the converts from idolatry were formed into churches, and appointed to assemble together for their mutual instruction, and for the joint worship of God. And lest through ignorance or prejudice they might have misled one another, the spiritual gifts were bestowed on a number of them, to fit them for presiding in the public worship. Others of them had an inspiration which qualified them for speaking to the edification, exhortation, and comfort of the rest. Others were fitted to lead the devotion of the congregation, by an inspiration which furnished them with prayers and hymns for public use. Others, by the gift of discerning spirits, were enabled to govern the whole body, and to give counsel to those who did not know how to direct themselves. Others, by the gift of interpreting foreign tongues, translated into the common languages such parts of the writings of Moses and the prophets as were read in their public meetings; as also the epistles of the apostles and the gospels, after they were published. And these gifts were continued in the church till the knowledge of the gospel became so general among the disciples, that the church could uphold itself by the exertion of the natural faculties of its members, Eph. iv. 13.

Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?

ἤμεν ἢ Ἰουδαῖοι, ἢ Ἕλληνες, ἢ δούλοι, ἢ ἐλευθέροι· καὶ πάντες εἰς ἓν πνεῦμα ἐποτίσθημεν.

14 Καὶ γὰρ τὸ σῶμα ἓκ ἐστὶν ἓν μέλος, ἀλλὰ πολλὰ.

15 Ἐὰν εἴπῃ ὁ πούς· Ὅτι ἓκ εἰμι χεὶρ, ἓκ εἰμι ἐκ τῆς σαρκός· καὶ παρὰ τούτο ἓκ ἐστὶν ἐκ τῆς σαρκός;

16 Καὶ εἰ εἴπῃ τὸ ὄστρον· Ὅτι ἓκ εἰμι ὀφθαλμὸς, ἓκ εἰμι ἐκ τῆς σαρκός· καὶ παρὰ τούτο ἓκ ἐστὶν ἐκ τῆς σαρκός;

17 Εἰ ὅλον τὸ σῶμα ὀφθαλμὸς, πῶς ἢ ἀκοή; εἰ ὅλον ἀκοή, πῶς ἢ ὀσφρησις;

Ver. 13.—1. *In one Spirit we all have been baptized.* This miraculous baptism John Baptist foretold, Matt. iii. 11. *He shall baptize you (ἐν) in the Holy Ghost.*

2. *Whether slaves or freemen.* In the Christian church, all men, without distinction of nation or condition, are equally entitled to its privileges, and in the sight of God are all equally honourable. Jews, therefore, and freemen, who possessed the gifts of the Spirit, were not more honourable than Gentiles and slaves, who were endowed with the same gifts.—If the false teacher vaunted of his descent as a Jew, this was a just rebuke to him.

3. *To drink of one spirit.* Cebes, in his table, uses the same expression to denote the acquisition of mental qualities: *Ἀπάτην τῆς εἰσπορευομένης εἰς τὸν βίον ποτίζειν τῇ ἑαυτῆς δυνάμει: Deceit made those who entered into life, drink of her power.* In supposing that the apostle in this expression alludes to the drinking of the cup in the Lord's supper, I have followed Theophylact, or rather the apostle himself, who, chap. x. 17. makes the participation of the bread and wine in the Supper a symbol of the communicants being partakers of the same virtuous dispositions, and of the same means of increasing these dispositions, and of their sharing in the same hope of pardon.—In the first clause of this verse the apostle affirms, that by the various gifts of the Spirit all the disciples of Christ, in the first age, were formed into one body. In the latter clause he observes, that all Christians, by drinking the cup in the Lord's supper, are formed into one spirit of faith, love, and holiness, by which that

How these have been gifts, have in 2

ed¹ (ἡς) into one body, whether Jews or Greeks; (see Rom. ii. 9. note 2.) whether slaves or freemen;² and all have been made to drink (ἡς, 148.) of one spirit.³

14 (Καὶ γὰρ, 204. 93.) Since, therefore,¹ the body is not one member, but many, (see ver. 12.)

15 If the foot shall say, Because I am not the hand, I am not of the body; is it, (παρεῖτα τῆτο) for this, not of the body?

16 And if the ear¹ shall say, Because I am not the eye, I am not of the body; is it, for this, not of the body?

17 If the whole body WERE an eye, where WERE the hearing? if the whole WERE hearing, where WERE the smelling?

Jews or Gentiles, whether slaves or freemen, and are all equally entitled to the privileges of that one body, and derive equal honour from them: and all have been made to drink in the Lord's supper of one spirit of faith and love, by which the one body is animated.

14 Since therefore the human body consists not of one member, but of many members, whose powers are different and offices various,

15 If the foot, which treads the ground and is often covered with dirt, envying the hand, shall say, because I am not the hand, I am not a member of the body, is it for this not a member of the body? and freed from performing its proper function?

16 And if the ear, because it is inferior to the eye, the noblest member of the body, shall say, because I am not the eye, I am not a member of the body, is it for this not a member of the body? and freed from its proper function?

17 The absurdity of all the members desiring to be the chief members is evident, since thus the body being deprived of the inferior members would quickly perish. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

one body is animated. This he expresses in an emphatical manner, by their being made to drink of one spirit.

Ver. 14. *Since, therefore.* The common translation of *Καὶ γὰρ*, which makes this verse a reason for what goeth before, is evidently wrong. It is a repetition of what was advanced ver. 12. and is introduced here as the foundation of the inference in the following verses, 15, 16.

Ver. 16. *And if the ear shall say.* Bengelius thinks that in this allegory, *the foot* signifies the common people in the church; *the hand*, the presidents; *the eyes*, the teachers; and *the ears*, the learners.

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary.

23 And those members of the body which we think to be less honourable, up-

18 Νυνι δε ο Θεος εθετο τα μελη, εν εκασον αυτων εν τω σωματι, καθως ηδελησεν.

19 Ει δε ην τα παντα εν μελος, πς το σωμα;

20 Νυν δε πολλα μεν μελη, εν δε σωμα.

21 Ου δυναται δε οφθαλμος ειπειν τη χειρι· Χρειαν σε εκ εχω· η παλιν η κεφαλη τοις ποσι· Χρειαν υμων εκ εχω.

22 Αλλα πολλω μαλλον, τα δοκοντα μελη τς σαματος ασθενεσρα υπαρχειν, αναγκαια εσι.

23 Και α δοκωμεν ατιμωτερα ειναι τς σαματος, τς τοις τιμην περισσοτερην περιτιθεμεν· και τα

Ver. 21. *Nor again the head to the feet.* The apostle mentions the two principal members of the body, *the eye and the head*, and affirms that they need the service of the inferior members, to teach such as hold the most honourable offices in the church not to despise those who are placed in the lowest stations. For as, in the body, the hands need the direction of the eye, and the eye the assistance of the hands, so in the church, they who follow the active occupations of life, need the direction of the teachers. On the other hand, the teachers need to be supported by the labour of the active members.—Were we to interpret this part of the allegory strictly, so as by *the head* to understand Christ, it would be equally true of him in quality of head of the church, as it is of the head of the natural body, that he could not say to any of his members, *I have no need of thee.* All the members of the church are necessary to render it complete and fit for supporting itself; not excepting such members as are unsound. For by censuring them and cutting them off, the sincere are powerfully instructed, corrected, and strengthened.

Ver. 22. *Nay, those members of the body which seem to be more feeble, are much more necessary.* So Diodati, Castalio, and Bp. Pearce have construed and translated this verse: and justly; for the sense requires it to be so construed and translated.

Ver. 23.—1. *Around them we throw more abundant honour.* This observation concerning the pains which we take in adorning or con-

18 (Νυνι δε, conjunct.) But now, *God hath placed the members, every one of them in the body, as he hath pleased.*

19 (Δε, 104.) Besides, if all were one member, where WERE the body?

20 (Νυνι δε πολλα μιν μελη) But now, indeed, THERE ARE many members, but one body.

21 (Δε, 106.) Therefore, the eye cannot say to the hand, I have no need of thee; nor again, the head¹ to the feet, I have no need of you.

22 (αλλα πολλω μαλλον) Nay, those members of the body which seem to be more feeble, are much more necessary.¹

23 And (Α, 67.) those which we think are less honourable MEMBERS of the body, around them we throw more abundant honour;¹ (και, 212.) and

18 But now, in opposition to this folly, *God hath placed the members, every one of them, in the body, so as to form one whole, and hath assigned to each member its own office, as he hath pleased.*

19 Besides, if all were one member, where were the body? that exquisite piece of mechanism, which is capable of supporting itself by the functions of its several parts?

20 But now, indeed, there are many members, which being aptly joined together make but one body, whose happiness results from the existence of all its members.

21 Therefore, the eye cannot say to the hand, the chief instrument of action, I have no need of thee; nor in like manner can the head, in which the eyes and ears are placed, say to the feet, which support the whole body, I have no need of you.

22 Nay, those members of the body which seem to be more feeble, because unable to endure external injury, such as the brain, the lungs, and the intestines, are much more necessary to its subsistence than the stronger members.

23 And those which we think are less graceful members of the body, on account of their place and use, around them we throw more abundant honour, by clothing them with splendid apparel. And thus our uncomely

cealing the weak and uncomely members of our body, the apostle makes, to teach the highest members of the church to advance the honour of the whole body, by concealing the weakness and imperfections of the lowest, and by setting off their gifts and graces, whatever they may be, to the best advantage, for the reason mentioned ver. 25. And when such attention is paid to the inferior by the superior members of the church, the inferior, laying aside all envy, should willingly suffer the superior members to recommend them-

on these we bestow more abundant honour, and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

ασχημονα ἡμῶν εὐσχημοσυνῆν πέν-
ρισσοτεραν εχει.

24 Τα δε εὐσχημονα ἡμῶν, ε
χρειαν εχει· ἀλλ' ὁ Θεος συνεκε-
ρασσε το σωμα, τῷ ὑπερβῶντι περισ-
σοτεραν δεξ τιμην.

25 Ἴνα μὴ ἡ σχίσμα ἐν τῷ
σωματι, ἀλλὰ το αὐτο ὑπερ ἀλλη-
λων μεριμνωσι τα μέλη.

26 Καὶ εἴτε πασχει ἐν μέλος,
συμπασχει παντα τα μέλη· εἴτε
δοξάζεται ἐν μέλος, συγχαίρει
παντα τα μέλη.

27 Ὑμεῖς δε ἐσε σωμα Χριστοῦ,
καὶ μέλη ἐκ μερῶς.

selves to the esteem of the whole body, by the lustre and usefulness of their more excellent gifts.

2. *And so our uncomely members.* Τα ασχημονα ἡμῶν, nostra pu-
denda. In these verses the apostle observes, that there is a three-
fold difference in the members of our body. We have *feeble* and
strong members, ver. 22. We have *more honourable* and *less honour-
able* members, ver. 23. We have *comely* and *uncomely* members,
ver. 23.

Ver. 24. *God hath tempered the body.* Συνεκρασε. According to
Scapula, συγκρανοσθαι, dicuntur quæ coeunt et coalescunt. *God
hath made the members of the body to grow together.* See Ess. iv. 7.

Ver. 25. *That there may be no schism in the body.* In this alle-
gory, the apostle represents the different characters, stations, and
offices of mankind in society, by the different members of the body,
as Menenius Agrippa did, in his allegory of the belly and the mem-
bers, which perhaps St Paul had in his eye.—By comparing schism
in the church to schism in the body, we are taught that it consists
in an unnatural want of affection in some of the members of Christ's
body towards their fellow-members, whereby contentions and ani-
mosities are produced. Farther, by shewing that the members of
the body are so united as to be necessary to each other's existence,
the apostle hath taught us, that there should be no envy nor strife

so our uncomely MEMBERS² have more abundant comeliness.

24 (Δε) *But* our comely MEMBERS have no need. (Αλλα, 81.) *However*, God hath tempered¹ the body together, having given to the MEMBER which wanteth IT, more abundant honour.

25 That there *may* be no schism¹ in the body; but THAT the members (το αυτο μερικνωσι) *may* have the *very* same *anxious* care one for another.

26 (Και, 212.) *And so*, whether one member suffer, all the members *jointly* suffer; or one member be honoured, all the members *jointly* rejoice.¹

27 Now ye are the body of Christ,¹ and members (εκ μερεσ, see chap. xi. 18. note 3. and chap. xiii. 9. note) in *part*.

members have more abundant comeliness, by our care in adorning and defending them.

24 *But* our more strong and comely members have no need of defence and ornament. *However*, God hath united all the members of the body together, by giving to the members which are naturally weak and without beauty, more abundant honour, through their greater efficacy in the nourishment and preservation of the body.

25 This he hath done, *that there may be no mutiny in the body, but that the members may have the same anxious care one for another*; and particularly that the belly and other inactive members, by performing their functions, may strengthen the hands and feet, the active members.

26 *And so*, the whole being united, *if one member is diseased or disabled, all the members jointly suffer*, by losing the assistance of the disabled member; or *if one member be properly clothed and gratified, all the rest derive advantage from its welfare, and jointly partake of its joy*.

27 *Now ye* being his church, *are the body of Christ, and each of you members in part*; and should apply to yourselves what I have written concerning the natural body, and its members.

among the disciples of Christ; but that each, by the right exercise of his proper gifts, should assist his neighbour, and rejoice when his welfare is promoted.

Ver. 27. *Now ye are the body of Christ.* This is the application of the foregoing allegory, which the apostle seems to have formed on our Lord's words, Matt. xxv. 35—45. as if he had said to the Corinthians, By your baptism and profession of Christianity ye are formed into one church or body, of which Christ is the head, soul, and ruler; and considers every thing done to the members of that body as done to himself. See the Illustration, ver. 27.—In this

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

28 Και ἕς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δευτέρον προφήτας, τρίτον διδασκαλούς, ἐπεὶτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀντιληψεῖς, κυβερνήσεις, γένη γλωσσῶν.

short sentence the apostle intimated to the Corinthians, that what he had said concerning the order, the situation, and the office of the members of the human body, and the union which subsists among them, and the care which they have of each other, and concerning the perniciousness of dissensions among its members, was all applicable to the members of the church of Christ. They were therefore to attend to the things he had written, that there might be no envy among them, nor discontent, nor arrogant preferring of themselves before others, but that in peace and love they might all promote each other's happiness.

Ver. 28.—1. *God hath placed.* This is said in allusion to what was observed, ver. 18. concerning the placing of the members in the human body.

2. *Thirdly, teachers.* That the *teachers* were inspired persons, appears likewise from Rom. xii. 7. where *teaching* is mentioned among the spiritual gifts; and from 1 Cor. xiv. 6. where *διδάχη, doctrine*, is mentioned as a thing given to the spiritual men by inspiration.—From Eph. iv. 11. it appears, that there were three orders of teachers among the Christians; namely, *evangelists, pastors, and teachers* properly so called. The teachers spoken of here are *evangelists*, whose proper gift was faith, ver. 9.

3. *Next, δυνάμεις, powers*; that is, *inworkers of powers*; just as in the subsequent clause, *gifts of healings* denote the person who possessed these gifts. The spiritual gift proper to the persons of whom the apostle speaks, is called, ver. 10. *The inworkings of powers.* See note 1. on that verse. Although in the catalogue of the spiritual gifts, given ver. 8, 9, 10. *the gifts of healings* stand before *the inworkings of powers*, yet in this place, where the spiritual men are ranked according to their dignity, those who had *the gifts of healings* are placed after *the inworkings of powers*, as they are likewise, ver. 29, 30.

4. *Directors, literally directions*; the thing performed, as in the former clause, being put for the person who performs it. *Κυβερνήσεις*, properly is the steering of a ship with skill by a pilot; and is metaphorically put for directing persons, or for managing affairs with judgment. And as it answers in the order of the spiritual gifts to the *discerning of spirits*, ver. 10. it may be presumed, that they who directed the church, and who decided the law-suits which the brethren, according to the apostle's direction, chap. vi. 4. brought to

28 (Και ἕς μιν, 208. 67. 237.) *Therefore these indeed God hath plac-ed¹ in the church; first, (αποστολῆς, see Eph. iv. 11. note 1.) apostles; secondly, (προφητῶν, Eph. iv. 11. note 2.) prophets; thirdly, (διδασκαλῶν, Eph. iv. 11. note 3.) teachers; ² (ἐπιτά) next, (δυναμεις) powers; ³ (εἶτα) then, (χαρισματα ἰαμάτων) gifts of healings, (ἀντιληψίς) helpers, (see ver. 10. note 2.) (κυβερνήσις) directors; ⁴ (Γενῆ γλωσσῶν) kinds of foreign languages.*

28 *Therefore, these indeed God hath placed in the church as chief members: First, apostles, who being endowed with the word of wisdom, from them all must receive the knowledge of the gospel. Secondly, the superior prophets, who possessing the word of knowledge, are qualified to interpret the ancient revelations. Thirdly, teachers, who boldly preach the gospel through the world, and confirm it by miracles. Next, those who communicate to others the spiritual powers. Then those who possess the gifts of healing diseases. Helpers, who speaking by inspiration to the edification of the church, are fitted to assist the superior teachers, and to help the faith and joy of others. Directors, who, by the gift of discerning spirits, are fitted to direct the church. Lastly, persons who having the gift of speaking different kinds of foreign languages, can preach to every nation its own language.*

them for decision, were fitted for these offices, by the gift of discerning spirits.

In the catalogue of the spiritual men given here and ver. 29. there is no mention made of *bishops, elders, and deacons*, the standing ministers in the church. The reason is, the apostle mentions only those to whose offices the spiritual gifts were necessary, and who were to be laid aside when the spiritual gifts were withdrawn. Now bishops, elders, and deacons, were not of that kind. It is true, many of the bishops and deacons in the first age were endowed with the spiritual gifts; for the apostle exhorted the stated ministers of the church at Rome, Rom. xii. 6—8. to exercise their spiritual gifts in the duties of their several functions. But as he had none of the stated ministers of the church in his view here, I have translated the word Κυβερνήσις, by *directors*, rather than by *governors*, lest the reader might have thought the apostle, by that name, meant the ordinary *bishops* and *presidents*. See 1 Tim. v. 17. note 1.

In the account which the apostle hath given of the spiritual men, Rom. xii. there are some mentioned, ver. 8. who are omitted here; namely, ὁ μεταδίδως, *the distributer*; and ὁ ἐλεῶν, *the shewer of mercy*. See their offices and qualifications described, Rom. xii. 8. notes 2. and 5.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

29 Μη παντες, αποστολοι; μη παντες, προφηται; μη παντες, διδασκαλοι; μη παντες, δυναμεις;

30 Μη παντες χαρισματα εχουσιν ιαματων; μη παντες γλωσσαις λαλησι; μη παντες διερμηνευουσι;

N. B.—For ver. 31. see the beginning of the next chapter.

CHAP. XIII.

View and Illustration of the Subject treated in this Chapter.

THAT the Corinthians might be persuaded to lay aside their emulations and strifes, and be contented each with his own gifts and office in the church, the apostle, after discoursing concerning the spiritual men and their gifts, told the brethren, that no doubt they all earnestly desired to possess the best gifts. Yet he would shew them a more excellent way of attaining eminence in the church; namely, by acquiring a greater measure of that love which ought to subsist among the members of Christ's body, chap. xii. 31.—This verse therefore being an introduction to the apostle's beautiful discourse concerning love, contained in chap. xiii. it ought to have been placed, as I have done, at the beginning of that chapter.

The more excellent way of attaining emineance in the church being that of *love*, the apostle, by personifying this divine virtue, and by ascribing to it the qualities and actions of a person, hath set forth its beauties and excellencies in the brightest colours, that the Corinthians, by comparing themselves with his description, might be sensible of the deformity of their own temper, as it appeared in their divisions, emulations, and strifes.—His account of love he began with affirming, that it is a quality more excellent than the faculty of speaking all kinds of languages, of foretelling future events, of understanding the mysteries contained in the ancient revelations, and of working miracles; in short, more excellent than all the endowments which men covet most. The reason is, none of these endowments are of any value, if love is want-

29 ARE all apostles? ARE all prophets? ARE all teachers? HAVE all powers?

30 Have all the gifts of healings? do all speak in foreign languages? do all interpret?

29 *Are all apostles? Are all superior prophets? Are all teachers? Have all the gift of communicating miraculous powers?*

30 *Have all the gifts of healing diseases? Do all speak foreign languages? Do all interpret what is spoken in these languages? No. The church is made up of many members, each of which has its own power and office.*

ing in the persons who possess them, to direct them in the use of them. It is a more excellent virtue than even the giving of all one's goods to feed the poor; nay, than the giving of one's body to be burned for his religion, if these things are done not from love to God and man, but from vain glory; for however beneficial these actions may be to mankind, they will be of no real advantage to the vain-glorious hypocrite himself, ver. 1, 2, 3.

Farther, still more effectually to display the excellence of this noble grace, the apostle described its influence upon the temper and conduct of the person who possesses it, ver. 4—7.—and by comparing it with the gifts of tongues, of prophecy, and of knowledge, and even with its sister graces, faith and hope, he hath shewn it to be more excellent than them all; chiefly because their existence and usefulness takes place in the present life only, whereas love will subsist in heaven, ver. 8—13.

In this eulogium it is observable, that all the properties of love mentioned by the apostle, belong more especially to the love of our neighbour; unless we suppose with some, that the three properties mentioned ver. 7. belong also to the love of God. However, although the whole were confined to the love of our neighbour, it would not follow, that the apostle hath excluded the love of God from his idea of love; on the contrary, all the exercises of love which he hath so beautifully described, presuppose the love of God as their true principle; for it is well known, that we cannot love man aright, unless we love God also, 1 John iv. 20.

OLD TRANSLATION.

CHAP. XII. 31 But covet earnestly the best gifts: And yet shew I unto you a more excellent way.

CHAP. XIII. 1 Though I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing.

GREEK TEXT.

31 Ζητετε δε τα χαρισματα τα κρειττονα· και επι καδ' υπερβολην οδον υμιν δεικνυμι.

1 Εαν ταις γλωσσαις των ανθρωπων λαλω και των αγγελων, αγαπην δε μη εχω, γεγωνα χαλκος ηχων, η κυμβαλον αλαλαζον.

2 Και εαν εχω προφητειαν, και ειδω τα μυσηρια παντα και πασαν την γνωσιν· και εαν εχω πασαν την πισιν, ωσε ορη μεδισανειν, αγαπην δε μη εχω, ουδεν ειμι.

Ver. 1.—1. *Though I could speak with the tongues of men and of angels.* Some think the apostle mentioned *the tongues of angels*, because in the patriarchal ages angels often spake to men. But as they then spake the language of men, their tongues, thus understood, are the same with the tongues of men. And therefore by the *tongues of angels*, the apostle meant, the methods, whatever they are, by which angels communicate their thoughts to each other, and which must be a much more excellent language than any that is spoken by men.

2. *And have not love.* Because the Vulgate translates the word *αγαπη* here by *charitas*, *charity*, the Romish clergy, with a view to enrich themselves by the alms of the people, applied to *almsgiving* the high encomium which in this chapter is passed on *love*; and complained of the Protestants as falsifiers, who translated *αγαπη* by the word *love*. That translation, they thought, led the people to have a less esteem of the merit of *almsgiving*, than they wished them to entertain.

3. *A noisy cymbal.* So the word *αλαλαζον* may be translated; for Josephus, Ant. lib. vii. c. 10. says, cymbals were broad pieces of brass, which being struck against each other, gave a strong deep sound, but without any variety of notes. And as the apostle distinguishes the *cymbal* from the *sounding brass*, probably the latter denotes some of the other brazen instruments used in the temple music, which, like the cymbal, was introduced to fill up the symphony, without giving any distinction of notes.

NEW TRANSLATION.

CHAP. XII. 31 *Now ye earnestly desire the best gifts; but yet I shew you a more excellent way.*

CHAP. XIII. 1 *Tho' I could speak with the tongues of men and of angels,¹ but have not love,² I become as sounding brass, or a noisy cymbal.³*

2 *And though I have prophecy,¹ and know all mysteries, (ch. ii. 7. note 1.) and all knowledge; and though I have all faith, so as to remove mountains,² but have not love, I am nothing.³*

COMMENTARY.

CHAP. XII. 31 *Now ye earnestly desire the chief gifts, that ye may become the most honourable persons in the church. But I will shew you a more excellent way of obtaining honour:*

CHAP. XIII. 1 *Namely, by acquiring an eminent degree of love. For with respect to those which ye esteem the best gifts, I declare, that though I could speak all the languages of men, and even of angels, but have not love to direct me in the use of them, I am no better than sounding brass, or a noisy cymbal.*

2 *And though I have the gift of prophecy, and know all the deep doctrines of the gospel, and possess a complete knowledge of the ancient revelations, and though I have all faith, (chap. xii. 9. note 1.) so as to be able to remove mountains, but have not love, I am nothing in the sight either of God or of man.*

Ver. 2.—1. *Though I have prophecy.* By *prophecy*, in this passage, the apostle denotes the inspiration which communicated to the spiritual man, what is called, chap. xii. *the word of knowledge*, or the right meaning of the Jewish scriptures. Accordingly he adds, *and know all mysteries*, all the things hidden under the types and figures of the law hitherto kept secret, *and all knowledge* of the ancient revelations. See chap. xii. 8. note 2.

2. *So as to remove mountains.* The Jews by *removing mountains*, meant the overcoming of the greatest difficulties. See Whitby on this verse.

3. *I am nothing.* As it is here supposed, that one who possessed *all faith*, might *want love* and *be nothing* in the sight of God, it is evident, that the *faith* of which the apostle speaks in this verse, is not saving faith. Farther, since it appears from our Lord's words, Matt. vii. 22, 23. that some who possessed spiritual gifts should be condemned for their wickedness, the two passages joined, are a solemn warning to men, not to trust to their gifts as the means of recommending them to God. To obtain Christ's approbation at the judgment, we must possess real holiness.

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

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth:

7 Beareth all things, believeth all things, hopeth

3 Και εαν φαρμιζω παντα τα υπαρχοντα με, και εαν παραδω το σωμα με ινα καυδησωμαι, αγαπην δε μη εχω, εδεν ωφελειμαι.

4 Η αγαπη μακροθυμει, χρησειται· η αγαπη ε ζηλοι η αγαπη ε περπερευεται, ε φυσισται,

5 Ουκ ασχημονει, ε ζητει τα εαυτης, ε παροξυνεται, ε λογιζεται το κακον,

6 Ου χαιρει επι τη αδικια, συγχαρει δε τη αληθεια·

7 Παντα σεγει, παντα πισευει,

Ver. 3. *Deliver my body that I may be burned.* If this is an allusion to what Nebuchadnezzar said of Shadrach, Meshach, and Abed-nego, *They yielded their bodies*, namely, to be burned, *that they might not worship any god except their own God*, the apostle's meaning will be, as in the commentary, *Though I deliver my body to be burned for my religion.*

Ver. 4.—1. *Love suffereth long, and is kind.* Here the apostle attributeth to love the qualities and actions of a person, in order to render his account of that divine grace the more lively and affecting.—From what he says of *love* in this and in the following verses, it appears to be the grace which renders men most like to God, and that which is the best preparation of them for living in heaven. Hence Milton, in his *Comus*, terms it, *The golden key which opens the palace of eternity.*

2. *Love doth not vaunt.* Ου περπερευεται. The critics are not agreed in their opinion concerning this word, whether it is Greek or Latin. Phavorinus explains it by, Ου προπειται, *Doth not act precipitately.* If it is a Latin word, it is of the same import with *perperam*, which denotes what is opposite to prudence. Hammond cites a passage from one of Cicero's letters to Atticus, in which this word is used to denote *boasting*. And in that sense our translators, whom I have followed, understood it here. Bp. Pearce thinks it is derived from an Arabic word, which signifies to be of a light mind; and translates the clause, *is not inconstant.*—If the reader wishes to know the different senses given of this clause by the Greek commentators, he may consult Estius.

Ver. 5.—1. *Is not exasperated.* Basil, cited by Mill, tells us, that a violent emotion of mind occasioned by anger, is called *παροξυσμος*.

3 And though I spend all my goods in feeding THE POOR, and though I deliver my body that I may be burned,¹ but have not love, I am nothing profited:

4 Love suffereth long, AND is kind.¹ Love envieth not. Love doth not vaunt,² is not puffed up, (see chap. iv. 6. note 4.)

5 Doth not behave itself unbecomingly: doth not seek its own things ONLY: is not exasperated:¹ doth not imagine evil:²

6 Doth not rejoice in iniquity,¹ but jointly rejoiceth in the truth.

7 Covereth¹ all things, believeth all things,²

3 And though I spend all my goods in feeding the poor, and though I deliver my body that I may be burned for my religion, but have not love as the principle from which I act, I am nothing profited by these things, as they are the actions of a vain hypocrite.

4 The excellence of love appears in its operations: Love disposeth one to bear injuries long, and to be kind to those who injure him. Love preserves one from envying those who are greater, or richer, or better than himself. Love keeps one from vaunting of his attainments. Love keeps one from being puffed up with pride and anger.

5 Love doth not suffer one to behave haughtily, nor to seek his own interest only: one animated by love is not exasperated on every little provocation; and doth not put a bad construction on the character and actions of others:

6 Doth not take pleasure in iniquity committed by others, though he should reap advantage from it: But jointly rejoiceth with good men in every virtuous action.

7 He covereth all the failings of others; and being free from evil

2. Doth not imagine evil. Ου λογίζεται κακον may be translated, Doth not reason out, or conclude evil, by putting the worst constructions on actions which have a doubtful appearance. Or it may be translated, Does not impute evil, or wickedness, to a person on slight grounds.

Ver. 6. Doth not rejoice in iniquity. Because the Hebrew word which signifies a lie is translated in the LXX by the word iniquity, Whitby thinks iniquity here means falsehood. The benevolent man takes no pleasure either in hearing or repeating falsehoods. And in confirmation of his interpretation, he observes, that iniquity stands opposed to truth, in this passage. But in scripture, truth is used sometimes for righteousness in general; in which comprehensive sense it may be understood here.

Ver. 7.—1. Covereth all things. As σκεπω often signifies to cover or conceal, it must have that meaning here, because the common

all things, endureth all things.

8 Charity never faileth: but whether *there be prophecies*, they shall fail; whether *there be tongues*, they shall cease; whether *there be knowledge*, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

παντα ελπιζει, παντα υπομενει.

8 Ἡ ἀγάπη εἰς παντα ἐκπιπτει· εἴτε δὲ προφητεῖαι καταργηθῶσονται, εἴτε γλῶσσαι παύσονται, εἴτε γνῶσις καταργηθήσεται.

9 Ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν.

10 Ὅταν δὲ ἔλθῃ τὸ τέλειον, (τότε) τὸ ἐκ μέρους καταργηθήσεται.

translation, *bearth all things*, is not in sense different from *endureth all things*, in the last clause of the verse.

2. *Believeth all things.* Because πιστεῖν signifies *fidei committere*, to intrust one with a secret, and because it follows the clause παντα σεργει, *covereth all things*, Bos supposes the apostle, in these expressions, describes a perfect friendship, in which friends commit all their secrets to each other, and conceal the secrets which they have mutually imparted. If this is the apostle's meaning, the clause must be translated, *intrusteth all things*.

Ver. 8.—1. *Love never at any time faileth.* Love shall never perish out of the church, either in time or eternity. So that to all its other excellent properties, this of its eternal duration must be added. Behold then, and approve the beauty of an universal benevolence, which hath nothing in view but to do good freely for the sake of God: admire the true greatness of soul, which appears in forgiving those who have injured us, and in doing them good for evil: praise the loveliness of an unaffected humility, which is not ostentatious; and with confidence rely on a virtue which is not to be destroyed, or even abated by opposition, disappointment, ingratitude, or evil treatment of any kind, but which triumphs over all obstacles and temptations whatever.

2. *Or knowledge, it shall be abolished.* As the apostle is speaking of the spiritual gifts, and of their abolition in the church, both in heaven and on earth, *knowledge* here cannot be taken in the ordinary sense of the word: for in that sense, *knowledge* will exist in heaven in the greatest perfection, ver. 12. But it must signify the spiritual gift, called, chap. xii. 8. *the word of knowledge*, and chap. xiii. 2. *all knowledge*.—Farther, though the apostle hath mentioned none of the spiritual gifts, but *prophecy*, *tongues*, and *knowledge*, what he hath said of these is applicable to all the rest. They shall

hopeth all things, endureth all things.

8 *Love never at any time faileth: ¹ but whether prophecies, they shall be abolished: or foreign languages, they shall cease: or knowledge, it shall be abolished.*²

9 (Γαρ, 91.) *Besides, we know ONLY (ἐκ μερῶς) in part, and prophesy (ἐκ μερῶς) in part.*¹

10 But when (τὸ τελειόν, supp. χάρισμα) the perfect GIFT is come, the one in part shall be abolished.

himself, believeth all things and hopeth all things that are good of others, and patiently beareth all afflictions.

8 *Love always remaineth; nay, flourisheth most in the future life. But whether there be teachings by inspiration, they shall be abolished in the church; or foreign languages, they shall cease after the gospel has been preached to all nations; or the inspired knowledge of the ancient revelations, it shall be abolished when the church has attained its mature state.*

9 *Besides, we inspired teachers know the mysteries of the gospel only in part, and explain them in part. For in the present life we are not capable to know them fully, far less to make you understand them fully.*

10 *But when the perfect gift of complete illumination is bestowed on all in heaven, then that which is partial, namely, the present gifts of knowledge and prophecy, shall be abolished as useless.*

be abolished in the church on earth, after it hath attained sufficient internal strength to support and edify itself. See Eph. iv. 11—14. They shall be abolished likewise in heaven, being of no use there, as the apostle observes in the following verse.

Ver. 9. *We know only in part, and prophesy in part.* This may have a different meaning from that given in the commentary. For, as the apostle told the Corinthians, chap. xii. 27. that they were members, ἐκ μερῶς, in part, that is, a part only of the members of Christ's body, ἐκ μερῶς in this passage may be translated, *by a part*, so as to signify that we exercise the gifts of knowledge and prophecy only by a part of us; we do not all exercise these gifts, but depend on the spiritual men, who possess them, for knowledge and instruction. Accordingly it is added, *But when the perfect spiritual gift is come, or bestowed on all the members of Christ's body in heaven, then that which was given to some members of Christ's body on earth, to enable them to teach the rest, will be withdrawn as of no farther use; because in heaven every individual member will have an illumination peculiar to himself, which will be sufficient in all respects for his direction and happiness.*

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then, face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

11 Ὅτε ἤμην νηπίος, ὡς νηπίος ἐλάλην, ὡς νηπίος ἐφρόνων, ὡς νηπίος ἐλογιζόμενῃ ὅτε (δέ) γεγονός ἀνήρ, κατήργηκα τὰ τῶν νηπίων.

12 Βλεπομεν γὰρ ἀρτί δι' ἑσοπτρῶν ἐν αἰνιγματί, τότε δὲ πρόσωπον πρὸς πρόσωπον ἀρτί γινώσκω ἐκ μερῶν, τότε δὲ ἐπιγνώσομαι καθὰς καὶ ἐπεγνώσθη.

13 Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τῶν ἢ ἀγάπη.

Ver. 12.—1. *We see through glass.* δι' ἑσοπτρῶν. Dr Pearce thinks the word ἑσοπτρῶν signifies any of those transparent substances which the ancients used in their windows; such as thin plates of horn, transparent stone, and the like, through which they saw the objects without obscurely. I have therefore translated this Greek word by the English word *glass*, as a generic name for such substances.—But others are of opinion, that the word denotes a *brazen mirror*, like those of which Moses made the laver, Exod. xxxviii. 8. and that the apostle's meaning is, we see things as it were by images reflected from a mirror. But this idea does not accord with seeing things obscurely.

2. *Obscurely.* ἐν αἰνιγματί, literally *in an enigma*, or *riddle*. An *enigma* or *riddle*, being a discourse in which one thing is put for another which is in some respects like it, we are said to see things at present in an enigma, because in the revelations of God, invisible things are represented by visible, and spiritual things by natural, and eternal things by such as are temporal. Two of Stephen's MSS read here *ὡς, as in a riddle*.—On this passage it is proper to observe, that the darkness in which things at present are involved, is in some respects necessary. For as, in childhood, our knowledge and conception of things are wisely made imperfect, that we may the more easily submit to the exercises and discipline which are proper to our childish state; so in the present life, which in relation to the whole of our existence may be called childhood, our knowledge of invisible things is appointed to be imperfect, that we may employ ourselves with pleasure in the occupations of the present life. But when the season of childhood is over, we attain more comprehensive views of things, and put away childish conceptions, reasonings, and occupations. Just so, when this life is over, and the grand scenes of the heavenly world open upon us, we shall no more see spiritual things darkly as in a riddle, but we shall see them *face*

11 When I was a child, I spake as a child, I *conceived* as a child, I *reasoned* as a child. But when I became a man, I put away *the things of a child*.

12 For now we see (*δι'*, see chap. iii. 15. note) through *glass*¹ *obscurely*;² but then face to face: now I know (*ex μέρους*) in part; but then, (*ἐπιγνωσμαι*) I shall fully know, even as I am fully known.³

13 And now abideth faith, hope, *love*,¹ these three; but the greatest of these is *love*. (See ver. 8.)

11 The difference between our present and future conceptions of spiritual things, may be illustrated by the knowledge of a child, compared to that of a man. *When I was a child, my speech, my conceptions, and my reasonings were erroneous. But when I became a man, I laid aside the conceptions, reasonings, and language of a child.*

12 For now the revelations of God being made in human language, which cannot convey a just idea of spiritual things, we see them as *through glass obscurely*; but in the life to come, we shall see them *face to face* clearly. *Now my knowledge of spiritual things is partial: but in the life to come, I shall fully know them, even as I am fully known of superior beings.*

13 Love is more excellent also than all the graces. For now *abideth Faith, Hope, Love, these three* being necessary to our present state; but the greatest of these is *Love*. Because, after Faith and Hope are at an end, Love will subsist for ever in heaven.

to face, or clearly; and shall fully know, even as we ourselves are fully known of superior beings, or of our most familiar friends. In short, we shall leave off all those imperfect methods of acquiring knowledge, which we made use of on earth.

3. *I shall fully know, even as I am fully known.* Beza thinks this may be translated, *I shall know fully, when also I shall be made to know fully.* See Ess. iv. 7. But thus translated, the clause has the appearance of a tautology.

Ver. 13. *And now abideth faith, hope, love.* The clause, *now abideth*, implies that the graces spoken of are not always to abide; at least the graces of faith and hope. For seeing *faith is the persuasion of things hoped for*, Heb. xi. 1. and *hope that is seen is not hope*, Rom. viii. 24., in heaven, where all the objects of our faith and hope are put in our possession, there can be no place for either. It is quite otherwise with love. The objects of love exist in the greatest perfection in heaven, and will exist there for ever; so that love will burn in that world, with a delightful warmth and brightness, to all eternity.

CHAP. XIV.

View and Illustration of the Matters in this Chapter.

FROM the things written in this chapter it appears, that the brethren at Corinth had erred in their opinion of the comparative excellence of the spiritual gifts; and had been guilty of great irregularities in the exercise of these gifts. In particular, they preferred *the gift of speaking foreign languages* to all the rest, because it made them respectable in the eyes of the unbelieving Greeks, who were great admirers of eloquence. Farther, possessing that gift in the manner of an habit which they could exercise at pleasure, they were exceedingly fond of shewing it in the public assemblies, by speaking often and long in foreign languages, without regarding whether their hearers understood them or not. And fancying themselves the most honourable of all the spiritual men, because their gift was habitual, they claimed the privilege of speaking in the public assemblies preferably to others; whereby some who were better qualified to edify the church, were often obliged to be silent. Nay, to such a pitch did they carry their passion for speaking foreign languages, that, on some occasions, a number of them who possessed that gift spake in the church all at once; whereby great confusion was occasioned in their meetings.

The Corinthians, by this improper use of their ability to speak foreign languages, having brought a bad report upon the Christian assemblies, St Paul, in this chapter, endeavoured to lessen their admiration of the gift of tongues, by shewing that it was inferior to most of the other spiritual gifts; and that its value depended on its being used for the edification of others. Wherefore, as an introduction to his discourse on the subject, he began with exhorting them to make *love* the object of their constant pursuit, but *spiritual gifts* the object only of their earnest wish: and of the spiritual gifts, to desire the gift of prophecy, rather than the gift of speaking foreign languages, ver. 1.—Because he who, in the public assemblies, spake in an unknown language, spake to God only, and did no good to others, however sublime and excellent the things which he spake might be, ver. 2.—Whereas he who prophesied, spake to men in a known language, things for their edification, exhortation, and comfort, ver. 3.—In short, he who spake in an unknown language edified none but himself; whereas he who prophesied, edified the church, ver. 4.—This being the case, though the apostle would have been glad

that all the inspired men at Corinth had spoken foreign languages, he rather wished them to prophesy, ver. 5.—Next, he advanced various arguments, to shew the unprofitableness of speaking unknown languages in the church, ver. 6—11.—Then exhorted such of them as earnestly wished to possess spiritual gifts, to seek those which would make them abound to edification, ver. 12.—and directed the persons who prayed in an unknown tongue, to pray in such a manner, that what they prayed might be interpreted; because if any one prayed in an unknown tongue, without having his prayer interpreted, his spirit prayed, but his meaning did not profit his hearers, ver. 14.—The duty, therefore, of every inspired person who prayed or sang psalms in the public assemblies, was to perform these offices in an intelligible manner, ver. 15.—otherwise, when he returned thanks to God, his hearers could not say *Amen*, that is, could not join in his thanksgiving, not understanding what he said, ver. 16, 17.—He then told them, that he could thank God in more foreign languages than all of them taken together, yet he would rather speak five sentences in a known language for the edification of others, than ten thousand sentences in an unknown language, which could profit nobody but himself, ver. 18, 19.

Next, to shew the Corinthians the foolishness of a number of them speaking in the church unknown languages all at once, he told them it was acting like children. In bad dispositions, indeed, he wished them to be children, but in understanding to be men, ver. 20.—Then he put them in mind of Isaiah's prophecy, in which it was foretold, that God would speak to the unbelieving Israelites in foreign languages; but that even so they would not believe, ver. 21.—From which he inferred, that foreign languages were intended for a sign, not to believers, but unbelievers, to convince them of the divine original of the gospel; whereas, prophecy was intended for the edification of believers, ver. 22.—Farther, when the whole church is met in one place, if all of you, said he, who have the gift of tongues, speak at once, and there come in an unlearned person, or an unbeliever, will they not say *ye are mad?* ver. 23.—Whereas, if all the inspired men *prophesy*, that is, speak in a known language, and in an orderly manner, to the edification, exhortation, and comfort of the assembly, and there shall come in an unlearned person, or an unbeliever, perhaps with a bad intention, such an one, understanding what is spoken by all, will probably be made sensible of the evil of his idolatry and wickedness; and being examined by all concerning his bad design, ver. 24.—the secrets of his heart will be discovered, so that falling prostrate, he will worship God, and

carry away word that God is actually among the Christians, ver. 25.

In the remaining part of this chapter, the apostle gave the Corinthians particular directions, concerning the manner in which they were to exercise their spiritual gifts, ver. 26—33.—And prohibited women from speaking in the church on any pretence whatever: founding his prohibition on the will of God, and on the law of Moses, which commanded women to be subject to men, and even on the custom of nations, ver. 34, 35, 36.—Then required the prophets, and other spiritual persons at Corinth, to acknowledge that all the things he had written were the commandments of the Lord. For St Paul, though one of the greatest apostles, willingly submitted his doctrines and writings to be tried by those who had the gift of discerning spirits; being absolutely certain of his own inspiration, ver. 37.—He added, if after the attestation borne to my precepts by the spiritual men, any teacher among you is ignorant that they are the precepts of the Lord, let him remain in his ignorance, ver. 38.—And, as the conclusion of the whole, he exhorted the Corinthians to desire earnestly to prophesy; but at the same time, not to forbid any person to speak in an unknown language, if there was an interpreter present to interpret what he said, ver. 39.—And, in general, to do all things in their public assemblies decently and in order, ver. 40.

Before this illustration is finished, it may be proper to remark, First, That this and the two preceding chapters of St Paul's first epistle to the Corinthians, more than any other parts of the sacred volume, are useful for demonstrating the reality, and for making us acquainted with the nature, of that most singular and astonishing proof of the divine original of the gospel, which was set before the world in the supernatural gifts wherewith multitudes of the first Christians were endowed. For from the account incidentally given of these gifts in

OLD TRANSLATION.

CHAP. XIV. 1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

GREEK TEXT.

1 Διωκετε την αγαπην, ζηησατε δε τα πνευματικα· μαλλον δε ινα προφητευητε.

*in de
the
and
in or*

Ver. 1. *Pursue love.* As *διωκειν* denotes the action of hunters in the chase, the apostle's meaning is, be most earnest in your endeavours to attain the noble grace of love.

the chapters mentioned, and of the persons who possessed them, and of the manner of their communication and operation, and of the uses for which they were intended, we understand, That they all proceeded from the Spirit of God, and were most astonishing in their operation: That in every church great numbers of persons possessed these gifts, having received them, either by an immediate illapse of the Holy Ghost, or by the imposition of the apostles' hands: That the spiritual men exercised these gifts openly before all the world, for the confirmation of the gospel; and in their public assemblies, for their own edification: That in the absence of the apostles, the spiritual men, by these gifts, but especially by the gifts of miracles and tongues, converted numbers: and, That the heathens who came into the Christian assemblies, (as many of them did, 1 Cor. xiv. 24.) had thereby an opportunity to know, and to report to others, that God was really among them. Thus, notwithstanding the gospel in the first age met with great opposition every-where, from the statesmen, the priests, the craftsmen, the bigots, and even from the philosophers and rhetoricians, yet in all countries, by the influence of the spiritual gifts and of the miraculous powers which abounded among the Christians, it overcame all opposition, and through the blessing of God spread itself so effectually, that at length it put an end to the heathen religions, in the best peopled and most civilized provinces of the Roman empire.

My second remark is, That although the irregularities which the Corinthian brethren were guilty of in the exercise of their spiritual gifts, occasioned at first abundance of trouble to the apostle Paul, these irregularities are not now to be regretted. By the direction of God, they have been the occasion of our receiving certain and full information, concerning the existence of the spiritual gifts, the primitive glory of our religion, and concerning the way in which they were exercised by the apostles, and other spiritual men, for the overturning of the heathen idolatry, the establishment of the gospel throughout the world, and the edification of the church itself. See the Illustration prefixed to 1 Thess. chap. i.

NEW TRANSLATION.

CHAP. XIV. 1 *Pursue* love, and earnestly desire spiritual gifts, but especially that ye may prophesy.

VOL. II.

COMMENTARY.

CHAP. XIV. 1 Since it is a grace so excellent, *pursue love* by every method in your power; and only *earnestly desire spiritual gifts*, but especially that ye may prophesy.

† P

2 For he that speaketh in an *unknown* tongue, speaketh not unto men but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue, edifieth himself: but he that prophesieth, edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth, than he that speaketh with tongues, except he interpret, that the church may receive edifying.

2 Ὁ γὰρ λαλῶν γλωσση, ἐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκροῖ, πνευματικῶς δὲ λαλεῖ μυστήρια.

3 Ὁ δὲ προφητεῦων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παρακλήσιν καὶ παραμυθίαν.

4 Ὁ λαλῶν γλωσση, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεῦων, ἐκκλησίαν οἰκοδομεῖ.

5 Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλωσσαις, μᾶλλον δὲ ἵνα προφητεῦητε· μείζων γὰρ ὁ προφητεῦων ἢ ὁ λαλῶν γλωσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομηθῇ λαβῆ.

Ver. 2. *He who speaketh in a foreign language.* The word *γλωσσα*, *tongue*, so often used in this chapter, plainly means a *foreign language*, (see ver. 19.) in which sense it was used by the Greek writers, as Eustathius on Iliad A. quoted by Hammond on 1 Cor. xiv. 28. affirms.

Ver. 3. *He who prophesieth, speaketh to men for edification, &c.* Seeing the spiritual men who had *the word of wisdom* and *the word of knowledge*, spake to others for edification, exhortation, and consolation, the exercise of their gifts was comprehended under *prophesying*; which therefore was a general name for the speaking by inspiration in a known tongue, to the instruction of the church, whatever the nature of that inspiration might be.—When the apostles, who were endowed with *the word of wisdom*, and the superior prophets, who were endowed with *the word of knowledge*, prophesied, they did it by inspiration, called ver. 6. *revelation* and *knowledge*. But there were other kinds of inspiration, called in the same verse *prophecy* and *doctrine*, which belonged to the inferior prophets. These were said to *prophesy*, when by inspiration they uttered prayers and psalms in which the church joined them; or delivered a discourse relating to some point of doctrine or practice. And all being done in a known language, the church was edified, ex-

2 For he *who speaketh in a foreign¹ language*, speaketh not to men, but to God; for no one (*αὐτοῖς*, 45.) understandeth HIM; (*δὲ*) nevertheless, by the Spirit he speaketh mysteries.

3 But he *who prophesieth¹*, speaketh to men FOR edification, and exhortation, (see Rom. xii. 8. note 1.) and consolation.

4 He *who speaketh in a foreign language*, edifieth himself;¹ but he *who prophesieth*, edifieth the church.

5 I wish, indeed, that ye all spake in foreign languages; but rather that ye prophesied: for greater is he *who prophesieth* than he *who speaketh in foreign languages*, unless SOME ONE interpret,¹ that the church may receive edification.

2 For he *who speaketh in a foreign language*, in the public assemblies, speaketh not to men, but to God; for no one present understandeth him. Nevertheless, by the Spirit he speaketh mysteries; or things which, after he hath spoken them, are wholly hidden from the church.

3 But he *who prophesieth*, speaketh by inspiration to men in a known language, for increasing their faith, and stirring them up to their duty, and comforting them under their afflictions.

4 He therefore *who speaketh in a foreign language*, edifieth himself only; but he *who prophesieth*, speaketh in a known language, so as to edify the church.

5 I wish, indeed, that ye all spake foreign languages; but rather that ye were endowed with the gift of prophecy. For a more useful inspired person is he *who prophesieth*, (see ver. 3.) than he *who speaketh mysteries* (ver. 2.) in foreign languages, unless some one interpret what he speaketh, that the church may receive edification.

horted, and comforted. See chap. xii. 10. note 2. Rom. xiv. 19. note.

Ver. 4. *Edifieth himself.* (See chap. viii. 10. note 2.) From this it is plain, that the inspired person who uttered in an unknown language a revelation made to himself, must have understood it, otherwise he could not increase his own knowledge and faith by speaking it. He might also confirm himself in the faith of the gospel, by his consciousness that he was inspired in delivering the discourse.

Ver. 5. *Unless some one interpret.* *Ἐὰν οὐκ ἔῃ μὴ διερμηνεύῃ.* This is rendered in our Bibles, *unless he* (the person who speaks the unknown discourse) *interpret.* But this is contrary to the apostle's meaning, and to his precept, ver. 28. where the inspired person, who had a revelation made to him in an unknown tongue, is ordered not to interpret it, but to keep silence if there was no interpreter by. The expression therefore in this verse is elliptical, and must be completed by supplying *τις* after *μὴ*.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices

6 Νυνι δε, αδελφοι, εαν ελθω προς υμας γλωσσαις λαλων, τι υμας αφελησω, εαν μη υμιν λαλησω η εν αποκαλυψει, η εν γνωσει, η εν προφητεια, η εν διδαχη;

7 Ὅμως τα αψυχα φωνην διδοντα, ειτε αυλος, ειτε κιθαρα, εαν διασολην τοις φθογγοις μη δα, πως γνωσθησεται το αυλημενον η το κιθαραιζομενον;

8 Και γαρ εαν αδηλον φωνην σαλπιγξ δα, τις παρασκευασεται εις πολεμον;

9 Ὅτω και υμεις, δια της γλωσσης εαν μη ευσημον λογον दाτε, πως γνωσθησεται το λαλημενον; εσεσθε γαρ εις αερα λαλεντες.

10 Τσαυτα, ει τυχοι, γενη
or, if it so be
i. for example

Ver. 6.—1. *I shall speak.* The word λαλειν here, and ver. 3. signifies to speak intelligibly. Ess. iv. 55.

2. *Or by doctrine.* This was an inspiration making known a particular doctrine to the ordinary pastors or teachers, which they were to communicate to the church in public, or to the young and more ignorant in private, in a known language.

Ver. 7.—1. *In like manner.* In accented copies of the New Testament, the original word should have the circumflex accent, thus, ὁμοῦς, to show that it hath the same signification with ὁμοίως, in like manner. Whereas accented thus, ὅμως, it will signify (tamen) yet. Beza observes, that ὁμως, signifying in like manner, is a poetical word. But the other sense, namely, yet, does not suit the apostle's reasoning in this passage.

2. *Give a difference.* Διασολην. Among musicians this word signifies the measured distance between sounds, according to certain proportions, from which the melody of a tune results.

3. *To the notes.* Raphaelius has shewn that φθογγα, as distin-

6 (Νυν, δε) *For now, brethren, if I should come to you speaking in foreign languages, what shall I profit you, unless I shall speak¹ to you INTELLIGIBLY, either by revelation, or by knowledge, or by prophecy, (see ver. 3. note) or by doctrine?²*

7 *In like manner,¹ things without life giving sound, whether pipe or harp, unless they give a difference² to the notes,³ how shall it be known what is piped or harped?⁴*

8 (Και γαρ, 93.) *And therefore, if the trumpet give an unknown sound, who will prepare himself for battle?*

9 *So also ye, unless with the tongue ye give intelligible speech, how shall it be known what is spoken? therefore ye will be speaking into the air.*

10 *There are, perhaps, as many kinds of languages¹ in the world*

6 *For now, brethren, if I should come to you, speaking the dictates of inspiration in foreign languages, what good shall I do you, unless I shall speak to you intelligibly, either by the revelation peculiar to an apostle; or by the word of knowledge, the gift of a superior prophet; or by prophecy, the inspiration proper to an inferior prophet; or by doctrine, the inspiration proper to the ordinary pastor?*

7 *In like manner, things without life giving sound, whether pipe or harp, unless they give a difference to the notes, both in tone and in time, how shall it be known what is piped or harped? Such unmeaning sounds are a fit image of unintelligible language, both in their nature and in their effect.*

8 *And therefore, if the trumpet, instead of sounding those notes whose meaning is understood by the soldiers, shall give an unknown sound, who, in that case, will prepare himself for battle?*

9 *So also ye, when ye speak by inspiration in your public assemblies, unless with the tongue ye utter intelligible speech, how shall it be known what is spoken? Therefore, however important the things ye speak may be, ye will be speaking into the air like mad men.*

10 *There are, no doubt, as many kinds of languages used in the world as ye speak, and none of them is*

guished from φωνη, signifies a musical sound, a note in music. See Parkh. Diction.

4. *Is piped or harped.* The ancients not only directed their motions in dancing by musical instruments, but they used them in battle, and even in funeral lamentations for exciting grief, Matt. ix. 23. xi. 17.

Ver. 10. *As many kinds of languages.* Bos is of opinion, that φωνη here signifies articulate speech, language. And Raphelius has shewn,

in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

φωνων εσιν εν κοσμοις, και εδεν αυτων αφωνον.

11 Εαν εν μη ειδα την δυναμιν της φωνης, εσομαι τω λαλουντι βαρβαρος· και ο λαλων, εν εμοι βαρβαρος.

12 Ουτω και υμεις, επει ζηλωται εσε πνευματων, προς την οικοδομην της εκκλησιας ζητειτε ινα περισσευητε.

13 Διοπερ ο λαλων γλωσση, προσευχεσθω ινα διερμηνευη.

14 Εαν γαρ προσευχωμαι γλωσση, το πνευμα μου προσευχεται· ο δε νους μου ακαρπος εστι.

that Polybius and Arrian have used the word in that sense. See Acts xiii. 27. where *φωνας των προφητων* signifies *the words of the prophets*; for they are said to be read every sabbath day, namely, in the synagogues. Likewise 2 Pet. ii. 16. *The dumb beast speaking, ανθρωπε φωνη, in man's language, forbid, &c.*

Ver. 11. *A barbarian.* The Greeks, after the custom of the Egyptians, mentioned by Herodotus, lib. 2. called all those *barbarians* who did not speak their language. In process of time, however, the Romans having subdued the Greeks, delivered themselves by the force of arms from that opprobrious appellation; and joined the Greeks in calling all *barbarians* who did not speak either the Greek or the Latin language. Afterwards, *barbarian* signified any one who spake a language which another did not understand. Thus the Scythian philosopher Anacharsis said, that among the Athenians the Scythians were *barbarians*; and among the Scythians the Athenians were *barbarians*. In like manner, Ovid, Trist. v. 10. *Barbarus hic ego sum, quia non intelligor ulli.* This is the sense which the apostle affixes to the word *barbarian*, in the present passage.

Ver. 13.—*Let him who prayeth.* That *καλων* here signifies *a speaking in prayer*, is evident from the subsequent clause, and from ver. 14.

2. *Pray* (*ινα διερμηνευη*, sup. τις, see ver. 5. note) *so as some one may interpret.* What the apostle meant by ordering the inspired person

AS YE SPEAK, and none of them is without signification.

11 (Οὐν, 264.) *Yet, if I do not know the meaning of the language, I shall be to him who speaketh a barbarian,¹ and he who speaketh WILL BE a barbarian to me.*

12 (Οὐτω καὶ, 266.) *Wherefore, ye also, since ye are earnestly desirous of spiritual GIFTS, seek THEM, that ye may abound for the edification of the church.*

13 (Διοπίε) *For which cause, let him (ὁ λαλῶν, 55.) who prayeth¹ in a foreign language, pray (ἰνα, 197.) so as SOME ONE may interpret.²*

14 *For if I pray in a foreign language (πνευμα μῆ) my spirit¹ prayeth, but (ἡς μῆ) my meaning is without fruit.*

without signification to those who are acquainted with them.

11 *Nevertheless, if I do not know the meaning of the language that is uttered, I shall be to the person who speaketh a foreigner, who has no knowledge of what he speaks, and he who speaketh shall be a foreigner to me: we shall be incapable of holding any conversation with each other.*

12 *Wherefore ye also, that ye may not be barbarians to each other, since ye are earnestly desirous of spiritual gifts, (πνευματων, see ver. 32. note 1.) seek them, that by exercising them properly, ye may abound for the edification of the church.*

13 *For which cause, let him who by inspiration prayeth in the church in a foreign language, pray in such a manner, and at such a time, as some one who is inspired may interpret his prayer to the edification of the church.*

14 *For if I pray publicly in a foreign language not interpreted, my spirit, which understandeth that language, prayeth, but my meaning in such a prayer is without fruit to the persons for whom I pray.*

to pray in such a manner as that another might interpret his prayer, was this: He who prayed in an unknown language, was to do it by two or at most by three sentences at a time, and in order; and the interpreter was to interpret what he said as he went along, ver. 27. But if there was no interpreter at hand, he was to be silent, ver. 28. even though he himself could have interpreted what he spake; because to edify the church in that manner was a ridiculous vanity, not to be encouraged, for a reason which shall be mentioned in the note on ver. 28.

Ver. 14. *My spirit prayeth, but my meaning is without fruit.* According to Bengelius, *spirit* in this verse signifies that faculty of the inspired person on which the Spirit of God operated internally, so as to make known to him something which he was ignorant of before.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than you all:

19 Yet in the church I had rather speak five words with my under-

15 Τι εν εσι; προσευξομαι τῷ πνευματι, προσευξομαι δε και τῷ νοι· ψαλω τῷ πνευματι, ψαλω δε και τῷ νοι.

16 Επει εαν ευλογησης τῷ πνευματι, ὁ αναπληρων τον τοπον τῶ ιδιωτῶ, πως ερει το αμην επι τῆ ση ευχαριστια, επειδη τι λεγεις εκ οιδε;

17 Συ μεν γαρ καλως ευχαρισεις, αλλ' ὁ ἕτερος εκ οικοδομειται.

18 Ευχαριστω τῷ Θεῷ με, παντων ὑμων μαλλον γλωσσαις λαλων

19 Αλλ' εν εκκλησια θελω πεντε λογῶς δια τῶ νοος με λαλη-

But *mind* signifies the same faculty, operating in discovering its conception to others. Wherefore, seeing the original words *νος με* signify, *my mind made known to others*, they may be translated as I have done, *my meaning*. This signification the word *mind* hath, ver. 19. It hath the same signification in other passages. For example, 1 Cor. ii. 16. *Who hath known, (εν καρδια, sensum domini, Vulg.) the mind of the Lord? but we have (εν Χριστω) the mind of Christ.*— Besides, in the glossaries (*νος*) *mind* signifies (*sensus*) *meaning*, as in this phrase, *εν δε εχει τινα, what is the meaning of this word?*

Ver. 16.—1. *Who filleth up the place, τῶ ιδιωτῶ, of the private person.* Josephus, Antiq. 3. c. 9. § 1. uses the Greek word *ιδιωτης* to denote a *private person*, as distinguished from the priests. In like manner, in this verse *ιδιωτης* denotes those of the assembly who had not the gift of languages, and who were not *teachers*, but *hearers* only. In ver. 23. and 2 Cor. xi. 6. the word signifies a person *unlearned* or *untaught*. See the following note.

2. *How shall he say the Amen to thy thanksgiving?* 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. Of this custom in the Jewish

15 *What then is TO BE DONE?* I will pray with the spirit, ($\delta\epsilon$) but I will pray also with meaning: I will sing with the spirit, but I will sing also with meaning.

16 ($\epsilon\pi\alpha$) Else, when thou shalt bless with the spirit, *he who filleth up the place of the private person,*¹ How shall he say the Amen² to thy thanksgiving, since he knoweth not what thou sayest?

17 For thou, indeed, givest thanks well, but the other is not edified.

18 I give thanks to my God, speaking in foreign languages¹ more than all of you:

19 Yet in the church I had rather speak ($\pi\epsilon\upsilon\tau\epsilon$ $\lambda\omicron\gamma\mu\epsilon\varsigma$, 60.) five sentences

15 *What then is to be done, when the Spirit moves me to pray in the church in an unknown language? Why this, I will pray with the inspiration of the Spirit, but I will pray also with my meaning interpreted, ver. 13.: I will sing with the inspiration of the Spirit, but I will sing also with my meaning interpreted.*

16 *Else, when thou shalt bless God with an inspiration of the Spirit in an unknown language, he who in the congregation is a private or uninspired person, and heareth thee speak, how shall he assent to what thou speakest, and say the Amen to thy thanksgiving, since he knoweth not what thou sayest?*

17 *For thou indeed givest thanks in that unknown language in fit expressions, but the other who hears thee, is not edified thereby.*

18 I do not thus speak of foreign languages, because I myself am deficient in them: For I worship my God, speaking in more foreign languages than all of you taken together.

19 *Yet so far am I from being vain of this gift, that in the church I had rather speak five sentences, with*

church we have many examples. See Deut. xxvii. 15. 1 Esdras ix. 47. Neh. viii. 6.

Ver. 18. *Speaking in foreign languages.* This is Bishop Pearce's translation, which I have adopted, because it is more agreeable to the original, and to the scope of the passage, than the common version.—The apostle had this great variety of languages given him by inspiration, that he might be able immediately to preach the gospel to all nations, without spending time in learning their languages. But it must be remembered, that the knowledge of so many languages miraculously communicated, was a knowledge for common use, such as enabled the apostle to deliver the doctrines of the gospel clearly and properly, and not such a knowledge of these languages as prevented him, in speaking and writing, from mixing foreign idioms with them, especially the idioms of his mother tongue. An attention to such trifles was below the gran-

standing, that *by my voice* I might teach others also, than ten thousand words in an *unknown tongue*.

20 Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.

21 In the law it is written, With *men of other tongues and other lips*, will I speak unto this people: and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them

σαι, ἵνα και άλλες κατηχησω, η μυριες λογες εν γλωσση.

20 Αδελφοι, μη παιδια γινεσθε ταις φρεσιν' αλλα τη κακια νηπιαζετε, ταις δε φρεσι τελειοι γινεσθε.

21 Εν τω νομω γεγραπται. 'Οτι εν ἑτερογλωσσοις, και εν χειλεσιν ἑτεροις, λαλησω τω λαω τωτω, και εδ' εταως εισακκουσονται με, λεγει Κυριος.

22 'Ωσε αι γλωσσαι εις σημειον εισιν, ε τοις πισευουσιν, αλλα

deur and importance of the work in which the apostle was engaged, and tended to no solid use; these foreign idioms being often more expressive and emphatical than the correspondent classical phrases.

Ver. 19. *Than ten thousand*. Here η stands for *μαλλον η*, as it does likewise, Luke xv. 7.

Ver. 20.—1. *In evil*. The Greek word *κακια*, in this passage, does not signify *malice*, but those evil dispositions which are contrary to the gentleness and innocence of children; particularly envy, anger, and strife.

2. *And in understanding be ye full grown men*. Behave with the good sense and prudence of full grown men. It was a severe reproof to the Corinthians, who piqued themselves on their wisdom, to represent their speaking unknown languages, and their contending about precedency, as a childishness which men of good sense would be ashamed of.—Doddridge makes the following remark on this part of the apostle's epistle to the Corinthians: "Had the most zealous protestant divine endeavoured to expose the absurdity of praying and praising in an unknown tongue, as practised in the church of Rome, it is difficult to imagine what he could have wrote more full to the purpose than the apostle hath done here." He adds for the instruction of those who preach the gospel, "That a height of composition, an abstruseness of thought, and an obscurity of phrase, which common Christians cannot understand, is really a speaking in an unknown tongue, though the language used be the language of the country."

Ver. 21. *In the law it is written*. See Rom. ii. 12. 25. notes, where it is shewn, that *the law* signifies the whole of the Jewish

with my meaning UNDERSTOOD, that I may instruct others also, than ten thousand¹ sentences in a foreign language.

20 Brethren, be not children in understanding; ($\alpha\lambda\lambda\alpha$) but in evil¹ be ye children, and in understanding be ye full grown men.²

21 In the law it is written,¹ ($\delta\tau\iota$, 260.) Surely, with other tongues, and with other lips, I will speak to this people; yet not even so will they hearken to me, saith the Lord.

22 So that foreign languages are for a sign, not to believers, but to unbelievers:¹ but prophecy IS FOR A SIGN,

my meaning understood, that I may instruct others as well as myself, than ten thousand sentences in a foreign language, however sublime and elegant that discourse might be.

20 Brethren, do not, by exercising the gift of tongues with strife, shew yourselves children in understanding. But in freedom from evil dispositions be ye children, and in understanding be ye full grown men.

21 In the law it is foretold, Surely with other tongues, and with other lips, that is, by persons whose language is different from theirs, I will speak to this people. Yet not even so will they become obedient to me, saith the Lord.

22 Wherefore, foreign languages are for a sign of the effusion of the Holy Ghost on you, not to convince believers, who do not understand these languages, but to convince un-

scriptures.—This passage is taken from Isa. xxviii. 11. *With stammering lips, and another tongue, will he speak to this people.* The critics observe, that the Hebrew words in Isaiah, rendered by our translators, *with stammering lips*, ought to be translated, *In labiis irrisionis, With mocking lips*, in which sense the LXX understood the phrase. But that translation makes no alteration in the meaning; for they who speak to others in an unknown language, seem to the persons to whom they speak, to stammer and to mock them.

Ver. 22. *So that foreign languages are for a sign, not to believers, but to unbelievers.* Some are of opinion, that Isaiah, in the words quoted, alludes to Deut. xxviii. 49. and that by God's speaking to the unbelieving Jews with another tongue, is meant his punishing them by a foreign nation. But that sense of the prophet's words agrees neither with his design, nor with the apostle's. 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 whom they were dispersed. The passage therefore is a prediction of the gift of speaking foreign languages, to be bestowed on the first preachers of the gospel. From the prophecy thus understood, the apostle's conclusion is clear and pertinent.

that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face, he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you

τοῖς ἀπίστοις· ἢ δὲ προφητεία ἔσται τοῖς ἀπίστοις, ἀλλὰ τοῖς πίστευσιν.

23 Ἐὰν ἐν συνελθῇ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτό, καὶ πάντες γλωσσαις λαλωσιν, εἰσελθῶσι δὲ ἰδιῶται, ἢ ἀπίστοι, ἔκ εἰς οἶον ὅτι μαινέσθαι;

24 Ἐὰν δὲ πάντες προφητεύωσιν, εἰσελθῇ δὲ τις ἀπίστος, ἢ ἰδιώτης, ἐλεγχέσθαι ὑπὸ πάντων, ἀνακρινέσθαι ὑπὸ πάντων·

25 Καὶ ἔστω τὰ κρυπτά τῆς καρδίας αὐτῆ φανερά γίνονται· καὶ ἔστω πέσων ἐπὶ πρόσωπον, προσκυνήσῃ τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστίν.

26 Τί ἐν ἐσίν, ἀδελφοί; ὅταν συνερχήσθε, ἕκαστος ὑμῶν ψαλμῶν

Ver. 23.—1. *The whole church.* By the *whole church*, the apostle means the whole brethren of a particular city; or the whole of the brethren who were in use to meet together in one place for worship.

2. *Will they not say that ye are mad?* This is not contrary to what is said, ver. 22. that the speaking in foreign languages was a sign to convince unbelievers: for *the unbelievers* to be convinced by that sign, were such strangers as understood the language in which they were addressed; whereas, *the unbelievers and unlearned persons*, who considered the speaking of foreign languages as an effect of madness, were those strangers who did not understand them.

Ver. 24. *He is examined by all;* by all who have the gift of discerning spirits; and they making known to the church the design on which he was come into their assembly, he will be affected in the manner described, ver. 25.

Ver. 26.—1. *Each of you hath a psalm.* Grotius thinks this, and

not to unbelievers, but to believers.

23 If, then, the whole church¹ be come together in one place, and all speak in foreign languages, and there come in unlearned persons, or unbelievers, will they not say that ye are mad?²

24 But if all prophesy, (see ver. 3.) and there come in an unbeliever, or an unlearned person, (see ver. 16. note 1.) he is *reproved* by all, (*αυαρεπιστοι*, ch. iv. 3. note 1.) he is *examined* by all¹

25 And thus the secrets of his heart are made manifest; and so, falling on his face, he will worship God, carrying away word that God actually is among you.

26 *What then is TO BE DONE*, brethren? When ye are come together, each of you hath a psalm,¹ hath a dis-

believers to whom ye speak in their own language, Acts ii. 8. *But prophecy is for a sign of the effusion of the Spirit, not to convince unbelievers who cannot know, but to edify believers who know that ye are inspired in prophesying.*

23 Well then, if the whole church be assembled in one place, and the inspired persons all speak in foreign languages, and there come in persons ignorant of these languages, or heathens, will they not say that ye are mad, when they see the confusion ye make, by speaking languages which no one present understands?

24 But if all who are inspired prophesy, and there come in a heathen, or one ignorant of foreign languages, with an intention to act as a spy, such a person understanding what is spoken, will be reprov'd for his idolatry and other sins, by all who prophesy; and he will be questioned concerning his intention by all who can discern spirits.

25 And thus the hidden purposes of his heart being made known, he will be astonished; and so falling prostrate, he will worship God, and report that God is actually among you. Like Nebuchadnezzar, he will say, "Of a truth it is, that your God is a God of gods,—and a revealer of secrets." Dan. ii. 47.

26 *What then is to be done, brethren?* When ye are assembled, one of you by inspiration hath a psalm: another hath a discourse: another hath something made known to him

the following clauses, should be read interrogatively: *Hath each of you a psalm? hath he a discourse?* The inspired psalms of which the apostle speaks, were not metrical compositions, but compositions which were distinguished from prose, by the sublimity of the

hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

27 If any man speak in an *unknowen* tongue, let it be by two, or at the most by three, and that by course: and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

εχει, διδαχην εχει, γλωσσαν εχει, αποκαλυψιν εχει, ερμηνειαν εχει· παντα προς οικοδομην γενεσθω.

27 Ειτε γλωσση τις λαλει, κατα δυο, η το πλειστον τρεις, και ανα μερος· και εις διερμηνευετω.

28 Εαν δε μη η διερμηνευτης, σιγατω εν εκκλησια· εαυτω δε λαλειτω και τω Θεω.

29 Προφηται δε δυο η τρεις λαλειτωσαν, και οι αλλοι διακρινετωσαν.

30 Εαν δε αλλη αποκαλυφθη καθημενα, ο πρωτος σιγατω.

sentiments, and the strength, beauty, and aptness of the expressions. Such was the inspired psalm which Mary our Lord's mother uttered, Luke i. 46. and the inspired thanksgiving and prayer which the disciples jointly sang upon the deliverance of Peter and John from the council, recorded Acts iv. 24—30. And since it is said, ver. 24. that the whole company *lifted up their voice, ομοθυμαδον, with one accord*, it is evident that Peter, to whom that psalm was given, must have delivered it by two or three sentences at a time, (as St Paul directed the Corinthians to do in the like cases), that all the company might join in it.

2. *Hath a discourse*; namely, for edification, exhortation, and consolation. For the word *διδαχη* signifies not only the thing taught, but the discourse in which it is taught. See Ess. iv. 39.

Ver. 27.—1. *If any one speak in a foreign, &c.*—The word *τις*, *any one*, being singular, shews that the *speaking by two, or at most by three*, cannot mean persons. For how could *any one* speak by two or three persons? Besides it is said, ver. 31. that they could *all speak one by one*. The word therefore to be supplied here is not *persons*, but *λογεις, sentences*.

2. *By two, or at most three sentences*. As the apostle did not allow foreign languages to be spoken in their meetings for worship, unless they were interpreted, ver. 28. the direction to speak what was revealed in these languages by two, or at most by three sen-

course,² hath a foreign language, hath a revelation, hath an interpretation. Let all be done to edification. (See ch. xiv. 3. note.)

27 (Εἰτε) *And*, if any one speak¹ in a foreign language, LET IT BE by two, or at most three SENTENCES,² and (ἕκαστος) separately; and let one interpret.

28 But if there be no interpreter, let him be silent¹ in the church; (ἔτι) Yet let him speak to himself, and to God.

29 Now, let two or three prophets speak, and let the others discern. (Διακρίνετε ὅσα ἔσονται, see chap. xii. 10. note 2.)

30 But if to another sitting by, ANY THING be revealed,¹ let the first be silent.

in a foreign language: another a revelation of some future event: another hath an interpretation of what was uttered in a foreign language. In such cases, let all these gifts be exercised to edification.

27 *And if any one* be moved to speak in a foreign language, let him speak by two, or at most by three sentences at a time, and separately; and let one, in the same manner, interpret what he says, that the church may be edified.

28 *But if there be no interpreter present, let the inspired person be silent in the church* at that time. Yet, for his own edification, he may speak inwardly to himself and to God, what is given him by the Spirit.

29 *Now, let only two or three prophets speak* in succession, at one meeting, and let the others who have the gift of discerning spirits, discern whether they have spoken by inspiration, or by private suggestion.

30 *But if to another who sitteth by, hearing a prophet speak, any thing be revealed, let the first finish his discourse and be silent, before the other attempteth to speak.*

tences at a time, and separately, was most proper, as it allowed the interpreter time to deliver distinctly his inspired interpretation for the edification of the church.

Ver. 28. *But if there be no interpreter, let him be silent.* Although the inspired person had been able to interpret the foreign language in which a revelation was given to him, he was here forbidden to do it. Because to have delivered the revelation first in the foreign language, and then in a known tongue, would have been an ostentation of inspiration of which the church could not judge; not to mention, that it would have wasted much time to no purpose. Whereas, when one spake a revelation in a foreign language, and another interpreted what he spake, the church was edified, not only by the things spoken thus made known to them; but also by having an undoubted proof of the inspiration of the person who spake, given them in the inspired interpretation of what he spake.

Ver. 30. *But if to another sitting by, any thing be revealed.* When

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not the author of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted un-

31 Δυνασθε γαρ καθ' ἓνα πάντες προφητεῦν, ἵνα πάντες μανθανῶσι, καὶ πάντες παρακαλῶνται.

32 Καὶ πνεύματα προφητῶν προφηταῖς ὑποτασσεται.

33 Οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ Θεός, ἀλλ' εἰρήνης, ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.

34 Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγατωσάν· ἃ γὰρ ἐπι-

a spiritual man was speaking in the church by inspiration, something relating to the same, or to a different subject, might be revealed to another prophet, who was sitting by, hearing him. In such a case, the rule to be observed was, the first was to be silent, that is, was to finish what he had to say before the other began to speak, as is plain from the reason of the rule given, ver. 32.

Ver. 32.—1. *For the spiritual gifts of the prophets.* In this, and in ver. 12. the word πνεύματα signifies *spiritual gifts*. Accordingly our translators have so rendered it, ver. 12. and ought to have rendered it in the same manner here likewise.

2. *Are subject to the prophets.* The apostle's meaning is, that the operation of the spiritual gifts in the mind of the prophets, was subject to the will of the prophets; for which reason, they were not to think themselves under a necessity of speaking when a revelation was made to them, especially if it was made to them while another prophet was speaking, ver. 30. but were to remain silent till the other had finished his revelation, to shew the command which they had of themselves on such occasions. In this respect, the inspirations of the Spirit of God differed entirely from the inspirations of evil spirits, by whom the heathen priests and priestesses were agitated. This difference may be clearly perceived in the picture which Virgil hath drawn of the priestess of Apollo, Eneid vi. line 46.

——— *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
Jam propiore Dei.*

Bp. Potter, after quoting this passage, Antiq. b. 2. c. 12. adds, "foaming, and yelling, and making a strange terrible noise, some-

31 For ye can all prophesy ($\kappa\alpha\theta' \ \epsilon\iota\pi\alpha$) one by one, ($\iota\tau\alpha$, 197.) so as all may learn, and all be comforted.

32 ($\kappa\alpha\iota$, 207.) For the spiritual gifts¹ of the prophets, are subject to the prophets.²

33 ($\Gamma\alpha\rho$, 91.) Besides, God is not THE AUTHOR of disturbance, but of peace; as in all the churches of the saints¹ IS WELL KNOWN.

34 Let your women be silent in the churches: ¹

31 For, by speaking one after another, ye can all deliver one by one, either at that or some subsequent meeting, what is revealed to you, so as all may learn, and all be comforted.

32 For the spiritual gifts of the Christian prophets, are under the command of the prophets; so that they can exercise, or forbear to exercise them, as they choose.

33 Besides, God is not, by his inspiration, the author of disturbance, but of peace; having enjoined the orderly exercise of the spiritual gifts: as in all the churches of the saints is well known.

34 Your women, on pretence of being inspired, have assumed the

“times gnashing their teeth, shivering and trembling, with a thousand antic motions. In short, these *Rapti* and *Deo pleni* were “beside themselves, and absolutely mad, during the time of their “inspirations.” To this God alludes, Isa. xlv. 25. *I am the Lord who frustrateth the tokens of the liars, and maketh diviners mad.*—It is true, in these frantic fits of the heathen diviners there was often much imposture. Yet in some instances there seems to have been a real possession of the devil, as in the case of the damsel, mentioned Acts xvi. 16. In these, as Gale says, the devil, imitating the ecstasies of the prophets of the true God, (Jerem. xxix. 26, 27. Hos. ix. 7.) carried the matter far beyond them. For, notwithstanding the prophets had their visions in an ecstasy, they related what they had seen in their ordinary frame of mind, and not in frantic fits, as the Cumæan Sibyl is reported by Virgil to have done, Eneid vi. line 99—102.

Ver. 33. *As in all the churches of the saints.* This clause some critics, and among the rest Bp. Pearce, joins with the following verse, by placing a full stop after the word *peace*; so as to make this sense, *As in all the churches of the saints, let your women keep silence in the churches*, namely of Achaia. According to this method of pointing the sentence, *the churches of the saints* are the churches of Judea, which were composed of the ancient people of God called *saints*. In these churches, the public worship and discipline was most perfect, because they had been planted and regulated by the apostles.

Ver. 34. *Let your women be silent in the churches.* Because the apostle in chap. xi. reprov'd women for praying and prophesying in the church without their veils, but did not blame them for the practice itself, it hath been argued, that he allowed them to pray

to them to speak ; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home : for it is a shame for women to speak in the church.

τετραπται αυταις λαλειν, αλλ' υποτασσεσθαι, καθως και ο νομος λεγει.

35 Ει δε τι μαθειν θελωσιν, εν οικω της ιδιης ανδρας επερωτωσαν· αισχρον γαρ εστι γυναιξιν εν εκκλησια λαλειν. *all in 144*

and prophesy publicly, provided they did it with their heads veiled. But as the apostle's intention in chap. xi. was only to shew the indecency of the manner in which the women prayed and prophesied in the public assemblies, and not to consider whether the practice itself was permitted by Christ, no argument can be drawn in favour of that practice from his not prohibiting it. See chap. xi. note 1. It therefore remains to be considered, Whether the apostle, in this chapter, absolutely forbids women to pray and prophesy in the church? Or, whether he forbids them only in the case of their not being inspired?

For determining the question, it may be of use to observe, that in this chapter the apostle, after describing prophecy, ver. 3. and explaining the inspiration by which the prophets spake, ver. 6. and ordering them to pray and prophesy in a known language, ver. 7. —12. or if they prophesied in a foreign language, to do it so as it might be interpreted by some one in the assembly, who had the gift of interpretation, ver. 13. ; and after giving them directions concerning the orderly exercise of all their spiritual gifts, founded on this fact, that the spiritual gifts of the prophets were subject to the prophets, ver. 32. he adds, ver. 34. *Let your women be silent in the churches, for it hath not been permitted to them to speak.* The prohibition standing in this connexion implies, that the Corinthian women were not to pray and prophesy in the church as teachers, on pretence of being inspired and unable to restrain the motions of the Spirit.—Next, The reasons mentioned by the apostle shew, that the prohibition was absolute and general. Christ had not permitted women to speak in the church as teachers of the men; neither had the law of Moses permitted them; for it commanded them to be in subjection to the men. The apostle, therefore, considered women's praying and prophesying in the church as a renouncing of their subjection to the men. Accordingly he terms it, 1 Tim. ii. 14. *an usurping authority over the man.* They were not so much as to ask a question in the church, even on pretence of learning something, lest it might have given them a handle for entering into disputations with the men. But if they wished to learn any thing, they were to ask their husbands at home, ver. 35.—Nay, it was indecent for women to speak at all in the church; being inconsistent with that modesty which is their greatest ornament.—In short, to cut off

for it *hath not been permitted to them to speak; but THEY MUST be in subjection*, as also the law (*λαγει, 55.*) *commandeth.* Gen. iii. 16.

35 And if they *wish to learn any thing, let them ask their own husbands at home; for it is an indecent¹ thing for women to speak in the church.*

office of public teachers. But my command is, *Let your women be silent in the churches; for it hath not been permitted to them by Christ to teach in public; but they must be in subjection to the men, as also the law of Moses commandeth.*

35 I do not permit women so much as to ask a question in the church, even on pretence of receiving information. But *if they wish to learn any thing, let them ask their own husbands at home; for it is an indecent thing for women, on any pretence, to speak in the church.*

every pretence for women's teaching in the church, the apostle asked them, Did the word of God go forth from you into the world? Or did it only come to you by the ministry of the men? Plainly telling them, that whatever inspirations of the Spirit they might be favoured with, no inspiration was given them for the purpose of enabling them to teach publicly, or to lead the devotion of the church.

But it may be asked, Since women were not allowed to pray and prophesy in the church, for what purpose were the inspirations of the Spirit bestowed on them? They were bestowed for enabling them to instruct their own sex in private; especially those of the younger sort, and those who were newly converted. Perhaps, also, some of the married women, who were eminent for their gifts and knowledge, may, in private conversation, have assisted the novices even among the men; as we find Priscilla expounded the way of God to Apollos, Acts xviii. 26. And as the daughters of Philip the evangelist may have done, who are said, Acts xxi. 9. *to have prophesied.* For *prophesying* does not necessarily imply the foretelling of future events by inspiration, but most commonly signifies the speaking by inspiration to the edification of others. At the same time, if the daughters of Philip had the knowledge of any future events given them by inspiration, it will not follow that they uttered these prophecies in the church. They may have published them in conversation, like Anna, Luke ii. 38. whereby all the ends for which these events were revealed to them may have been answered.

Ver. 35. *It is an indecent thing for women to speak in the church.* This is the apostle's third reason for prohibiting women to teach in the church. See ver. 34. note. It is contrary to the modesty natural to the sex, and to the manners of all nations. The apostle adds a fourth reason, ver. 36. that no woman had been commissioned by Christ to preach the gospel to unbelievers. To conclude,

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

36 Η ἀφ' ὑμῶν ὁ λόγος τῶ Θεοῦ ἐξηλθεν; ἢ εἰς ὑμᾶς μόνως κατηντήσεν;

37 Εἰ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινώσκειτω ἅ γραφῶ ὑμῖν, ὅτι τὰ Κυρίου εἰσὶν ἐντολαί.

38 Εἰ δὲ τις ἀγνοεῖ, ἀγνοεῖτω.

39 Ὡσε, ἀδελφοί, ζήλητε τὸ προφητεῦν, καὶ τὸ λαλεῖν γλωσσῶν μὴ κωλύετε.

40 Πάντα εὐσημονῶς καὶ κατὰ τάξιν γίνεσθω.

if any of the women were inspired in the public assemblies, they suffered no hardship from this prohibition; because having the command of their gifts, they could keep silence till they went home, where in their own families they might utter these revelations. Or they might do it in meetings of their own sex, privately gathered for that purpose.

Ver. 36. *What? went the word of God forth from you women?* Some commentators interpret the apostle's questions as addressed to the church at Corinth in this manner: Did the word of God go forth into the world from you of Corinth, that ye take upon you to make ordinances concerning the public worship? or did it come to you from the churches of Judea? But the reasoning is more direct and conclusive, on the supposition that these questions were addressed to women in general.

Ver. 37. *Be really a prophet.* Δοκεῖ προφήτης εἶναι. Here δοκεῖ is not an expletive, but denotes the certainty of the thing spoken of. See chap. vii. 40. note.

Ver. 38. *And if any one be ignorant.* In the former verse, *any one really a prophet or a spiritual person*, is any one really endowed with the gift of discerning spirits, for such only could judge whether the things written in this epistle were the commandments of the Lord. Wherefore, as such a spiritual person neither could be ignorant of the apostle's inspiration, nor unwilling to acknowledge it, the *any one*, in this verse, who is ignorant, must be the false

36 What? *went* the word of God *forth* (αφ' ὑμῶν) from you *WOMEN*?¹ or *did it only come* (εἰς ὑμᾶς) to you?

37 If *anyone be really*¹ a prophet, or a *spiritual person*, let him acknowledge the things I write to you, that they are the commandments of the Lord.

38 And, if *any one be ignorant*,¹ let him be ignorant.

39 Wherefore, brethren, *earnestly desire* to prophesy; and *hinder not* to speak in *foreign languages*.

40 Let all things be done (εὐσχημονῶς καὶ κατὰ τάξιν) *decently*, and in order.¹

36 *What? Went the word of God forth into the world from you women?* Did Christ employ any of your sex as apostles? Or *did the word only come to you* by the ministry of the men? How then can ye pretend to teach men?

37 *If any one be really a prophet, or a discerner of spirits*, I appeal to him, and *require him to acknowledge the things I now write*, and all the other things in this Epistle, that they are the commandments of the Lord Christ, given me by inspiration.

38 *And if any one, after that, is ignorant* that my precepts are the commandments of the Lord, *let him be ignorant*. His ignorance being wilful, I will trouble myself no farther with him.

39 *Wherefore, brethren, prophecy being so excellent a gift, earnestly desire to prophesy. And hinder not any to speak in foreign languages*, if there is one present to interpret.

40 *Let all things be done decently, and in order*, in your religious assemblies: the spiritual men avoiding envy and strife; and the women being silent.

teacher and his adherents, with all other wilfully ignorant and incorrigible persons.

Ver. 40. *Let all things be done decently, and in order.* This precept is sometimes applied to support the use of rites and ceremonies in the worship of God, not commanded in scripture. But any one who considers the place which it holds in this discourse, will be sensible that it hath no relation to rites and ceremonies, but to the decent and orderly exercise of the spiritual gifts. Yet by parity of reason, it may be extended even to the rites of worship, provided they are left free to be used by every one as he sees them expedient.

CHAP. XV.

View and Illustration of the Reasonings, and of the great Discoveries contained in this Chapter.

FROM Acts xvii. 32. it appears, that the resurrection of the dead was a subject of laughter to the learned Greeks, who, regarding the body as the prison of the soul, placed their happiness in being freed from it for ever by death. The false teacher, therefore, to render the gospel acceptable to the Greeks, denied the resurrection of the body; contending that the only resurrection promised by Christ to his disciples, was the resurrection of the soul from the death of sin; and affirming that that resurrection was already past, 2 Tim. ii. 18. But the resurrection of the body being one of the great objects of the faith and hope of Christians, the apostle, in this xvth chapter, set before the Corinthians and all mankind the proof by which that joyful event is rendered indubitable: it is a necessary consequence of the resurrection of Christ. Wherefore, to lay the foundation of this proof deep and strong, the apostle, before he shewed the connexion which subsists between the resurrection of Christ and the resurrection of the dead, recalled to the remembrance of the Corinthians the arguments by which he had proved to them the truth of Christ's resurrection so effectually, that many of them had believed him to be really risen. And first, to make them sensible of the importance of the facts by which he had proved the resurrection of Christ, he told them, That they constitute the principal articles of the gospel, ver. 1.—That they were the things which he first of all had delivered to them; and, That he himself had received them first of all by revelation; namely, That Christ died for our sins according to the scriptures, ver. 3.—and that he was buried as one known to be really dead; and that he rose from the dead on the third day, according to the scriptures, ver. 4.—That after his resurrection he was seen of the apostle Peter; then of the twelve, while they were assembled together the evening of the day on which he arose, and on the eighth day thereafter, ver. 5.—That he was seen of above five hundred brethren at once, of whom the greater part were living at the time Paul wrote this epistle, ver. 6.—That after this he was seen of James, and then of all the apostles, immediately before he ascended into heaven, ver. 7.—and last of all, That he was seen of Paul himself, in different places, and at different times, ver. 8.

Such was the proof by which the apostle had persuaded the Corinthians to believe the resurrection of Christ. To view this proof in a proper light, the three following remarks may be of use.

The first is, That the death and burial of Christ having been publicly transacted at Jerusalem, in the view of all the people assembled to celebrate the passover, were matters sufficiently known, and not denied by any one. And therefore, though they were necessary antecedents to his resurrection, the apostle did not think it at all needful to prove them. It was of more consequence to observe, as he has done, that these things happened according to the scriptures. For thereby he insinuated, that the death and burial of the Messiah having been foretold by the Jewish prophets, Christ's pretensions to be the Messiah were not invalidated, but rather confirmed by his death and burial.—And with respect to his rising again from the dead on the third day, because that was not a matter of such notoriety as his death and burial, but was denied by the Jews, it was absolutely necessary that the apostle should establish it, to the conviction at least of the unprejudiced, by the clearest proofs.

The second remark is, That Christ's resurrection from the dead being a matter of fact, it could not, during his absence in heaven, be proved otherwise than by the testimony of credible witnesses, who saw him alive after his resurrection, and had often conversed with him; and who had no interest to serve by deceiving the world in that matter. Accordingly, from the account which St Paul hath given of the proof by which he persuaded the Corinthians to believe the resurrection of Christ, it appears to have been precisely of the kind required. For he says he told them, that after his resurrection, Jesus shewed himself alive in different places, and on different occasions, to his apostles; that is, to persons who, having accompanied him during his ministry, were perfectly acquainted with his form, his visage, his voice, his manner of speaking, and every other circumstance by which the identity of any person can be ascertained; and who, for that reason, were well qualified to judge whether the person who appeared to them was really their Master risen from the dead. And as these witnesses had no interest to serve by testifying Christ's resurrection, but, on the contrary, exposed themselves thereby to innumerable evils, their testimony merits in every respect to be believed.

The third remark is, The apostle's exposition of the proof, whereby, at his first coming among the Corinthians, he persuaded many of them to believe Christ's resurrection, though

intended more immediately for the confirmation of the faith of the Corinthians, hath been of singular benefit to the world. For it not only shews in what manner the belief of the resurrection of Christ was established in the world, but it makes mankind sensible, that the prevalence of that belief in the first age was well founded; and that we likewise, who at this distance of time entertain the same belief, have good reason for so doing; and that our Master, by his resurrection from the dead, is powerfully demonstrated to be the Son of God, and our religion is shewn to be divine.

The apostle having appealed to the testimony of the eye-witnesses, as the proper evidence of our Lord's resurrection now that he is gone into heaven, proceeds, in the following part of the chapter, to shew in what manner that evidence established beyond all contradiction, first, the truth of Christ's resurrection; and secondly, the certainty of the resurrection of all the dead.—His reasoning for that purpose is as follows: If it be constantly preached by all the eye-witnesses, and if it be firmly believed by all Christians, that Christ really arose from the dead, how can the false teacher, or any among you Corinthians, who call themselves Christ's disciples, affirm that there will be no resurrection of the dead? ver. 12.—For if there is to be no resurrection of the dead, Christ, who promised to return and raise the dead, is an impostor who hath deluded the world with false hopes, whom therefore God never would raise, ver. 13.—And if Christ hath not been raised, the preaching of all who call themselves *eye-witnesses of his resurrection* is false, and your faith in the gospel is false, ver. 14.—Besides, we apostles are found false witnesses concerning God, because we have witnessed, to the infinite dishonour of God, that he hath raised an impostor from the dead, whom assuredly he hath not raised, if the dead are not to be raised, ver. 15.—The argument taken from the resurrection of Christ, to prove that the dead will be raised, is of such importance, that the apostle affirmed a second time, if the dead are not to be raised, neither hath Christ been raised. He is an impostor whom God never would raise, ver. 16.—Besides, if Christ hath not been raised, your faith in him as your Saviour, though founded on miracles, is not only false but useless. It answers no purpose. The guilt of your sins remaineth, and ye are still liable to punishment, ver. 17.—Certainly also, both they who have died in the belief of Christ's resurrection, and they who have suffered death for that belief, are perished, if there is to be no resurrection of the dead, ver. 18.—Farther, to shew you the absurdity of imputing to us apostles the crime of falsely testifying against God, that he hath raised an impostor from the

dead whom he hath not raised, consider, that if there is to be no resurrection, consequently no future state, our only motive to commit the great crime imputed to us, must be some advantage which we reap from it in this life. Yet, instead of advantage, we have, by preaching Christ's resurrection, drawn on ourselves from every quarter the greatest present temporal evils; in so much, that if in this life only we have hope of advantage from Christ, we are of all men the most miserable, ver. 19.—This argument, joined with the consideration mentioned ver. 18. namely, that if there is to be no resurrection, those who have died in the belief of Christ's resurrection, and the witnesses who have suffered death for attesting Christ's resurrection, are all utterly perished, demonstrates that the witnesses of Christ's resurrection were themselves fully persuaded of the truth thereof. Wherefore, being perfectly qualified for judging, and having had the best opportunities to judge of the truth of Christ's resurrection, they could not possibly be deceived in that matter, and had no motive whatever to deceive the world.

It seems the philosophers affirmed, that the resurrection of the dead, on account of the obedience of Christ, is a thing unworthy of God; for the apostle told the Corinthians, that God had confuted that assertion, by raising Christ from the dead, as the first-fruit or pledge of his raising all the dead at the last day, ver. 20.—Next he observed, that since God, consistently with his justice and goodness, subjected all mankind to death for one man's sin, as experience sheweth, he may, with equal justice and goodness, raise all men from the dead on account of the obedience of one man, as revelation teacheth. This I think is the meaning of ver. 21, 22.—Withal, to render the resurrection of the dead more certain to such of the Corinthians as understood and believed the other doctrines of the gospel, the apostle assured them, that Christ will reign till he hath destroyed all dominion opposite to God's; and in particular, till he hath by the resurrection of the dead destroyed the dominion of death, the greatest enemy of mankind. After which, Christ will deliver up the kingdom to God, ver. 24—27.; and then the Son himself shall be subjected to God, that God may be over all, in all places of the universe, ver. 28.

Next, turning his discourse to those who denied the resurrection of the dead, he asked them, what they must do to make up their loss, who are *baptized*, that is, plunged into the greatest afflictions, for believing the resurrection of the dead, if the dead rise not? and what possible reason can be assigned for their willingly suffering death, on account of that

belief? ver. 29.—Here it is insinuated, that the testimony of the eye-witnesses concerning the resurrection of Christ, had appeared so credible to many, and had wrought in them such a firm persuasion of their own resurrection, that at the time the apostle wrote this letter, they were suffering the greatest evils, rather than renounce that faith and hope. Farther, he asked what reason the apostles could have for exposing themselves to the danger of death every hour, if they knew the resurrection of Christ and of the dead to be falsehoods? ver. 30.—and what advantage he in particular could propose to himself, in undergoing all the evils he suffered, if there is to be no resurrection of the dead? In that case, he told them, it had been better for him, and the other apostles, to have followed the maxim of the profane, *Let us eat and drink, for to-morrow we die*, ver. 31, 32.—Having by these strong reasonings established, first, the truth of Christ's resurrection, and next the certainty of the resurrection of all the dead, the apostle advised the Corinthians to shun conversing with any one who denied these essential articles of the Christian faith, ver. 33.—and commanded the faction to awake from their errors, ver. 34.

In what follows, the apostle answers two questions, with which the false teacher combated the doctrine of the resurrection. *But some one will say, how can the dead be raised? how is it possible? and if it be possible, with what kind of body do they come out of the grave?* The philosophers argued, that the resurrection of the body is a thing impossible; and that, though it were possible, it is by no means desirable; because a body, such as men now have, is a clog to the soul in its operations. In answer to the first of these questions, the apostle shewed the possibility of the resurrection of the body, by appealing to the operations of the divine power which we daily behold; namely, the production of plants from seeds which rot in the earth; the diversity of the bodies of beasts, fowls, and fishes; and the different degrees of light with which the celestial bodies shine. For if the divine power appears so great in the endless variety of its productions, can any rational person doubt of God's being able to raise the dead? ver. 35—42.—He therefore concluded that the resurrection of the dead is possible, ver. 42.

Next, to shew the philosophers their mistake, in supposing the soul will be clogged in its operations by its reunion with the body, the apostle compared the body of the righteous which dies, (for it is of them only he discourses,) with that which will be raised. Their buried body is corruptible; is dishonoured by death; is deformed and wasted by disease;

and at best is weak in its operations ; in short, it is an animal body, which, like the body of beasts, depends for its growth and subsistence on meat and drink. But the body of the righteous, which shall be raised, will be incorruptible, and gloriously beautiful in its outward appearance, and powerful in its activity : In one word, it will be a *spiritual body* ; a body which doth not subsist by meat and drink, but by its own internal vigour. Now, there being these differences between the body of the righteous that dieth, and the body that riseth, the resurrection of the body, instead of being a disadvantage to the righteous, will contribute greatly to their perfection and happiness in the life to come, ver. 42—47.

At this period of his discourse, the apostle takes occasion to declare a great and important secret, concerning the resurrection of the wicked, hitherto not disclosed. He tells us, *as the earthly or sinful man Adam was*, such also at the resurrection *the earthly or wicked men shall be* ; they shall rise with an earthly corruptible body, like that which Adam had after the fall. *And as the heavenly man Christ now is*, such also at the resurrection shall *the heavenly men, the righteous, be*, in respect of their body, ver. 48.—And to prove that the righteous, who are destined to live in heaven, must bear the image of the heavenly man in their body, as well as in their soul, he affirms, that a corruptible body, composed of flesh and blood, cannot inherit the kingdom of God, ver. 49, 50.—Then declares another great mystery or secret, namely, that the righteous, who are living on the earth at Christ's coming, instead of dying, shall all be changed in their body, from corruptible to incorruptible, in a moment, in the twinkling of an eye ; by which, and by the resurrection of the righteous from the dead, death shall be swallowed up for ever, with respect to them, ver. 51—54.—and being warmed with the grandeur of his subject, he breaks forth into that noble song of victory : *Where, O death, is thy sting ?* &c. ver. 55—57.—The apostle gave to these discoveries the appellation of *a mystery*, not only because they were hitherto kept secret from mankind, but because they are discoveries infinitely more important, interesting, and certain, than any of the discoveries concerning a future state, pretended to be made in the heathen mysteries, which were all fictions contrived to amuse the initiated, and raise the curiosity of the vulgar. These discoveries Paul was inspired to make, because the knowledge of the manner and circumstances of the resurrection of the dead, and of the general judgment, and of the final issues of things, by rendering our conceptions of these matters more distinct, greatly strengthens our faith in them, and gives them a powerful influence on our

conduct. Accordingly, the apostle concluded this wonderful discourse with an exhortation to the Corinthians, to be stable, unmoved, and always abounding in the work of the Lord, knowing that their labour in the Lord is not vain, ver. 58.

I shall finish this Illustration with observing, *First*, That no single fact in the history of any nation is supported by evidence equal to that which the apostle Paul hath produced in this xvth chap. of his first epistle to the Corinthians, in proof of our Lord's resurrection from the dead. He was seen after he arose by a great number of his acquaintance, of whom eleven are mentioned by name, who were appointed by Christ to publish and attest his resurrection to the world. These having accompanied him during the three years of his ministry, were well qualified to judge, whether the person they conversed with during the forty days he shewed himself to them, and ate and drank with them, was their Master risen from the dead. And being fully assured of his resurrection by the evidence of their own senses, they published it in Jerusalem where he was put to death, and throughout all Judea, and every-where else, as a thing they were absolutely certain of; and shewed their persuasion of it, by suffering death for bearing testimony to it. This was the case likewise with Paul himself, who, though he had not accompanied Jesus during his ministry, was honoured at different times with a sight of him after his ascension, and was put to death for publishing his resurrection to the world. I therefore conclude, that if there is any force in the concurring testimony of many habile and disinterested witnesses, to induce mankind to believe things at which they were not them-

OLD TRANSLATION.

CHAP. XV. 1 More-over, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

GREEK TEXT.

1 Γνωρίζω δε ὑμῖν, ἀδελφοί, το εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ και παρελάβετε, ἐν ᾧ και ἐσηκατε·

2 Δι' ἐ και σωζεσθε, τινι λογω εὐηγγελισάμην ὑμῖν ἐι κατεχετε εκτος ἐι μη ἐικη ἐπισευσατε.

Ver. 2.—1. *In what manner.* Τινι λογω. In translating this phrase I have followed the Vulgate, which has here, *qua ratione*.

2. *Have believed,* ἐικη, *rashly.* According to Le Clerc, this word denotes the disposition of those who do a thing by chance, and

certainty

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selves present, the resurrection of Jesus from the dead cannot be called in question, without rendering all history uncertain, and destroying the best source of men's belief.—*Secondly*, The resurrection of Jesus, his miracles, and the miracles of his apostles have been denied, because their existence destroys the Aristotelian atheism, which modern philosophers are so fond of reviving; namely, that the world, by powers natural to matter, hath continued from all eternity the same as we see it, and that there exists nothing in the universe distinct from matter; so that the present course of things, consisting of the motions of the heavens, and of the successive generations and corruptions of animals and vegetables, can neither be interrupted nor destroyed by any thing extraneous, but must continue for ever. Nevertheless, if miracles have happened, this system of atheism cannot hold; because miracles, being an interruption of the course of nature, are proofs from experience, that there exists a power distinct from and superior to all the powers inherent in matter. And as this controlling power hath exerted itself with intelligence and freedom, it must possess both these attributes, and is what we mean by the term GOD.—Miracles, therefore, being proofs from experience of the existence of God, before the Aristotelian atheism can be established, that strong historical evidence by which the resurrection of Jesus, his miracles, and the miracles of his apostles are supported, must be destroyed. But, as was observed above, this cannot be done without destroying the faith of history, and overturning the only foundation of human belief.

NEW TRANSLATION.

CHAP. XV. 1 *Now, I make known to you, brethren, the gospel which I preached to you, which also ye received, and in which (ἐσχηκατε, 10.) ye stand;*

2 *By which also ye are saved, (Rom. xi. 26. note 1.) if ye remember in what manner¹ I preached to you; unless indeed ye have believed rashly.²*

COMMENTARY.

CHAP. XV. 1 *Some of you deny the resurrection of the dead, and thereby overturn the gospel from the foundation; as ye will perceive, when I repeat to you, brethren, the gospel which I preached to you, which also ye believed, and in the faith of which many of you persevere.*

2 *By which gospel also ye have the knowledge and means of salvation bestowed on you, if ye remember in what a clear and convincing manner I preached to you the doctrines and evidences of the gospel, unless ye have believed those things rashly, without knowing for what reason.*

3 For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures :

4 And that he was buried, and that he rose again the third day according to the scriptures :

5 And that he was seen of Cephas, then of the twelve.

6 After that he was seen of above five hundred brethren at once : of whom the greater part remain unto this present, but some are fallen asleep.

3 Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὁ καὶ παρελάβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς·

4 Καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς·

5 Καὶ ὅτι ὠφθῆ Κηφᾶ, εἶτα τοῖς δώδεκα.

6 Ἐπεὶτα ὠφθῆ ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφ'απαξ, ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινες δὲ καὶ ἐκοιμηθήσαν.

lightly, without knowing for what reason or end they do it. Its true rendering therefore is, *temerè, rashly, inconsiderately.*

Ver. 4. *Rose again the third day, according to the scriptures.* The scriptures which foretold the resurrection of the Christ on the third day, and to which St Paul refers, are Psal. xvi. 10. which Peter, Acts ii. 31. expressly affirmed to be a prediction of that event. Also Jonah i. 17. which our Lord himself hath told us is a typical prophecy of his *continuing three days in the heart of the earth*, and of his subsequent resurrection, Matt. xii. 39, 40.—The apostle delivered to the Corinthians from the Lord himself, not only that he died for our sins, and rose again on the third day after his death, but that these things had happened according to the prophecies of the scriptures concerning the Christ, because by that circumstance, as well as by his resurrection, our Lord was demonstrated to be the Christ.

Ver. 5.—1. *Was seen of Cephas.* After his resurrection, Jesus shewed himself first of all to Mary Magdalene. But as no woman was employed to testify his resurrection to the world, St Paul did not think it necessary, in his exposition of the proofs of Christ's resurrection, to mention any of his appearances to the women.—His appearance to Peter is mentioned Luke xxiv. 34.

2. *Then of the twelve.* Although Judas was dead before Jesus shewed himself to his apostles, they might still be called *the twelve*, whatever their number was, as *the twelve* was a name, not of number, but of office, like the *Triumviri, Decemviri, &c.* among the Romans. I am therefore of opinion, that in the expression, *Then of the twelve*, all our Lord's appearances to his apostles, from the time he arose,

3 For I delivered to you *among the first things*, what also I received *FIRST*, That Christ died for our sins, according to the scriptures ;

4 And that he was buried, and that he rose again the third day, according to the scriptures ;¹

5 And that he was seen of Cephas,¹ then of the twelve.²

6 After that he was seen of above five hundred¹ brethren at once, of whom the greater part remain² to this present *TIME*, but some are fallen asleep.

3 *For I delivered to you among the first things*, as the chief articles of the gospel, *what also I myself received first*, that Christ died for our sins, according to the prophecies in the Jewish scriptures, Isa. liii. 5, 6.

4 *And that*, as one known to be dead, *he was buried* in a new sepulchre, wherein never any person was laid ; *and that he rose again the third day*, according to the scriptures.

5 *And to convince you of the truth of his resurrection*, I told you *that he was seen alive of Peter*, then of the apostles met together in one place.

6 *After that he was seen alive of above five hundred brethren at once*, of whom the greater part are living at this present time, who all attest Christ's resurrection as a matter of fact, of which they are absolutely certain from the evidence of their own senses ; *but some of them are dead*.

to the time he shewed himself to the 500 brethren at once, are comprehended ; not only those related by the evangelists, I mean his appearance to the apostles in the evening of the day on which he arose, and on the eighth day thereafter, and at the sea of Tiberias, but those appearances also which they may have omitted. For that they omitted some, is certain from Paul's mentioning an appearance to James, which none of them have taken any notice of.

Ver. 6.—1. *Seen of above 500 brethren at once*. None of the evangelists have expressly mentioned this appearance. But Matthew seems to hint at it, chap. xxviii. 10. where he informs us, that Jesus, after his resurrection, said to the women, *Go tell my brethren, that they go into Galilee, and there they shall see me* ; and that in obedience to his order, *the eleven went away to a mountain in Galilee, where Jesus had appointed them*. Having therefore appointed a particular mountain for shewing himself to his disciples, perhaps the mountain on which he was transfigured ; also having previously fixed the time of his appearing, it is reasonable to suppose, that the joyful tidings would be quickly spread abroad among the brethren, and that a great number of them would assemble at the time and place appointed.—As the greatest part of our Lord's disciples lived in Galilee, it was

7 After that he was seen of James ; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am : and his grace which was bestowed upon me, was not in

7 Ἐπειτα ὠφθῆ Ιακωβῶ· εἶτα τοῖς ἀποστόλοις πᾶσιν.

8 Ἐσχάτον δὲ πάντων, ὡσπερ εἰ τῷ ἐκτρωματι, ὠφθῆ καί μοι.

9 Ἐγὼ γὰρ εἰμι ὁ ἐλαχίστος τῶν ἀποστόλων· ὅς ἐκ εἰμι ἴκανος καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τῆς Θεοῦ.

10 Χάριτι δὲ Θεοῦ εἰμι ὁ εἰμι· καὶ ἡ χάρις αὐτῆς ἢ εἰς ἐμε, ἢ κενὴ ἐγενήθη, ἀλλὰ περισσοτέρον αὐτῶν

highly proper for their consolation that he should shew himself alive there in that public manner. For thus, besides the apostles, numbers who had often attended him during his ministry in Galilee, and who were well acquainted with his person, having an opportunity to converse with him, could satisfy themselves by the testimony of their own senses concerning the truth of his resurrection, and attest it to others on the surest evidence. These, therefore, may have been the 500 brethren of whom St Paul speaks. And their testimony was appealed to by the apostle with the greatest propriety, when proving the resurrection of Christ ; because such a multitude cannot be supposed to have agreed for so long a time in publishing a falsehood to the world, without any one of them ever betraying the imposture, or even varying in their account of the fact.

2. *Remain to this present time.* Bengelius thinks, Andronicus and Junias, mentioned Rom. xvi. 7. were of the number of the 500 ; and that they are said to have been *of note among the apostles*, because they had seen Christ after his resurrection.

Ver. 7. *After that he was seen of James.* In the gospels there is no mention of this appearance to James. But the fathers speak of it, and tell us, that the person thus honoured was *James the less, or younger, our Lord's brother*, that is, his cousin-german ; and the author of the epistle in the canon which bears his name. See Pref. to the epistle of James, sect. 1.—Now their opinion is probable, because the other James was dead when Paul wrote his epistle to the Corinthians.—Eusebius in his Chron. p. 43. says, this appearance happened in the first year after our Lord's resurrection. But from the order in which Paul hath placed it here, it happened more probably before our Lord's ascension, at which all the apostles were present.

Ver. 8.—1. *Last of all.* This, if am not mistaken, implies that our Lord appeared to none of the disciples after his ascension, except to Paul.

2. *He was seen of me also.* The apostle no doubt speaks here of

7 After that he was seen of James;¹ then of all the apostles.

8 And last of all¹ he was seen of me also,² as of an abortive³ APOSTLE.

9 For I am the least of the apostles, *who am not worthy* (Matt. iii. 11.) to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am; and his grace¹ which WAS BESTOWED on me was not *vain*, for I have laboured more abundantly than *all of them*;²

7 After that he was seen of the apostle James, then of all the apostles, when he ascended into heaven in their presence.

8 And I added, that last of all he was seen of me also, as of an abortive apostle; a name I take to myself,

9 Because I am the least of the apostles, *who am not worthy to be called an apostle, in regard I persecuted the church of God, and was going to Damascus for that very purpose, when Christ appeared to me, and made me an apostle.*

10 But though I call myself an abortive apostle, because I persecuted the church, *by the favour of God I am the apostle I am. And his grace of apostleship, inspiration, and miraculous powers, which was bestowed on me, was not fruitless; for*

Christ's appearing to him on the road to Damascus; but he doth not exclude his other appearances to him. See 1 Cor. ix. 1.

3. *As of an abortive apostle.* Because Paul's apostleship was denied by the faction at Corinth, he here asserted it expressly. And although he calls himself *an abortive apostle*, it was not on account of his being sensible of any imperfection in his commission, or of any weakness in his qualifications as an apostle; for he affirms, 2 Cor. xi. 5. *That he was in nothing behind the very greatest of the apostles*; but he called himself *an abortive apostle*, because, as he tells us, ver. 9. he had *persecuted the church of God*, and because he was made an apostle without that previous course of instruction and preparation, which the other apostles enjoyed who had attended Jesus during his ministry on earth: so that in the proper sense of the word, he was *επιγραμια*, one born before he was brought to maturity. That want however was abundantly supplied by the many revelations which his Master gave him after he made him an apostle.

Ver. 10.—1. *And his grace.* The apostolical office itself, and the qualifications necessary to the right discharge of that office, are called *grace*, Rom. i. 5. xii. 3. Gal. ii. 9. In this verse, *grace* is used in three different senses.

2. *I have laboured more abundantly than all, &c.* The other apostles confined their preaching for the most part to the Jews, Gal. ii. 9.; but Paul preached the gospel to all the Gentile nations, from Jerusalem round about to Illyricum, Rom. xv. 19.; and also

vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me.

11 Therefore, whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead ?

13 But if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then *is* our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God ; because we have testified of God, that he rais-

παντων εκοπιασα· εκ εγω δε αλλ' η χαρις τε Θεοι η συν εμοι.

11 Ειτε εν εγω, ειτε εκεινοι, ετω κηρυσσομεν, και ετως επισευσατε.

12 Ει δε Χριστος κηρυσσεται οτι εκ νεκρων εγηγηρται, πως λεγσιν τινες εν υμιν, οτι αναστασις νεκρων εκ εστιν ;

13 Ει δε αναστασις νεκρων εκ εστιν, εδε Χριστος εγηγηρται.

14 Ει δε Χριστος εκ εγηγηρται, κενον αρα το κηρυγμα ημων, κενη δε και η πισις υμων.

15 Ευρισκομεθα δε και ψευδομαρτυρες τε Θεοι οτι εμαρτυρησαμεν κατα τε Θεοι οτι ηγειρε τον

to the Jews who lived in these countries ; and by his labours he converted great numbers both of the Jews and Greeks. Moreover, as his success in spreading the gospel exceeded the success of the other apostles, so his labours, if we may judge of them from his own account, 2 Cor. xi. 23—28. greatly exceeded theirs likewise.

Ver. 12. *How can some among you say?* So πως λεγσιν must be translated, as is plain from the structure of the discourse : not to mention that the indicative mode is often used in the scriptures for the subjunctive. See Ess. iv. 9.—By *some among them*, the apostle meant the false teacher and his adherents.

Ver. 13. *Neither hath Christ been raised.* The apostle hath not expressed the ideas, by which the consequent in this hypothetical proposition is connected with its antecedent. But when these ideas are supplied, as in the commentary, every reader will be sensible of the connexion. Christ promised repeatedly, in the most express terms, that he would raise all mankind from the dead, Matt. xvi. 27. John v. 28, 29. Wherefore, if there is to be no resurrection of the dead, Christ is a deceiver, whom no person in his right senses can suppose God to have raised, and to have declared his Son. And if Christ hath not been raised, the gospel being stripped of the evidence which it derives from the resurrection of its author, the

use the gospel as in the hypothesis: *neither hath*

yet not I, but the grace of God which *IS* with me.

11 *Well then, whether I or they PREACH, thus we preach, and thus ye believed.*

12 *Now if it be preached that Christ was raised from the dead, how can some¹ among you say that there is no resurrection of the dead?*

13 (Ε: δε) *For, if there be no resurrection of the dead, neither hath Christ been raised.¹ (See ver. 16. note.)*

14 *And if Christ hath not been raised, (κενον, see 1 Thess. ii. 1. note) false certainly is our preaching, and false also is your faith.*

15 (Δε, 104.) *Besides, we are found even false witnesses concerning God,¹ because we have witnessed against²*

as an apostle *I have laboured more assiduously and successfully than all the other apostles; yet this is not to be ascribed to me, but to the aid of God which is with me continually.*

11 *Well then, although my call to the apostleship was different from theirs, our gospel is the same. For whether I or they preach, thus we preach, and thus ye believed.*

12 *Now if it be preached by all the apostles, that Christ was raised from the dead; and if his resurrection is a proof of yours, how can some among you say that there is no resurrection of the dead to be expected?*

13 *To deny this, is to deny Christ's resurrection. For if there be no resurrection of the dead, neither hath Christ been raised; because having promised a falsehood, certainly God would not raise him.*

14 *And if Christ hath not been raised, false certainly is our preaching concerning him, and false also is your faith in our preaching, notwithstanding we confirmed it by bestowing on you the gift of the Holy Ghost.*

15 *Besides, if Christ hath not been raised, we, who affirm that God raised him, and commissioned us to testify his resurrection, are found even false witnesses concerning God,*

whole of the preaching of the apostles, as is observed ver. 14. is absolutely false, and the faith of the Corinthians in the divine original of the gospel, and of all Christians from the beginning to the present hour, is likewise false.—Such are the consequences of denying the resurrection of the dead!

Ver. 15.—1. *False witnesses concerning God.* So the phrase ψευδομαρτυρες τῆ Θεῷ must be translated, being the genitive, not of possession, but of the object. Ess. iv. 24. For God cannot have any false witnesses belonging to him.

2. *Have witnessed, κατα, against God, that he raised, &c.* On sup-

ed up Christ; whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised :

17 And if Christ be not raised, your faith is vain ; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ, are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

Χριστον ὃν ἐκ ἠγείρεν, εἴπερ ἀρὰ νεκροὶ ἐκ ἐγείρονται.

16 Εἰ γὰρ νεκροὶ ἐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται.

17 Εἰ δὲ Χριστὸς ἐκ ἐγήγερται, ματαία ἡ πίσις ὑμῶν· ἐτι ἐσε ἐν ταῖς ἁμαρτίαις ὑμῶν·

18 Ἀρὰ καὶ οἱ κοιμηθέντες ἐν Χριστῷ, ἀπώλοντο.

19 Εἰ ἐν τῇ ζωῇ ταυτῇ ἠλπι-
κοτες ἐσμεν ἐν Χριστῷ μόνον, ἐλεει-
νοτεροὶ πάντων ἀνθρώπων ἐσμεν.

position that Christ was not raised, the bearing witness to his resurrection is very properly termed, *a witnessing against God*; because to testify that God raised Christ, whom he did not raise, was to testify that he had confirmed the pretensions of an impostor with the highest possible evidence; which is a blasphemy against God, highly injurious to his character; not to mention that it is a falsehood most pernicious to mankind.

Ver. 16. *If the dead are not raised, neither hath Christ been raised.* This consequence the apostle had affirmed before, ver. 13. But being a matter of great importance, he repeats it in this verse, that it might make the stronger impression on the Corinthians. See ver. 13. note.

Ver. 17. *Ye are still in your sins.* The great inducement to men to believe the gospel is, that it promises the pardon of sin upon repentance. Here the apostle assureth us, that if Christ hath not been raised, he hath made no atonement for sins, Rom. iv. 25.; consequently we are still under the guilt of our sins; that is, we are still liable to punishment, notwithstanding we have repented of our sins. This observation shews, that besides deliverance from the power of sin, which many of the Corinthians no doubt had experienced, an atonement for sin is necessary to the deliverance of penitents from punishment.

Ver. 18. *Who are fallen asleep, &c., for Christ.* If the ordinary signification of the preposition *ἐν* is retained, the meaning of the clause will be, *They who have died in the profession of the Christian faith.* Either of the translations shews, that in this discourse the apostle hath the resurrection of the just principally in view; and that what he hath written concerning the spirituality and incorruption of the body to be raised, is to be understood of the body of the saints only. See ver. 20. note 2. and ver. 42. note 3.

God, that he raised Christ, whom he raised not, if verily the dead are not raised.

16 *And, if the dead are not raised, neither hath Christ been raised.*¹

17 (Εἰ δέ, 104.) *Farther, If Christ hath not been raised, your faith (ματαια, 1 Tim. i. 6.) is useless; ye are still in your sins.*¹

18 (Αγα και, 87.) *Certainly also they who are fallen asleep (ἐν Χριστῷ, 167.) for Christ,¹ are perished.*

19 *If in this life only we have hope (ἐν, 165.) by Christ,¹ we are of all men (ἐλλεινοτεροι, 29.) the most miserable.*

because we have witnessed against God, that he raised Christ, whom he raised not, if verily the dead are not to be raised.

16 *And to repeat what I said before, ver. 13. if the dead are not to be raised, neither hath Christ been raised.*

17 *Farther, if Christ hath not been raised, he is a deceiver, and your faith in his death, as an atonement for sin, is not only false, (ver. 14.) but useless. Ye are still under the guilt of your sins.*

18 *Certainly also they who have suffered death for believing the resurrection of Christ, are perished: They have lost their existence here for a known falsehood, and shall either have no existence, or a miserable existence hereafter.*

19 *If in this life only we apostles have hope of advantage, by falsely preaching the resurrection of Christ, as must be the case if the dead rise not, we the framers and preachers of that falsehood, are of all men the most miserable.*

Ver. 19. *If in this life only we have hope by Christ.* Here the apostle answers an objection, which, according to his manner, he does not mention, but supposes the reader to have made it in his own mind. The objection is this: The apostles know that Christ hath not risen, and that there will be no resurrection of the dead; but they preach these things for the sake of some present advantage. To this St Paul replies, *If in this life only we have hope by Christ, we are of all men the most miserable*, because by preaching his resurrection, we expose ourselves to every possible present evil; and if there is to be no resurrection of the dead, there is no future state in which we can enjoy any thing. This argument is levelled against the Sadducees, who, believing the soul to be material, affirmed that it perishes with the body, and will have no existence after death, as the body is never to be raised.—The apostle's argument is equally conclusive on supposition that the soul is immaterial, and that it will exist and enjoy after death, although the body is not raised. For if the apostles were false witnesses and impostors, they could look for no happiness from God after death.

20 But now is Christ risen from the dead, and become the first-fruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the first-fruits, afterward they that are Christ's at his coming.

20 Νυνι δε, Χριστος εγηγεσται εκ νεκρων* απαρχη των κεκοιμημενων εγενετο.

21 Επειδη γαρ δι' ανθρωπου ο θανατος, και δι' ανθρωπου αναστασις νεκρων.

22 'Οσπερ γαρ εν τω Αδαμ παντες αποθνησκουσιν, ετω και εν τω Χριστω παντες ζωοποιηθησονται.

23 'Εκασος δε εν τω ιδιω ταγματι* απαρχη Χριστος, επειτα οι τε Χριστου, εν τη παρεσσει αυτου.

Ver 20.—1. *And is become the first-fruit.* The Israelites were commanded, Levit. xxiii. 10, 11. to bring on the morrow after the Sabbath with which the passover week began, a sheaf of the first-fruits of their harvest, to the priest, to be waved before the Lord, who, by accepting it, made it both an example and a pledge of the future harvest.—In allusion to that rite, Christ, who arose on the very day on which the first-fruits were offered, is called *the first-fruit of them who have fallen asleep*, because he is the first who was raised from the dead to die no more, and because his resurrection to die no more, is an example and an earnest of the resurrection of the righteous.—As this epistle was written a little before the passover, chap. v. 8. that circumstance might suggest the allusion.

2. *Of them who have fallen asleep.* By them who have fallen asleep, I understand the righteous in general, of whose resurrection to die no more, Christ's resurrection is the example and proof. For, although the argument founded on Christ's resurrection, explained ver. 12, 13. and that subjoined, ver. 21, 22. apply to all mankind, they by no means prove, that like Christ the wicked are to be raised to die no more. See ver. 42. note 3.—In proving the resurrection of the dead, the apostle with great propriety insists on Christ's resurrection; because, as Doddridge observes, on whatever principle the resurrection is denied, Christ's resurrection shews the futility of the denial. The resurrection of the body is not a thing impossible, seeing it was accomplished in Christ; neither is it a thing mean and sordid, seeing he hath condescended to partake of it.

Ver. 22. *As by Adam all die, &c.* Rom. v. 18. is a good commentary on this passage. *Well then, as through one offence sentence came upon all men to condemnation, even so through one righteousness sentence came upon all men to justification of life.* And because Christ is the author of that new life which mankind obtain by the resurrection, he is called, ver. 45. *The last, or second Adam.*

20 (Νυνι δε, conjunct.)
But now *Christ is raised* from the dead, AND *IS* become (απαρχη) the *first-fruit*¹ of them who have fallen asleep.²

21 For since (δι' ανθρωπου) *through a man* CAME death, *through a man* also *COMETH* the resurrection of the dead.

22 (Ωσπερ γαρ, 93.)
Therefore, as (ε, 165.) *by Adam all die, so also by Christ all shall be made alive.*¹

23 But every one¹ in his proper band: the *first-fruit, Christ*; afterward they who are *Christ's* at his coming.²

20 *But now* your faith is not false and useless, neither are the dead for *Christ* perished, nor is our hope in *Christ* only in this life: for *Christ is raised from the dead, and is become the first-fruit of them who have fallen asleep.*

21 The resurrection of the dead through *Christ*, is reasonable: *for seeing*, consistently with justice and goodness, *through a man came death*; so, consistently with justice and goodness, *through a man also cometh the resurrection of the dead.*

22 *Therefore, as by Adam all men die, so also by Christ all men shall be made alive*, that in the body all may receive reward or punishment, according to what they have done in the body.

23 Not however together; *but every one in his proper band. The first-fruit, Christ*, is raised already: *afterward, they who are Christ's* shall be raised immediately at his coming; consequently, before the other dead are raised.

Ver. 23.—1. *But every one in his proper band.* So τῷ ἰδίῳ ταγματι signifies; for ταγμα denotes a band of soldiers, a cohort, a legion. See Scapula's Diction. whereas ταξις is the word for order. According to this translation, it is here intimated, that the righteous are to be raised by themselves, and the wicked by themselves.—In the following clause, the apostle informs us, that the righteous are to be raised at *Christ's* coming; that is, they are to be first raised, consequently raised before the living are changed, and before the wicked are raised. See the next note. Having given this general account of the resurrection, the apostle declares, that *then the end shall be*, and that *Christ, after the judgment, will deliver up the kingdom to the Father*, completely established.—Next, he shews, that the resurrection of the dead is possible, ver. 35—42. Then describes the body which shall be given to the righteous, ver. 42—44. And affirms that the wicked, whom he calls *earthly men*, are to be raised with *earthly, or corruptible* bodies, like those which they derived from Adam; but the *righteous, or heavenly men*, are to have bodies like *Christ's* glorious body.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed, is death.

27 For he hath put all things under his feet. But when he sayeth all things

24 Εἶτα το τέλος, ^{διη} όταν παραδῶ την βασιλειαν τῷ Θεῷ καὶ πατρὶ· ὅταν καταργησῇ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δυνάμιν.

25 Δεῖ γὰρ αὐτὸν βασιλεῦειν ἀχρις ἂν θῆ πάντας τὰς ἐχθρας ὑπο τὰς πόδας αὐτέ.

26 Ἐσχάτος ἐχθρος καταργεῖται ὁ θάνατος.

27 Πάντα γὰρ ὑπέταξεν ὑπο τὰς πόδας αὐτῆ· ὅταν δὲ εἴπῃ ὅτι

2. *At his coming.* Seeing the apostle affirms, ver. 22. that all men shall be made alive by Christ, and in this verse, that every one shall be made alive in his own band; also, seeing we are told, 1 Thess. iv. 15. that the righteous who are alive at the coming of Christ, and who are to be changed, (ver. 51. of this chap.) shall not anticipate them who are asleep, it is probable, as was observed in the preceding note, that they will not be changed till the righteous are raised. Their change, however, will happen before the resurrection of the wicked, who, as they are to awake to shame and everlasting contempt, will be raised, I think, last of all.

Ver. 24. *Deliver up the kingdom to God, even the Father;* deliver up his mediatorial kingdom, called, Matt. xxviii. 18. *all power in heaven and in earth*, that is, power over angels as well as over men, administered by the Son for the good of his church. See ver. 27. This kingdom our Lord received in the human nature, as the reward of his humiliation, and was solemnly installed in it after his resurrection, when he ascended into heaven, and was invited by God to sit at his right hand till he should make his enemies his footstool. Farther, because it is said, Col. i. 17. *He is before all things, and by him all things consist;* and because we are told, Heb. i. 3. that the Son, while he spake the gospel, *upheld all things by the word of his power*, it is believed, that, besides the mediatorial kingdom which the Son administered in the human nature, and which he will deliver up to the Father after the judgment, he possessed the government of the universe from the beginning in his character as Creator.—In like manner, when Christ prayed to his Father, John xvii. 5. *Glorify thou me with thine ownself, with the glory which I had with thee before the world was*, it is thought by many, that he referred to the glory of governing the angelical hosts, which he enjoyed with the Father before our world was created; and that after the mediatorial kingdom is delivered up, the kingdom which he holds as

24 Then the end SHALL BE, when he will deliver up the kingdom to God, (και) even the Father,¹ when he shall have destroyed all government, and all authority, and power.

25 For he must reign, till he (GOD) hath put all the enemies under his feet. (See Eph. i. 22. note.)

26 The last enemy, death,¹ shall be destroyed.

27 For he hath subjected all things under his feet. Now when it saith, that all things are subjected, (δηλον οτι) manifest IT IS, that he

24 When the resurrection is accomplished, and the judgment finished, and the righteous are introduced into the presence of God, then the end of the present state of things shall be, when Christ will deliver up the kingdom to God, even the Father, after God by him shall have destroyed all government, and all authority and power opposite to his own.

25 For, according to God's promise, (Psal. cx. 1.) Christ must reign till God hath put all the enemies under his feet; that is, till he hath utterly subdued them to Christ, that he may destroy them.

26 In particular, The last or greatest enemy of mankind, death, shall be destroyed by the resurrection.

27 What I have said concerning the duration of Christ's kingdom, and his delivering it up to the Father, is agreeable to Psal. viii. 6. He hath subjected all things under his feet. For when the psalm saith, that all things

Creator will remain with him as from the beginning. So that after the judgment, the righteous shall enter still into the everlasting kingdom of Jesus Christ, as they are represented to do, 2 Pet. i. 11. See the note there. But to this opinion, ver. 28. of this chapter is opposed, where we are told, that when all the enemies are subjected, then shall even the Son himself be subjected to the Father, that all government may be administered by God himself, and all obedience and homage be directed immediately to him. See ver. 28. note 2.

Ver. 26. The last enemy, death, shall be destroyed. The common version of this passage, as Hallet observes, implies that there are some enemies who shall not be destroyed; which is wrong. For all enemies shall be destroyed, ver. 25. The same author thinks, that because death is called the last enemy, it is to be last destroyed. But this is not true, if the destruction of death is to be accomplished by the resurrection. For the devil and his angels, and wicked men, are to be judged and punished after the dead are raised. In Chrysostom's opinion, death is called the last enemy, because he entered into the world after the devil and sin entered.

are put under him, it is manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise

παντα υποτετακται, δηλον οτι εκτος τε υποταξαντος αυτω τα παντα.

28 Όταν δε υποταγη αυτω τα παντα, τότε και αυτος ο υιος υποταλησεται τω υποταξαντι αυτω τα παντα, ινα η ο Θεος τα παντα εν πασι.

29 Επει τι ποιησασιν οι βαπτιζομενοι υπερ των νεκρων, ει ολως

Ver. 27. *He is excepted who hath subjected all things to him.* This declaration concerning the Father's not being subject to the Son, was intended to prevent us from interpreting what is said of the extent of his Son's dominion, in such a manner as to fancy that he is in any respect superior to the Father. Theophylact thought it was intended to prevent the Greeks, who were blinded with their own mythology, from suspecting that the apostle was inculcating the absurdity taught in their fables, concerning Jupiter's dethroning his father Saturn, and confining him to the Fortunate Island.—By inferring from the words of the psalm, that the Father did not subject himself to the Son, the apostle insinuates, not only that the supreme dominion of the Father is asserted in the psalm, but also, that when the Son's government is no longer necessary, the Father will resume the kingdom, and govern it for ever in person.

Ver. 28.—1. *Are subjected.* In the preceding verse, the apostle speaks of God's constituting Christ universal Lord; in this, he speaks of his actually subduing all things to him: this distinction the apostle himself hath made, Heb. ii. 8.

2. *Then even the Son himself shall be subjected to him.* This subjection of the Son to the Father, is generally understood of his subjection in the human nature, wherein formerly he governed the mediatorial kingdom. But the Arians affirm, that if this had been the apostle's meaning, he would have said, *Then shall even Jesus himself be subjected,* &c. There are in scripture, however, passages where the Son signifies the Son in the human nature, Heb. i. 1.

3. *That God may be over all things in all places.* 'Ινα η ο Θεος (supp. επι, see Luke xii. 14.) τα παντα εν πασι, (supp. τοποις). Because the apostle hath used the word *God* here, and not *Father*, Whitby thinks he leads us to the *Godhead*, comprehending Father, Son, and Holy Spirit, who, when the kingdom is delivered up, will in union govern all things without the intervention of any mediator. But on supposition that the Son, in conjunction with the Father and Spirit, is to govern, two questions will occur: First, How the apos-

is excepted,¹ *who hath subjected all things to him.*

28 (Δε, 103.) *Now, when all things (ὑποταγή αὐτῶ) are subjected¹ to him, then (καὶ αὐτὸς ὁ υἱὸς) even the Son himself shall be subjected to him² who subjected all things to him, that God may be OVER all things, in all PLACES.³*

29 (Ἐπεὶ) *Otherwise, what shall they do who are baptized (ὑπερ τῶν νεκρῶν, supply τῆς ἀναστάσεως) for THE RESURRECTION*

are subjected, manifest it is, that he is excepted, who hath subjected all things to him; consequently, that God always was, and is, and will remain the supreme governor.

28 *Now, when all things are made subject to Christ, and there is no longer need of a prophet to teach, nor of a priest to make atonement, nor of a king to rule under God, the Father will resume the government; and then even the Son himself shall be subjected to God, who subjected all things to him, that God may be the immediate governor over all beings, in all places; and the immediate object of their worship and obedience.*

29 *I told you, ver. 22. That by Christ all shall be made alive; and verses 25, 26. That he must reign till death, the last enemy, is destroyed by the resurrection, Otherwise what*

tle came to speak of the Son's subjection to the Father, seeing he is to reign in conjunction with the Father? Next, how the Son under the government of the Godhead can be subject to himself? To remove these difficulties it is generally said, that the Son is to be subject to the Father in his human nature only.—In the present state of mankind, it is suitable to the majesty and purity of God, that all his intercourses with them, whether in the way of conferring blessings on them, or of receiving their worship, be carried on by the intervention of a mediator. But after sinners are completely reconciled to God, and made perfect in holiness, and are introduced into heaven, God will bestow his favours on them, and receive their worship immediately, without the intervention of a mediator. And thus the offices of mediator and king becoming unnecessary, shall cease. Yet even in this state, the Son in the human nature, though no longer king, will still retain the glory of having created all things, described Col. i. 15. Heb. i. 2, 3. and the glory of having saved mankind, and of having destroyed the kingdom of Satan, and Satan himself. So that in respect of personal perfection, and of the veneration due to him for the great things he hath accomplished, he will continue superior to the highest angels, and be acknowledged by them as their superior through all eternity. Now this superiority being considered as a kind of reigning, it is perhaps what the apostle meant when he told Timothy, 2 Ep. ii. 12. *If we suffer with him, we shall also reign with him.* See also Rev. iii. 21.

not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the

νεκροὶ ἐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν;

30 Τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;

31 Καθ' ἡμέραν ἀποθνήσκω, νη τὴν ὑμετέραν καυχῆσιν, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

32 Εἰ κατὰ ἀνθρώπων ἐδηριόμαχῆσα ἐν Ἐφεσῷ, τί μοι τὸ ὀφέλος, εἰ νεκροὶ ἐκ ἐγείρονται; φάσω

Ver. 29. *Baptized for the resurrection of the dead?* That the meaning of this passage may be attained, let it be observed, First, That as the phrase, ver. 18. *Fallen asleep for Christ*, evidently signifies, *Fallen asleep for believing and testifying that Jesus is Christ the Son of God*; so here, *baptized for the dead* may signify, *baptized for believing and testifying the resurrection of the dead*.—Next, as our Lord termed the sufferings he was to undergo at Jerusalem, *a baptism with which he was to be baptized*, Luke xii. 50. and declared that James and John *should be baptized with the baptism he was to be baptized with*, Matt. xx. 23. that is, should undergo like sufferings with him, ending in death; in representing the sufferings which the first Christians endured, under the idea of a baptism, the apostle adopted his Master's phraseology; and reasoned strongly, when he asked the Corinthians, *What shall they do who are baptized for believing and testifying the resurrection of the dead, if the dead rise not at all?*—Others understand the word *baptism* here in its ordinary meaning. For baptism being an emblematical representation of the death, and burial, and resurrection, not only of Christ, but of all mankind, Rom. vi. 4. it was fitly made the rite of initiation into the Christian church; and the person who received it, thereby publicly professing his belief of the resurrection of Christ and of the dead, might with the greatest propriety be said to have been baptized *for the dead*, that is, for his belief of the resurrection of the dead.—Ellis, in his *Fortuita Sacra*, p. 137. translates the clause, *Οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν*, *Baptized in room of the dead*, that is, brought into the church by baptism, in place of those who have fallen in the persecution. But although he hath established his translation very well by the following passage from Dionys. Halicar. Ant. Rom. lib. viii. p. 553. *They decreed to enlist other soldiers, ὑπὲρ τῶν ἀποθανόντων*, *in place of those who had died in the war*; his interpretation weakens the force of the apostle's argument. The same objection lies against the second interpretation. Some are of opinion, that *ὑπὲρ τῶν νεκρῶν* is put here for *ὑπὲρ τῆς νεκρῆς*, *for the dead man*;—for Jesus, who, if there be no resurrection, is dead, and will

of the dead,¹ if the dead rise not at all? and why are they baptized (ὕπερ των νεκρων) for THE RESURRECTION of the dead?

30 (Τι, 303. και ημεεις κινδυνευομεν) Why are we also in danger every hour?

31 By the boasting¹ concerning you, which I have (εἰ, 167.) on account of Christ Jesus our Lord, I die daily.

32 If, after the manner of men, I have fought with wild beasts¹ at Ephesus, what IS the advantage to me, if the dead rise not? let

shall they do, to repair their loss, who are immersed in sufferings for testifying the resurrection of the dead, if the dead rise not at all? And what inducement can they have to suffer death for believing the resurrection of the dead?

30 And if the resurrection of the dead is a falsehood, why do we apostles also expose ourselves to death every hour, by preaching it?

31 By the boasting concerning you, which I have on account of your faith in Christ Jesus our Lord, I am in danger of death daily, for preaching the resurrection of the dead.

32 If, after the manner of men, I have fought with wild beasts at Ephesus for preaching the resurrection, what is the advantage of that combat to me, if the dead rise not? It had been better to have followed the

continue dead for ever. See Ess. iv. 22. But I doubt whether this change of the number can be admitted here.—Many ancient MSS have ὑπερ αυτων, for them, for the dead. But that reading does not improve the sense of the passage. Upon the whole, the first mentioned seems to be the most probable interpretation of this difficult elliptical passage.

Ver. 31. By the boasting concerning you which I have. So the clause η την ὑμετεραν καυχησιν ην εχω should be translated. For ὑμετεραν καυχησιν is the accusative of the object, boasting concerning you, as is plain from the apostle's adding ην εχω, which I have on account of Christ Jesus.—It was the custom anciently to swear by such things as were the objects of men's greatest affection. The apostle, therefore, on this solemn occasion, sware by what was the subject of his continual boasting, namely, the conversion of the Corinthians, of which God had made him the instrument.

Ver. 32.—1. If, εθνησιμαχισσα, I have fought with wild beasts. Pyle would have this translated, If I had fought, what would it have profited me? &c. That this was a real, not a metaphorical combat with beasts, may be collected from what the apostle told the Corinthians, 2 Cor. i. 8. and from the phrase manner of men, which means the barbarous custom of the men of that age. See Pref. sect. 5. p. 10.—For the difference of fighting with, and the being exposed to wild beasts, see chap. iv. 9. note 1.

dead rise not? let us eat and drink, for to-morrow we die.

33 Be not deceived: Evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come?

μεν και πιωμεν· αυριον γαρ αποθνησκομεν.

33 Μη πλανασθε. Φθειρεσιν ηδη χρησθη' ομιλιαι κακαι.

34 Εκηψατε δικαιως, και μη αμαρτανετε· αγνωσιαν γαρ Θεου τινες εχουσι· προς εντροπην υμιν λεγω.

35 Αλλ' ερει τις· Πως εγειρονται οι νεκροι; ποιω δε σαωματι ερχονται;

2. *Let us eat and drink, for to-morrow we die.* This, which may be called the *Epicurean's manual or creed*, hath been the favourite maxim of the sensual and profane in all ages. Accordingly Isaiah tells us, that the wicked, in derision of his prophecy concerning the destruction of Jerusalem by the Chaldeans, said to one another, chap. xxii. 13. *Let us eat and drink, for to-morrow we shall die.* The author of the Book of Wisdom likewise hath very well expressed the sentiments of the wicked in his time, chap. ii. 1—9. from which it appears, that by *dying* they meant their own utter annihilation.

Ver. 33. *Evil communications corrupt good manners.* It is commonly supposed, that this is taken from the *Thais* of Menander, the celebrated Athenian poet, because it is found among the fragments of his works, p. 178. And Tertullian remarks, that in quoting, the apostle hath sanctified the poet's sentiment; by which he seems to insinuate, that he had made it a part of inspired scripture. But I rather think it is a proverbial expression, which need not be referred to any particular author, having been commonly used. The Greek word *ομιλιαι* signifies, not only discourses, but every kind of familiar intercourse. And therefore, as Alberti observes, the phrase *ομιλιαν κακαι* might be translated, *bad company*. The persons whose company the apostle desired the Corinthians to shun, were those who reasoned against the immortality of the soul and a future state.

Ver. 34.—1. *Awake, as is fit.* So *εκηψατε δικαιως* literally signifies. *Εκηψειν*, is to become sober after having been drunk. The figure is striking. It represents the corrupt part of the Corinthians as intoxicated with false doctrine and sensual indulgences. For which reason the apostle called on them to awake as was fit, out of the deep sleep occasioned by that intoxication, and to recover the use of their reason.

2. *Some of you are ignorant of God.* Such of the Corinthians as denied the resurrection and a future state, shewed great ignorance both of God's character as moral Governor of the world, and of his

us eat and drink, for to-morrow we die.²

33 Be not deceived: Evil communications corrupt good manners.¹

34 Awake, as is fit,¹ and do not sin; for some OF YOU are ignorant of God :² (προς, 289. εντροπην υμιν, λεγω) for shame to you I speak THIS.

35 But some one will say, (πως εγειρονται) How can the dead be raised up? and with what kind of body do they come?¹

maxim of the wicked, let us enjoy every pleasure, for we are soon to die, and after death there is nothing.

33 Shun the company of the wicked, that ye be not deceived by their false reasonings. Profane discourses and vicious examples corrupt even those who are virtuously disposed.

34 Awake, as is fit, and do not sin any longer, in the fancy that there is no future state. For some of you, by denying the resurrection, shew that ye are ignorant of the character and perfections of God. For shame to such I speak this.

35 But some one will say, How is it possible that the dead can be raised up, whose body is eaten of worms, or consumed by fire, or converted into the bodies of other men? And if it is possible to raise them, with what kind of body do they come out of the grave?

perfections, especially his power and goodness set forth in the works of creation.

Ver. 35. *How can the dead be raised up? And with what kind of body do they come?* Here, as in ver. 12. the present of the indicative is used for the present of the subjunctive: *How can the dead be raised up?* See Ess. iv. 9. According to this translation, the apostle mentions two questions which were put by the philosophers, for the purpose of overthrowing the doctrine of the resurrection. The first, *How is it possible that the dead can be raised up?* The second, *If it be a thing possible, With what kind of body do they come out of the grave?* But if the indicative sense of the verb is retained in the translation, there will be one question here twice proposed. For the question, *With what kind of body do they come?* is in meaning precisely the same with, *How are the dead raised up?* and makes a tautology which ought not to be imputed to so logical and concise a writer as St Paul. Besides, in what follows, these are answered as different questions. For in answer to the first question, *How can the dead be raised up?* the apostle begins with proving the possibility of the resurrection, by appealing to the power of God displayed in raising grain from seed which is rotted in the ground, and in giving to each of the kinds, when it is grown up, the body proper to it; also in making bodies celestial, and bodies ter-

36 Thou fool, that which thou sowest is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*.

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

36 Ἀφρον, συ ὁ σπειρεῖς ἔ ζωοποιεῖται, εἰ μὴ ἀποθάνῃ.

37 Καὶ ὁ σπειρεῖς, ἔ το σῶμα το γενησωμενον σπειρεῖς, ἀλλὰ γυμνον κοκκον, εἰ τυχοι, σιτε, ἢ τινος των λοιπων.

38 Ὁ δε Θεος αὐτῶ διδωσι σῶμα καδως ηβηλησε, καὶ ἕκαστῶ των σπερματων το ιδιον σῶμα.

restrial, each having its own properties by which it is distinguished from all others. And from these instances of the power of God the apostle infers, that the resurrection of the dead is possible, ver. 36—42.—His answer to the second question, *With what kind of body do they come?* the apostle gives from the middle of ver. 42. to ver. 54. beginning with the body of the righteous, (see ver. 42. note 3.) whose properties he contrasts with the properties of the body which is laid in the grave. Then at ver. 44. he tells us, that *earthy* or wicked men are to come out of the grave with an *earthy* or fleshly body, like that which they derived from the earthy man Adam, and in which they died.—Next, With respect to the righteous who are found alive on the earth at the coming of Christ, he declares that their body will be changed in a moment into an incorruptible and immortal body, because *flesh and blood cannot inherit* the kingdom of God, ver. 50—54.

Ver. 36.—1. *Thou fool.* The apostle gave the false teacher at Corinth the appellation of *fool*, in the same sense, and for the same reason that our Lord himself called the Pharisees *fools*, namely, on account of their ignorance and wickedness, Matt. xxii. 17.

2. *What thou sowest is not quickened unless it die.* To illustrate the possibility of the resurrection, the apostle appeals to a thing which men every day behold, and which is little less wonderful than the resurrection itself; the reproduction of grain from seed sown, which does not grow unless it be rotted in the ground. But, after its body is destroyed, something springs out of it, which by a wonderful process, the effect of the power of God, ends in the reproduction of the same kind of grain, not bare as it was sown, but richly adorned with blades, stalk, and ear.

Ver. 37.—1. *Thou sowest not the body which shall be.* By affirming that the grain produced from the seed sown is not the very body which is sown, the apostle I think insinuates, that the body to be raised is not numerically the same with the body deposited at death, but something of the same kind formed by the energy of God. Having such an example of the divine power before our

36 THOU fool,¹ (οὐ ἰσχυρισμὸς) *what thou sowest is not quickened unless it die.*²

37 And (supp. κατὰ) *AS TO what thou sowest, thou sowest not the body which shall be,¹ but bare grain,² perhaps of wheat, or of some of the other KINDS:*

38 But God giveth it a body, as it hath pleased him, and to each of the seeds (τοῖς ἰδίοις σωμασι) *its proper body.*

36 *Thou art a fool in thinking the resurrection of the dead impossible for these reasons. Things equally improbable happen daily. What thou sowest is not quickened, unless it rot.*

37 *And as to what thou sowest, thou sowest not the very body that shall be produced, but bare grain; grain without stalk, blades, and ear; perhaps of wheat, or of some of the other kinds, of which there is a great number, all different from each other.*

38 *But, which shews the greatness of his power, God giveth it a body, consisting of blades, stalk, and ear, in form as it hath pleased him: and to each of the seeds produced from sowing, he giveth the body proper to its own kind.*

eyes, we cannot think the reproduction of the body impossible, though its parts be utterly dissipated. Farther, although the very numerical body is not raised, yet the body is truly raised, because what is raised being united to the soul, there will arise in the man thus completed a consciousness of his identity, by which he will be sensible of the justice of the retribution which is made to him for his deeds. Besides, this new body will more than supply the place of the old, by serving every purpose necessary to the perfection and happiness of the man in his new state. See ver. 44. note. According to this view of the subject, the objection taken from the scattering of the particles of the body that dies, has no place; because it does not seem necessary that the body to be raised should be composed of them. For the scripture no where affirms, that the same numerical body is to be raised. What it teaches is, that the dead shall be raised.

2. *But bare grain.* In the opinion of some, the example of the grain, which first dies and then revives, is mentioned to insinuate, that in the human body there is a seminal principle which is not destroyed by death; and which, at the appointed season, will reproduce the body in a more excellent form than before, through the quickening influence of his power. But is a seminal principle any thing different from that power? What occasion then have we to carry our thoughts in this matter beyond God's power?—Besides, as there is no inextinguishable principle in plants, the analogy doth not hold. I therefore suppose this wonderful, though common instance,

39 All flesh is not the same flesh : but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 *There are* also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the *glory* of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for *one star* differeth from *another star* in glory.

42 So also is the resurrection of the dead. It is

39 Ου πασα σαρξ, ἡ αὐτὴ σαρξ· ἀλλὰ ἀλλή μὲν σαρξ ἀνθρώπων, ἀλλή δὲ σαρξ κτηνῶν, ἀλλή δὲ ἰχθυῶν, ἀλλή δὲ πτηνῶν.

40 Καὶ σωματὰ ἐπερρανια, καὶ σωματὰ ἐπιγεια· ἀλλ' ἕτερα μὲν ἢ τῶν ἐπερρανίων δοξα, ἕτερα δὲ ἢ τῶν ἐπιγειῶν.

41 Ἀλλή δοξα ἡλίου, καὶ ἀλλή δοξα σελήνης, καὶ ἀλλή δοξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

42 Ὅτω καὶ ἡ ἀνάστασις τῶν νεκρῶν.

is mentioned to shew that the resurrection of the body is not beyond the power of God to accomplish; and that it may certainly be expected, according to Christ's promise.

Ver. 39. *All flesh is not the same flesh; but there is one flesh of men, &c.* Locke thinks *flesh* in this verse means an organized animal body. But I rather imagine it denotes the substance of which animal bodies is composed. For, as in the preceding verse the apostle directs us to consider the greatness of the power of God, displayed in the production of that endless variety of vegetable substances for food to man and beast, with which we are surrounded; so in this verse he directs our attention to the same power of God, displayed in that wonderful diversity of animal substances which it hath formed into different sorts of organized bodies, each with members properly adapted to the instincts of its inhabitant, and to the manner of life for which it is designed. The greatness of the divine power, the apostle observes, is likewise conspicuous in the diversity of inanimate bodies, both celestial and terrestrial, which it hath produced. And from the whole he draws this conclusion, ver. 42. *Wherefore even the resurrection of the dead is possible; that is, God's power being so gloriously manifested in the greatness and variety of the material substances which he hath already formed, and in the diversity of their configuration, he must be a fool indeed, ver. 36. who takes upon him to affirm that God cannot raise up a body for his saints at the last day, in form and use similar to their present body, and perfectly adapted to the faculties of their minds, and to the new world in which they are to live.*

39 All flesh is not the same flesh: but THERE is *one flesh indeed* of men, and another flesh of beasts, and another of fishes, and another of fowls.¹

40 And THERE ARE bodies celestial, and bodies terrestrial: but *different*,¹ indeed, is the glory of the celestial, and *different* that of the terrestrial.

41 The glory of the sun is *one*, and the glory of the moon *another*, and the glory of the stars *another*: moreover, *star excelleth star* in glory.

42 (Ὅτι ἔστι, 266.) *Wherefore, even the resurrection of the dead is POSSIBLE.*¹

39 God's power is displayed likewise in the diversity of the flesh of animal bodies. For *all flesh is not the same kind of flesh*. But there is *one kind of flesh indeed of men, and another flesh of beasts, and another of fishes, and another of fowls*.

40 The greatness of his power God hath shewed likewise in the formation of other bodies. For *there are bodies celestial*, the sun, moon, and stars, and *bodies terrestrial*, such as fossils and minerals. But *different indeed is the light and use of the celestial bodies; and different the beauty and use of the terrestrial*.

41 For example, *the glory of the sun is of one kind, and the glory of the moon of another, and the glory of the stars of another*. Moreover, *one star excelleth another in brightness*.

42 From these examples of the power of God, the conclusion is, *Wherefore, even the resurrection of the dead is possible*.

Ver. 40. But, ἕτερον, *different indeed is the glory of the celestial*. The apostle does not mean that the glory of the celestial bodies is different from that of the terrestrial, but that the celestial bodies differ from one another in glory, as is plain from ver. 42. In like manner, the terrestrial bodies differ from each other in glory, that is, in beauty and utility.

Ver. 42.—1. *Wherefore even the resurrection of the dead is possible*. That the words *is possible* are rightly supplied, will appear when it is considered, that the common translation, *So also is the resurrection of the dead*, represents the resurrection as a matter of the same kind with those mentioned in the preceding verses, which it is not.

For, first, The body to be raised will not be produced of the body that is buried, as plants are produced from the seeds that are sown. In the next place, the diversity of the flesh of animals, and the existence of bodies celestial and terrestrial, are neither proofs nor illustrations of the resurrection of the dead; but, as examples of the

sown in corruption, it is raised in incorruption :

43 It is sown in dishonour, it is raised in glory : It is sown in weakness, it is raised in power :

44 It is sown a natural body, it is raised a spiri-

Σπείρεται εν φθορά, εγείρεται εν αφθαρσία·

43 Σπείρεται εν ατιμία, εγείρεται εν δόξῃ· σπείρεται εν ασθενεία, εγείρεται εν δυναμει.

44 Σπείρεται σωμα ψυχικον, εγείρεται σωμα πνευματικον· εσι

divine power, they demonstrate that God is able to raise the dead. We may therefore believe the apostle appealed to them only to shew the possibility of the resurrection in opposition to those who held the resurrection to be a thing impossible. And as his reasoning in this light is perfectly just, the conclusion can be no other than is expressed in the right translation of the first clause of ver. 42. *Wherefore even the resurrection of the dead is possible.* Accordingly, having demonstrated the possibility of the resurrection, St Paul, in answer to the second question, proceeds to shew with what kind of body the righteous come out of their graves, by contrasting the properties of the body which is laid in the grave, with the properties of the body which is to be raised: *It is sown in corruption; it is raised in incorruption, &c.*

2. *It is sown.* The nominative to the impersonal verb, *σπείρεται*, *It is sown*, is *το σωμα*, *the body*, expressed ver. 44. For the apostle, in this and the following verses, is giving an account of the resurrection body of the righteous.—The burial of their body he expresses by the word *sown*, because he had illustrated the possibility of the resurrection of the body notwithstanding it rots in the grave, or is otherwise destroyed, by the example of grain sown in the earth, which, after it rots, produceth grain of the same kind with itself.

3. *It is raised in incorruption.* Here it is proper to call the reader's attention to what was formerly observed, ver. 18. note, namely, that in this discourse concerning the resurrection, the apostle speaks chiefly of the righteous. For although the arguments produced to prove that there shall be a resurrection of the dead, apply both to the righteous and the wicked, yet that he had the righteous only in view here, is evident from ver. 18. 20. 29. 32. The same is evident likewise from the account given of the body which is to be raised. It is to be *incorruptible, glorious, powerful, and spiritual*; for which cause the persons who obtain these bodies are said to bear the *image of the heavenly man*, ver. 49. in order that they may *inherit the kingdom of God*, ver. 50. These things, as Locke justly observes, cannot be applied to the wicked, who are to be *punished with everlasting destruction from the presence of the Lord*, 2 Thess. i. 8. Neither can it be said of the wicked, as of the righteous, that God will give them the victory over death, by taking away sin, its sting. In fine, the exhortation with which the apostle concludes his discourse concerning the resurrection, is in no respect applicable to the wicked, ver. 58. *For as much as ye know your*

It is sown² in corruption, it is raised in incorruption :³

43 It is sown in dishonour,¹ it is raised in glory :² it is sown in weakness, it is raised in power :

44 It is sown (σῶμα ψυχικόν) an animal body, it is raised (σῶμα πνευματικόν) a spiritual body.¹

And with respect to the kind of body with which the dead come out of the grave ; *The body is laid in the grave corruptible ; it is raised incorruptible*, not subject either to mutilation or death.

43 *It is laid in the grave dishonoured by death*, the punishment of sin : *it is raised glorious in beauty. It is buried in weakness* through mutilation, diseases, and old age : *it is raised in power*, with all its members complete, active, and vigorous.

44 *It is buried an animal body*, to the life of which the presence of an animal soul was necessary, together with constant supplies of air,

labour is not vain in the Lord. See ver. 51. note. 1 Thess. iv. 16. note 5.

Ver. 43.—1. *It is sown in dishonour.* The body laid in the grave dead, is said to be sown in dishonour, because death is the punishment of sin. Hence our body laid in the grave is called, Philip. iii. 21. *Our humbled body.*

2. *It is raised in glory.* This is an allusion to Dan. xii. 2. *They that be wise shall shine as the brightness of the firmament, &c.* and to our Lord's words, Matt. xiii. 43. *Then shall the righteous shine forth as the sun in the kingdom of their Father ;* for these are descriptions of the glory of the resurrection body of the saints. Of this glory our Lord gave his three disciples an idea at his transfiguration, when he changed his body in such a manner, that *his face did shine as the sun*, and his raiment became *shining exceeding white as the light*. To this glory of our Lord's body at his transfiguration St Paul alluded, when giving an account of the resurrection body of the saints : he says, Philip. iii. 21. *Who will re-fashion our humbled body, in order that it may become of like form with his glorious body.*

The alteration to be produced in the contexture of the bodies of the righteous at the resurrection, described in this and the following verse, is indeed great and wonderful ; but it is far from being impossible. For, to illustrate great things by small, we have an example of a similar, though inferior transformation, in the bodies of caterpillars, which, in their first state, are ugly, weak, and easily crushed, but in their second state become beautiful winged animals, full of life and activity. This shews what God can do in greater instances.

Ver. 44. *It is sown an animal body ; it is raised a spiritual body.* By an *animal body* the Greek commentators understood a body to the animation of which the presence of an animal soul is necessary ; and by a *spiritual body*, a body of so fine a contexture, that it will

tual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was

σῶμα ψυχικόν, καὶ ἐστὶ σῶμα πνευματικόν.

45 Ὅτι καὶ γεγραπταὶ Ἐγένετο ὁ πρῶτος ἀνδρῶτος Ἀδὰμ

be supported merely by the presence of our rational spirit. In any other sense, a *spiritual body* seems a contradiction in terms.—In this verse two things are foretold concerning the righteous: 1. That their bodies which are laid in the grave shall be raised. 2. That when raised, they shall be not *animal bodies*, as they were formerly, but *spiritual bodies*. Yet, notwithstanding this great difference, the body to be raised will, in a sound sense, be the same with the body that was buried. So the ancient Christian fathers believed, as we learn from Rufin, who, to shew that he held the catholic faith concerning the resurrection of the body, wrote to Pope Anastasius in the end of the fourth century as follows: “ Sed et carnis nostræ resurrectionem fatemur integrè et perfectè futuram, hujus ipsius carnis nostræ, in qua nunc vivimus—nullo omnino ejus membro amputato, vel aliqua corporis parte desecta: sed cui nihil omnino ex omni natura desit, nisi sola corruptio.” That is, “ Moreover also we acknowledge, that the resurrection of our flesh will be complete and perfect; of this our very flesh in which we now live, no member of it being amputated, nor any part of it cut away, and to which nothing of its whole nature will be wanting, excepting only corruption.” But although the ancients spake of the resurrection of the very flesh in which we now live, they did not mean the resurrection of the same kind of flesh, and far less of the identical flesh which was laid in the grave. They knew that the flesh of the raised body of the saints was to be *incorruptible*, consequently different in its contexture from our present flesh. And as they saw in the present world one kind of flesh of men, and another flesh of beasts, and another of fishes, and another of fowls, that diversity led them to think the incorruptible substance of which the body of the saints is to consist, though different from all the kinds of flesh they were acquainted with, will yet be real flesh, and analogous to the flesh in which men now live, because it will be made into a body, consisting of members and organs of sensation, in form and use similar to the members and organs of their present body.

In confirmation of the doctrine of the ancients concerning the resurrection of the body, I observe, that if the glorified body of the saints is to have such members and organs of sensation as their new state requires, and if these members are to be of similar form and use with the members and organs of our present body, it will really be *the same body*, whether its flesh be made of the matter which composed the body laid in the grave, or of any other matter, or whether it be of a contexture more rare or more dense. For every one knows that our present body is justly reckoned the same body in all

There is *an animal* body, and there is a *spiritual* body.

food, and sleep: *it is raised a spiritual body*, to the life of which the presence of the spirit only is needed, without any foreign aid. *There is an animal body, and there is a spiritual body*, allotted to the righteous in the different stages of their existence.

45 *For thus* it is written, (Gen. ii. 7.) The first man Adam was made (εἰς ψυχὴν ζώσαν) a

45 *For thus it is written, The first man Adam*, from whom men derive their animal body, *was made a living soul*; an animal, whose life depend-

the different stages of our life, on account of the continued similarity of its members to themselves, and of the whole body to itself, notwithstanding the matter of which it is composed be continually changing, and notwithstanding the bulk and strength of its members, and the appearance of the countenance, gradually alter in the progress of the body from its birth to manhood, and from manhood to old age.

Burnet (De Statu Mort. et Resurg. cap. vii. page. 160.) contends, that the glorified body of the saints will have no members nor organs of sensation. But that he mistakes the matter, I think will appear from this, that the resurrection of the body is represented by our Lord himself as what will render the happiness of the saints complete in the world to come, Luke xiv. 14. xx. 35, 36. John v. 28, 29. vi. 39, 40. xi. 23, 24, 25.—The apostles likewise speak in the same manner of the resurrection of the body, Acts xvii. 18. xxiii. 6. xxiv. 15. Rom. viii. 21. 23. 2 Cor. iv. 14. v. 10. Philip. iii. 10, 11. 20, 21. Col. iii. 4. 2 Tim. ii. 11. Heb. vi. 2. xi. 35. 1 Pet. i. 3, 4. Rev. xx. 11—13. But can a body contribute to the felicity of a spirit, otherwise than by conveying to it notices and impressions from external objects, and by being instrumental to it in its operations? If so, must not such a body have members and organs of sensation? See Heb. xii. 22. note 2.—Farther, if the raised bodies of the saints are to have members and organs of sensation, they may in their form and use be like the members and organs of their present bodies, at least as far as their new state will admit; consequently the body that is raised will be as much the same with the body which was buried, as that body was the same with itself in the different stages of its former life.

I have said, that the raised body of the saints will resemble their body which was laid in the grave, as far as their new state will admit. This limitation is necessary, because the scripture itself mentions two particulars, and reason suggests others, in which they will differ. 1. We are told, 1 Cor. vi. 13. That God will destroy both *the belly*, that is, *the stomach*, or the use of that member, *and meats*.—2. Our Lord assures us, Luke xx. 35. *That they who shall be accounted worthy to obtain that world, and the resurrection from the*

made a living soul, the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the se-

εις ψυχην ζωσαν' ὁ εσχάτος Ἀδάμ
εις πνεύμα ζωοποιῶν.

46 Ἀλλ' ἔ πρῶτον τὸ πνευμα-
τικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ
πνευματικόν.

47 Ὁ πρῶτος ἀνθρώπος ἐκ

dead, neither marry nor are given in marriage. 36. For they are equal to angels. From these texts it follows, that none of the members necessary to eating and drinking, and marriage, will make part of the glorified body of the saints; and that none of the appetites and passions which are gratified by these members will have any existence in their mind; consequently the joys of the heavenly country, though in part they are to arise from bodily senses, will have no affinity with the pleasures of a Mahometan paradise.—3. Reason directs us to believe, that to the similarity or sameness of the body which is raised, with the body that was buried, it is by no means necessary that the imperfections in the members of the buried body should take place in the raised body. On the contrary, the restoration of all the members to their proper form, place, and office in the body, instead of making it a different body, will render it more perfectly the same.—4. Besides the differences mentioned, there may be other differences likewise in the glorified bodies of the saints, suited to the difference of their state, of which at present we can form no conception. For if the raised body is to be endowed with new powers of action, and new senses, these may require additional members, and, notwithstanding the addition, the raised body may, on account of its general similarity to the body that was buried, be still considered as the same.

The resurrection of the same body, in the sense just now explained, being perfectly possible, and of easy conception, the doctrine of the ancient Christian fathers on that subject may be admitted, as agreeable to the phraseology of scripture. To conclude, the scripture speaks consistently, when, in describing the state of the righteous after the resurrection, it represents them as having their mortal bodies re-fashioned like to the glorious body of Christ, and informs us, that after their whole person is thus completed, they shall be carried to an heavenly country, where every object being suited to the nature of their glorified body, they shall live unspeakably happy to all eternity.

Ver. 45.—1. *The last Adam.* Christ is called *Adam*, because believers receive their sanctified spiritual nature, and their immortal body, from him, (see Eph. v. 32. note), just as mankind have derived their corrupted nature and mortal body from the first Adam. He is also called *the last Adam*, because he is posterior in time to

living soul; the last Adam¹ (εἰς πνευμα ζωοποιεῖν) a vivifying spirit.²

46 *However*, that was not first which is spiritual, but that which is animal; and then that which is spiritual.¹

47 The first man, (ἐκ γῆς) from the earth WAS (χοικῶν, dusty) earthy; the second man, the Lord (ἐξ οὐρανό) from hea-

ed on the presence of his soul in his body: *The last Adam*, from whom the righteous derive their spiritual body, is a vivifying spirit.

46 *However*, though, as I said, ver. 44. both an animal and a spiritual body is allotted to the righteous, that body was not first given them which is spiritual; but that which is animal, and fitted for the purposes of their present state; and then that body which is spiritual, and fitted for their state in heaven.

47 *The first man*, from whom we derive our animal body, coming from the earth, and being to live on the earth, was earthy: he had an earthy body. *The second man*, from

the first Adam. Or, as God is called *the first and the last*, because there was nothing before him, neither shall there be any thing after him; so Christ is called *the last Adam*, because there shall be no restorer and head of the human race after him.

2. *A vivifying spirit.* This clause, *The last Adam, a vivifying spirit*, is not in the passage of scripture quoted by the apostle. These are his own words, formed upon what Christ said, John v. 26. *For as the Father hath life in himself, so he hath given to the Son to have life in himself.*—As the apostle is speaking here of Christ after he received his glorified body, he calls him a vivifying spirit, because the presence of his spirit in his glorified body is all that is requisite to preserve it alive for ever, and because he will communicate the same power to the spirits of the righteous, with respect to their bodies after the resurrection.—The apostle's meaning, therefore, in this part of his discourse, is, that the body which we derive from Adam is an animal body, which to its life, as Locke observes, needeth the aid of food, and air, and sleep, whereas the body which the saints shall receive from Christ at the resurrection is a spiritual body, a body like Christ's, to the life of which no foreign aid whatever is necessary, but which will be supported like his, merely by the presence of their spirit; on which account it is said, Luke xx. 36. *Neither can they die any more, for, ἰσαγγελοὶ εἰσι, they are equal to angels.*

Ver. 46. *Then that which is spiritual.* Here we are taught, that the plan of the Divine government is, to lead his creatures from a lower to an higher state of perfection. They therefore who contend that things should be as perfect at the beginning as at the conclusion of his administration, are wiser than God.

cond man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the king-

γης, χοϊκος· ὁ δευτερος ανθρωπος, ὁ Κυριος ἐξ οὐρανης.

48 Ὁιος ὁ χοϊκος, τοιαυτοι και οἱ χοϊκοι και οἰος ὁ επερανιος, τοιαυτοι και οἱ επερανιοι.

49 Και καθως εφορεσαμεν την εικονα τῶν χοικῶν, φορεσομεν και την εικονα τῶν επερανιῶν.

50 Τῆστο δε φημι, αδελφοι, ὅτι σαρξ και αιμα βασιλειαν Θεου

Ver. 47. *The second man, the Lord from heaven, is heavenly.* This translation is supported by the Vulgate version: *Secundus homo de cælo, celestis; The second man from heaven is heavenly:* and by the Borner MS, Gr. and Latin, and by one of Valesius' MSS, mentioned by Bp. Pearce: all which have here, ὁ οὐρανόσ. Nevertheless I have marked the words, *is heavenly*, as not in the Greek, because, although I think it was so written by the apostle; I would not alter the present text, either on conjecture or on slight authority. In the Vulgate the word *Lord* is wanting, having, as Tertullian tells us, been added by Marcion. Yet I am of opinion it is the true reading.

Ver. 48. *As the earthy, &c.* The apostle divides all mankind into two sorts, *earthy* and *heavenly*; and tells us, that *as the earthy man, such also the earthy men; and as the heavenly man, such also the heavenly men.* But the question is, Whether the likeness of the *earthy* to the earthy, and of the *heavenly* to the heavenly, be a present or a future likeness? Our translators seem to have been of opinion, that the apostle speaks of men in the present life, and of their likeness to the earthy and the heavenly man, in the temper of their mind. For to shew this, they have in their translation supplied the substantive verb in the present tense, *as is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.* But I rather think the apostle describeth mankind as they are to be in the world to come, and that the likeness to the earthy and to the heavenly man, is a likeness in body which is to take place after the resurrection. And therefore, in the translation, I have supplied the substantive verb in the future tense: *Such also the earthy shall be.* And in support of my translation and opinion, I observe, that throughout the whole of this discourse concerning the resurrection, it is the body only which is spoken of. This is evident, more especially from ver. 44, 45, 46, 47. where we are told, that it is sown an animal body, but raised a spiritual body: that there is an animal

ven, *IS HEAVENLY.*¹
(from the following ver.)

48 *As the earthy, such also the earthy SHALL BE:*¹ and as the heavenly, *such also the heavenly SHALL BE.*

49 (Και, 207.) *For*, as we have borne the image of the earthy *MAN*, we shall also bear the image of the heavenly *MAN*. (See Philip. iii. 21.)

50 (Δε, 101.) *And this* (Φημι) *I affirm*, brethren, (ὅτι, 254.) *because* flesh and blood cannot in-

whom we derive our spiritual body, even *the Lord* who will come *from heaven* to raise us, *is heavenly*. His body is perfectly adapted to the heavenly state in which he now lives.

48 *As the earthy man* Adam was after the fall, *such also the earthy men*, the wicked, *shall be* at the resurrection. *And as the heavenly man* Christ is at present, *such also the heavenly men*, the righteous, *shall be*.

49 *For as we*, the righteous, *have borne the image of the earthy man* in our body, because we were to live a while on earth, *we shall also bear the image of the heavenly man* in our body at the resurrection, because we are to live for ever in heaven.

50 *And this I affirm*, brethren, *because* a body composed of *flesh and blood*, such as ours is at present, *cannot enjoy the kingdom of God*,

and a spiritual body allotted to the righteous in the different stages of their existence; that they derive their animal body from Adam, but their spiritual body from Christ; that their spiritual body is not first given to them, but their animal, and then that which is spiritual; that the first man, Adam, being from the earth, his body was earthy, but the second man being the Lord from heaven, his body is heavenly. Wherefore, when the apostle tells us, ver. 48. *As the earthy, such also the earthy, and as the heavenly, such also the heavenly*, it is plain that he speaks only of the body of the earthy and of the heavenly men. This appears likewise from ver. 49. where he says, *As we have borne the image of the earthy man*, namely, in this life, (Φορεσομεν και) *we shall also bear the image of the heavenly man*, namely, in the life to come. For to shew that he speaks of our bearing the image of the earthy and of the heavenly man in our body only, he adds, ver. 50. *And this I affirm, brethren, because flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption*: I affirm, that in the life to come we shall bear the image of the heavenly man in our body, because a body consisting of flesh and blood, as is the body we have derived from the earthy man, cannot inherit the kingdom of God.—That the righteous, after the resurrection, are to bear the image of the heavenly man in their spirit, I do not deny. I only contend, that it is not taught in this passage of scripture.

dom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption,

κληρονομησαι & δυνανται, οδε η φθορα την αφθαρσιαν κληρονομει.

51 Ιδε, μυστηριον υμιν λεγω· παντες μεν & κοιμηθησομεθα, παντες δε αλλαγησομεθα,

52 Εν ατομω, εν ριπη οφθαλμου, εν τη εσχατη σαλπιγγι, (σαλπισει γαρ) και οι νεκροι εγερθησονται αφθαρτοι, και ημεις αλλαγησομεθα.

53 Δει γαρ το φθαρτον τετο

Ver. 50.—1. *Flesh and blood cannot inherit the kingdom of God.* This is that happy place which Christ hath gone to prepare for the reception of his people, John xiv. 2. In that place, bodies composed of flesh and blood cannot live, because, as is said in the commentary, it affords no objects suited either to the senses, or to the appetites of a fleshly body. See ver. 44. note.

2. *Neither can corruption inherit incorruption.* A spirit clothed with a corruptible body, like our present bodies, cannot enjoy objects that are incorruptible. They are not capable of enjoying the divine vision, nor of performing the exalted services, nor of relishing the pure pleasures, which constitute the glory and felicity of the kingdom of God.

Ver. 51. *But we shall all be changed.* To prove that the righteous, when raised from the dead, shall bear the image of the heavenly man in their body, the apostle affirmed, ver. 40. that flesh and blood cannot inherit the kingdom of God, and that corruption cannot inherit incorruption. Wherefore, lest this might have led the Corinthians to fancy that the righteous, who, at the coming of Christ, are found alive on the earth in fleshly corruptible bodies, could not inherit the kingdom of God, unless they died and were raised incorruptible, the apostle told them that they are not to die, but that to make them capable of inheriting the kingdom of God, their body is to be changed. Wherefore, though the expression, *We shall not all die, but we shall all be changed*, be general, yet, as the discourse is concerning them who are to inherit the kingdom of God, the expression, *We shall all be changed*, must be restricted to them alone; consequently, though it be true of the wicked who are alive on the earth at the coming of Christ, that they shall not die, it does not follow from the apostle's saying, *We shall all be changed*, that the wicked are to be changed. Besides, it is no where said in scripture, that the wicked, whether dead or alive at the coming of

herit the kingdom of God;¹ neither (κληρονομησει, 9.) can corruption inherit incorruption.²

51 Behold, (λεγω, 55.) I tell you a mystery; we shall not (μεν, 237.) indeed all die, but we shall all be changed,¹

52 In a moment, in the twinkling of an eye, (εν, 173.) at the last trumpet;¹ for it shall sound; (και, 213.) and then the dead shall be raised incorruptible;² and we shall be changed.

53 For this corruptible BODY must put on incorruption,¹ and this

where there are no objects suited to the senses and appetites of such a body; neither can a body subject to dissolution, live in a state where every thing is incorruptible.

51 Behold I make known to you a secret of great importance; namely, that we the righteous shall not all die; but such of us as are alive at the coming of Christ shall all be changed: our corruptible body shall be changed into an incorruptible body,

52 In a moment, in the twinkling of an eye, at the last trumpet; for it shall sound, and then the dead in Christ shall be raised incorruptible, and we, the righteous who are alive, shall be changed: our bodies shall be made incorruptible, after the righteous are raised.

53 For, to make us capable of inheriting the kingdom of God, this corruptible body must become incor-

Christ, shall obtain the honour of incorruptible heavenly bodies. See 1 Thess. iv. 16. note 5.

Ver. 52.—1. *At the last trumpet; for it shall sound.* At the giving of the law from Sinai, there was heard a great noise, like the sounding of a trumpet, exceeding loud, which sounded long, and waxed louder and louder. In like manner, at the descent of Christ from heaven, a great noise, called *the trumpet of God*, 1 Thess. iv. 16. will be made by the attending angels, as the signal for the righteous to come forth from their graves. And this noise being made at Christ's command, it is called by himself *his voice*, John v. 25. After the righteous are raised, the trumpet shall sound a second time; on which account it is called here *the last trumpet*. And while it sounds, the righteous who are alive on the earth shall be changed.

2. *And then the dead shall be raised incorruptible.* Though this expression be general, yet, for the reasons mentioned, ver. 51. note, it must be restricted to the dead in Christ, of whom the apostle is discoursing. Besides, as the circumstance mentioned 1 Thess. iv. 16. *The dead in Christ shall rise first*, demonstrates that the wicked are not to be raised at the same time with the righteous; the expression, *The dead shall be raised incorruptible*, does not relate to them.

Ver. 53. *For this corruptible body must, ενδυσασθαι αφθαρσιαν, put*

and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

ενδυσασθαι αφαρσιαν, και το θνητον τετο ενδυσασθαι αθανασιαν.

54 'Οταν δε το φθαρτον τετο ενδυσηται αφαρσιαν, και το θνητον τετο ενδυσηται αθανασιαν, ποτε γενησεται ο λογος ο γεγραμμενος· Κατεποθη ο θανατος εις νικος.

55 Πη σε, θανατε, το κεντρον; πη σε, αδη, το νικος;

56 Το δε κεντρον τε θανατου, η αμαρτια· η δε δυναμις της αμαρτιας, ο νομος.

on incorruption. That *σωμα*, *body*, is rightly supplied here, see ver. 42. note. The word *ενδυσασθαι* literally signifies, *to go into a place*, and metaphorically, *to put on*, or *go into clothes*. But the metaphorical meaning must not be insisted on here, as implying that our corruptible body shall have one that is incorruptible put over it for an outward covering. These ideas are incongruous, and therefore the meaning is, *This corruptible body must be changed into one that is incorruptible*, as mentioned ver. 51.—The righteous who are alive at the coming of Christ, instead of dying and rising again immortal, shall, by the power of Christ, have their corruptible mortal bodies changed in a moment into incorruptible immortal bodies, and by that means be fitted for inheriting the kingdom of God, equally with those who are raised from the dead incorruptible.

Ver. 54. *Death is swallowed up for ever*. So the original phrase *εις νικος* may be translated, being often used by the LXX in that sense, as Whitby hath proved. This circumstance likewise shews, that in his discourse concerning the resurrection, the apostle had the righteous chiefly in view. For it cannot be said of the wicked, who are to suffer the second death, that death is swallowed up in any sense with respect to them, or that God hath given them the victory over it, ver. 57. by the resurrection. Bp. Pearce, in his note on this verse, observes, that the LXX translation of Isa. xxv. 8. here quoted, runs thus: *κατεπιεν ο θανατος ισχυρας*, *Death having prevailed, hath swallowed up*: But that in Theodotian's version the words are the same with the apostle's.

Ver. 55. *Where, O death! is thy sting? Where, O grave! is thy victory?* The word *αδη*, translated *the grave*, literally signifies *the invisible world*, or the place where departed spirits, both good and bad, remain till the resurrection, Job xi. 8.—Psal. cxxxix. 8.—

mortal *BODY* MUST put on immortality.

54 Now, when this corruptible *BODY* shall have put on incorruption, and this mortal *BODY* shall have put on immortality, then shall *happen the thing which is written*, Death is swallowed up *for ever*.¹ (See ver. 26.)

55 Where, O death! is thy sting? Where, O grave! is *(σς το νικῶ)* thy victory?¹

56 (Δε, 105.) For the sting of death is sin; and the strength of sin is the law.

ruptible, not liable to diseases; and *this mortal body must become immortal*, not liable to death.

54 Now, when this transformation of our corruptible and mortal body, into that which is incorruptible and immortal, shall have taken place, then shall happen the thing which is written, (Isa. xxv. 8.) Death, who delivered the righteous to the grave to be swallowed up, shall itself be swallowed up *for ever* by their resurrection to eternal life.

55 Where, O death! is thy sting with which thou killedst the saints? Where, O hades! who hast held them captive, is thy victory, now that they are all brought out of thy dominions?

56 For the sting of death is sin; and the deadly poison of sin is the curse of the law, which, as well as sin, shall be abolished after the judgment.

Isa. xiv. 9. and especially Psal. xvi. 10. *Thou wilt not leave my soul, εις ἀδης, in hell.*—The place where the spirits of the righteous abide, the Jews called *Paradise*; the place where the wicked are shut up they called *Tartarus*, after the Greeks. There the rich man is said to have gone when he died. There also many of the fallen angels are said to be now imprisoned, 2 Pet. ii. 4.—In this noble passage the apostle personifies *death* and *the grave*, and introduces the righteous, after the resurrection, singing a song of victory over both. In this sublime song, death is represented as a terrible monster, having a deadly sting, wherewith it had destroyed the bodies of the whole human race, and the invisible world as an enemy who had imprisoned their spirits. But the sting being torn from death, and the gates of the invisible world set open by Christ, the bodies of the righteous shall rise from the grave, no more liable to be destroyed by death, and their spirits being brought out of paradise, the place of their abode, shall reanimate their bodies: and the first use of their newly recovered tongue will be to sing this song, in which they exult over death and hades, as enemies utterly destroyed; and praise God who hath given them the victory over these deadly foes through Jesus Christ. Milton hath made good use of the apostle's personification of death, Book ii. l. 666. *The other form, &c.*

57 But thanks *be* to God, which giveth us the victory, through our Lord Jesus Christ.

58 Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

57 Τῷ δὲ Θεῷ χάρις τῷ δίδοντι ἡμῖν τὸ νικῶς διὰ τῆς Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

58 Ὡς, ἀδελφοὶ μὲ ἀγαπητοὶ, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τῆς Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἐστὶ κενὸς ἐν Κυρίῳ.

Ver. 57. *Who giveth us the victory.* The victory over death and the grave the saints shall obtain, by their resurrection to an endless life in the body; and the victory over sin, and over the curse of the law, will be given them by their acquittal at the judgment. For their trial being then ended, there shall from that time forth, in the kingdom of God, be neither sin, nor law with the penalty of death annexed to it.

Ver. 58. *Unmoved.* The Greek word *ἀμετακίνητον* literally signifies *unmoveable*. But here it must be translated *unmoved*, because

CHAP. XVI.

View and Illustration of the Matters contained in this Chapter.

BEFORE the apostle concluded his letter to the Corinthians, he gave them directions for making the collection for the saints in Judea. During his eighteen months' abode at Corinth, he had exhorted the brethren to undertake that good work, (as indeed he did the brethren in all the Gentile churches), with a view to establish a cordial union between the converted Jews and Gentiles every-where. See 2 Cor. ix. 14. note. And so desirous were the Corinthians of the proposed union, that, on the first mention of the collection, they agreed to make it. But the divisions in the church at Corinth, it seems, had hitherto hindered them from beginning it. The apostle, therefore, in this letter requested them to set about it immediately, and directed them how to do it, ver. 1—4.

At the time St Paul wrote his first epistle to the Corinthians, he had altered his resolution respecting his voyage to Corinth, of which he had formerly given them notice by Ti-

57 *Now thanks be to God who giveth us the victory,¹ through our Lord Jesus Christ.*

58 *Wherefore, my beloved brethren, be ye (ἰδὲσταί) stable, unmoved,¹ abounding in the work of the Lord at all times, knowing that your labour in the Lord is not (κενῶ) vain.*

57 *Now, thanks be to God who giveth us the victory over death and the grave, and sin, and the curse of the law, through our Lord Jesus Christ.*

58 *Wherefore, my beloved brethren, since the righteous are to be raised from the dead, and are to enjoy unspeakable happiness in heaven for ever, be ye stable in the belief of these great events, and unmoved in the profession of that belief, whatever sufferings it may bring on you, and abounding in the work of the Lord at all times; knowing that your labour in the work of the Lord is not fruitless.*

unmoveable is a quality not competent to men in the present life. See Rom. ii. 5. note.

mothy and Erastus, as mentioned 2 Cor. i. 15, 16. For he now informed them, that instead of sailing directly from Ephesus to Corinth, as he had at first proposed, his intention was, not to come to them immediately, but to take Macedonia in his way, ver. 5.—after staying at Ephesus till Pentecost, on account of the extraordinary success with which he was preaching the gospel to the inhabitants of the province of Asia, who resorted to him in that metropolis, ver. 8, 9.—In the mean time, to compensate the loss which the Corinthians sustained by his delaying to visit them, he wrote to them this letter, in which he gave them the instructions which he would have delivered to them if he had come to them; and promised, when he came, to abide a considerable time, and, perhaps, to winter with them, ver. 5, 6.—And because he had sent Timothy to Corinth some time before, he begged the Corinthians to give him a good reception, if he came to them, ver. 10, 11.—With respect to Apollos, whom it seems the Corinthians wished to see, he told them, he had entreated him to go to them with the brethren, but that having no inclination to go to Corinth at that time, he had deferred his visit till he

should find a convenient season. Perhaps the insolent behaviour of the faction while Apollos was among them, had so disgusted him, that he did not choose to expose himself a second time to their attempts.—To his apology for Apollos, the apostle subjoined a few practical advices. Then desired them to shew a particular regard to the members of the family of Stephanas, because they were the first-fruit of Achaia, and had employed themselves zealously in the ministry to the saints, ver. 13—18.

The apostle, before finishing his letter, sent to the Corinthians the salutations of the churches of the proconsular Asia, and of the brethren at Ephesus who assisted him in preaching

OLD TRANSLATION.

CHAP. XVI. 1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

GREEK TEXT.

1 Περὶ δὲ τῆς λογίας τῆς εἰς τῆς ἁγίους ὡσπερ διατάξαται εἰς ἐκκλησιαίς τῆς Γαλατίας, ἕτω καὶ ὑμεῖς ποιήσατε.

2 Κατὰ μιαν σαββατῶν ἕκαστος ὑμῶν παρ' ἑαυτῶ τιθέτω, θησαυρίζων, ὅτι ἂν εὐοδῶται· ἵνα μὴ ὅταν ἔλθω, τότε λογίαι γίνωνται.

Ver. 1. *As I ordered the churches of Galatia.* The apostle, I suppose, gave these orders to the churches of Galatia, when he went throughout Phrygia, and the region of Galatia, establishing the churches, as mentioned Acts xvi. 6. And the collections made by the churches of Galatia he may have received, when, in his way to Ephesus, where he now was, he went through all the churches of Galatia and Phrygia in order, Acts xviii. 23.

Ver. 2.—1. *On the first day of every week.* Κατὰ μιαν σαββατῶν. The Hebrews used the numeral for the ordinal numbers, Gen. i. 5. *The evening and the morning were one day, that is, the first day.* Also they used the word *sabbath* to denote *the week*, Luke xviii. 12. *I fast twice (τε σάββατα) in the week.* Wherefore, μιαν σαββατῶν is *the first day of the week.* See Mark xvi. 2. And as κατὰ πόλιν signifies *every city*; and κατὰ μῆνα, *every month*; and, Acts xiv. 23. Καὶ ἐκκλησιῶν, *in every church*: So κατὰ μιαν σαββατῶν signifies *the first day of every week.*

2. *Let each of you lay somewhat by itself, &c.* Παρ' ἑαυτῶ τιθέτω θησαυρίζων ὅτι ἂν εὐοδῶται. In this passage, if I mistake not, ὅτι is not the neuter of the indefinite pronoun *οστις*, as some suppose, but two words, which must be thus construed and supplied: τιθέτω τι παρ' ἑαυτῶ (supp. καθ') ὅτι ἂν εὐοδῶται θησαυρίζων, ἵνα, &c. A similar in-

the gospel, ver. 19, 20.—Then wrote his particular salutation to them with his own hand, ver. 21.—And to shew his sincerity in the curse he was going to pronounce on hypocritical professors of religion, he in the same hand-writing added, *If any man love not the Lord Jesus Christ, let him be Anathema Maran atha*: a denunciation of punishment, which Locke supposes was intended against the false teacher, ver. 22.—Lastly, to comfort the sincere part of the church, he gave them in particular his apostolical benediction, together with his own love, that they might be the more confirmed in their attachment to him, ver. 23, 24.

NEW TRANSLATION.

CHAP. XVI. 1 Now, concerning the collection which is for the saints, as I ordered¹ the churches of Galatia, so also do ye.

2 On the first DAY of every week,¹ let each of you lay somewhat by itself,² ACCORDING as he may have prospered, putting IT into the treasury,³ that when I come there may be then no collections.

COMMENTARY.

CHAP. XVI. 1 Now, concerning the collection which is for the poor of the brethren who are in Judea, as I ordered the churches of Galatia to do in that matter, so also do ye.

2 On the first day of every week, let each of you lay somewhat by itself, suitable to the gains of the preceding week, putting it into the appointed treasury, that when I come to Corinth to receive your alms, there may be then no collections; every one having given what he intended to give.

verted order of the pronoun we have, Rom. xi. 27. 1 Cor. xv. 36. The apostle's meaning is, that every first day of the week each of the Corinthians was to separate, from the gains of the preceding week, such a sum as he could spare, and put it into the treasury; that there might be no occasion to make collections when the apostle came. By this method, the Corinthians, without inconveniency, might bestow a greater gift than if they had given it all at once. The common translation of *τιθετω παρ' εαυτω, θησαυριζων*, viz. *lay by him in store*, is inconsistent with the last part of the verse, *that there may be no gatherings when I come*: for according to that translation, the collections would still have been to make at the apostle's coming.

3. *Putting it into the treasury.* So *θησαυριζων* may be translated. The apostle means the treasury of the church, or some chest placed at the door of the church to receive their gifts. For although the Corinthians had separated a sum weekly for the saints, yet if they kept it in their own possession, the collections, as was observed in the preceding note, must still have been to make when the apostle came, contrary to his intention.

3 And when I come, whomsoever you shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass thro' Macedonia: (for I do pass through Macedonia.)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whithersoever I go.

7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and

3 Ὅταν δε παραγενωμαι, εἰς εαν δοκιμασητε δι' επισολων, τεςτε πεμφω απενεγκειν την χαριν υμων εις Ἰερουσαλημ.

4 Εαν δε η αξιον τε καμμε πορευεσθαι, συν εμοι πορευονται.

5 Ελευσομαι δε προς υμας οταν Μακεδονιαν διελθω· (Μακεδονιαν γαρ διερχομαι.)

6 Προς υμας δε τυχον παραμενω, η και παραχειμασω, ινα υμεις με προπεμφητε ε εαν πορευωμαι.

7 Ου θελω γαρ υμας αρτι εν παροδα ιδειν· ελπιζω δε χρονον τινα επιμειναι προς υμας, εαν ο Κυριος επιτρηπη.

8 Επιμενω δε εν Εφεσω εως της πεντηκοσης.

9 Θυρα γαρ μοι ανεωγε μεγα-

From this passage it is evident, that the Corinthian brethren were in use to assemble on the first day of the week for the purpose of worshipping God. And as the apostle gave the same order to the Galatians, they likewise must have held their religious assemblies on the first day of the week. See Whitby's note on this passage.

Ver. 3. *Whomsoever*, δοκιμασητε, *ye shall approve by letters*. Grotius's translation of this verse is, *Whomsoever ye shall approve, them I will send*, δι' επισολων, *with letters to carry your gift*. That learned critic thought there was no occasion for the Corinthians to signify by letters to the apostle their approbation of their own messengers, as the apostle was to be present at their appointment: and in support of his translation he quotes Rom. xiv. 20, as an example of δια used to signify *with*. But seeing the apostle was to take these messengers with him to Jerusalem, they certainly had no need of any letters from him. I therefore think, the letters of which the apostle speaks, were neither to, nor from himself, but from the Corinthians to the brethren in Jerusalem, informing them, that the persons who presented these letters were appointed by them to attend the apostle when he delivered the collections at Jerusalem. This meaning will be clearly conveyed, if οὗς εαν δοκιμασητε δι' επισολων is translated, *Whomsoever ye shall authorize by letters*.

3 And, when I come, whomsoever ye shall approve by letters,¹ them I will send to carry your (*χαρις*, grace) gift to Jerusalem.

4 (*Δε*, 108.) Or, if it be proper that even I should go,¹ they shall go with me.

5 (*Δε*, 103.) Now I will come to you, when I have passed through Macedonia. (For I do pass through Macedonia.)

6 And, perhaps, I shall abide, and even winter with you, that ye may send me forward, whithersoever I may go.

7 For I will not now see you in passing, but I hope to remain with you some time, if the Lord permit.¹

8 However, I shall remain (*εἰ*, 173.) at Ephesus until Pentecost.

9 For a great and effectual door is opened

3 And when I come to Corinth, whomsoever ye shall authorize by letters to the brethren in Judea, them will I send to carry your gift to Jerusalem, that they may present it to the church there in your name.

4 Or if it be thought proper that even I should go to Jerusalem, your messengers shall go with me, to witness the delivery of your gift.

5 Now, I will come to you after I have passed through Macedonia: (For I am to pass through Macedonia in my way, that I may visit the churches there, and receive their collections.)

6 And perhaps I shall continue some time, and even winter with you, that ye may help me forward, by accompanying me a little way in my journey, (see Tit. iii. 13.) by whatever road I may go to Jerusalem.

7 For, having delayed my visit so long, when I come, I will not then see you in passing; but I hope to have it in my power to remain with you some time, if the Lord permit.

8 However, being much occupied here at present, I propose to remain at Ephesus until Pentecost.

9 For a great and effectual opportunity of making converts in this

Ver. 4. Or, if it be proper that even I should go, they, &c. Here the apostle insinuated his inclination to have the collections committed to his care. However, that the churches, and even the saints in Judea, might be certain that no part of the money which he received was withheld, but that the whole was delivered with the greatest fidelity, he proposed to all the churches that messengers should be deputed by them to attend him, that they might witness the delivery of their collections in Jerusalem. Some of these messengers are mentioned 2 Cor. viii. 23. ix. 4.

Ver. 7. If the Lord permit. This manner of speaking concerning their future actions, the apostles recommended, James iv. 15. and the first Christians practised, because it expressed how deeply they were affected with a sense that all events are directed by God.

effectual is opened unto me, and *there are* many adversaries.

10 Now, if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast

λη και ενεργης, και αντικειμενοι πολλοι.

10 Εαν δε ελθη Τιμοθεος, βλεπετε ινα αφοβως γενηται προς υμας· το γαρ εργον Κυρις εργαζεται ως και εγω.

11 Μητις εν αυτον εξεδνενη· προπεμψατε δε αυτον εν ειρηνη, ινα ελθη προς με· εκδεχομαι γαρ αυτον μετα των αδελφων.

12 Περι δε Απολλω τε αδελφω, πολλα παρεκαλεσα αυτον ινα ελθη προς υμας μετα των αδελφων· και παντως εκ ην θελημα ινα νυν ελθη· ελευσεται δε οταν ευκαιρηση.

13 Γρηγορειτε, σηκετε εν τη

Ver. 9. *For a great and effectual door is opened to me.* The door of a house being the passage into it, *the opening of a door*, in the eastern phrase, signified the affording a person an opportunity of doing a thing. The phrase occurs in other passages of scripture. See Col. iv. 3. note. Hosea ii. 15.—The apostle's long abode at Ephesus was owing to his great success in converting the Ephesians, and such strangers as had occasion to resort to that metropolis. But about the time this letter was written, his success was greater than common. For many who used *curious arts*, the arts of magic and divination, were converted, and burned their books containing the secrets of these arts, Acts xix. 17—20. This so enraged the idolaters at Ephesus, but especially the craftsmen, that they raised the great tumult described Acts xix. 23—41.

Ver. 10. *That he be among you without fear.* At this time, Timothy being young, and extremely attached to the apostle, there was some reason to fear that the faction would treat him ill; more especially if he reprov'd them for their disorderly practices. The apostle therefore recommended it to the sincere part of the church, to defend him from any injury which the faction might attempt to do him, either in his character or his person.

Ver. 11. *I expect him with the brethren;* namely, Erastus, who had been sent with Timothy to Corinth, Acts xix. 22. and Titus, who carried this letter, and another brother whose name is not men-

to me;¹ (καί, 211.) yet THERE ARE many opposers.

10 Now, if *Timothy* be come, take care that he be among you without fear;¹ for he worketh, even as I do, the work of the Lord.

11 Wherefore, let no one despise him; but send him forward in peace, that he may come to me: for I expect him with the brethren.¹

12 And with relation to our brother *Apollos*, I entreated him much to go to you with the brethren: (καί) but HIS inclination was not at all to go now;¹ but he will go,² when he shall find a convenient season.

13 Watch ye, stand fast in the faith, quit

city, is granted to me by God. Yet there are many violent opposers of the gospel in Ephesus, and its neighbourhood.

10 Now, if *Timothy* be come, whom I some time ago sent to you, (chap. iv. 17.) take care, by shewing your affection and obedience, that he be among you without fear. For he worketh, even as I do, the work of the Lord faithfully.

11 Being such a person, let no man despise him on account of his youth, or of his attachment to me; but send him forward in safety, that he may return to me: for I expect him to come with the brethren.

12 (Περί δε, 279.) And with relation to our fellow-labourer *Apollos*, I entreated him earnestly to visit you with the brethren, the bearers of this letter, in expectation that his presence might be useful to you. But his inclination was not at all to visit you at this time. But he will visit you, when he shall find a convenient season for doing it.

13 Having for enemies false teachers, persecutors, and evil spi-

tioned, (see 2 Cor. xii. 17, 18.); perhaps also, some of the Corinthian brethren, whom the apostle had desired Titus to bring with him to Ephesus, having need of their assistance there.

Ver. 12.—1. *His inclination was not at all to go now.* The Latin commentators are of opinion, that *Apollos*, displeased with the behaviour of the faction, had left them as incorrigible, and had returned to Ephesus, from whence he had been recommended to the brethren of Achaia, Acts xviii. 24. 27. xix. 1. But the messengers from Corinth arriving with a letter to the apostle full of respect, he answered it by Titus, and requested *Apollos* to accompany him, in the hope that he might be useful in assisting Titus to settle the disturbances in that church. But *Apollos* refused to go, knowing the violent temper of the faction.

2. *But he will go when he shall find a convenient season.* Jerome says, *Apollos* actually went to Corinth, after the disturbances had ceased. But whether in this Jerome delivered his own opinion only, or some ancient tradition, is uncertain.

in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and

πισει, ανδριζεσθε, κραταιωσθε

14 Παντα υμων εν αγαπη γινεσθω.

15 Παρακαλω δε υμας, αδελφοι· οιδατε την οικιαν Στεφανα, οτι εσιν απαρχη της Αχαιας, και εις διακονιαν τοις αγιοις εταξαν εαυτους·

16 Ίνα και υμεις υποτασσησθε τοις τοιςτοις, και παντι τω συνεργηντι και κοπιωντι.

17 Χαιρω δε επι τη παρεσσει Στεφανα και Φερτενατου και Αχαικου, οτι το υμων υξερημα εστοι ανεπληρωσαν.

18 Ανεπαυσαν γαρ το εμον πνευμα και το υμων· επιγνωσκετε εν τες τοιςτες.

19 Ασπαζονται υμας αι εκκλησiai της Ασιας. Ασπαζονται υμας

Ver. 14. *Let all your matters be done with love; namely, your differences about worldly affairs, mentioned chap. vi. your disputes concerning marriage and a single state, chap. vii. your eating things sacrificed to idols, chapters viii. x. your eating the Lord's supper, chap. xi. and your method of exercising your gifts, chapters xii. xiv. In all these ye ought to have a regard to the good of your neighbours, that ye may not occasion each other to sin.*

Ver 17.—1. *I am glad of the coming of Stephanas.* Stephanas is supposed by many to have been the son of Stephanas, mentioned ver. 15. He, with Fortunatus and Achaicus, I suppose, were the messengers sent by the sincere part of the Corinthian church, with the letter mentioned chap. vii. 1. See the Preface to this Epistle, sect. 6.

2. *Fortunatus.* Doddridge thinks "this worthy person survived St Paul a considerable time, as it appears from Clement's epistle to the Corinthians, § 59. that he was the messenger from the church at Rome to the church at Corinth, by whom Clement sent that invaluable epistle."

yourselves like men : be strong.

14 Let all your *matters*¹ be done with *love*.

15 Ye know the *family* of Stephanas, that it is the first-fruit of Achaia, and that they have *devoted* themselves to the ministry to the saints. I *entreat* you, (*δὲ*, 106.) *therefore*, brethren,

16 That ye submit yourselves to such, and to every *joint worker and labourer*.

17 I am glad of the coming of Stephanas,¹ and Fortunatus,² and Achaicus; for they have supplied *your deficiency*,³

18 (Γαε, 97.) *And have* refreshed my spirit and yours: *wherefore*, acknowledge ye *such persons*.

19 The churches of Asia salute you. Aquila and Priscilla¹ salute

rits, watch ye, stand fast in the faith, quit yourselves like full grown spiritual men : be strong.

14 *Let all your matters*, about which I have given you directions in this letter, *be transacted with love*.

15 *Ye know the family of Stephanas, that they were my first converts in Achaia, and that from love to Christ and to his gospel, they have devoted themselves to the ministry to the saints, employing themselves in preaching the gospel, and in succouring the afflicted : I entreat you, therefore, brethren,*

16 *That ye submit yourselves to the admonitions of such on account of their fidelity, and to the instructions of every joint worker and labourer in the gospel.*

17 *I am glad of the coming of Stephanas, and Fortunatus, and Achaicus. For they have supplied what was wanting in your letter, by the account they have given me of your affairs;*

18 *And thereby have refreshed my spirit, and will refresh yours, by informing you of my health. Wherefore, shew such persons the respect which is due to them, ver. 16.*

19 *The churches of Asia, especially those of Ephesus and its neighbourhood, wish you all felicity. Aquila*

3. *Have supplied your deficiency.* Το ὑμῶν ὑστέρημα. This by some is translated, *your want*, by which they understand the apostle's want of the presence of the Corinthians. But that translation makes no difference in the sense.

Ver. 19. *Aquila and Priscilla salute you.* These worthy persons lived in Corinth all the time the apostle was there. And when he departed, they accompanied him to Ephesus, Acts xviii. 18. where they remained, after he left Ephesus to go to Jerusalem. For when he returned to Ephesus he found them there, as is plain from their salutation sent to the Corinthians in this letter, which was written from Ephesus. But they seem to have left Ephesus about the time the apostle departed to go into Macedonia. For in the letter which

Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema, Maran atha.

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

εν Κυρια πολλὰ Ακυλας και Πρισ-
κίλλα, συν τη κατ' οικον αυτων
εκκλησια.

20 Ασπασζονται υμας οι αδελ-
φοι παντες. Ασπασασδε αλληλους
εν φιληματι αγιω.

21 'Ο ασπασμος τη εμη χειρι
Παυλ.

22 Ει τις ε φιλει τον Κυριον
Ιησεν Χρισον, ητω αναθεμα, μαραν
αθα.

23 'Η χαρις τε Κυρις Ιησ
Χρισ μεδ' υμων.

24 'Η αγαπη με μετα παν-
των υμων εν Χρισω Ιησ. Αμην.

he wrote to the Romans from Corinth, they are saluted as then residing in Rome.

Ver. 20. *All the brethren salute you.* The word *brother* often signifies one who employed himself in preaching the gospel, 1 Cor. i. 1. 2 Cor. i. 1. ii. 13. Now, as in this passage the *brethren* are distinguished from *the church*, or common people, it is probable the apostle meant his fellow-labourers in the gospel.

Ver. 22. *He shall be Anathema, Maran atha.* In the Greek it is, *Let him be.* But the imperative is here put for the future. See Ess. iv. 9. *Anathema, Maran atha*, were the words with which the Jews began their greatest excommunications, whereby they not only excluded sinners from their society, but delivered them to the divine *Cherem*, or *Anathema*; that is, to eternal perdition. This form they used, because Enoch's prophecy concerning the coming of God to judge and punish the wicked began with these words, as we learn from Jude, who quotes the first sentence of that prophecy, ver. 14. Wherefore, since the apostle denounced this curse against the man, who, while he professed subjection to Christ, was secretly alienated from him in his heart, it is as if he had said, Though such a person's wickedness cannot be discovered and punished by the church, yet the Lord at his coming will find it out, and punish him with eternal perdition. This terrible curse the apostle wrote in his epistle to the Corinthians, because many of the faction, but especially their leader, had shewn great alienation of mind from Christ. And he wrote it with his own hand, to shew how serious he was in the denunciation. Estius says, from this example, and from the *Anathemas* pronounced, Gal. i. 8, 9. arose the practice of the ancient general councils, of adding to their decisions, or definitions of

you much in the Lord, with the church *which* is in their house. (See Rom. xvi. 5. note 1.)

20 All the brethren¹ salute you. Salute one another with an holy kiss. (See Rom. xvi. 16. note 1.)

21 The salutation of Paul with mine own hand.

22 If any one love not the Lord Jesus Christ, *he shall* be Anathema, Maran atha.¹

23 The grace of our Lord Jesus Christ BE with you.

24 My love¹ BE with you all in Christ Jesus. Amen. (See Eph. vi. 24. note 2.)

and Priscilla, formerly members of your church, (Acts xviii. 2. 18.) but who at present are with me, salute you with much Christian affection, as do all the Christians in their house.

20 All the brethren who labour with me in the gospel, desire me to mention their affection to you. Shew ye your good-will towards one another, by kissing one another with a pure affection.

21 The salutation of Paul is sent you, written with mine own hand. See 2 Thess. iii. 17. Col. iv. 18.

22 If any one professing the gospel, love not the Lord Jesus Christ, I with mine own hand write this greatest curse against him, *He shall be Anathema, Maran atha.*

23 May the favour and assistance of our Lord Jesus Christ be with you who love him.

24 My love be with you all, who love Christ Jesus. And in testimony of my sincerity in this, and in all the things I have written, I say Amen.

doctrine, *Anathemas* against them who denied these doctrines. See Buxtorff's Lexic. Chaldaicum, p. 827. 1248.

Ver. 24. *My love be with you all.* Le Clerc suspects that ΜΟΥ is a mistake of the transcriber for ΘΟΥ, the abbreviation of ΘΕΟΥ. And Bp. Pearce supposes he is right in that conjecture, because in the conclusion of the second epistle it is, *ἡ ἀγάπη τῆς Θεοῦ μετὰ, The love of God be with you.* But alterations in the sacred text, without the authority of ancient MSS, are never to be admitted. Besides, there is a great propriety and beauty in this manner of ending an epistle, in which the apostle had so sharply reprov'd the Corinthians. By assuring them of his love, he convinced them that all the severe things he had written proceeded from his anxiety for their eternal welfare, and thereby removed the prejudices which his reproofs might otherwise have raised in their minds.—Le Clerc's conjecture, mentioned above, that the transcribers of the New Testament have in this passage, by mistake, written ΜΟΥ for ΘΕΟΥ, is one of the many instances which might be produced, of conjectural emendations of the sacred text, proposed by bold critics, which, instead of improving, really mar the sense and beauty of the passages into which they would have them introduced.

A NEW
LITERAL TRANSLATION
OF
ST PAUL'S SECOND EPISTLE
TO THE
CORINTHIANS.

PREFACE.

SECT. I. *Of St Paul's Design in writing his Second Epistle to the Corinthians.*

WHEN the apostle sent his first letter to the church at Corinth, he resolved to remain in Ephesus till the following Pentecost, (1 Cor. xvi. 8.) that Titus, who carried his letter, might have time to return, and bring him an account of the manner in which it was received by the Corinthians. But the riot of Demetrius happening soon after it was sent away, the apostle found it necessary to avoid the fury of the rioters and of the idolatrous rabble, who were all greatly enraged against him, for having turned so many of the inhabitants of Asia from the established idolatry. Wherefore, leaving Ephesus, he went to Troas, a noted sea-port town to the north of Ephesus, where travellers, coming from Europe into Asia, commonly landed. Here he proposed to employ himself in preaching the gospel of Christ, (2 Cor. ii. 12.) till Titus should arrive from Corinth. But Titus not coming at the time appointed, St Paul began to fear that the Corinthians had used him ill, and had disregarded the letter which he delivered to them. These fears so distressed the apostle, that notwithstanding his preaching at Troas was attended with

uncommon success, he left that city and went forward to Macedonia, expecting to find Titus. But in this expectation he was disappointed. Titus was not in Macedonia when the apostle arrived. He therefore resolved to wait in that country, till Titus should come and inform him how the Corinthians stood affected towards their spiritual father. It seems he judged it imprudent to visit them till he knew their state.—In Macedonia, St Paul had many conflicts with the idolaters, (2 Cor. vii. 5.) who were greatly enraged against him, as all the other idolaters were, for opposing both the objects and the rites of their worship. These fightings, joined with his fears for Titus, and his uncertainty concerning the disposition of the Corinthians, exceedingly distressed the apostle at this time. But his uneasiness was at length happily removed by the arrival of Titus, and by the agreeable accounts which he gave him of the obedience of the greatest part of the Corinthians, in excommunicating the incestuous person; at which solemn action Titus may have been present. Much encouraged therefore by the good news, the apostle wrote to the Corinthian church this second letter, to confirm the sincere part in their attachment to him, and to separate the rest from the false teacher who had led them so far astray.

To understand this epistle rightly, the reader must recollect, that as Titus spent some time in Corinth after delivering the apostle's first letter, he had an opportunity to make himself acquainted, not only with the state of the sincere part of the church, but with the temper and behaviour of the faction. Wherefore, when he gave the apostle an account of the good disposition of the church, he no doubt at the same time informed him concerning the faction, that some of them still continued in their opposition to him, and in their attachment to the false teacher; and that that impostor was going on in his evil practices. Farther, Titus, by conversing with the faction, having learned the arguments and objections by which their leaders endeavoured to lessen the apostle's authority, together with the scoffing speeches which they used to bring him into contempt, we may believe that he rehearsed all these matters to him. Being thus made acquainted with the state of the Corinthian church, St Paul judged it fit to write to them this second letter. And that it might have the greater

weight, he sent it to them by Titus, the bearer of his former epistle, 2 Cor. viii. 17, 18.—In this second letter, the apostle artfully introduced the arguments, objections, and scoffing speeches, by which the faction were endeavouring to bring him into contempt; and not only confuted them by the most solid reasoning, but even turned them against the false teacher himself, and against the faction, in such a manner as to render them ridiculous. In short, by the many delicate but pointed ironies with which this epistle abounds, the apostle covered his adversaries with shame, and shewed the Corinthians that he excelled in a talent which the Greeks greatly admired.—But while St Paul thus pointedly derided the faction and its leaders, he bestowed just commendations on the sincere part of the church, for their persevering in the doctrine he had taught them, and for their ready obedience to his orders concerning the incestuous person. And to encourage them, he told them, that having boasted of them to Titus, he was glad to find his boasting well founded in every particular.

The Corinthian church being composed of persons of such opposite characters, the apostle, in writing to them, was under the necessity of suiting his discourse to them, according to their different characters. And therefore, if we apply to the whole church of Corinth, the things in the two epistles which apparently were directed to the whole church, but which were intended only for a part of it, we shall think these epistles full of inconsistency, if not of contradiction. But if we understand these things according as the apostle really meant them, every appearance of inconsistency and contradiction will be removed. For he himself hath directed us to distinguish the sincere part of the Corinthians from the faction, 2 Cor. i. 14. *Ye have acknowledged us in part*, that is, a part of you have acknowledged that we are your boasting.—Chap. ii. 5. *Now if a certain person hath grieved me, he hath not grieved me except by a part of you, that I may not lay a load on you all*. It is therefore plain, that the matters in the two epistles to the Corinthians which appear inconsistent, are not really so; they belong to different persons. For example, the many commendations bestowed on the Corinthians in these epistles, belong only to the sincere part of them. Whereas the sharp reproofs, the pointed ironies, and the severe threatenings of punishment found in the same

epistles, are to be understood as addressed to the faction, and more especially to the teacher who headed the faction. And thus by discriminating the members of the Corinthian church according to their true characters, and by applying to each the passages which belonged to them, every appearance of contradiction vanishes.

SECT. II. *Of the Matters contained in the Epistles to the Corinthians; and of their Usefulness to the Church in every Age.*

St Paul's intention, in his Epistles to the Corinthians, being to break the faction which the false teacher had formed in their church in opposition to him, and to confute the calumnies which that teacher and his adherents were industriously propagating, for discrediting him as an apostle, many of the things contained in these epistles were necessarily personal to him and to the faction. Nevertheless, we are not on that account to think lightly of these writings, as fancying them of little use now to the church of Christ. The things in them which are most personal and particular, occasioned the apostle to write instructions and precepts, which are of the greatest use to the church in every age.—For example, in answering the calumnies by which the faction endeavoured to discredit him as an apostle, he was led to mention facts which demonstrate him to have been an apostle, commissioned by Christ to direct the faith and practice of all the members of the church: Such as his having wrought miracles for converting the Corinthians, and his having imparted to them spiritual gifts after they believed; his having preached the gospel to them without receiving any reward from them, not even the small reward of maintenance while he preached to them; his having endured innumerable hardships in the long journeys which he undertook for the sake of spreading the gospel, and heavy persecutions in every country from enemies and opposers, 1 Cor. iv. 11, 12. 2 Cor. iv. 8. xi. 23.; his rapture into the third heaven; with a variety of other facts and circumstances respecting himself, which we should not have known, had it not been for the calumnies of the Corinthian faction, and of the Judaizing teachers, who infested the church at Corinth,

and other churches, (see Pref. to Galat. Sect. 3.) but which, now that they are known, give us the fullest assurance of his apostleship, and add the greatest weight to his writings.—Next, in reproofing the faction for their misdeeds, the apostle hath explained the general principles of religion and morality, in such a manner, that they may be applied for regulating our conduct in cases of the greatest importance; and hath delivered rules and advices, which, if followed, will have the happiest influence on our temper. For instance, when he rebuked the faction for joining the heathens in their idolatrous feasts in the temples of their gods, he hath shewed us the obligation Christians are under, in all their actions, not to regard their own interest and pleasure only, but to consult the good of their brethren also; and that they are at no time by their example, even in things indifferent, to lead their weak and scrupulous brethren into sin.—In like manner, when he reproofed the Corinthians for eating the Lord's supper in an improper manner, he gave such an account of that holy institution, as shews, not only its true nature and design, but the views also and the dispositions with which it ought to be performed.—Finally, the arguments by which the apostle excited the Corinthians to make the collection for the saints in Judea, who, at the time these epistles were written, were in great distress, and the rules by which he wished them to direct themselves in making these collections, are of great and perpetual use for animating the disciples of Christ to perform works of charity with liberality and cheerfulness.

To the things above mentioned, we may add, that the epistles to the Corinthians, though suited to their peculiar circumstances, may be read by the disciples of Christ in every age with the greatest profit, because they contain matters of importance, not to be found any where else in scripture. Such as, the long account given in the first epistle of the *spiritual men*, and of the nature, operation, and uses of their *gifts*, and of the way in which they exercised their gifts for the confirmation of the gospel, and the building of the church; whereby the rapid progress of the gospel in the first and following ages, and the growth of the Christian church to its present greatness, is shewn to be, not the effect of natural causes, but the work of the Spirit of God.—The proof of the resurrection of

Christ from the dead, the great foundation of the faith and hope of Christians, is no where formally set forth in scripture, but in the xvth chapter of the first epistle to the Corinthians, where many of the witnesses who saw Christ after his resurrection are appealed to by name, and the times and places of his appearing to them are particularly mentioned; and their veracity is established by the grievous sufferings, sometimes ending in death, which they sustained for witnessing the resurrection of Christ.—In the same chapter, by the most logical reasoning, the resurrection of all the dead, at the last day, is shewn to be necessarily connected with Christ's resurrection; so that if he hath been raised, they will be raised also.—There likewise the apostle hath given a circumstantial account of the resurrection of the righteous, and hath described the nature and properties of the body with which they are to rise: from which it appears, that by the reunion of their spirits with their glorious bodies, their happiness will be rendered complete and everlasting. These great discoveries made in the first epistle to the Corinthians, impressed the minds of the disciples of Christ so strongly in the early ages, that they resolutely suffered the bitterest deaths with a rapturous joy, rather than renounce their Master, and their hope of a glorious immortality.—And, to name no more instances, by the comparison which the apostle hath instituted, in the 3d chapter of the second epistle to the Corinthians, between the inspiration of the apostles the ministers of the gospel, and the inspiration of Moses the minister of the law, he hath shewn, that the inspiration of the apostles was far more perfect than the inspiration of Moses: so that, by this discovery, the apostle hath admirably displayed the excellence of the gospel revelation, and raised its authority to the highest pitch.

Before this section is concluded, it may be proper to observe, that from the epistles to the Corinthians, and from Paul's other epistles, we learn that he was the great object of the hatred of all the false teachers in the first age, but especially of the Judaizers. Nor is it any wonder that they were enraged against him, and persecuted him with the bitterest calumnies. For it was this apostle chiefly who opposed them in their unrighteous attempt of wreathing the yoke of the law of Moses about the neck of the Gentiles.—He it was likewise who re-

sisted the introduction of the dogmas of the heathen philosophy into the church, by teachers, who, having nothing in view but worldly considerations, endeavoured to convert the Greeks at the expense of corrupting the religion of Christ.—In fine, he it was who openly and severely rebuked the false teachers and their disciples for the licentiousness of their manners.—Yet he was not the only object of these men's malice. Barnabas also had a share of their hatred (1 Cor. ix. 6.), probably because he had been active in procuring and publishing the decree of the council of Jerusalem, whereby the Gentile converts were freed from obeying the institutions of Moses.

SECT. III. *Of the Place and Time of Writing the Second Epistle to the Corinthians : And of the Person by whom it was sent.*

Of the place where the apostle wrote his second epistle to the Corinthians, there is little doubt. In the epistle itself, ii. 12. he tells us, that from Ephesus, where he was when he wrote his first epistle, he went to Troas, and then into Macedonia, to meet Titus, whose return he expected about that time : That while he abode in Macedonia, Titus arrived and brought him the good news of the submission of the Corinthians ; and that on hearing these tidings he wrote his second letter to them, to encourage them to go on with the collection for the saints in Judea, that the whole might be finished before he came to Corinth, 2 Cor. ix. 3, 4, 5. The apostle therefore was in Macedonia, in his way to Corinth, to receive their collection, when he wrote his second epistle to the church in that city.

The facts just now mentioned, which shew that the apostle's second epistle to the Corinthians was written in Macedonia, in his way from Ephesus to Corinth, after the riot of Demetrius, shew likewise that it was written but a few months after the first epistle. For, whether the first was written immediately before, or immediately after the riot, there could be but a short interval between the two epistles ; namely, the time of the apostle's abode in Ephesus after writing the first letter, and at Troas after leaving Ephesus, and the weeks which he spent in Macedonia before the arrival of Titus ; all which, when joined,

could not make above half a year at most. Since therefore the second epistle to the Corinthians was written so soon after the first, its date may be fixed to the summer of the year 57. For, as we have shewn in the preface, sect. 5. the first epistle was written in the end of the year 56, or in the beginning of the year 57.

It was observed in sect. 1. of this preface, that St Paul's second epistle to the Corinthians was sent by Titus, who carried his former letter. This excellent person is often mentioned by the apostle, and was in such esteem with him, that he left him in Crete to regulate the affairs of the churches there. He seems to have been originally an idolatrous Gentile, whom Paul converted in his first apostolical journey, and brought with him to Antioch when he returned from that journey. For he took him up to Jerusalem when he went thither from Antioch to consult the apostles and elders and brethren there, concerning the circumcision of the converted Gentiles.—Not long after this Paul undertook his second apostolical journey, for the purpose of confirming the churches he had formerly planted. On that occasion, Titus accompanied him in his progress till they came to Corinth; for he assisted him in preaching the gospel to the Corinthians. So the apostle himself informs us, 2 Cor. viii. 23. *If any inquire concerning Titus, he is my partner and fellow-labourer in the gospel toward you.* Wherefore, when the apostle wrote this, having been in Corinth only once, if Titus was his partner and fellow-labourer in the gospel toward the Corinthians, it must have been at Paul's first coming to Corinth when he converted the Corinthians. These particulars shall be more fully explained in the preface to Titus. But it was necessary to mention them here, because they shew the propriety of the apostle's sending Titus, rather than any of his other assistants, with his first letter to the Corinthians, some of whom had forsaken the apostle, and had attached themselves to a false teacher. Titus being such a person, St Paul hoped he might have had some influence with the Corinthians, to persuade them to return to their duty. Besides a number of them having been either converted or confirmed by him, he had an interest in the welfare and reputation of their church. Wherefore, when he joined the apostle in Macedonia, although he

had but just come from Corinth, he not only accepted of Paul's invitation to return with him to that city, but being desirous that the Corinthians should finish their collection for the saints, he, of his own accord, offered to go back immediately, to persuade them to do so without delay, that their collection might be ready when the apostle came. By Titus, therefore, St Paul sent his second epistle to the Corinthians, who, we may believe, on receiving it, set about the collection in earnest, and finished it by the time the apostle arrived.

2 CORINTHIANS.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

AFTER giving the Corinthians his apostolical benediction, St Paul began this chapter with returning thanks to God, who had comforted him in every affliction, that he might be able to comfort others with the consolation wherewith he himself had been comforted, ver. 3—7. By this thanksgiving the apostle insinuated, that one of the purposes of his writing the present letter, was to comfort the sincere part of the Corinthian church, and to relieve them from the sorrow occasioned to them by the rebukes in his former letter.—Next, to shew the care which God took of him as a faithful apostle of his Son, he gave the Corinthians an account of a great affliction which had befallen him in Asia, that is, in Ephesus and its neighbourhood, and of a great deliverance from an imminent danger of death, which God had wrought for him; namely, when he fought with wild beasts in Ephesus, as mentioned in his former epistle, chap. xv. 32. and had the sentence of death in himself, to teach him that he should not trust in himself, but in God, ver. 8, 9.

When the apostle sent Timothy and Erastus from Ephesus into Macedonia, as mentioned Acts xix. 22. it is probable that he ordered them to go forward to Corinth, (1 Cor. xvi. 10.) provided the accounts which they received in Macedonia, gave them reason to think their presence in Corinth would be useful; and that he ordered them likewise to inform the Corinthians, that he was coming straightway from Ephesus to Corinth, to remedy the disorders which some of the family of Chloe told him had taken place among them. But after

OLD TRANSLATION.

CHAP. I. 1 Paul an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto

GREEK TEXT.

1 Παυλος αποσολος Ιησους Χριστου δια Δεληματος Θεου, και Τιμοθεος ο αδελφος, τη εκκλησια τῆς *church*

Ver. 1.—1. *And Timothy.* From this it is evident, that Timothy was with the apostle when the second to the Corinthians was writ-

Timothy and Erastus departed, having more than ordinary success in converting the idolatrous Gentiles in the province of Asia, he put off his voyage to Corinth for some time; being determined to remain in Ephesus and its neighbourhood till the following Pentecost; after which he purposed to go through Macedonia, in his way to Corinth. This alteration of his intention the apostle notified to the Corinthians in his first epistle, chap. xvi. 5—8. But the faction having taken occasion therefrom to speak of him as a false, fickle, worldly-minded man, who, in all his actions, was guided by interested views, he judged it necessary, in this second letter, to vindicate himself from that calumny, by assuring the Corinthians that he always behaved *with the greatest simplicity and sincerity*, ver. 12.—And by declaring that what he was about to write on that subject was the truth; namely, That when he sent them word by Timothy and Erastus of his intention to set out for Corinth immediately by sea, he really meant to do so, ver. 13—16.—And that the alteration of his resolution did not proceed either from levity or falsehood, ver. 17.—as they might have known from the uniformity of the doctrine which he preached to them, ver. 18, 19, 20.—whereby, as well as by the earnest of the Spirit put into his heart, God had fully established his authority with the Corinthians. It was therefore absurd to impute either levity or falsehood to one who was thus publicly and plainly attested of God to be an apostle of Christ, by the spiritual gifts which he had conferred on his disciples, ver. 22, 23.—Lastly, he called God to witness, that hitherto he had delayed his journey to Corinth, expressly for the purpose of giving the faulty among them time to repent, ver. 23.—and that in so doing he had acted suitably to his character; because miraculous powers were bestowed on the apostles, not to enable them to lord it over the persons and goods of the disciples by means of their faith, but to make them helpers of their joy, persuading them, both by arguments and chastisements, to live agreeably to their Christian profession, ver. 24.

NEW TRANSLATION.

CHAP. I. 1 Paul, an apostle of Jesus Christ by the will of God, and Timothy¹ *MY* brother,

COMMENTARY.

CHAP. I. 1 *Paul, an apostle of Jesus Christ, agreeably to the will of God, and Timothy, (see 1 Thess. i. 1. note 1.) my fellow-labourer in the*

ten.—Timothy was a zealous preacher of the gospel, the apostle's constant companion, (See 1 Tim. Pref. sect 1.), and one, of whose

the church of God which is at Corinth, with all the saints which are in all Achaia :

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

Θεοι τῆ ἐσχῆ ἐν Κορινθῶν, συν τοῖς ἁγίοις πασι τοῖς εἶν ἐν ὅλῃ τῇ Ἀχαΐᾳ·

2 Χάρις ὑμῖν καὶ εἰρήνη ἀπο Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐλογητός ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρισμῶν, καὶ Θεὸς πάσης παρακλήσεως· *comfort*

4 Ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δυνασθῆναι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλήσεως ἧς παρακαλεσμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ·

5 Ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, ἔτω διὰ Χριστοῦ περισσεύει καὶ ἡ παρακλήσις ἡμῶν.

ability and integrity the Corinthians had received recent proofs during his late visit to them, 1 Cor. xvi. 10. His testimony, therefore, to the things written in this epistle, might have had weight, even with the faction, to convince them, that when the apostle sent them word by him and Erastus, that he intended to go directly from Ephesus to Corinth, (see Illustration) he was perfectly sincere, as he declares, ver. 13—16.; and that when he altered his resolution, and delayed his visit, it was on motives purely conscientious. —By allowing Timothy to join in his letter, the apostle did him the greatest honour, and highly advanced his credit with all the churches of Achaia. See 1 Thess. Pref. sect. 3.

2. *Who are in all Achaia.* Corinth being the metropolis of the province of Achaia, (see 1 Thess. i. 7. note) the brethren of Achaia, no doubt, had frequent intercourse with those in Corinth, and by that means had an opportunity of hearing this letter read in the Christian assemblies at Corinth. But as they had equal need with the Corinthians of the admonitions and advices contained in this letter, it was addressed to them likewise, that they might be entitled to take copies of it, in order to read it in their public meetings for their own edification. See Essay ii. page 76.

Ver. 4. *To comfort them who are in any affliction.* According to Locke, the apostle in this passage insinuated, that by his own

to the church of God which is in Corinth, together with all the saints who are in all Achaia :²

2 Grace BE to you, and peace (see Rom. i. 7. note 4.) from God our Father, and FROM the Lord Jesus Christ.

3 (Ευλογητῶ, 1 Cor. x. 16. note 1.) Praised BE the God and Father of our Lord Jesus Christ, the Father of tender mercies, and the God of all consolation,

4 Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction, ¹ by the consolation wherewith we ourselves are comforted of God.

5 For as the sufferings for Christ abound in us, so also our consolation ¹ aboundeth through Christ.

gospel of Christ, to the church of God which is in Corinth, and to all who profess to believe in Christ, who are in all the province of Achaia.

2 Grace be to you, with peace temporal and eternal, from God our common Father, the author of every blessing, and from the Lord Jesus Christ, by whom the Father dispenses his favours.

3 Praised be the God and Father of our Lord Jesus Christ, (Eph. i. 3. 1 Pet. i. 3.) the author of tender mercies to sinners, and the God who bestows all consolation on the faithful disciples of his Son ;

4 Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction, whether of body or mind, by explaining to them, from our own experience, the consolation wherewith we ourselves are comforted of God. What that consolation was, see in the note on ver. 5.

5 For as the sufferings for Christ and his gospel abound in us, so also our consolation under them aboundeth through the promises of Christ performed to us.

afflictions he was qualified to comfort the Corinthians, under the distress of mind which they felt from a just sense of their errors and miscarriages. But the afflictions of which the apostle speaks were chiefly outward afflictions ; being the same with those which he himself suffered, as is plain from ver. 6, 7.

Ver. 5. *Our consolation aboundeth through Christ.* The consolation of which the apostle speaks, was derived from the presence of Christ with him in his affliction ; from a sense of the love of Christ shed abroad in his heart ; from the joy which the success of the gospel gave him ; from the assured hope of the reward which was prepared for him ; from his knowledge of the influence of his sufferings to encourage others ; and from the enlarged views which he had of the government of God, whereby all things are made to work for good to them who love God ; so that he was entirely reconciled to his sufferings.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings, which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and

6 Εἴτε δε θλιβομεθα, ὑπερ της ὑμων παρακλησεως και σωτηριας, της ενεργουμένης εν ὑπομονη των αυτων παθημάτων ὧν και ἡμεῖς πασχομεν· εἴτε παρακαλεμεθα, ὑπερ της ὑμων παρακλησεως και σωτηριας.

7 Καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπερ ὑμῶν, εἰδοῦτες ὅτι ὡς περ κοινωνοὶ ἐσε των παθημάτων, ἔτω και της παρακλησεως.

8 Οὐ γαρ θελομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπερ της θλιψεως ἡμῶν της γενομένης ἡμῖν εν τη Ασια, ὅτι καθ' ὑπερβολην ἐβαρηθημεν ὑπερ δύναμιν, ὡς ἐξάπορηθῆναι ἡμᾶς και τε ζῆν.

9 Ἀλλὰ αυτοὶ εν ἑαυτοῖς το ἀποκριμα τε θανάτου ἐσχηκαμεν, ἵνα μη πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπι τῷ Θεῷ τῷ ἐγειρόντι τῆς νεκρῶν·

10 Ὃς εκ τῆλικου θανάτου

Ver. 8. *Affliction which happened to us in Asia.* This is understood by some, of the riot of Demetrius, when they suppose the apostle was thrown to the wild beasts. But as he did not go into the theatre then, (Acts xix. 30.) but kept himself concealed from the rioters, he ran no such risk of his life on that occasion, as to make him pass a sentence of death on himself, ver. 9. and say he was delivered from so great a death, ver. 10. I therefore suppose with Whitby, that this terrible death of which he was in danger, was his being torn in pieces by the wild beasts with which he fought in Ephesus on another occasion, mentioned 1 Cor. xv. 32. See note 1. on that verse.

Ver. 9.—1. *However, we had the sentence of death in ourselves.* Ἀποκριμα τε θανάτου, literally, *the answer of death.* See Ess. iv. 32.—*The sentence of death,* is that which the apostle, when ordered to fight with wild beasts, pronounced on himself in his own mind. See preceding note.

6 (Εἴτι δέ, 106.) *Whether therefore we be afflicted, IT IS for your consolation and salvation, which is wrought in YOU by enduring the same sufferings which we also suffer; or whether we be comforted, IT IS for your consolation and salvation.*

7 And our hope (ὑπερ, 307.) *concerning you is firm, knowing that as ye are partakers of the sufferings, so also SHALL YE BE of the consolation.*

8 (Γαγ) *Wherefore, we would not have you ignorant, brethren, concerning our affliction which happened to us in Asia,¹ that we were exceedingly pressed above OUR strength, in so much that we despaired even of life.*

9 *However, we had the sentence of death¹ in ourselves, that we should not trust in ourselves, but in God, who raiseth the dead;²*

10 *Who delivered us from so great a death,*

6 *Whether, therefore, we be afflicted, it is for your consolation and salvation, which is accomplished by the influence of our example, animating you patiently to endure the same sufferings, which we also patiently suffer; or whether we be comforted by God's delivering us from sufferings, or by his supporting us under them, it is designed for your consolation and salvation, by encouraging you to hope for the like support and deliverance.*

7 *And our hope concerning your consolation and salvation is firm, knowing, that as ye are partakers of our sufferings, so also shall ye be of the consolation which we derive from the discoveries and promises of the gospel, and from the assistance of Christ.*

8 *Wherefore, I would not have you ignorant, brethren, concerning the great affliction which befell me in Asia, namely, when I was constrained to fight with wild beasts at Ephesus, that I was exceedingly pressed down; that affliction being greater than I thought myself able to bear, in so much that I despaired even of life on that occasion.*

9 *However, I was suffered to pass sentence of death on myself, to teach me that in dangers I should not trust in myself, but in God who preserveth the living from death, and even raiseth the dead to life;*

10 *Who delivered me from so terrible a death, and doth deliver me*

2. *But in God, who raiseth the dead.* The apostle, in his former epistle, having proved the resurrection of the dead by many irrefragable arguments, mentions that instance of the power of God here with exultation, as a solid foundation for his expecting deliverance in the most perilous situations; and the rather, that formerly

doth deliver: in whom we trust that he will yet deliver us;

11 You also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.

13 For we write none other things unto you than

^{delivered} ερρυσάτο ἡμᾶς, καὶ ^{is} ρυεταὶ εἰς ὃν ἠλπικαμεν ὅτι καὶ ἐτι ρυεταὶ

11 Συνυπουργοῦντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαρισηθῇ ὑπὲρ ἡμῶν.

12 Ἡ γὰρ καυχῆσις ἡμῶν αὕτη ἐστὶ, τὸ μάρτυριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλοτηίᾳ καὶ εὐλικρίνεια Θεοῦ, καὶ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ, ἀνεξέβαφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.

13 Οὐ γὰρ ἀλλὰ γραφομεν ὑμῖν, ἀλλ' ἣ ἃ ἀναγινώσκετε, ἣ

he himself had been raised from the dead in Lystra. Acts xiv. 19, 20.

Ver. 11.—1. *Ye also working together secretly for us by prayer.* From this we learn, that the most eminent saints may be assisted and benefited, by the prayers of persons much inferior to them in station and virtue. It is therefore a great encouragement to us to pray for one another, and a reason for our desiring each other's prayers.

2. *That the gift which cometh to us.* The word *χάρισμα*, translated *gift*, being commonly used by St Paul to denote a *spiritual* or *miraculous gift*, it may have been used on this occasion to insinuate, that his deliverance was effected by some special interposition of the power of God. And truly something of that kind was necessary to accomplish his deliverance from a death which he thought inevitable.

Ver. 12.—1. *Our boasting is this.* The apostle sets the ground of his boasting, namely, *the testimony of his conscience, that with simplicity, &c.* in opposition to the ground of the false teacher's boasting, namely, his Jewish extraction, and his enjoining obedience to the law of Moses, as necessary to salvation.

2. *That with the greatest simplicity and sincerity.* *Ἐν ἀπλοτηίᾳ καὶ εὐλικρίνεια Θεοῦ*, literally, *with the simplicity and sincerity of God.* This is the Hebrew superlative, *the greatest simplicity and sincerity.* Ess. iv. 27. Or it may signify, that simplicity and sincerity which

and doth deliver; in whom we trust that he will yet deliver us;

11 *Ye also working together secretly for us by prayer,¹ so as the gift which COMETH to us² through many persons, may by many persons be thankfully acknowledged for us.*

12 *For our boasting is this,¹ the testimony of our conscience, that with the greatest simplicity and sincerity,² not with carnal wisdom,³ but with the grace of God,⁴ we have behaved in the world, and more especially (περὶ, 293.) among you.*

13 *For we write no other things to you than what ye read,¹ (ἡ καὶ, 195.) and also acknowledge,² and I hope that*

daily from the dangers to which I am exposed, and in whom I trust that he will deliver me, while he needs my service.

11 *Ye also working together in secret for me by earnest prayer to God, in such a manner that the gracious gift of deliverance from death, which cometh to me through the prayers of so many devout persons, may by many persons be thankfully acknowledged on my account.*

12 *I think myself entitled to the prayers of the faithful, and am persuaded that God will hear their prayers on my behalf, Because my boasting is this, the testimony of my conscience, that with the greatest simplicity and sincerity, not with carnal wisdom, but with the gracious assistance of God, I have behaved as an apostle every-where, and more especially among you.*

13 *For in what follows, ver. 15, 16. I write no other things to you than what are implied in the obvious meaning of the words which ye read, and also acknowledge to be my mean-*

proceeds from the fear of God: or that simplicity and sincerity which God requires in the apostles of his Son.

3. *Not with carnal wisdom.* What that was, the apostle tells us afterwards, chap. iv. 2. 5. where he contrasts his own behaviour with that of the false teacher.

4. *But with the grace of God.* His behaviour was suitable to the gracious dispositions which God had implanted in his heart, and to the assistance which from time to time he had granted to him.

Ver. 13.—1. *I write no other things to you than what ye read.* It seems the faction had affirmed, that some passages of Paul's former letter were designedly written in ambiguous language, that he might afterwards interpret them as it suited his purpose. He therefore told them, that the apology for altering his resolution respecting his journey to Corinth, which he was going to write to them, was to be understood by them according to the plain obvious meaning of his words.

2. *And also acknowledge.* This the apostle was warranted to say,

what ye read or acknowledge, and I trust you shall acknowledge even to the end:

14 As also you have acknowledged us in part, that we are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that you might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I, therefore, was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

και επιγνωσκετε, ^{λοιπον} ελπίζω δε ότι και έως τελους επιγνωσεσθε

14 Καθως και επεγνωτε ημας απο μερες, ότι καυχημα υμων εσμεν, καθαπερ και υμεις ημων, εν τη ημερα τε Κυρις Ιησους.

15 Και ταυτη τη πεποίθησει εβελομην προς υμας ελθειν πρωτον, ινα δευτεραν χαριν εχητε

16 Και δι' υμων διελθειν εις Μακεδονιαν, και παλιν απο Μακεδονιας ελθειν προς υμας, και υψ' υμων προπεμφθηναι εις την Ιουδαιαν.

17 Τιστο εν βελευομενος μητιαρα τη ελαφρια εχρησαμην; η α βελευομαι, κατα σαρκα βελευομαι, ινα η παρ' εμοι το ναι ναι, και το ο ο;

by the account which Titus had given him, of the good disposition of the greater part of the Corinthian church.

Ver. 15.—1. *I purposed to come to you first.* So πρωτον signifies here. See Parkhurst's Diction.—As soon as the apostle was informed by some of the family of Chloe that dissensions had arisen among the Corinthian brethren, he determined to go to Corinth first, that is, before he went into Macedonia. His intention was to go straightway to Corinth by sea, because he wished to be there soon, in the expectation that his presence among the Corinthians would put an end to their divisions, either in the way of persuasion, or of punishment. Wherefore, to prepare the Corinthians for his coming, he notified his resolution to them by Timothy and Erastus. But after their departure, having great success in preaching, and the messengers from Corinth arriving with a letter from the sincere part of the church, the apostle judged it prudent to delay his visit to Corinth, to give them who had sinned time to repent. And therefore, instead of going straightway to Corinth by sea, he resolved to go

even to the end ye will acknowledge;

14 (Καθως και, 203. 218.) *Seeing, indeed, ye have acknowledged us in part, that we are your boasting, even as ye also WILL BE ours, in the day of the Lord Jesus.*

15 *And in this persuasion I purposed to come to you first,¹ that ye might have a second gift;²*

16 *And (διε, 121.) from you to pass through into Macedonia, and from Macedonia to come again to you, and (ιφ) by you to be sent forward into Judea.*

17 *Wherefore, having purposed this, did I, forsooth, use levity?¹ or the things which I purpose, do I purpose according to the flesh,² so as with me yea should be yea, and nay, nay,³ AS IT SUITS MY DESIGNS?*

ing, and I hope that to the end of your life ye will acknowledge, that I always write sincerely.

14 This hope I entertain, seeing indeed a part of you have acknowledged me as an apostle, of whom ye boast on account of his faithfulness; even as ye also will be my boasting at the day of judgment, on account of your perseverance in the faith and practice of the gospel.

15 *And in this persuasion that ye believe me a faithful apostle, I sincerely purposed to come to you first, that ye might have a second gift of the Spirit as soon as possible, by the imposition of my hands.*

16 *And after wintering with you, 1 Cor. xvi. 6. from you to pass through into Macedonia, and from Macedonia to come again to you, and by you to be sent forward into Judea, with your collection for the saints.*

17 *Wherefore, having purposed this, did I, forsooth, use levity, when I altered my resolution? Or the resolutions which I form, do I form them from carnal motives, so as with me what I say I am to do, should be done, and what I say I am not to do, should not be done, according as it suits some worldly view, without any regard to my own declarations?*

by the way of Macedonia. This alteration of his purpose he signified to the Corinthians in his first epistle, chap. xvi. 5, 6, 7.

2. *That ye might have a second gift.* So our translators have rendered the word *χρησις*, chap. viii. 4. I think the word is here put for *χρησιμα*, a spiritual gift, in which sense it is used, Rom. xii. 6. Ephes. iv. 7.

Ver. 17.—1. *Did I, forsooth, use levity?* Was the alteration of my purpose a proof that I formed it without due consideration?

2. *Or the things which I purpose, &c.* See the View prefixed to this chapter.

3. *Yea should be Yea, and Nay, Nay?* See James v. 12.

18 But *as God is true*, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even by me*, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God :

22 Who hath also sealed us, and given the ear-

18 Πιστος δε ὁ Θεος, ὅτι ὁ λογος ἡμων ὁ προς ὑμας ἐκ ἐγενετο ναι και ε.

19 Ὁ γαρ τῶ Θεο υἱος Ἰησους Χριστος ὁ ἐν ὑμιν δι' ἡμων κηρυχθεις, δι' εμῶ και Σιλβανῶ και Τιμοθεῶ, ἐκ ἐγενετο ναι και ε, αλλα ναι ἐν αὐτῶ γεγονεν.

20 Ὅσαι γαρ ἐπαγγελιαὶ Θεο, ἐν αὐτῶ το ναι, και ἐν αὐτῶ το ἀμην, τῶ Θεῶ προς δοξαν δι' ἡμων.

21 Ὁ δε βεβαιων ἡμας συν ὑμιν εἰς Χριστον, και χριστας ἡμας, Θεοσ·

22 Ὁ και σφραγισαμενος ἡμας, και δεσ τον ἀρραβωνα τῶ πνευμα-

Ver. 18. *But as God is faithful.* The original phrase, πιστὸς ὁ Θεός, is the same form of an oath with *The Eternal liveth*; that is, *as certainly as the Eternal God liveth.*

Ver. 19. *And Silvanus.* This is he who in the *Acts* is called *Silas*. He was a chief man among the brethren at Jerusalem, and one of the Christian prophets, *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.—Silas was so much esteemed by the apostle's converts, that St Paul inserted his name in the inscriptions of several of his epistles. By him likewise the apostle Peter sent his first epistle to the brethren of Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 *Pet.* v. 12.

Ver. 20. *Were through him yea, and through him amen*; were through his inspiration preached in one uniform manner, and as things absolutely certain. For if the Son of God was really manifested in the flesh, and dwelt among us, if he wrought miracles, rose from the dead, and ascended into heaven, and gave spiritual gifts to his disciples, there can be no doubt of the fulfilment of all the promises which he commissioned his apostles to preach to mankind in God's name. Besides, the incarnation, miracles, resurrection, and ascension of the Son of God, being things as great and strange as the things which God hath promised to us, the greatness and strangeness of the things promised can be no impediment to our believing them.—*Yea (ναι)* was the word used by the Greeks for

18 But AS God is faithful,¹ (ὅτι, 260.) certainly our word which WAS to you, was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached (εἶ) to you by us, EVEN by me and Silvanus,¹ and Timothy, was not yea and nay, but (εἶ) through him was yea.

20 (Ὅσαί γε, 97.) And whatever promises of God WERE PREACHED (from ver. 19.) by us, WERE (εἶ, 167.) through him yea, and through him amen,¹ to the glory of God.

21 Now he who establisheth us with you in Christ, and WHO hath anointed¹ us, is God,

22 Who hath also sealed¹ us, and given

18 But as certainly as God is faithful, our promise which was sent to you by Timothy and Erastus was not yea and nay, as it suited some carnal purpose.

19 This ye may believe, when ye consider that I never used any deceit in preaching. For the Son of God, Jesus Christ, who was preached to you by us, even by me, and Silvanus, and Timothy, was not preached differently at different times, but through his assistance was preached in the same manner at all times.

20 And whatever promises of God were preached by us concerning the pardon of sin, the assistance of the Spirit, the resurrection of the dead, and the life everlasting, were through Christ's inspiration, at all times the same, and through Christ's power will be verified to the glory of God.

21 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,

22 Who, to shew that I am an apostle, and to fit me for that office,

affirming any thing; *Amen* was the word used by the Hebrews for the same purpose.

Ver. 21. *Who hath anointed us.* Priests and prophets, as well as kings, were consecrated to their several offices, by the ceremony of anointing. *To anoint*, therefore, is to set apart one to an office. The gifts of the Spirit are called *an unction*, 1 John ii. 27.

Ver. 22.—1. *Who hath also sealed us.* Anciently seals were used for marking goods, as the property of the person who had put his seal on them, that they might be distinguished from the goods of others. Thus, all believers are said to be *sealed with the Spirit which was promised*, Eph. i. 13. iv. 30. because they were thereby marked as Christ's property. Thus likewise, the servants of God are said to be *sealed in their foreheads*, for the same purpose, Rev. vii. 3. ix. 4. The apostles, therefore, being sealed of God, they were thereby declared to be his servants, and the apostles of his Son, and could not be suspected either of fraud or falsehood. See another use of seals, Rom. iv. 11. note 1.

nest of the Spirit in our hearts.

23 Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand.

τος εν ταις καρδιαις ημων.

23 Εγω δε μαρτυρα τον Θεον επικαλεσμαι επι την εμην ψυχην, οτι φειδομενος υμων, εκετι ηλθον εις Κορινθον.

24 Ουχ οτι κυριεουμεν υμων της πισεως, αλλα συνεργοι εσμεν της χαρας υμων· τη γαρ πισει εσηκατε.

2. *And given us the earnest of the Spirit in our hearts.* Servants being hired by giving them earnest-money, the apostle, in allusion to that custom, says, *God hath given us the earnest of the Spirit in our hearts*: 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* with which the apostles were hired, because they were to them a sure proof of those far greater blessings which God will bestow on them in the life to come, as the wages of their faithful service. For the same reason, all believers are represented as having the earnest of the Spirit given them, 2 Cor. v. 5. Eph. i. 14. note 1.

Ver. 23. *I call on God as a witness against my soul.* This is a solemn imprecation of the vengeance of God upon himself, if he departed from the truth in what he was about to write. With this imprecation the apostle begins his apology for altering his resolution respecting his journey to Corinth. And as he continues it in the next chapter, to ver. 5. either that chapter ought to have begun here, or this chapter should have ended there.

Ver. 24.—1. *Not because we lord it over you through the faith.* That this is a proper translation of the passage, is evident from the position of the Greek article. For the apostle does not say, *εκ οτι κυριεουμεν της υμων πισεως*, but *εκ οτι κυριεουμεν υμων, της πισεως*, *Not because we lord it over you*, (supply *δια* after *υμων*, in this manner, *κυριεουμεν υμων δια της πισεως*,) *through the faith.* Or we may supply the word *ενεκα* before *της πισεως*, and translate the clause thus, *on account of the faith*, namely, which we profess. One or other of these prepositions must be supplied in this clause, because the apostle could not say with truth, that he and his brethren apostles had not dominion over the faith of all who professed to believe the gospel. By the inspiration of the Spirit given them, they were authorized to judge, or rule, *the twelve tribes of Israel*, (Matt. xix. 28.) that is, to direct the faith of all the people of God, the spiritual Israel. But they had no dominion given them over the persons and goods of those who believed. The faith of the disciples was to be advanced only by exhortations and admonitions; and if fatherly chastisements were to be administered in a miraculous manner, it could only be

US the earnest ² of the Spirit in our hearts.

23 Now I call on God AS a witness (*ἵνα*) against my soul,¹ That sparing you I have not as yet come to Corinth.

24 Not (*ὅτι*, 254.) because we lord it over you THROUGH the faith,¹ but we are joint workers of your joy: for by the faith ye stand.²

hath also sealed me, and given me the earnest of the Spirit in my heart; the spiritual gifts abiding in me.

23 Now, that ye may believe me in what I am going to say, I call on God as a witness against my soul, if I do not speak truth, that to avoid punishing you, I have not as yet come to Corinth; wishing to give you time to repent.

24 I speak of punishment, not because we apostles exercise absolute dominion over you through the gospel, but by fatherly chastisements we are joint workers of your joy; for by persevering in the gospel, ye stand in the favour of God.

done, even by the apostles, according to the suggestion of the Holy Ghost. For in that manner all their miraculous powers were exercised, 1 Cor. xii. 9. note 2.

2. For by the faith ye stand. (*Ἐστηκατε*, 10.) This clause may be translated, *In the faith (that is, in the gospel) ye stand free: Your teachers have no dominion either over your persons or goods, on account of your being Christians.*

CHAP. II.

View and Illustration of the Subjects in this Chapter.

THE apostle's apology for delaying his visit to the Corinthians, which was begun in the preceding chapter, is continued in this. Earnestly desirous of their repentance, he had delayed to come, having determined with himself not to come among them with sorrow, by punishing the guilty, if he could by any means avoid it, ver. 1, 2.—And therefore, instead of coming to punish them, he had written to them, that he might have joy from their repentance, ver. 3.—And, in excuse for the severity of his first letter, he told them that he wrote it in the deepest affliction; not to make them sorry, but to shew the greatness of his love to them, ver. 4.

On receiving the apostle's former letter, the sincere part of the Corinthian church, which was much more numerous than the faction, immediately excommunicated the incestuous person in the manner they had been directed. And he appears to have been so affected with his punishment, that in a little time he dismissed his father's wife, and became a sincere penitent. Of these things the apostle had been informed by Titus, who I suppose was present at his excommunication. The apostle therefore, in this letter, told the Corinthians, that the punishment they had inflicted on their faulty brother having induced him to repent of his crime, they were now to forgive him, by taking him again into the church; and even to confirm their love to him, by behaving towards him in a kind and friendly manner, lest Satan should drive him to despair, ver.

OLD TRANSLATION.

CHAP. II. 1 But I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that

GREEK TEXT.

1 Εκρινα δε εμαυτω τελο, το μη παλιν ελθειν εν λυπη προς υμας.

2 Ει γαρ εγω λυπω υμας, και

Ver. 1. *Not to come again to you with sorrow.* As the apostle did not come to them at the first with sorrow, the word *παλιν*, here translated *again*, seems to be used in the sense given in the commentary; unless the apostle had in his eye the distress he was in

5—12.—Farther, to make the Corinthians sensible how much he loved them, the apostle described the distress he was in at Troas, when he did not find Titus there, from whom he expected an account of their affairs. (See Preface, sect. 1. page 302.) For although he had the prospect of much success at Troas, he was so uneasy in his mind, that he could not remain there, but went forward to Macedonia, in expectation of meeting Titus. In Macedonia his distress was somewhat alleviated, by the success with which his preaching was attended. For in Macedonia God caused him to ride in triumph with Christ, having enabled him to overcome all opposition, ver. 13, 14.—The idea of *riding in triumph* with Christ, naturally led the apostle to describe the effects of his preaching, both upon believers and unbelievers, by images taken from the triumphal processions of the Greeks and Romans, ver. 15, 16.—This beautiful passage he concluded with a solemn affirmation, that he did not, like some others, corrupt the word of God with foreign mixtures; but always preached it sincerely and disinterestedly, as in the sight of God, ver. 17.—By thus speaking, he plainly enough insinuated, first, that the false teacher, on whom the Corinthians doated, had corrupted the word of God from worldly motives; and, secondly, that his own success was owing, in a great measure, to the faithfulness with which he preached the doctrines and precepts of the gospel, however contrary they might be to the prejudices and passions of mankind; owing likewise to the disinterestedness of his conduct, which being evident to all with whom he conversed, no one could suspect, that in preaching the gospel he proposed to acquire either riches, or fame, or worldly power, among his disciples.

NEW TRANSLATION.

CHAP. II. 1 (Δε, 104.)
Besides, I determined this with myself, not to come again¹ to you with sorrow.

2 For if *I should make you sorry, (και, 218.) verily who is it that could make me glad, unless the*

COMMENTARY.

CHAP. II. 1 *Besides, I allowed the disobedient time to repent, because I determined this with myself, not to make my second visit to you, so as to occasion sorrow to you.*

2 *For if I should make you sorry, by punishing your disobedient brethren, who is it that could give me joy, unless the very same who is made*

when he first came to Corinth, and which he has described, 1 Cor. ii. 3.

maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest when I came I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart, I wrote unto you with many tears; not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

τις εστιν ο ευφραινων με, ει μη ο λυπημενος εξ εμου;

3 Και εγραψα υμιν ταυτο αυτο, ινα μη ελθων λυπην εχω αφ' ων εδει με χαιρειν, πεποιθως επι παντας υμας, οτι η εμη χαρα, παντων υμων εστιν.

4 Εκ γαρ πολλης θλιψεως και συνοχης καρδιας εγραψα υμιν δια πολλων δακρυων, εχ ινα λυπηθητε, αλλα την αγαπην ινα γνωτε ην εχω περισσοτερας εις υμας.

5 Ει δε τις λελυπηκεν, εκ εμε λελυπηκεν, αλλ' απο μερους, ινα μη επιβαρω παντας υμας.

6 Ικανον τω τοιστω η επιτιμια αυτη η υπο των πλειονων.

Ver. 2. *Unless the same who is made sorry by me.* The apostle knowing that the sincere part of the church would be made sorry by his punishing their disobedient brethren, wished not to distress his friends, by punishing his enemies.

Ver. 3.—1. *I wrote to you, ταυτο αυτο, this very thing.* This expression is different from that in ver. 9. *I wrote, εις ταυτο, for this end also.* The former denotes the thing written; the latter, the end for which it was written. Locke makes the thing written to be the command to excommunicate the incestuous person. I understand it more generally, as in the commentary. See chap. xii. 21.

2. *That my joy is the joy of you all.* Either the apostle is speaking of the sincere part of the Corinthian church, or the word *all* must be taken in a qualified sense.

Ver. 4. *And distress of heart.* The word συνοχης, *distress*, denotes the pain which a person feels who is pressed on every side, without any possibility of disengaging himself, Luke xxi. 25.

Ver. 5.—1. *Now if a certain person hath grieved me.* The apostle with great delicacy avoided mentioning the name of the incestuous person, and even his crime, lest it might have afflicted him too much.

same¹ *who is made sorry by me?*

3 (καὶ) *Wherefore, I wrote to you this very thing,¹ that coming, I might not have sorrow FROM THEM by whom I ought to rejoice, being firmly persuaded concerning you all, that my joy is THE JOY of you all.²*

4 For out of much affliction and distress¹ of heart, I wrote to you (διὰ, 119.) with many tears; not that ye might be made sorry, but that ye might know the love which I have most abundantly (29.) towards you.

5 Now, if a certain person¹ hath grieved ME, he hath not grieved me, except by a part OF YOU,² that I may not lay a load on you all.

6 Sufficient for such an one is this punishment, which WAS INFLICTED by the greater number.

sorry by me? After thus making you sorry, I could not expect that pleasure from your company, which I should otherwise have enjoyed.

3 *Wherefore, I wrote to you this very thing, to excommunicate the incestuous person, and to forsake your evil practices, (1 Cor. iii. 3. vi. 8, 9. x. 6—10.) that coming again to Corinth as I proposed, I might not have sorrow from the punishment of them, by whose repentance I ought to rejoice. This joy I still expect, being firmly persuaded concerning you all, that my joy is the joy of you all.*

4 To this do not object the sharpness of my former letter. For out of much affliction and distress of heart, on account of your misbehaviour, I wrote to you in the manner ye think severe, with many tears, not to afflict you, but that ye might know the exceeding great love which I have to you, by my earnestness to procure the amendment of the disobedient.

5 Now, if the incestuous person hath grieved me, by persuading so many to countenance him, he hath not grieved me, except by misleading a part of you. This I mention, that I may not lay a load of accusation on you all indiscriminately, as having encouraged him in his crime.

6 And seeing he is now penitent, sufficient for such a person, both in degree and continuance, is this punishment which was inflicted on him by the greater number.

2. *He hath not grieved me, except by a part of you.* In this and the following verses, the apostle gave a remarkable proof of that love which in ver. 4. he had expressed towards the Corinthians. For first, he made a distinction between the guilty and the innocent: next, he forgave the incestuous person, who it appears had repented of his crimes, ver. 6. In the third place, he ordered the

7 So that contrariwise *ye ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with over much sorrow.

8 Wherefore I beseech you, that ye would confirm *your* love towards him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it*, in the person of Christ:

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

7 Ὡσε τεναντιον μαλλον ὑμας χαρισασθαι, και παρακαλεσαι, μηπως τη περισσοτερῃ λυπη καταποθη ὁ τοιαυτος.

8 Διο παρακαλω ὑμας κυρωσαι εις αυτον αγαπην.

9 Εις τετο γαρ και εγραψα, ινα γνω την δοκιμην ὑμων, ει εις παντα ὑπηκοοι εσε.

10 Ὡ δε τι χαριζεσθε, και εγω· Και γαρ εγω ει τι κεχαρισμαι, ὃ κεχαρισμαι, δι' ὑμας, εν προσωπῳ Χριστου·

11 Ἴνα μη πλεονεκληθωμεν ὑπο του Σατανα· Ου γαρ αυτα τα νοηματα αγνοουμεν.

church likewise to forgive him, and confirm their love to him, that he might not be swallowed up by excessive grief, ver. 7.

Ver. 7.—1. *Ye ought more willingly to forgive*; that is, ye ought to forgive more willingly than ye punished.

2. *Lest such a one*. The apostle's delicacy, in not mentioning the name of the incestuous person, was remarked in the note on ver. 5. This delicacy is continued throughout the whole discourse concerning him.

Ver. 8. *I beseech you publicly to confirm*. The original word *κυρωσαι*, 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 the purpose.—St Paul's conduct in this affair is worthy of the imitation of the ministers of the gospel: They are to do nothing to grieve their people, unless love require it for their good. And when they are obliged to have recourse to the wholesome discipline which Christ hath instituted in his church, they ought to exercise it, not from resentment, but from a tender regard to the spiritual welfare of the offender. And when he is reclaimed by the censures of the church, they ought with joy to restore him to the communion of the faithful, remembering that Satan is ever watchful to turn the

7 (ὤντι) So that, on the other hand, ye OUGHT more WILLINGLY to forgive¹ and comfort him, lest such a one² should be swallowed up by excessive grief.

8 (Δι) Wherefore, I beseech you publicly to confirm¹ to him YOUR love.

9 (Γαζ, 91.) Besides, I wrote for this END also, that I might know the proof of you, whether ye be obedient in all things.

10 (Δε) Now, to whom ye forgive any thing, I also FORGIVE: and even I, if I have NOW forgiven any thing, to whom I forgave IT, for your sakes I FORGAVE IT, in the person of Christ:

11 That we may not be over-reached by Satan;¹ for we are not ignorant of his (νοηματα) devices.²

7 So that, on the other hand, ye ought more willingly to forgive and comfort this penitent sinner, by receiving him again into the church, lest he be driven to despair by the excessive grief which the continuance of your sentence may occasion.

8 Wherefore, I beseech you publicly to confirm to him your love, by relaxing him from the sentence, and shewing him affection.

9 Besides, I wrote to excommunicate that person for this end also, that I might know the proof of you, whether ye would be obedient in all things. Having obeyed me in inflicting the sentence, I expect ye will obey me in taking it off.

10 Now, to encourage you to do this, I assure you, to whom ye forgive any offence, I also forgive it. And even I, if I have now forgiven any thing, to the person to whom I forgave it, I forgave it for your benefit, in the name and by the authority of Christ, whereby I required you to punish him for his offence:

11 That we may not be over-reached by Satan, who, under pretence of duty, tempts us to pass severe censures, to drive offenders to despair, and to deter unbelievers from receiving the gospel: for we are not ignorant of his devices.

hopes and fears, the joys and sorrows of Christians, into an occasion of their ruin.

Ver. 11.—1. *That we may not be over-reached by Satan.* The word *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, chap. vii. 2. xii. 17. And *πλεονεξια*, the substantive, signifies a thing extorted, chap. ix. 5. See Ephes. iv. 19. note 2.

2. *We are not ignorant of his devices.* Here the apostle seems to give a caution against the principles which the Novatians afterwards

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

16 To the one *we are* the savour of death unto

12 Ἐλθὼν δὲ εἰς τὴν Τρωαδα εἰς τὸ εὐαγγελίον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεῳγμένης ἐν Κυρίῳ,

13 Οὐκ ἐσχῆκα ἀνεσθῆναι τῷ πνεύματι μου, τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφὸν μου· ἀλλὰ ἀποτάξασαί μοι αὐτοῖς, ἐξῆλθον εἰς Μακεδονίαν.

14 Τῷ δὲ Θεῷ χάρις τῷ παντοῦτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν οσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντί τοπῷ.

15 Ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις.

16 Οἷς μὲν, οσμὴ θανάτου εἰς θάνατον· οἷς δὲ, οσμὴ ζωῆς εἰς

espoused, who, on pretence of establishing discipline, and preserving the purity of the church, would not receive into their communion those who had apostatized in times of persecution, however penitent they might be afterwards; a rule which anciently occasioned much confusion, and even bloodshed, in the church.

Ver. 13. *Taking leave of them.* Ἀποτάξασαί μοι αὐτοῖς, literally, *giving them commands.* But because persons who are about to leave their friends for some time, give their commands to them, the phrase is used for *taking leave of, or bidding farewell to one's friends.*

Ver. 14.—1. *Causeth us to triumph with Christ.* The original phrase, θριαμβεύοντι ἡμᾶς, signifies, *Who carries us along in triumph with Christ.* For the neuter verb is here used transitively. See Ess. iv. 7. This is an allusion to the custom of victorious generals, who, in their triumphal processions, carried some of their relations with them in their chariot.

2. *Diffuses the smell of the knowledge of him in every place.* In triumphs, the streets through which the victorious general passed were strewed with flowers, Ovid. Trist. iv. Eleg. 2. line 29. The people also were in use to throw flowers into the triumphal car, as it passed along. This, as all the other customs observed in triumphal processions, was derived from the Greeks, who in that man-

12 *Moreover, when I came to Troas (εις το) in order to PREACH the gospel of Christ, and a door was opened to me by the Lord,*

13 *I had no rest in my spirit, because I found not Titus my brother: (αλλα, 29.) therefore, bidding them farewell,¹ I went away into Macedonia.*

14 *Now, thanks BE to God, who at all times causeth us to triumph with Christ,¹ and who by us diffuses the smell of the knowledge of him² in every place.*

15 *For we are through God a fragrant smell of Christ, among the saved, and among the destroyed.*

16 *To these indeed WE ARE the smell of death, ENDING in death;¹ but*

12 *Moreover, when I came to Troas after the riot of Demetrius, in order to preach the gospel of Christ, although an excellent opportunity (1 Cor. xvi. 9. note) was afforded me by the Lord, who disposed the people to attend me,*

13 *I had no rest in my mind, because I did not find my fellow-labourer Titus, whom I sent to you. Therefore, bidding the brethren at Troas farewell, I went away into Macedonia, fearing ye had despised my letter, and treated Titus disrespectfully.*

14 *Now, thanks be to God, who in Macedonia as at all times causeth us to triumph with Christ, by making our preaching successful, and who by us diffuses the smell of the knowledge of Christ in every country; a smell more grateful to the mind than the finest odour to the senses.*

15 *For, by our preaching, we are through God a fragrant smell of Christ as Saviour, both among the saved, and among the destroyed. See ver. 16. note 1.*

16 *To these, indeed, who are to be destroyed, this fragrant smell of Christ is a deadly smell, ending in*

ner honoured the conquerors in the games, when they entered into their respective cities. Plutarch (Æmil. p. 272.) tells us, that in triumphal processions the streets were, *δουμαμάτων πληρεις, full of incense.*

Ver. 16.—1. *To these indeed it is the smell of death, &c.* All who are acquainted with ancient history know, that the captives of greatest note followed the triumphal chariot in chains, and that some of them had their lives granted to them, others were put to death immediately after the procession ended. Wherefore, to such, the smell of the flowers, and of the incense with which the procession was accompanied, was, *οσμη θανάτου εις θάνατον, a deadly smelling ending in their death.* But to those captives who had their lives granted to them, this was, *οσμη ζωής εις ζών, a smell of life; a vivifying refreshing smell, which ended in life to them.*

death; and to the other the savour of life unto life: and who *is* sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

ζωην και προς ταυτα τις ικανος;

17 Ου γαρ εσμεν, ως οι πολλοι, καπηλευοντες τον λογον του Θεου, αλλ' ως εξ ειλικρινειας, αλλ' ως εκ Θεου, κατενωπιον του Θεου, εν Χριστω λαλουμεν.

In allusion to the method of a 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. Among these the preachers of the gospel diffused the smell of the knowledge of Christ, which to those who believed on him was a vivifying smell, ending in life to them. But to the unbelievers, the smell of the knowledge of Christ was a smell of death ending in death, if they continued in unbelief.

2. *And for these things who is fit?* This in the Vulgate version is, *Et ad hæc quis tam idoneus, And for these things who is so fit?* namely, as we. The Ethiopic version, and the Clermont and St Germain MSS, have here *ιυτως, thus fit*, which Mill takes to be the true reading, because the apostle says, chap. iii. 5. *Our fitness is from God*; and because in ver. 17. of this chapter he mentions, as the reason of his fitness, *we are not like others who adulterate the word of God.*

Ver. 17. *Like others, who adulterate the word of God.* In the ori-

CHAP. III.

View and Illustration of the Reasoning in this Chapter.

THE things mentioned in the beginning of this chapter shew, that the false teacher had established himself at Corinth, neither by working miracles, nor by communicating to the Corinthians spiritual gifts, but by producing letters of recommendation from some brethren in Judea, and by talking in a vaunting manner of his own talents. For, in allusion to these things, the apostle asked the Corinthians ironically, whether, in order to obtain credit with them as an apostle, it was necessary that he should a second time prove his apostleship?

to the others, the smell of life ENDING in life: and for these things who is fit? ²

17 (Γαε, 98.) However, we are not like many who adulterate the word of God: ¹ but (ὡς, 319.) really from sincerity, (αλλα ὡς) yea really from God, in the sight of God, we speak (εἰ, 168.) concerning Christ.

their death, but to the others who are to be saved, it is a vivifying smell ending in their life. And for things so important, who, that considers them, can think himself fit?

17 However, we are not like the false teacher and his associates, who adulterate the word of God, by mixing false doctrines with it, for the sake of gain. But really from sincerity, yea really by inspiration from God, in the presence of God, we speak concerning Christ.

ginal it is καπηλευοντες, treating as tavern-keepers the word of God. Persons of that profession often adulterated their wine with water, that in selling it they might have the more profit. So Isaiah tells us, i. 22. LXX, Καπηλοι οὐ μισγοῦσι τὸν οἶνον ὕδατι, Thy vintners mix the wine with water. By this metaphor, the best Greek writers represented the arts of Sophists, who, to make gain of their lectures, mixed their doctrine with falsehoods, to render it acceptable to their disciples. The apostle used this metaphor, to shew that he did not, like the false teacher, mix falsehoods with the gospel, for the purpose of pleasing the vitiated taste of his hearers; but he preached it sincerely, in the presence of God, who had sent him to preach it, and whose eye was always on him.—In what manner the false teacher at Corinth corrupted the word of God, to render it agreeable to the learned Greeks, see Pref. to 1 Cor. sect. 4.

or, if he needed as some (the false teacher) letters of recommendation, either to them, or from them? ver. 1.—And to heighten the irony, he told them, that they themselves were a copy of the letter of recommendation which he carried about with him, not from the brethren of any church, but from Christ himself; which original letter was written on his own heart, and was known and read of all his converts, ver. 2.—A copy of this letter the apostle told the Corinthians he had ministered or furnished to them, written, not with ink, but with the Spirit of the living God; not on tables of stone, but on the fleshly tables of their own heart, ver. 3.—A recommendation of this sort he told them was a just matter of boasting, and was afforded to him by Christ in the presence of God,

ver. 4.—Consequently, it was afforded to him by God's authority.

It seems the false teacher extolled the law of Moses above the gospel of Christ, and assumed to himself great authority on account of his knowledge of that law. Wherefore, in the remaining part of this chapter, the apostle by the strongest arguments demonstrated to the Corinthians, that the law of Moses was much inferior to the gospel of Christ. The law was a dispensation of *the letter*; but the gospel was a dispensation of *the spirit*: The law killed every sinner, whether he was penitent or not, by its dreadful curse; but the gospel gives life to all penitent believers without exception, by its gracious promises, ver. 5, 6. The gospel therefore is a *covenant of life*, but the law a *covenant of death*.—Farther, he observed, that if the ministration of the covenant of death engraven on stones, covered the face of Moses its minister with such an outward glory, that the children of Israel could not look steadfastly on him after he came down from the Mount, the ministration of the covenant of the Spirit which giveth life, occasioned a much greater glory to them who were employed in ministering it. For the gifts of the Spirit wherewith the apostles, the ministers of the covenant of the Spirit, were honoured, were a much greater glory than the external splendour which covered Moses's face, when he appeared with the tables of the law in his hand, ver. 7—11.—The reason is, the ministers of the Spirit had the glory of inspiration abiding

OLD TRANSLATION.

CHAP. III. 1 Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

GREEK TEXT.

1 Αρχομεθα παλιν εαυτας συ-
νισανειν; ει μη χρηζομεν, ως τινες,
συσατικων επισολων προς υμας, η
εξ υμων συσατικων;

Ver. 1.—1. *Must we begin again to recommend ourselves?* By *recommending himself*, the apostle certainly did not mean his *praising himself*; for in that way he could not possibly prove himself to be an apostle. But he meant, his proposing to the Corinthians the proofs of his apostleship. This he had done in his former letter, chap. ix.—Perhaps the clause, *Αρχομεθα παλιν εαυτας συνισανειν*, might be better translated, *Must we begin again to establish ourselves?* namely, as an apostle. For this sense *συνισημι* (which is a word of the same derivation with *συνισανω*,) hath, Rom. iii. 5. 2 Cor. vi. 4. Gal. ii. 18.—From the apostle's asking the Corinthians, whether it

with them always, so that they could use much greater clearness of speech in explaining the covenant of the gospel, than Moses was able to do in explaining the covenant of the law; as was emblematically represented by Moses putting a veil upon his face, while he spake to the Israelites. For he delivered to them nothing but the obscure figurative institutions of the law, together with such words as God had spoken to him, but added nothing, from himself, for explaining the meaning of these institutions. Hence, the generality of the Israelites have remained ignorant of the true nature and end of the law, till this day, ver. 12—15.—But when the whole nation shall turn to the Lord, the darkness of the law shall be done away, ver. 16.

The expressions in this part of the chapter being obscure, the apostle told the Corinthians that *the Lord*, by which he meant, *the gospel* of which the Lord Christ is the author, is the dispensation of *the Spirit* of which he spake; and that in delivering the gospel, there was great liberty of speech granted to its ministers, especially to the apostles, who by beholding the glory of the Lord Jesus while he abode on earth, and by the repeated revelations which they received from him since his ascension, were changed into the very same image, by successions of *glory*, that is, of *illumination*, coming from the Lord of the spirit. So that in respect of the light of the gospel which they diffused through the world, they were become the images of Christ, ver. 17, 18.

NEW TRANSLATION.

Chap. III. 1 (Αρχομεθα, 9.) *Must we begin again (συνισταμεν) to recommend ourselves? ¹ (Ei) Or need we, as some, letters of recommendation to you, ² OR LETTERS of recommendation from you?*

COMMENTARY.

CHAP. III. 1 *Must I, who have already proved myself to you to be an apostle, begin a second time to recommend myself to you? Or need I, for that purpose, as some, (the false teacher) letters of recommendation to you, or letters of recommendation from you to others?*

was necessary for him to prove his apostleship to them a second time, it would seem that the faction pretended he had not proved himself an apostle by the things written in his former letter.

2. *Or need we, as some, letters of recommendation to you?* This is an high irony, both of the faction and of the false teacher. It is the same as if he had said, Since the things I advanced in my former letter are not thought by you sufficient to prove my apostleship, must I for that purpose bring you letters, recommending me as an

2 Ye are our epistle written in our hearts, known and read of all men.

3 *Forasmuch* as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

4 And such trust have we through Christ to Godward :

2 Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπο πάντων ἀνθρώπων·

3 Φανεροίμενοι ὅτι ἐστέ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη ἔμμελανι, ἀλλὰ πνευματι Θεοῦ ζωντος, ἔκ ἐν πλαξὶ λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίνας.

4 Πεποιθήσιν δὲ τοιαύτην ἐχομένον διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν·

apostle, from the brethren in Judea, as some have done? This it seems was the method the false teacher had taken to establish himself at Corinth. He had brought letters of recommendation from some of the brethren in Judea; and the Corinthians had been so silly, as, on the credit of these letters, to receive him as a greater teacher than the apostle himself.—Of this kind of commendatory letters we have an example, Acts xviii. 27. where it is said, that when Apollos was disposed to pass into Achaia, the brethren of Ephesus wrote, exhorting the disciples to receive him.—By asking the Corinthians in irony, whether he needed to be introduced to them as an apostle, by letters of recommendation from some other church; and whether to his being received by other churches as an apostle, it would be necessary for him to carry letters of recommendation from them, Paul not only ridiculed the faction and the false teacher, but insinuated that his apostleship did not depend on the testimony of men; and that his fame was so great, that he could go to no church where he was not known to be an apostle of Christ.

Ver. 2.—1. *Ye are our letter written on our hearts.* By supposing, as in the commentary, that in this passage the apostle calls the Corinthians, not Christ's letter of recommendation in favour of him, but a copy of that letter; and that the letter itself was written on the apostle's heart, but the copy of it on the hearts of the Corinthians, all the jarring of metaphors in this highly figurative passage will be removed. Christ's letter of recommendation in favour of the apostle, which was written on his heart, and which was known and read of all men, was his miraculous conversion, together with the spiritual gifts which were bestowed on him after his conversion, but especially the power of conferring spiritual gifts on others. One MS, mentioned by Mill, hath here *your hearts*; which is the reading likewise of the Ethiopic version. But the common reading, which is supported by all the ancient MSS, ought not to be altered

2 Ye are our *letter* written (*sv*) on our hearts,¹ known and read of all men.²

3 For ye are plainly declared *Christ's letter* ministered by us,¹ written not with ink, but with the Spirit of the living God; not (*sv*) on tables of stone, but (*sv*) on fleshly tables of the heart.

4 Now a boasting of this kind¹ we have through Christ (*περὶ*, 294.) with God:

2 I need no letter of that sort: Ye are a copy of our *letter* of recommendation from Christ, which is written on our hearts, known and read of all men.

3 For by your conversion, and by your spiritual gifts, ye are plainly declared to be a copy of *Christ's letter* of recommendation in my favour, given you by me, written not with ink, as the false teacher's letter was, but with the Spirit of the living God; not on tables of stone, as Moses's letter of recommendation to the Israelites was, but on the fleshly tables of your heart.

4 Now a boasting of this kind, that ye are a copy of our letter of recommendation, we have in the presence of God through the assistance of Christ.

on so slight an authority; especially as it gives a very good sense to the passage, and agrees well with the context.

2. *Known and read of all men.* If the letter of recommendation of which the apostle speaks was his own miraculous conversion, and the power of conferring spiritual gifts with which he was endowed, he might with much more propriety say, that that letter was *known and read of all men*, than if he had called the conversion of the Corinthians his *letter of recommendation*. For the miraculous powers by which he was shewn to be an apostle, were manifest to all men wherever he went; whereas the conversion and spiritual gifts of the Corinthian church were known, comparatively speaking, only to a few.

Ver. 3. *Ye are plainly declared Christ's letter ministered by us, &c.* The Corinthians, whom Paul had converted by the miracles which he wrought among them, and who had experienced a great change in their own temper, through the influence of the doctrines of the gospel which he put into their hearts, (Jerem. xxxi. 33.) might with the greatest propriety be said to have been plainly declared to be a copy of Christ's letter, recommending him as his apostle; and Paul, who had imparted to them the spiritual gifts, might be said to have ministered, or written this copy of Christ's recommendatory letter, not with ink, but with the spirit of the living God, not on tables of stone, but on the fleshly tables of the heart of the Corinthians.

Ver. 4. *Now a boasting of this kind.* Theophylact observes, that the word *πεπερισσῶς*, which properly signifies *confidence*, is some-

5 Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God:

6 Who also hath made us able ministers of the new testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

7 But if the ministration of death written and engraven on stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which *glory* was to be done away;

5 Ουχ ὅτι ἱκανοὶ ἐσμεν ἀφ' ἑαυτῶν λογισασθαι τι, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ.

6 Ὁς καὶ ἱκανώσεν ἡμᾶς διακονῆς καινῆς διαθήκης, καὶ γραμματός, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζῶοποιεῖ.

7 Εἰ δὲ ἡ διακονία τῆς θανάτου ἐν γραμμασιν, ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δυνασθαι ἀτενίσαι τῆς οὐσίας Ἰσραὴλ εἰς τὸ πρόσωπον Μωσέως, διὰ τὴν δόξαν τῆς προσώπου αὐτῆ, τὴν καταργημένην·

times put for *boasting*, which is the effect of *confidence*. Thus Rom. ii. 19. Περαιθᾶς, *Thou boastest that thou thyself art a guide of the blind.*

Ver. 5. *Of ourselves to reason any thing as from ourselves.* Λογισασθαι here signifies to find out by reasoning. To tell the Corinthians that they were written upon their hearts, not with ink, but with the Spirit of the living God, by the hand of Paul, were high expressions, which he feared the faction would misrepresent. He therefore assured them, that he spake these things, not because he thought himself able to find out, by reasoning, any thing effectual for converting unbelievers, as from himself. It was an object too difficult to be accomplished by human policy; and could only be brought to pass by the power of God.

Ver. 6.—1. *Not of the letter*; that is, *not of the Sinaitic covenant*, called *the covenant of the letter*, in allusion to Exod. xxxiv. 32. where the ten commandments, written with letters on tables of stone, are called *the words of the covenant*. For the meaning of the phrase *New covenant*, see Heb. viii. 7. note 2.

2. *But of the Spirit.* The new covenant on which the gospel church is built, and of which the apostles were the ministers, is called *the covenant of the Spirit*, in allusion to Jerem. xxxi. 33. where God promises under the new covenant, to put his laws in the inward parts, and to write them in the hearts of his people. It is called the covenant of the Spirit likewise, because it was published to the world by the inspiration of the Spirit, and confirmed by the

5 Not *because* we are fit ($\alpha\phi$) of ourselves to reason any thing¹ as from ourselves, but our fitness is from God;

6 Who ($\kappa\alpha\iota$, 218.) indeed hath fitted us TO BE ministers of the new covenant, not of the letter,¹ but of the Spirit:² ($\tau\omicron\gamma\gamma\alpha\varsigma$, 97.) Now the letter killeth, but the Spirit maketh alive.

7 ($\Delta\epsilon$) Besides, if the ministry of death,¹ imprinted on stones with letters ($\epsilon\gamma\epsilon\sigma\tau\eta\theta\eta$) was done with glory,² so that the children of Israel could not look stedfastly on the face of Moses, because of the glory of his face which was to be abolished;

5 I thus boast, *not because I am fit of myself to find out by reasoning any thing* effectual for convincing unbelievers, *as from myself; but my fitness to convert mankind, is from God:*

6 Who indeed, by inspiration and miraculous powers, hath fitted me to be a minister of the new covenant, not of the letter, or law of Moses, but of the covenant written by inspiration of the Spirit. Now the covenant of the letter killeth every sinner by its curse, but that of the Spirit maketh alive every believer by its promises.

7 Besides, if the bringing down from the Mount the covenant which inflicted death on every sinner, and which was imprinted on stones with letters by God, was performed with such glory, that the children of Israel could not look stedfastly on the face of Moses, who carried these stones, because of the shining of his face occasioned by his looking on the glory of God; which shining was soon to be abolished, as a prefiguration of the abolition of the covenant of the letter;

gifts of the Spirit.—That $\delta\iota\alpha\theta\eta\kappa\eta$ is rightly translated *covenant*, see Heb. ix. 15. note 1.

Ver. 7.—1. *If the ministry of death.* This is an elliptical expression, which must be supplied by adding the words $\tau\eta\varsigma \delta\iota\alpha\theta\eta\kappa\eta\varsigma$, of the covenant, from ver. 6. so as to make this sentence, *if the ministry of the covenant of death.*—This ministry consisted in Moses's bringing down from the Mount the tables on which was written the covenant of the law, called here *the covenant of death*, because it subjected every sinner to death without mercy by its curse.

2. *Was done with glory.* The apostle here alludes to the light proceeding from the skin of Moses's face, after he conversed with God on the Mount, which shone with such brightness, that the Israelites could not look stedfastly on him, while he delivered to them the commandments which God had spoken to him, Exod. xxxiv. 29—35.—This light was an emblem of the knowledge which the Israelites derived from the law.

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.

8 Πως εχι μαλλον ἡ διακονια τε πνευματος εσαι εν δοξη;

9 Ει γαρ ἡ διακονια της κατακρισεως, δοξα, πολλω μαλλον περισσει η διακονια της δικαιοσυνης εν δοξη.

10 Και γαρ εδε δεδοξασαι το δεδοξασμενον, εν τετω τω μερει, ενεκεν της ὑπερβαλλουσας δοξης.

Ver. 8.—1. *How shall not the ministry of the Spirit.* The ministry of the covenant of the Spirit consisted in the apostles publishing that covenant, and in building the Christian church thereon, by the miracles which they wrought in confirmation of their preaching.

2. *Rather be with glory?* The outward glory with which the ministry of the covenant of the Spirit was performed, was unspeakably greater than the outward glory wherewith Moses's face shone. For the inspiration and miraculous powers with which the apostles performed the ministry of the covenant of the Spirit, being communicated to them by the descent of the Holy Ghost in flames of fire which rested on each of them, it was an outward and sensible glory, far greater than the light which covered Moses's face. For by that glory Moses had no new powers communicated to him, neither was it attended with any sensible consequences. Whereas, by the descent of the Holy Ghost on the ministers of the covenant of the Spirit, they preached the gospel by inspiration; the knowledge of foreign languages was communicated to them instantaneously; they obtained power to heal diseases miraculously; and to communicate to others the faculty of speaking foreign languages, and the power of working miracles; all which, taken together, formed an outward glory incomparably greater than that which Moses derived from the ministry of the covenant of the letter, even though his miracles were taken into the account; none of his miracles being equal to that which the apostles performed, when they communicated the spiritual gifts to others.

Ver. 9.—1. *If the ministry of condemnation was honour.* So the word *δοξα* is translated, 2 Cor. vi. 8. and so it must be translated here; otherwise this, as in our translation, will be a repetition of the two preceding verses. The apostle's meaning is, that besides the outward glory peculiar to each, with which the ministry of the two covenants was accompanied, the ministers of these covenants derived honour and authority, each from his own ministry, in proportion to the excellency of the covenant of which he was the minister.—The honour and authority which Moses derived from the

8 How shall not the ministry of the Spirit¹ rather (εἰς αὐτὸν, 162.) be with glory?²

9 (Γαλ, 97.) And, if the ministry of condemnation WAS honour,¹ much more doth the ministry of righteousness abound² in honour.

10 (Καὶ γὰρ, 93.) And therefore, that which was glorified,¹ was not glorified in this respect, by reason of the excelling glory.

8 *Is it not fit, that the ministry of the covenant of the Spirit, which maketh sinners alive, should rather be performed with an outward glory?*

9 *And, if the ministry of the covenant which brought condemnation on sinners, clothed Moses with honour and authority, much more doth the ministry of the covenant which bringeth righteousness to believers, abound in honour and authority to its ministers.*

10 *And therefore, the covenant of the letter which was glorified by the shining of Moses's face, was not much glorified in that respect; by reason of the far more excelling glory of the covenant of the Spirit, by which it is abolished.*

ministry of the covenant of the letter, consisted in his conversing with God in a familiar manner, and in his being commissioned to deliver the precepts, which in these conversations God spake to him. Beyond these Moses had no honour or authority. For the knowledge of the law, of which he was the minister, being given him entirely by the ear, and not by inspiration, he could add nothing by way of explication to the words which God spake to him; at least nothing which was of any authority.

2. *Abound in honour.* The honour and authority which the apostles derived from the ministry of the covenant of the Spirit, consisted in their possessing the abiding inspiration of the Spirit, whereby they were enabled at all times to declare the will of God on every point of religion infallibly, and, like living oracles, could give divine responses concerning all the articles of the covenant of which they were the ministers, and were entitled to require implicit faith and obedience from mankind, in all things pertaining to religion. It consisted likewise in their possessing an ability of imparting a portion of the inspiration and miraculous powers which they possessed to others, to fit them for assisting in the ministry of the covenant of the Spirit; which being designed, not for a single nation, like the covenant of the letter, but for all mankind, it was necessary that the ministers thereof should have many assistants. In this respect Moses was far inferior to the apostles; for he could not impart to the elders of Israel any part of the outward material glory with which his face shone; and far less could he impart to them the gift of inspiration.

Ver. 10. *And therefore that which was glorified.* The apostle, in the preceding verses, having compared the glory of the ministry,

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech.

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished.

14 But their minds were blinded : for until this day remaineth the same vail untaken away, in the read-

11 Εἰ γὰρ τὸ καταργημενόν, δια δόξης· πολλῶ μάλλον τὸ μενον, ἐν δόξει.

12 Ἐχόντες οὖν τοιαυτὴν ἐλπίδα, πολλὴ παρρησία χρωμεθα·

13 Καὶ ἡ καταπερ Μωσῆς ἐτίθει καλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τὰς οὐκὶς Ἰσραὴλ εἰς τὸ τέλος τὰ καταργημενα.

14 Ἀλλ' ἐπαρωδή τα νοήματα αὐτῶν· ἀχρὶ γὰρ τῆς σημερον το αὐτο καλυμμα ἐπὶ τῆ ἀναγνώσει τῆς παλαιας διαθηκῆς μενει, μὴ

and of the ministers of the two covenants, with each other, goes on to consider the glory or excellence of the covenants themselves. And to shew that the covenant of the *Spirit* is more excellent than the covenant of the *letter*, he observes, that the covenant of the letter, which was glorified by the shining of Moses's face, was not much glorified in that respect, when compared with the more excellent glory of the covenant of the Spirit; because the vanishing of the glory on Moses's face shewed, that the covenant of the letter, of which he was the minister, was to be abrogated. Whereas, the continuance of the glory of inspiration with the apostles to the end of their lives shewed, that the covenant of the Spirit, of which they were the ministers, was always to remain.

These observations, concerning the glory or excellence of the gospel above the law, the apostle made to convince the Corinthians how ill-founded the boasting of the false teacher was, who assumed to himself great honour on account of his knowledge of the law of Moses, and who erroneously enjoined obedience to the law, as necessary to salvation.

Ver. 11. *If that which is abolished, is abolished (δια) by glory.* The reader skilled in the Greek language, who considereth the order of the words in the original, must be sensible that they ought to be pointed and translated as I have done. The apostle's meaning is, that the excellence of the gospel above the law is demonstrated by its putting an end to the law by its superior splendour, and by its remaining without being superseded by any subsequent dispensation.

Ver. 12. *Having, τοιαυτην ἐλπίδα, such a persuasion or assurance, namely, that the gospel excels the law in its nature and tendency; in the manner of its introduction; in the authority of its ministers;*

11 (Εἰ γὰρ, 91.) *Besides, if that WHICH IS abolished, IS ABOLISHED by glory,¹ much more that which remaineth, REMAINETH (εἰ) in glory.*

12 *Wherefore, having such a persuasion,¹ we use much (παρρησια) plainness of speech;*

13 *And not as Moses, WHO put a veil upon his face,¹ that the children of Israel might not steadfastly look to the end of the thing to be abolished:*

14 (Ἄλλα, 77.) *Now their minds were blinded: (4.) for, until this day, the same veil¹ remaineth in the reading*

11 *Besides, if that covenant which is abolished, is abolished by the greater glory of the covenant of the Spirit, that covenant which remaineth, assuredly remaineth in glory, superior to any glory which the abolished covenant ever possessed.*

12 *Wherefore, having such a persuasion, that the apostles, the ministers of the gospel, are much superior to Moses in respect of their inspiration, we use much plainness of speech in our preaching;*

13 *And do not put a veil on our face when preaching the gospel, as Moses put a veil upon his face when delivering the law, that the children of Israel might not steadfastly look to the vanishing of the glory on his face, which was to be abolished.*

14 *Now, as was typified by the veil on Moses's face, the minds of the Israelites were permitted to remain blind. For until this day, the same veil remaineth in the reading of the*

and in its duration. For this sense of the word ελπεις, see 2 Cor. i. 7. Philip. i. 20. Titus i. 2.

Ver. 13. *As Moses put a veil upon his face, that the children of Israel, &c.* Here the apostle insinuates, that Moses put a veil on his face while he delivered the law, to shew the darkness of the types and figures of the law, of which he was the minister. And as he veiled his face, that the children of Israel might not see the vanishing of the glory from his face, it signified that the abrogation of the law, typified by the vanishing of the glory, would be hidden from them. So the apostle hath interpreted these emblems, ver. 14. —Farther, to shew that the gospel is a clear dispensation, and that it is never to be abolished, and that the ministers of the covenant of the Spirit were able at all times to speak plainly concerning it, they did not, while ministering that covenant, veil their faces like Moses.

Ver. 14.—1. *The same veil remaineth in the reading of the old covenant, &c.* that is, The thing typified by the veil on Moses's face, hath taken place from that time to this day. For when the Israelites read Moses's account of the old covenant of the law, a veil lieth on that covenant. Its types, and figures, and prophecies, are as dark to them as ever; it not being discovered to them, that they are all fulfilled in Christ; and consequently, that the old covenant itself is

ing of the old testament ; which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless, when it shall turn to the Lord, the veil shall be taken away.

17 Now the Lord is that Spirit : and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all with open face, beholding as in a glass the glory of the Lord,

ανακαλυπτομενον' ο τι εν Χρισω καταργειται.

15 Αλλ' εως σημερον, ηνικα αναγνωσκεται Μωσης, καλυμμα επι την καρδιαν αυτων κειται.

16 'Ηνικα δ' αν επισρεψη προς Κυριον, περιαιρεται το καλυμμα.

17 'Ο δε Κυριος το πνευμα εσιν' ε δε το πνευμα Κυρις, εκει ελευθερια.

18 'Ημεις δε παντες ανακεκαλυμμενα προσωπα την δοξαν Κυρις κατοπτριζομενοι, την αυτην εικονα

abolished by him.—Farther, as the apostle observes in ver. 15. a veil lieth also on the heart of the Jews when they read Moses. Besides the natural obscurity of the old covenant, there is a second veil, formed by their own prejudices and lusts, which blind them to such a degree, that they cannot discern the intimations which God, in the law itself, hath given of his intention to abrogate it by Christ. See chap. iv. 3. note.

2. *That it is abolished.* I put a comma after *μεις*, and with Bengelius I read *ο τι* in one word, thus, *ετι*, *that*. This manner of reading the word *ετι*, Beza says, is confirmed by the Syriac and Arabic versions.

Ver. 16. *But when it shall turn to the Lord.* When Moses turned from the people to go into the tabernacle before the Lord, he took the veil from off his face, Exod. xxxiv. 34. whereby he received a new irradiation from the glory of the Lord. In allusion to that part of the history, and perhaps to shew its emblematical meaning, the apostle told the Corinthians, that when the veiled heart of the Jews shall turn to the Lord Christ, when they shall believe the gospel, the veil shall be taken from around their heart ; their prejudices shall be dispelled by the light which they will receive from the Lord, that is, from the gospel. This will happen, not only at the general conversion of the Jews, but as often as any one of that nation is converted.

Ver. 17.—1. *Now the Lord is the Spirit.* As the apostle, ver. 15. had termed the covenant of the letter, *Moses*, because he was the minister of that covenant, it was natural for him to term the covenant of the Spirit, *the Lord*, because *the Lord Christ* is the author thereof. Hence in Paul's epistles, *Christ*, and *Christ Jesus*, are often put for *the gospel*, or covenant of the Spirit.

of the old covenant, *it not being revealed, that it is abolished*² (*ἠ*) by Christ.

15 (*Ἀλλὰ*) *Moreover, until this day, when Moses is read, the veil lieth upon their heart. (See Rom. xi. 25.)*

16 (*Δε*) *But when it shall turn to the Lord,¹ the veil shall be taken from around IT.*

17 *Now the Lord is the Spirit:¹ and where the Spirit of the Lord is, there is* (*ἐλευθερία*) *freedom.²*

18 (*Δε*, 105.) *For we all, with an unveiled face, reflecting as mirrors¹ the glory of the*

old covenant; it not being revealed to the Israelites that it is abrogated by Christ, in whom all its types and figures have been fulfilled.

15 *Moreover, until this day, when the law of Moses is read in the synagogues, the veil lieth upon the heart also of the Jews; they are strongly blinded by their own prejudices and lusts.*

16 *But when it, the veiled heart, shall turn to the Lord, the veil shall be taken from around it: when the Jews shall believe the gospel, their prejudices shall be removed, so that they shall discern the true meaning of the law.*

17 *Now, that ye may understand what I mean by the Jews turning to the Lord, the Lord signifies the covenant of the Spirit of which we are the ministers, ver. 6. And where the Spirit, the inspiration of the Lord is, as it is with us, there is freedom in speaking.*

18 *For we apostles all with an unveiled face, brightly reflecting as mirrors the glory of the Lord Christ which shines on us, are, in the busi-*

2. *Where the Spirit of the Lord is, there is freedom.* Through the abiding inspiration of the Spirit of the Lord, the author of the covenant of the Spirit, we apostles have freedom of speech in explaining the covenant of the Spirit; not being confined to the words which the Lord in the days of his flesh uttered, as Moses was confined to the words which God spake; but we can reveal many things of which the Lord said nothing. Bengelius by *ἐλευθερία* understands *freedom from the veil*, that is, a clear discernment of the meaning of the types, and figures, and prophecies of the law.

Ver. 18.—1. *Reflecting as mirrors.* *κατοπτρίζομενοι.* This word in the active voice signifies, *imagines et reflexiones facio in modum speculi.* But in the passive, according to Scapula, it signifies, *I behold myself in a looking-glass.* And for that sense he refers only to the text under consideration. Elsner and Wetstein have proved the same sense of the word, by passages from the Greek authors. But it does not agree with the scope of the apostle's reasoning here;

are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

μεταμορφωμεθα απο δοξης εις
δοξαν, καθαπερ απο Κυριου πνευ-
ματος.

and therefore, supposing the word *κατοπτριζομενοι* to be in the middle voice, 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.*—In this passage, the apostle alludes to the light which issued from Moses's face when it was not veiled.

2. *Are transformed into the same image.* Christ was called by the prophets, *the Sun of Righteousness*, because he was to diffuse the knowledge of true religion through the world. On the same account, and in allusion to that prophetic image, he took to himself the appellation of *the light of the world*. Here St Paul tells us, that the apostles, by reflecting as mirrors the glory or light which shone upon them from Christ, enlightened the world, and became images of Christ the Sun of righteousness.

3. *From glory to glory.* This is an Hebraism, denoting a continued succession and increase of glory. Psal. lxxxiv. 7. *They shall go from strength to strength.* The apostles became images of Christ,

CHAP. IV.

View and Illustration of the Matters contained in this Chapter.

HAVING in the preceding chapter described the excellency of the covenant of the Spirit, and the transcendent honour and authority which the ministers of that covenant possessed by virtue of their office, and the abiding inspiration of the Spirit with which they were endowed, the apostle told the Corinthians, that the consideration of these things animated him and his brethren to diligence in performing the duties of their ministry, ver. 1.—and also to faithfulness. For using no craft or deceit in preaching, but plainly and fully manifesting the true doctrines and precepts of the gospel, they recommended themselves to every man's conscience, ver. 2.—And therefore, if their gospel was veiled to any to whom it was preached, it was veiled only to those who destroyed themselves by hearkening to their own prejudices and lusts, and

Lord, are *transformed* into the same image,² from glory to glory,³ as from the Lord of the Spirit.⁴ ness of enlightening the world, *transformed into the very image* of Christ the Sun of righteousness, *by a succession of glory* coming on our faces, *as from the Lord* of the covenant of the Spirit.

as the light of the world, by a continual succession of inspirations from him, which so filled them with light, that they shone on the world with an uninterrupted and undecaying glory.

4. *As from the Lord of the Spirit.* The order of the words in the original being, *καθ' ὡς ἀπὸ Κυρίου πνευματικῶς*, what I have adopted is the literal translation, and what the scope of the argument requires.

The meaning of this passage, stripped of the metaphor, is, We apostles, the ministers of the covenant of the Spirit, do not impart to the world a veiled or dark knowledge of that covenant, as Moses gave the Israelites an obscure knowledge of the covenant of the letter. But we all, having a complete knowledge of the covenant of the Spirit by inspiration from Christ, preach it every-where in the plainest manner. So that 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.

who having rejected the gospel, the devil made use of them in blinding the minds of others by their sophistry, ver. 3, 4.—Farther, notwithstanding the apostles possessed such authority and miraculous powers, they did not preach themselves, but Christ, as Lord or author of the spiritual dispensation of the gospel: being sensible that they shone upon the world, only with a light borrowed from him, ver. 5, 6.—Lest, however, the low birth and mean station of the apostles, with their want of literature, should be thought inconsistent with the high dignity which they claimed as *images of Christ*, St Paul told the Corinthians that God chose men of their character and station to be apostles, and committed the treasure of the light of the knowledge of God to them, as to earthen vessels, to shew, that the excellency of the power by which the world was converted from idolatry, and the preachers of the gospel were preserved amidst the evils which pressed them on every side, did not proceed from themselves, but from God, ver. 1.—So that the dignity of the ministry of the gospel, instead of being

diminished, was greatly increased by the low birth of the apostles, and by the evils which they sustained while executing that ministry, since thereby they had an opportunity of displaying their faith, their fortitude, and their benevolence to mankind, ver. 2—7.—To illustrate this sentiment, the apostle gave an affecting description of the sufferings to which he and the rest were exposed, and of the extraordinary support which they received while pressed with these evils, and of their surmounting them all through the assistance of God, ver. 8—14.

Next, to shew the Corinthians how much they, and the whole body of the faithful, were interested in the sufferings of

OLD TRANSLATION.

CHAP. IV. 1 Therefore seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be

GREEK TEXT.

1 Δια τ^ο εχοντες την διακονιαν ταυτην, καθως ηληθ^ηθημεν, εκ εκκακ^ημεν·³

2 Αλλ' απειπαμεθα τα κρυπτα της αισχυνης, μη περιπατ^ωντες εν πανουργια, μηδε δολ^ηντες τον λογον τ^η Θε^{ου}, αλλα τη φανερωσει της αληθειας συνισωντες εαυτους προς πασαν συνειδησιν ανθρωπων, ενωπιον τ^η Θε^{ου}·

3 Ει δε και εσι κεκαλυμμενον

Ver. 2.—1. *We have commanded away.* This is the literal signification of the word απειπαμεθα; for ειπειν, ver. 6. signifies to command. See Ess. iv. 55. The expression is emphatical and picturesque. It represents the hidden things of shame as offering their service to the apostles, who rejected their offer with disdain, and commanded them to be gone. The common translation, *renouncing the hidden things of dishonesty*, which is the translation of the Vulgate, and of Erasmus, suggests a very wrong idea; as it implies that the apostles had formerly used these hidden shameful things, for the purpose of spreading the gospel.

2. *The hidden things of shame.* Κρυπτα της αισχυνης, are those dishonourable sensual practices in which impostors indulge themselves privately, and which they carefully hide, because if they were discovered, it would destroy their credit and expose them to shame.—In the latter part of this verse, the apostle strikes at the false teachers, described chap. ii. 17. who adulterated the word of God,

the apostles, he assured them, that they endured all the evils he had mentioned, for the sake of the persons to whom they preached, that by convincing them of their sincerity, God might be glorified through their conversion, ver. 15.—And therefore they did not flag in their work, although their outward man was daily wasting through the labours and sufferings which they were enduring, ver. 16.—Besides, they knew that their afflictions fully wrought out for them a most exceeding and eternal weight of glory, ver. 17.—which was the reason that, in discharging the duties of their ministry, they did not aim at obtaining the seen things of the present world, which are all temporal, but at obtaining the unseen things of the world to come, which are eternal, ver. 18.

NEW TRANSLATION.

CHAP. IV. 1 *Wherefore, having this ministry, as we have received mercy, (1 Cor. vii. 25. note 2.) we do not flag.*

2 (Αλλὰ, 76.) *Also, we have commanded away¹ the hidden things of shame,² not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth, recommending ourselves to every man's conscience³ in the sight of God.*

3 (Εἰ δὲ καὶ) *If, therefore, even our gospel be veiled, it is veiled (ἢ τοῖς ἀπολλυμένοις, mid. voice)*

COMMENTARY.

CHAP. IV. 1 *Wherefore, having this glorious ministry committed to us, as we have received supernatural powers to fit us for it, we do not flag through the difficulties lying in our way.*

2 *Also, being faithful in this ministry as well as diligent, we have commanded those base actions to be gone, which impostors hide, knowing them to be shameful; never behaving in a crafty manner, neither preaching the gospel deceitfully, but by fully and faithfully declaring the truth, recommending ourselves to every man's conscience, as upright in the sight of God, who knows our heart.*

3 *If, therefore, even our gospel thus preached be veiled, so as its divine original and true meaning does not appear, it is veiled chiefly to them*

and who, after the manner of the Greek philosophers, made loud pretensions to honesty and purity, but secretly gratified their lusts without any restraint.

3. *Recommending ourselves to every man's conscience.* The apostle does not mean that he actually recommended himself to every man's conscience, but that he behaved in such a manner, as ought to have convinced every man of his honesty and fidelity in preaching.

hid, it is hid to them that are lost.

4 In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

το ευαγγελιον ημων, εν τοις απολλυμενοις εσι κεκαλυμμενον.

4 Εν οίς ὁ Θεός τῶν αἰώνων τῶν ἐπιφύλασσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγασαὶ αὐτοῖς τὸν φωτισμὸν τῶν εὐαγγελίων τῆς δόξης τῶν Χριστῶν, ὅς ἐσιν εἰκὼν τῶν Θεῶν.

Ver. 3. *Our gospel be veiled, it is veiled, &c.* In chap. iii. 13, 14. the apostle had observed, that there were two veils by which the Israelites were blinded, or prevented from understanding the meaning of the law, and from perceiving that it was to be abolished by the gospel. The first was a veil which lay on the law itself. This veil was formed by the obscurity of the types and figures of the law, and was signified by Moses putting a veil upon his face, when he delivered the law. The other veil lay upon their hearts, and was woven by their own prejudices and corrupt affections, which hindered them from discerning the true design of the law, and the intimations given in it concerning its abrogation by the gospel. Now, in allusion to these causes of the blindness of the Israelites, the apostle told the Corinthians, that the gospel had been so plainly preached, and so fully proved, that if its divine original and true meaning was veiled, it was veiled only to them who destroy themselves. It was not veiled by any veil lying on the gospel itself, but by a veil lying on the hearts of the heathen sophists, and Jewish scribes, who would destroy themselves by hearkening to their own prejudices and lusts.—In this, and the foregoing verse, the apostle hath asserted the perspicuity of the scriptures in all matters necessary to salvation. For the written gospel is the same with that which the apostles preached, as is plain from Philip. iii. 1. 2 Pet. iii. 1, 2.

Ver. 4.—1. *By whom the God of this world, &c.* In the preceding verse, the apostle had mentioned persons who destroyed themselves, to whom the gospel was veiled. Here he speaks of the devil's making use of these destroyed persons, in blinding the minds of the unbelievers. I therefore think the apostle, by persons who destroyed themselves, meant the great and learned, both among the Jews and Greeks, who, either from worldly motives, or from the influence of their own prejudices and lusts, opposed the gospel, and who, at the instigation of the devil, blinded the minds of their unbelieving acquaintance, by false reasonings addressed to the corruptions of the human heart, and thereby hindered them from discerning the divine original, and true meaning of the gospel.—The apostle gave to the devil the title of *God*, not because he is really God, or possesses independency, or any divine attribute, but merely because

to them *who destroy themselves.*¹

4 (E_v) *By whom the God*¹ *of this world hath blinded*² *the minds of the unbelievers, in order that the light of the gospel of the glory of Christ,*³ *who is the image of God,*⁴ *might not shine to them.*

who destroy themselves : to the heathen philosophers and Jewish scribes, who destroy themselves by their unbelief.

4 *By whom the devil, the God of this idolatrous world, hath blinded the minds of the unbelievers, in order that the light of the gospel, which proceeds from the glory of Christ, (chap. iii. 18.) who is the image of God, as he is the light of the world, (John viii. 12.) might not shine to them.*

idolaters, called in scripture *the world*, worshipped and served him as if he were God. Our Lord also termed the devil, *the Prince of this world*, John xii. 31. xiv. 30. not because he hath any title to rule the world, but because he hath usurped the dominion thereof. — This verse, Bengelius calls, *Grandis et horribilis descriptio Satanæ, A grand and terrible description of Satan.* He adds, that some of the ancients, in opposition to the Manicheans who perverted this passage for establishing their two principles, construed it in the following manner: *Among whom God hath blinded the minds of the unbelievers of this age, &c.* See Vol. I. p. 53. at the foot.

2. *Hath blinded the minds of the unbelievers.* Though the devil is said here to *blind the minds of the unbelievers*, no person understands the apostle to mean, that the devil hath the power of blinding men's minds directly; far less that he hath the power of blinding them forcibly; for in that case who would remain unblinded? But he means that the devil blinds unbelievers in the way of moral suasion, by stirring up false teachers and infidels to attack the gospel with arguments, addressed, not to the understanding of men, but to the corruptions of their heart; and that by arguments of this kind, unbelievers are easily persuaded to shut their eyes against the light of the gospel, because it condemns their vicious practices. So our Lord hath told us: *Men love darkness rather than light, because their deeds are evil.* The ignorance therefore of unbelievers, does not proceed so much from the obscurity of the gospel, as from their own lusts and prejudices.

3. *The light of the gospel of the glory of Christ.* That display of the perfections and counsels of God (ver. 6.) which is made in the gospel, the apostle calls *light*; and by observing that it proceeded from the face of Christ, he sets it in opposition to the material light which shone in Moses's face, when he delivered the law to the Israelites.

4. *Who is the image of God.* St Paul in this passage calls Christ *the image of God, who is the Father of lights, or fountain of all the knowledge that is in the world, for the same reason that he calls the*

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake.

6 For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

5 Οὐ γὰρ ἑαυτοὺς κηρυσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κυρίον ἑαυτοὺς δε δελας ὑμῶν δια Ἰησοῦν.

6 Ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκοτῆς φῶς λαμβῆναι, ὃς ἐλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ.

7 Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν οὐρακίνοις σκευεσί, ἵνα ἡ ὑπερβολὴ τῆς δυναμείως ἡ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν.

apostles *the images of Christ*. Christ faithfully delivered to the world all the doctrines which God gave to him, as the apostles faithfully declared all the revelations which Christ made to them. According to St Paul, therefore, the world is illuminated by the apostles with a light which they have derived from Christ; and Christ, as mediator, hath derived his light from God. And thus, all the spiritual light that is in the world, the apostle ultimately refers to God. See ver. 6.—That Christ is the image of God in other respects likewise, see Col. i. 15. note 1.

Ver. 5. *Christ Jesus as Lord*. The order of the words in the original, *Χριστὸν Ἰησοῦν Κυρίον*, sheweth this to be the true translation of the clause.

Ver. 7.—1. *We have this treasure in earthen vessels*. In the opinion of some, there is here an allusion to Gideon's soldiers, who carried lighted lamps in earthen pitchers, when they attacked the Midianites. But others, with more probability, suppose the allusion is to the ancient method of hiding treasures of money in earthen vessels, or pots. The apostles are called *earthen vessels*, for the reasons to be mentioned in note 3. on this verse.

2. *The excellency of the power*. The power by which the gospel was established in the world, consisted, First, in the excellency of its doctrines, precepts, and promises; all of them perfectly agreeable to the condition and necessities of mankind, and to the character of God their author, though many of them, in the eye of the heathens, appeared absolute foolishness. Secondly, in the great miracles by which the apostles proved their mission from God, and in the spiritual gifts which they imparted to their disciples, for the confirmation of their faith in the gospel. Thirdly, in the blessing of God, which every-where accompanied the preaching of the gospel, in such a manner as to dispose mankind to receive it. But the

5 (Γαλ, 97.) *Now, we preach not ourselves, but Christ Jesus as Lord,¹ and ourselves your servants (δια, 112.) on account of Jesus.*

6 (Ορι, 256.) *For God who commanded light to shine out of darkness, he hath shined (εβ, 163.) into our hearts, to GIVE YOU the light of the knowledge of the glory of God in the face of Jesus Christ.*

7 *But we have this treasure in earthen vessels,¹ that the excellency of the power² might be God's, and not (εξ ημεων, 155.) belonging to us.³*

5 *Now, though we apostles are the images of Christ, (chap. iii. 18.) we preach not ourselves, but Christ Jesus as your Lord, and ourselves who are his images, we preach as your servants for the purpose of teaching you the gospel of Jesus.*

6 *And we are well qualified to do so. For God who, at the creation, commanded light to shine out of darkness, he hath shined, not upon our faces, but into our hearts, to give you not a corporeal light, but the light of the knowledge of the glory of God, not as it appeared in Moses's face, but as it shines in the face of Jesus Christ.*

7 *But we apostles, who have this treasure of the light of the knowledge of the glory of God, are earthen vessels, that the excellency of the power by which the world is enlightened and converted, and we ourselves are preserved, might be known to be God's, and not belonging to us.*

greatness of this power can only be estimated by the greatness of the obstacles which it had to remove, and by the greatness of the effects which it then produced. No sooner was the gospel preached in any country, whether barbarous or civilized, than great numbers forsook idolatry, and devoted themselves to the worship of the true God. Moreover, instead of wallowing as formerly in sensuality, and practising all manner of wickedness, they became remarkably holy. But it is evident, that before such an entire change in the faith of any heathen could take place, the prejudices of education were to be overcome; the example of parents, relations, and teachers, was to be set aside; the reproaches, calumnies, and hatred of persons most dear to the convert, were to be disregarded; the resentment of magistrates, priests, and all whose interests were any how connected with the established religion, was to be borne; in short, the ties of blood and friendship were to be broken; considerations of ease and interest were to be silenced; nay, the love of life itself was to be cast out; all which were obstacles to the heathens changing their faith, next to insurmountable.—With respect to the change which was produced by the gospel in the temper and manners of these men, it is certain, that before this could be accomplished, their lusts and passions must have been subdued; which,

8 *We are troubled on every side, yet not distressed: we are perplexed, but not in despair;*

9 *Persecuted, but not forsaken; cast down, but not destroyed;*

10 *Always bearing about in the body, the dying of the Lord Jesus, that*

8 *Εν παντι θλιβομενοι, αλλ' ε' σενοχωρημενοι· απορημενοι, αλλ' εκ εξ'απορημενοι·*

9 *Διωκομενοι, αλλ' εκ ε'γκαταλειπομενοι· καταβαλλομενοι, αλλ' εκ απολλυμενοι·*

10 *Παντοτε την νεκρωσιν τ'ε Κυρι'ς Ιησ'ε εν τ'ω σωματι περιφε-*

when strengthened by inveterate habit, as was the case with most of the converts from among the heathens, could not be overcome by any natural power, which the first preachers of the gospel can be supposed to have possessed.

3. *Might be God's, and not belonging to us.* All the apostles, except Paul, being men of low birth, they had not the advantage of a learned education; all of them, before they became apostles, spent their lives in laborious occupations; none of them in their own country had any office in the state, to clothe them with authority; and when they went among the Gentiles, having no retinue to defend them, they were liable every hour to be broken or destroyed by their enemies. Well, therefore, might Paul call himself and his brethren apostles *earthen vessels*, into which the treasure of the gospel was put.—Now, being such persons, can any impartial judge suppose them to have been the authors of the gospel? It was a scheme of religion far above their ability to contrive. They must therefore have received it by inspiration from God, as the apostles themselves with one voice all along declared.—Next, in relation to the conversion of the world, considering what hath been said above concerning the number and greatness of the obstacles which were to be removed before any heathen embraced the gospel, no candid searcher after truth can fancy, that a few strangers of the lowest rank in life, coming from a distant despised nation, and who, besides, were naturally ignorant of the languages of the people they were to address, could prevail with any number of men, and far less with multitudes in every country, to renounce their native religion, embrace the gospel, and forsake their evil practices, merely by the power of words. So total an alteration in the minds and manners of mankind, certainly could not be accomplished by any natural means in the power of the apostles, but must have been produced by the agency of God accompanying their preaching, and confirming their doctrine by great and evident miracles, as the Christian records testify. We therefore conclude with the apostle Paul, that 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

8 WE ARE *pressed*¹ on every *SIDE*, but not *straitened*; ² *perplexed*, but not in *despair*; ³

9 *Pursued*, but not *utterly* forsaken; ¹ *thrown* down, but not *killed*; ²

10 *At all times* carrying about in the body, the *putting to death* of

8 The power by which we are preserved is from God; for *we are pressed on every side* by our enemies, but not *straitened* so as to be unable to continue the combat; *stunned* by the blows we receive, but not in *despair* of obtaining the victory;

9 *Pursued* by our enemies in order to be destroyed, but not *utterly* forsaken of God; *thrown down* by them, but not *killed*;

10 *At all times* we carry about in the body, the *putting to death* of the Lord Jesus; we suffer in the body

purpose that the excellence 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. See 1 Cor. i. 27. note. 1 Tim. iii. 16. note 6.

Ver. 8.—1. *We are pressed on every side.* In this and what follows to verse 10. the apostle is supposed to allude to the combats in the Grecian games. When therefore he says, *θλιβομενοι*, *we are pressed on every side*, he represents himself and the other apostles as wrestlers, who were hard pressed by the strong gripes of their adversaries.

2. *But, & στενοχωρημενοι*, *not straitened*, so as not to be able to continue the combat. For *στενοχωρησθαι*, *to be straitened* in wrestling, is to be so squeezed in the arms of one's antagonist, as to be vanquished. In the Syriac and Arabic versions it is, *and not suffocated*. See Isaiah xxviii. 20. LXX, *στενοχωρημενοι & δυναμιδα μαχεσθαι*.

3. *Perplexed, but not in despair.* The word *απορουμενοι*, translated *perplexed*, signifies persons involved in evils, from which they know not how to extricate themselves. If the apostle had the combat of *boxing*, *πυγμα*, in his eye, the word *perplexed* will denote, to be stunned with the blows of one's adversary. Accordingly, the Syriac version has here *conquassamur*, *we are shaken or stunned*, but, *κα εξαπορουμενοι*, *not in despair*. This word commonly signifies, to be reduced to despair by the impossibility of escaping. Here it denotes *to despair of victory*.

Ver. 9.—1. *Pursued, but not utterly forsaken.* The critics, who think the apostle alluded here to the combat of the race, translate the clause thus, *Pursued, but not left behind*. The propriety, however, of that allusion does not appear, as the apostle's enemies could not be said to contend with him in the Christian race.

2. *Thrown down, but not killed.* 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.

the life also of Jesus might be made manifest in our body.

11 For we which live, are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak:

14 Knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the

ροντες, ἵνα και ἡ ζωη τε Ιησους εν τω σωματι ἡμων φανερωθη.

11 Αει γαρ ἡμεεις οἱ ζωντες, εις θανατον παραδιδομεθα δια Ιησους, ἵνα και ἡ ζωη τε Ιησους φανερωθη εν τη θνητη σαρκι ἡμων.

12 Ὡς ο̄ μιν θανατος εν ἡμιν ενεργειται, ἡ δε ζωη εν ὑμιν.

13 Εχοντες δε το αυτο πνευμα της πισεως, κατα το γεγραμμενον· Επισευσα, διο ελαλησα· και ἡμεεις πισευομεν, διο και λαλεμεν·

14 Ειδοτες ο̄τι ο̄ εγειρας τον Κυριον Ιησους, και ἡμας δια Ιησους εγειρει, και παρασησει συν ὑμιν.

15 Τα γαρ παντα δι' ὑμας, ἵνα ἡ χαρις πλεονασασα, δια των

Ver. 11.—1. *For always, we who live.* Taylor thinks ἡμεεις, οἱ ζωντες, may be translated, *We the livers*; an appellation which the apostle gave to himself and to his brethren on account of their hope of eternal life. But I rather think the apostle is here assigning a reason for God's exposing him and the rest continually to death; namely, that the power of God might be manifested in their preservation.

2. *Are exposed to death for the sake of Jesus.* Probably the apostle's enemies affirmed, that the evils which he and the rest suffered for preaching the resurrection of Jesus, was a proof that Jesus was not risen; because if he were alive, and possessed the power they ascribed to him, he would have defended them from all evil. In answer, Paul told them, that the life of Jesus since his resurrection was proved by these evils, seeing he preserved his servants from being killed by their persecutors. This the apostle had said before, ver. 10. But he repeated it here, to make the Corinthians the more sensible, that a dead impostor could not preserve his disciples in such perilous situations.

Ver. 13. *I believed, therefore I have spoken.* In speaking these words, David, according to Mr Pierce, personated Messiah: consequently, *the same spirit of faith*, is the same strong faith which Messiah possessed. But I rather think David spake this in his own

the Lord Jesus, that the life also of Jesus *may be manifested* in our body.

11 For *always*, we who live,¹ are exposed to death for the sake of Jesus,² that the life also of Jesus *may be manifested* in our mortal flesh.

12 (Ως, 326.) So that death, *verily*, worketh *strongly* in us, but life in you.

13 (Δε, 100.) Yet *having* the same spirit (56.) of faith, according to what is written, (Ps. cxvi. 10.) I believed, *therefore* I have spoken;¹ we also believe, and therefore speak;

14 Knowing, that he who raised up the Lord Jesus, (see 1 Pet. iii. 18. note 2.) *will* raise us up also by Jesus, and *will* present us with you.

15 For all *OUR SUFFERINGS* ARE for your sakes, that *the grace*

the same persecution and affliction with him, *that the life also of Jesus* since his resurrection *may be manifested* in our body, by his preserving it.

11 For *always* we who live, are exposed to death, for the sake of preaching the resurrection of Jesus, *that the life also of Jesus* since his resurrection *may be manifested* in our weak flesh, by his preserving us alive amidst the dangers to which we are exposed.

12 So that death *verily* worketh *strongly* in us, he attacks us in various forms, *but* spiritual life worketh in you, by the afflictions we sustain for the strengthening of your faith.

13 Yet though we thus expose ourselves, it need not surprise you; because *having the same strong faith* which David shewed, *according to what is written*, I believed God's promise, *therefore* I have spoken; so we believe God's promise concerning the resurrection of the dead, *and therefore* we preach it, not in the least afraid of death;

14 Knowing, that if we are put to death, God, who raised up the Lord Jesus from the dead, *will* raise us up also at the last day by Jesus, and *will* present us alive before the tribunal of Jesus, *with* you likewise.

15 For all my sufferings are for your sakes who believe, *that the grace* of the gospel, *which hath been be-*

person, and that his meaning is, "Though I have been in great affliction, yet faith in God's promises hath supported me, so that I can say, I believed, therefore I have spoken in praise of his goodness." In this sense, the application which the apostle made of the passage to his own case, and to the case of his brethren, is most natural and beautiful: *We having the same spirit of faith, that is, the same strong faith with the Psalmist, therefore speak.*

abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal; but the things which are not seen, are eternal.

πλείονων την ευχαρίσϊαν περισσευση
εις την δοξαν τῆ Θεοῦ.

16 Διο εκ εκκακωμεν, αλλ' ει
και ο εξω ημων ανθρωπος διαφθει-
ρεται, αλλ' ο εσωθεν ανακαινεται
ημερα και ημερα.

17 Το γαρ παραυτικα ελαφρον
της θλιψεως ημων, καθ' υπερβολην
εις υπερβολην, αιωνιον βαρος δοξης
κατεργαζεται ημιν.

18 Μη σκοπευτων ημων τα
βλεπομενα, αλλα τα μη βλεπο-
μενα· τα γαρ βλεπομενα, προσ-
καιρα· τα δε μη βλεπομενα, αιω-
νια.

Ver. 16. *Although our outward man is wasted, yet the inward man is renewed.* For the phrases, *outward* and *inward man*, see Rom. vii. 17. note 1. only it is to be observed, that in this passage *the outward man* means *the body* principally.

Ver. 17.—1. *Besides, το παραυτικα ελαφρον, the momentary light thing.* In this translation I have followed Beza, who says, Demosthenes used the phrase *η παραυτικα ηδονη*, to denote a *momentary pleasure*. If the ordinary meaning of the Greek word *παραυτικα*, *the present*, is retained, it will not alter the sense of the passage. For either way translated, it suggests a new reason for the apostle's not flagging. He uses the neuter adjective, *το ελαφρον*, *the light thing of our affliction*, to shew how much he disregarded the afflictions of the present life.

2. *A most exceeding.* So I have translated the Greek phrase καθ' υπερβολην εις υπερβολην, supposing it to be the highest Hebrew superlative, which was formed by doubling the word. See Ess. iv. 27.

3. *Weight of glory.* The Hebrew word answering to *glory*, signifies both *weight* and *glory*. Here the apostle joins the two significations in one phrase. For to give the greater energy to his discourse, he often adjects to the literal meaning of the Hebrew metaphors which he introduces, their figurative meaning also. Thus, Philip. ii. 1. *If any bowels and tender mercies.* In the Hebrew language, *bowels* signify *tender mercies*.—Eph. i. 8. *The riches of the*

WHICH hath abounded TO MANY may, through the thanksgiving of many, overflow to the glory of God.

16 *Therefore, we do not flag; (ἀλλὰ εἰ καὶ) but even, although our outward man is wasted, yet the inward MAN is renewed¹ day by day.*

17 (Το γὰρ, 90, 91.) *Besides, the momentary light thing¹ of our affliction, worketh out for us a most exceeding² eternal weight³ of glory:*

18 *We not aiming at the things which are seen, but at the things which are not seen:¹ for the things which are seen ARE temporal; but the things which are not seen ARE eternal.²*

stowed on many through my labours, may, through the thanksgiving of many, and of you among the rest, overflow to the advancing of the glory of God.

16 *Therefore desiring the glory of God, we do not flag in this dangerous ministry of the gospel. But even although our body is wasted, yet our mind is invigorated day by day, growing in faith, fortitude, patience, and love, by the sufferings we endure.*

17 *Besides, the momentary light thing of our affliction may be borne by us, as it effectually worketh out for us a most exceeding eternal weight of glory in the life to come:*

18 *We not endeavouring to obtain the things which are seen, the glories of the present life; but the things which are not seen, the glories of the life to come: in which we act wisely, for the things which are seen are but of a short duration; whereas the things which are not seen, to which we direct our attention, are eternal.*

glory of his inheritance. The Hebrew word which signifies *glory*, signifies also *riches*.—Ver. 19. *According to the energy of the strength of his force.* Here *strength* and *force*, two words of the same signification, are joined to heighten the style.—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.* The apostle, about to describe the happiness of the righteous in heaven, takes fire, as it were, at the prospect, and speaks of it in a rapture. He calls it, not *glory* simply, but a *weight of glory*, in opposition to the *light thing of our affliction*; and an *eternal weight of glory*, in opposition to the *momentary duration of our affliction*; and a *most exceeding eternal weight of glory*, as beyond comparison greater than all the dazzling glories of riches, fame, power, pleasure, or than any thing which can be possessed in the present life. And after all, it is a glory yet to be revealed; it is not yet fully known.

Ver. 18.—1. *We not aiming at the things which are seen, &c.* ΜΗ ΣΚΟΠΩΝΤΩΝ ἡμῶν. The word σκοπεῖν properly signifies *to look at a mark*

CHAP. V.

View and Illustration of the Matters contained in this Chapter.

TO shew what the things were which the apostles aimed at, and by the hope of which their inward man was daily recruited, St Paul mentions in this chapter that eternal habitation in heaven which the righteous are to obtain after death, because there the whole objects of their desires will be found, and be enjoyed by them in their utmost perfection, ver. 1.—And knowing that their heavenly habitation will be infinitely preferable to their earthly dwelling, they earnestly desired to be introduced into it, ver. 2.—And being a happiness which they were sure of obtaining, they were certain, that although they were deprived of their earthly habitation by their persecutors, they would not be found destitute of an habitation after death, ver. 3.—Their strong desire, however, to be introduced into their heavenly habitation, did not proceed from discontentment with their present suffering state, but from the hope of having their mortality then changed into immortality, ver. 4.—Now, said the apostle, he who hath wrought in us this strong desire and hope, is God himself, who hath bestowed on us the gifts of the Spirit, as an earnest to assure us that we shall certainly obtain what we hope for, ver. 5.—They were therefore at all times bold in preaching the gospel, both knowing that while they were at home on earth in the body, they were from home from the Lord, and being well pleased to go out of the body, and be with the Lord, ver. 8.—For which reason, whether they remained on earth, or were to be removed by death, they earnestly endeavoured to behave in such a manner as to please Christ, before whose tribunal all men must appear, to receive in their body according to the deeds which they have done, ver. 9, 10.—The apostle, therefore, knowing the terribleness of Christ's displeasure, was

which we intend to hit ; or at an object which we wish to lay hold on ; consequently, *to endeavour to obtain.*

2. *The things which are not seen are eternal.* This quality implies, not only that the joys of heaven will have no end, not even after a duration hath passed beyond all computation by numbers, or conception in thought ; but also that these joys will suffer no interruption nor abatement whatever, in the course of a duration absolutely eternal.

at the greatest pains in persuading men to believe the future judgment; and by his earnestness in preaching that judgment, was approved of God, and he hoped also of the Corinthians, to whom he had made known that interesting event, ver. 11.

But that what he had said, in commendation of his own faithfulness in the ministry of the gospel, might not be imputed to vanity, he told the Corinthians, that he had mentioned these things to afford them a solid ground of boasting in him as an apostle, and to enable them to answer those who boasted in the false teacher, on account of external and not on account of real qualities, ver. 12.—Farther, because the faction represented the apostle as a madman, for preaching the gospel at the hazard of his life, without reaping any worldly advantage from it, he assured the Corinthians, that whether in so doing he acted, in the opinion of the faction, as a madman, it was for the glory of God, or whether he acted, in the opinion of the sincere part of the church, as one in his right mind, by shunning persecution, it was for the sake of his disciples, that he might be continued the longer with them, ver. 13.—and in either case, he was moved by a strong sense of the love of Christ in dying for all, ver. 14, 15.—Therefore, as an apostle of Christ, he knew no distinction between Jew and Gentile; nor in preaching the gospel did he make any distinction between them, but offered the same terms of salvation to all, ver. 16.—Declaring, that if any man believeth in Christ, whether he be a Jew or a Gentile, he is a new creature, ver. 17.—created by God, who hath reconciled him to himself through Jesus Christ, and who hath given to the apostles the ministry of the reconciliation, ver. 18.—which consists in publishing, that God is by Christ reconciling the world to himself, not counting to them their trespasses, ver. 19.—The apostle, therefore, in Christ's stead, earnestly besought men to be reconciled to God, ver. 20.—and to persuade them to be reconciled, he represented to them, that him who knew no sin God hath made a sin-offering for us, that we might become righteous in the sight of God, through him, ver. 21.—Now, of all the arguments which the ministers of the gospel can propose to persuade sinners to be reconciled to God, this instance of God's love to them is by far the greatest and most affecting; and therefore ought to be much insisted on by them in their discourses to the people.

OLD TRANSLATION.

CHAP. V. 1 For we know, that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

GREEK TEXT.

1 Οἰδαμεν γὰρ ὅτι, εἰν ἡ ἐπιγείως ἡμῶν οἰκία τῆ σκηνῆς καταλυθῆ, οἰκοδομην ἐκ Θεοῦ ἐχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον, ἐν τοῖς ἔθρανοις.

Ver. 1.—1. *Our earthly house, which is a tent.* I agree with Estius in thinking, that the words οἰκία τῆ σκηνῆς, are not to be taken in *regimen*, but in apposition; see Ess. iv. 18.; and that they should be translated, *House which is a tent*; just as ver. 5. *who hath given us the earnest of the Spirit*, means *given us the earnest, which is the Spirit*. For the apostles had nothing given to them as an earnest of the Spirit. The Spirit himself was the earnest spoken of.—Our translators have rendered this passage in the following manner: *For we know that if our earthly house of this tabernacle were dissolved; by this tabernacle meaning our body.* But the impropriety of that interpretation will appear from the following considerations:—1. *Our earthly house of this tabernacle*, being opposed to *the building from God*, which, according to the common translation, we are to receive when our earthly house is destroyed, if *our earthly house* be our present mortal body, *the building of God, an house not made with hands, eternal, in the heavens*, spoken of ver. 1. must, by necessary consequence, be our resurrection body, and we must receive it when our mortal body is dissolved; which is not true. Neither is that true which is affirmed in this verse, that our resurrection body is in heaven.—2. If *the building of God*, which we are to receive when the earthly house of this tabernacle is dissolved, be our resurrection body, what is said, ver. 2. is not true; namely, that it is *a house from heaven*. For the glorified body of the righteous who are dead, is not to come from heaven, but from the grave. So we are told, 1 Cor. xv. 42. *It is sown in corruption, it is raised in incorruption, &c.* And with respect to those who are alive at the coming of Christ, they are not to receive their glorious bodies from heaven; but their mortal bodies, in which they are found alive, are to be changed into immortal ones, in the twinkling of an eye, 1 Cor. xv. 52.—3. The common translation of ver. 3. *If so be, that being clothed, we shall not be found naked*, implies, that if we are not clothed at the resurrection with a heavenly body, we shall be found naked or destitute of a body altogether. Nevertheless, according to the translation of ver. 2. the righteous are not to lose their mortal body, but only to have it clothed upon with one that is immortal.—4. By interpreting this passage, of the *earthly* and *heavenly* body of the saints, such a jarring of metaphors is introduced in verses 2. and 3. as is perfectly absurd. For what idea can any one form of a tabernacle which is clothed upon with a house,

NEW TRANSLATION.

CHAP. V. 1 For we know, that, (εσται, 124.) when our earthly house, which is a tent,¹ is destroyed, we have (οικοδομεν) a building from God,² (οικισιν) an house not made with hands,³ eternal, in the heavens.

COMMENTARY.

CHAP. V. 1 We do not pursue seen things, nor flag in our work, because we know, that when our earthly house, which is only a tent, a temporary habitation, is destroyed, we shall have a building from God, an house not made, like our present houses, with the hands of men; nor of a temporary duration, but eternal, and in the heavens, or heavenly country.

and which if it is not so clothed, the person who inhabits it will be found naked?

For these reasons, I think the passage under consideration should be translated in apposition as above, and that its meaning is this: *We know that when our earthly house, our house on earth, which, however magnificent and beautiful, is but a tent, compared with the building which the saints are to have from God: When this house is destroyed, together with the earth on which it is built, we have a building from God, &c.* According to this interpretation, the sentiment expressed by the apostle is peculiarly proper; because houses, with their furniture and other appendages, make a principal part of the things that are seen, at which the men of this world look with the greatest ardency of desire; but which, in the preceding chapter, the apostle declared, he and his brethren did not in the least regard, well knowing that they are of a perishing nature, and that after the destruction of the earth, with the habitations erected thereon, they are to have a far better building from God, which is to be eternal.—However, as the Greek writers called the body a *tent*, on account of its being the habitation of the soul, the word σκηνος may be taken in that sense, without making any difference in the meaning of the passage. For the translation may run thus: *We know that when the earthly house of the body, that is, which belongs to the body, is destroyed, we have, &c.* But I prefer the literal translation of the word σκηνος, for a reason to be mentioned in the next note.

2. *We have a building from God.* This building is the city, which Abraham and his sons, who were heirs with him of the promised country, looked for while they lived in tents; and of which city the builder and maker is God, Heb. xi. 10. To this city St Paul and the other inspired writers have given the name of *Jerusalem, New Jerusalem, The city of the living God*; because as in the earthly Canaan, which was the type of the heavenly country, Jerusalem was the place where the Deity resided by the visible symbol of his presence, and to which the tribes went up to pay their homage to God; so we may suppose, that in the heavenly country there will be a particular place, where the Deity will manifest his presence,

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven :

3 If so be that being clothed, we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened : not for that we should be unclothed but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the self-same thing, is God, who also hath given unto us the earnest of the Spirit.

2 Και γὰρ ἐν τῷ σκηνῶν ἡμῶν ἐπιθυμοῦμεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανόθεν ἐπινοήσασθαι ἐπιποθεῖντες.

3 Εἰ γὰρ καὶ ἐνδυσάμενοι, καὶ γυμνοὶ εὐρεθῶμεθα.

4 Καὶ γὰρ οἱ ὄντες ἐν τῷ σκηνῶν ἡμῶν ἐπιθυμοῦμεν βαρυνόμενοι· ἐφ' ᾧ καὶ δελοῦμεν ἐκδυσάσθαι, ἀλλ' ἐπινοήσασθαι, ἵνα καταποθῆ τὸ θνητὸν ὑπὸ τῆς ζωῆς.

5 Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τῆτο, Θεὸς, ὁ καὶ δὲς ἡμῖν τὸν ἀρράβωνα τοῦ πνεύματος.

and receive the worship of the church of the first-born. See Heb. xii. 22. notes 1, 2.

3. *An house not made with hands.* By this expression, the Hebrews denoted the excellence of a thing ; as by the contrary expression, *made with hands*, they signified a thing mean and contemptible, Heb. ix. 11. *The house not made with hands*, is one of those, *μοναί, mansions*, of which Christ tells us there are many in his Father's house of the universe, John xiv. 2.

Ver. 2.—1. *To go permanently in.* So I translate the word ἐπινοήσασθαι. For *δυνα* or *δυνα*, of which it is compounded, properly signifies *I go, I enter*. See Scap. Diction. and Iliad Γ. *δυναί δομον αἰδοῦ εἰσω*. Wherefore, the compound word ἐπινοήσασθαι, in the middle voice, signifies, *I go into* a house or place. 2 Tim. iii. 6. *ἐπινοήσασθαι εἰς τὰς οἰκίας*, *Who go into houses*. And as the preposition ἐπι sometimes increases the signification of the word with which it is compounded, the word ἐπινοήσασθαι may mean, *I go into a place, so as to abide* ; in this sense it is used here, with great propriety, to shew that the apostle is speaking, not of the habitation of the righteous between death and the resurrection, but of their habitation after the resurrection, where they are to remain for ever. In a metaphorical sense, the Greek words above mentioned signify *to clothe, and to be clothed*. But they cannot have these meanings in this passage, because to speak of our *being clothed upon with an house*, is, I think, an absurdity. There is indeed a similar expression, 1 Cor. xv. 53. *For this mortal must, ἐπινοήσασθαι ἀφθαρσίαν, put on immortality*. But it does not imply that the mortal body of the righteous is to be

2 (Και γαρ, 98.) *But yet, in this TENT (from ver. 1.) we groan, earnestly desiring to go permanently¹ into our habitation which is (ἐξ οὐρανόσ, 155.) heavenly.²*

3 (Εἰ γὰρ καὶ) *And surely, if we go in, we shall not be found destitute.¹*

4 (Και γαρ) *But yet, we who are in the tent groan, being burdened; not because we desire to go out, but to go permanently in, (see ver. 8.) that what IS mortal may be swallowed up of life.*

5 Now he who hath effectually wrought us to this very DESIRE is God, who also hath given us the earnest of the Spirit. (See 2 Cor. i. 22. note 2.)

2 *But though we are sure of a building from God, yet, while in this tent, this earthly house, we groan as earnestly desiring to go permanently into our habitation, which is the heavenly country promised to Abraham, and to his spiritual seed.*

3 *And surely if we go into it, we shall not be destitute of an habitation when this earth is destroyed, as the wicked undoubtedly shall be.*

4 *But yet, as I said before, (ver. 2.) we who are in the tent groan, being burdened; not because we desire to go out of this state, as unwilling to bear our afflictions any longer, but to go permanently into our heavenly habitation, that sin, and misery, and weakness, and whatever in this world accompanies mortality, may be swallowed up in an eternal life of happiness.*

5 *Now he who hath effectually wrought us to entertain this very desire, is God himself, who also hath given us the earnest of our obtaining an heavenly habitation, in the gifts of the Spirit which he hath bestowed on us.*

How I feel you have and show its own work

covered with, or any-how united to one that is immortal. For in that case, *Flesh and blood would inherit the kingdom of God*, contrary to the apostle's solemn declaration, 1 Cor. xv. 50. The meaning therefore is, that our mortal body is to be changed into one that is immortal.

2. *Which is heavenly.* So ἐξ οὐρανόσ is translated, Luke xi. 1. 'Ὁ πατήρ ἐξ οὐρανόσ, *Your heavenly Father.* The phrase denotes that which is most excellent, in which sense, *New Jerusalem* is said, Rev. xxi. 2. *to come down from God, ἐκ τοῦ οὐρανόσ, out of heaven.*

Ver. 3. *We shall not be found destitute.* So I translate the word γυμνός, because it was used by the Greeks to denote one who was destitute of something which he ought to have had. Hence it was applied to one who wanted his upper garment, (John xxi. 7.) his armour, and even his habitation. The Latin word *nudus*, answering to the Greek γυμνός, was used in the same sense. Thus Virgil, Geor. i. line 299. *Nudus ara : sere nudus :* and Horace, lib. ii. sat. 3.

6 Therefore *we are* always confident, knowing that whilst we are at home in the body, we are absent from the Lord :

7 (For we walk by faith, not by sight.)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment-seat of Christ; that every one may receive the things *done* in his body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also, are made manifest in your consciences.

6 Θαρρύντες εν παντοτε, και ειδοτες οτι ενδημεντες εν τω σωματι, εκδημεμεν απο τε Κυρις.

7 Δια πισεως γαρ περιπατημεν, & δια ειδεσ.

8 Θαρρουμεν δε, και ευδοκουμεν μαλλον εκδημησαι εκ τε σωματος, και ενδημησαι προς τον Κυριον.

9 Διο και φιλοτιμουμεθα, ειτε ενδημεντες, ειτε εκδημεντες, ευαρεστοι αυτα ειναι.

10 Τεσ γαρ παντας ημας φανερωθηναι δει εμπροσθεν τε βηματος τε Χρισε, ινα κομισηται εκασος τα δια τε σωματος, προς α επραξεν, ειτε αγαδον, ειτε κακον.

11 Ειδοτες εν τον φοβον τε Κυρις, ανθρωπεσ πειθομεν, Θεω δε πεφανερουμεθα· ελπίζω δε και εν ταισ συνειδησεσιν υμων πεφανερωσθαι.

line 184. *Nudus agris, nudus nummis, insane paternis?*—In this expression the apostle insinuates, that the wicked shall be found destitute of an habitation when their earthly house is destroyed; and that to them, whose whole joy was in their earthly possessions, this will be a terrible calamity. See ver. 1. note 2.

Ver. 8. *To be at home with the Lord.* From this and some other passages it appears, that the apostle believed his soul was not to sleep after death, but was to pass immediately into a state of felicity with Christ in paradise. See chap. xii. 4. note 1.

Ver. 10.—1. *For we must all appear, &c.* The belief of a future judgment being the strongest of all motives to induce one to strive earnestly, to behave in such a manner as to be acceptable to God, the apostle insists upon it particularly as what animated him, and what should animate every person to do his duty conscientiously.

6 We ARE bold, therefore, at all times, (*καί*, 207.) because we know, that being at home in the body, we are from home from the Lord.

7 For we walk by faith, AND not by sight.

8 We are bold (*δε*, 104.) also, (*καί*) because we are well pleased rather to go from home out of the body, and to be at home with the Lord.¹

9 (*Διὸ καί*) And for that reason, we strive earnestly, whether being at home, or being from home, to be acceptable to him.

10 For we must all appear before the tribunal of Christ,¹ that every one may receive things (*δια*, 117.) in the body,² according to what he hath done, whether IT BE good or bad.

11 Knowing, therefore, the terror of the Lord, we persuade men, and are made manifest to God; and I trust are made manifest even (*εἰ*, 163.) to your consciences.

6 Being desirous of entering into heaven, we are bold at all times in the exercise of our ministry, the rather because we know, that while at home in the body on earth, we are from our true home separated from the Lord.

7 For we walk by the belief of the other world, and not by the sight of this.

8 We are bold also, and have no fear of death, because we are well pleased, rather to go from our present home out of the body, than remain on earth, that we may be at our real home in heaven with the Lord Christ.

9 And for that reason, we strive earnestly, whether being at home on earth in the body, or being from that home, to be acceptable to him. We strive to be acceptable to the Lord, both here and hereafter.

10 For we must all, at the last day, appear in the body before the tribunal of the Lord Christ, that every one of us may receive from him rewards and punishments in the body, according to what he hath done in the body, whether what he hath done be good or bad.

11 Knowing, therefore, the terribleness of the Lord's displeasure, we persuade men to repent and believe the gospel, that they may not be punished; and are made manifest to God, as faithful in this matter; and I trust are made manifest even to your consciences as faithful.

2. That every one may receive things, *δια τῶ σώματος*, in the body. This translation is confirmed by the Syriac version, which runs thus: *Ut rependatur unicuique in corpore suo, id quod factum est in ipso, sive quod bonum est, sive quod malum est.*

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be besides ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live, should not henceforth

12 Ου γαρ παλιν ἑαυτὸς συνισανόμεν ὑμῖν, ἀλλὰ ἀφορμὴν δίδοντες ὑμῖν καυχημάτων ὑπὲρ ἡμῶν ἵνα ἐχητε πρὸς τὰς ἐν προσωπῶ καυχώμενας, καὶ ἡ καρδιά.

13 Εἴτε γὰρ ἐξεσημην, Θεῶ· εἴτε σωφρονέμεν, ὑμῖν.

14 Ἡ γὰρ ἀγάπη τῆς Χριστοῦ συνέχει ἡμᾶς κριναντάς τε το, ὅτι εἰ εἰς ὑπὲρ πάντων ἀπεθάνεν, ἀρα οἱ πάντες ἀπέθανον·

15 Καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν,

Ver. 12.—1. *However we do not again recommend ourselves to you.* The apostle had said to the Corinthians, 2 Cor. iii. 1. *Must I again recommend myself* as an apostle, after having proved my apostleship? 1 Cor. ix. 1, 2. Here he told them, that in speaking of his own faithfulness he did not mean again to prove himself to them an apostle.

2. *Give you occasion of boasting concerning us.* From this it appears, that the faction had taken occasion, from the things which the apostle in his former letter had advanced in proof of his apostleship, to speak of him as a vain-glorious person. And this being reported to him, he told them that what he had written, and was going to write concerning his own faithfulness, and other virtues as an apostle, neither proceeded from vanity, nor was meant to recommend himself to them as an apostle, but was intended to enable his friends to give a proper answer to those who blamed them for preferring him to the false teacher, in whom they boasted on account of a few external qualities, while he possessed no real goodness of heart.

3. *Who boast, ἐν προσωπῶ, on account of appearance.* The word *προσωπῶν* signifies the countenance, with the form and air of the body, taken complexly. Here it denotes those superficial outward qualities, which raise the admiration of the vulgar, and of which it seems the false teacher boasted; whilst he was deficient in the qualities of the heart; namely, sincerity, honesty, disinterestedness, benevolence, and a concern for the glory of God.

Ver. 15.—1. *And that he died for all.* In what sense *Christ died for all*, may be understood from Rom. v. 18. where we are told, that

12 (Γαλ, 98.) *However, we do not again recommend ourselves to you,¹ (αλλα, 80.) but only give you occasion of boasting concerning us,² that ye may have AN ANSWER to them who boast (εἰ, 167.) on account of appearance,³ and not of heart.*

13 For whether we be besides¹ ourselves, IT IS for God; or whether we be sober, IT IS for you.

14 For the love of Christ constraineth us who judge this, That if one died for all, certainly all were dead;

15 And THAT he died for all,¹ that they who live should no longer live to them-

12 *However, in thus speaking, I do not a second time recommend myself to you, but only give you a just ground of boasting concerning me, as an apostle really commissioned by Christ, and well qualified for the office, that ye may have an answer to give to them, who, to lessen me in your esteem, boast in the false teacher on account of external qualities, and not on account of inward good dispositions.*

13 *For ye may tell them, that whether we be besides ourselves, as they affirm, because we expose ourselves to death, it is for God's glory; or whether we be sober, as they think, in shunning persecution, it is for your good.*

14 *In thus exercising our ministry, we are not mad: For our admiration of the love of Christ constraineth us to expose ourselves to death in preaching the gospel, who judge this, that if Christ died for all, certainly all were condemned to death;*

15 *And that he died for all, that they who live through his death should no longer live to their own interest and pleasure, but to the pleasure*

through one act of righteousness, namely Christ's obedience to death, sentence came on all men to justification of life: And ver. 19. *Through the obedience of one man, many, that is, all men, shall be constituted righteous; shall have the means of becoming righteous.* For as was fully shewn in the illustration of Rom. v. 18, 19. and in the notes on these verses, it was in the prospect of Christ's dying for mankind, that God allowed Adam and Eve, after the fall, to live and have children, and appointed them and their posterity a trial under a more gracious covenant than the first, in which, not a perfect obedience, but the obedience of faith was required, in order to their obtaining eternal life; in which also the assistance of the Spirit of God was promised, to enable them to give that obedience. And though they and their posterity were to die at length, according to the penalty of the first covenant, they are all through Christ to be raised from the dead at the last day, to receive reward or

live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man be in Christ, *he is* a new creature: old things are past away, behold, all things are become new.

18 And all things are of God, who hath recon-

αλλα τω ὑπερ αυτων αποθανοντι και εγερωθεντι.

16 Ὡσε ἡμεεις απο τε νυν εδεναι οιδουμεν κατα σαρκα· ει δε και εγνωκαμεν κατα σαρκα Χριστον, αλλα νυν εκ επι γνωσκομεν. X

17 Ὡσε ει τις εν Χριστω, ^{και} καινη κτισις· τα αρχαια παρηλθεν, ιδε γεγονε καινα τα παντα.

18 Τα δε παντα εκ τε Θεου καταλλαξαντος ἡμας εαυτω δια-

punishment, according to their behaviour, during their trial under the new covenant. Thus far Adam and all his posterity have shared, and will share, through the death of Christ, in the benefits of the new covenant to the end of the world.—Again, Christ being exalted to the government of the universe, as the reward of his obedience to death, all the blessings resulting to mankind from his government, are the fruits of his death. For as the apostle tells us, Rom. xiv. 9. *To this end Christ both died, and rose, and liveth again, that he might rule over both the dead and the living.* It is evident, therefore, that good and bad men, equally, owe their present life on earth, and the gracious covenant under which they are placed, and their resurrection from the dead at the last day, to the death of Christ. In like manner, all who live within the pale of the Christian church, owe the advantages of revelation, and of the ordinances of religion, and of the influences of the Spirit of God, to the death of Christ. The blessings, therefore, of nature and providence, as well as the blessings of grace, being bestowed on all through the death of Christ, he may, with the greatest propriety, be said to have died for *all*, notwithstanding *all* shall not be justified and saved through him; and even to have *bought* those who deny him, 2 Pet. ii. 1. and to have *sanctified* apostates with his blood, Heb. x. 29. See the Illustration prefixed to Rom. v.

2. *Should no longer live to themselves, but to him, &c.* Christ having by his death procured a temporal life, with its blessings, for all men, and a gracious covenant by which they may obtain eternal life, all are bound by every tie to live agreeably to the direction of Christ, who in his laws hath no view but to promote their happiness.

Ver. 16. *Respect no man on account of the flesh; on account of his nation, his ancestors, his station, or his office in the state. This*

selves,² but to him who died and rose again for them.

16 Wherefore, we, from this time forth, respect no man (κατα, 228.) on account of the flesh :¹ And even if we have esteemed Christ on account of the flesh, yet now we esteem HIM NO MORE ON THAT ACCOUNT.

17 (ὦσι, 330.) For, if any one BE in Christ, HE is a new creature ;¹ old things have passed away ; behold all things have become new !²

18 But all (εἰ) of God, who hath recon-

of him who died and rose again, to procure life for them. Gratitude therefore obliges us to imitate his benevolence and disinterestedness.

16 Wherefore, since Christ died for all, we, the apostles of Christ, from this time forth, in the exercise of our ministry, shew respect to no man more than to another, on account of his being a Jew according to the flesh. And even if we have formerly esteemed Christ on account of his being a Jew, yet now we esteem him no more on that account.

17 For, if any one be united to Christ by faith, he is a new creature, whether he be a Jew or a Greek. Old things, his former vicious inclinations, bad practices, and corrupt principles, have passed away. Behold all things have become new !

18 But all these new things are the work of God, who hath reconcil-

was a proper improvement of the consideration that Christ died for all. For seeing God by sending Christ to die for all, hath shewn that all men are equally dear to him, and that the salvation of every man is the object of his desire, the salvation of the Jews was not to be more the object of the apostle's care, than the salvation of the Gentiles ; nor the salvation of the rich, more than that of the poor. And therefore, although his preaching to the Gentiles might offend his unbelieving countrymen, he was not on that account to forbear it.

Ver. 17.—1. *If any one be in Christ, he is a new creature.* The alteration made in the minds and manners of men by the faith of the gospel, was so great, that it might be called *regeneration* ; and the person so regenerated might be considered as a *new creature* ; and the rather, that at the resurrection the bodies of the regenerated shall be fashioned anew, like to the glorious body of Christ ; consequently they shall be made new in their whole man.

2. *All things have become new !* He hath acquired new views of things, and better dispositions, and follows a better course of life ; by which wonderful change, whatever his station be, he hath acquired a dignity far superior to that which he formerly derived from his birth, or fortune, or condition ; he is truly estimable on account of the excellence of his own character.

ciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Ἰησοῦ Χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς.

19 Ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν· καὶ δεόμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

20 Ὑπερ Χριστοῦ ἐν πρεσβευόμεν, ὡς τε Θεὸς παρακαλῆντος δι' ἡμῶν δεόμεθα ὑπερ Χριστοῦ, καταλλάγητε τῷ Θεῷ.

21 Τὸν γὰρ μὴ γνοῦντα ἁμαρτιαν, ὑπερ ἡμῶν ἁμαρτιαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ.

Ver. 18.—*Hath reconciled.* This word is used to signify the making of those who were at enmity, friends. See Rom. v. 10. note 1.

Ver. 20.—1. *In Christ's stead, therefore, we execute the office of ambassadors.* Christ was God's chief ambassador, and the apostles being commissioned by Christ, were his substitutes. The same obedience, therefore, was due to them in matters of religion, as to Christ himself. But the false teacher not being appointed by Christ his substitute, had no claim to any such respect.

2. *Seeing God beseeches by us.* Our translators supply the word *You* here, as if God besought the Corinthians by Paul. But that addition spoils the beauty of that passage. The Corinthians were already reconciled, and did not need to be besought. But St Paul told them, that seeing God besought sinners by the apostles, he and his brethren *prayed all men in Christ's stead*, saying to them, *Be ye reconciled to God. For him who knew no sin, &c.* So that this is a short specimen of the apostle's exhortations to the unconverted in every country. Accordingly, Estius observes, “*Illud, Reconciliamini Deo, mimeticum est.*”

Ver. 21.—1. *He hath made, ἁμαρτιαν, a sin-offering.* There are many passages in the Old Testament, where ἁμαρτία, *sin*, signifies a *sin-offering*. Hosea iv. 8. *They (the priests) eat up the sin, (that is, the sin-offerings) of my people.* See Whitby's note on this verse. In the New Testament, likewise, the word *sin* hath the same signification, Heb. ix. 26. 28. xiii. 11.

ciled¹ us to himself through Jesus Christ, and hath given to us the ministry of the reconciliation;

19 (ὤς, 322.) Namely, that God (ἡ, 10.) is by Christ reconciling the world to himself, not counting to them their trespasses; and hath put in us the word of the reconciliation.

20 (Ἰπερ Χριστοῦ, 308.) In Christ's stead, therefore, we execute the office of ambassadors.¹ AND (ὤς, 321.) seeing God beseeches by us,² we pray (ὑπερ) in Christ's stead; Be ye reconciled to God.

21 For him who knew no sin, he hath made a sin-offering¹ for us, that we might become the righteousness of God through him.²

ed us Jews and Gentiles to himself through Jesus Christ, and hath committed to us apostles the ministry of the gospel, whereby this happy reconciliation is produced,

19 Which consists in preaching, that God is by Christ bringing back the world to himself, promising not to punish them for their trespasses, but to pardon them upon their faith and repentance. And by inspiration hath put in us apostles the doctrine of reconciliation.

20 In Christ's stead, therefore, who is God's chief ambassador, we execute the office of subordinate ambassadors. And seeing God beseeches by us, we pray in Christ's stead; saying to all men, Be ye reconciled to God; lay aside your enmity, and accept the pardon he offers you by us;

21 For this strongest of all reasons, That him, even Christ, who knew no sin, God hath made a sin-offering for us, that we might be righteous in the sight of God, through the merits of his death, and the influences of his Spirit.

2. That we might become the righteousness of God through him. As substantives are sometimes put for their corresponding adjectives, (Ess. iv. 17.) the righteousness of God may signify righteous persons in the sight of God; namely, by having our faith counted to us for righteousness through Christ. The antithesis in the phraseology here is elegant. Christ was made sin, that sinners might become the righteousness of God.

CHAP. VI.

View and Illustration of the Exhortations and Precepts contained in this Chapter.

THE apostle having affirmed in the foregoing chapter, that the ministry of reconciliation was committed to the preachers of the gospel, he entreated his fellow-labourers in that ministry, the bishops and pastors at Corinth, to exert themselves with the utmost fidelity and diligence in their work ; because if they were either unfaithful or negligent, they would be guilty of receiving that honourable ministry in vain, ver. 1.—Then he put them in mind of God's promise to assist his faithful servants ; and by adding, *now is the accepted time, now is the day of salvation*, he insinuated, that there are seasons in which God more especially blest the labours of his servants, which therefore ought not to be neglected by them. And, to carry the matter home to their conscience, he told them, that the season then present was such a day of salvation, ver. 2.—These earnest exhortations the apostle addressed to his fellow-labourers, that they might give no encouragement to any one to commit sin, either by their negligence, or by their teaching a lax morality, like the false apostle, because it would occasion the ministry of the gospel to be blamed, as encouraging licentiousness, ver. 3.—He therefore besought them to establish themselves as faithful ministers of Christ, by

OLD TRANSLATION.

CHAP. VI. 1 We then as workers together with him, beseech you also, that ye receive not the grace of God in vain :

GREEK TEXT.

1 Συνεργοντες δε και παρακαλεμεν μη εις κενον την χαριν του Θεου δεξασθαι υμας.

Ver. 1.—1. Now, *συνεργοντες*, *fellow-labourers*, we also beseech you. So this verse ought to be construed and translated, agreeably to the original. In the common translation, (*We then as workers together, with him beseech you also*,) the four words which are supplied without the least necessity, mar both the sense and beauty of the passage.—That *συνεργοντες* is in the vocative case, and signifies, not the apostle, but his fellow-labourers in the ministry of the gospel at Corinth, I think evident from ver. 3, 4. where the persons addressed are requested to approve themselves as the ministers of God, by exercising all the passive and active virtues belonging to their cha-

their virtues, both passive and active; also by sound doctrine, and by a right behaviour, both in private and in public, ver. 4—10.

Having thus exhorted his fellow-labourers, the apostle addressed the Corinthian brethren in general, telling them *his mouth was opened to them, his heart was enlarged*; he spake plainly to them, from love. And, as a reward, he desired an equal return of affection from them, ver. 11, 12, 13.—Then proceeded to give an advice, which he knew would be disagreeable to some of them; namely, not to join themselves in marriage with idolaters and unbelievers, because the principles and practices of such persons being directly contrary to the principles and manners of Christ's disciples, the Corinthians could have no prospect of union and peace in such marriages, ver. 14, 15.—Or, although love and peace were maintained, their idolatrous spouses tempting them to join in the worship of idols, they might lose that holiness which rendered them the temple or dwelling of God, ver. 16.—as was plain from what God said to the Israelites, *Come out from among them, &c. and ye shall be to me sons and daughters*, ver. 17, 18.—Then, to shew that these promises were made to the disciples of Christ, as well as to the disciples of Moses, the apostle added, as the conclusion of his discourse on this subject, chap. vii. 1. *Wherefore having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, &c.* These words, therefore, being properly a part of this discourse, I have taken them from the beginning of chap. vii. and have joined them to the end of this chapter.

NEW TRANSLATION.

CHAP. VI. 1 *Now, fellow-labourers, we also beseech¹ YOU not to receive the grace² of God in vain.*

COMMENTARY.

CHAP. VI. 1 *Now, fellow-labourers in the ministry of reconciliation at Corinth, I, as Christ's ambassador, also beseech you not to receive that honourable ministry in vain.*

racter.—By exhorting them, the apostle shewed the Corinthians, that it belonged to him to inspect the behaviour, not of the people alone, but of all the spiritual men, and to give them such exhortations and reproofs as he saw fit. And the false teacher, as a professed fellow-labourer, being exhorted along with the rest, he in particular was taught his inferiority to the apostle: and by the picture afterwards drawn of a faithful minister, the Corinthians were made sensible how faulty the false teacher was, whom the faction idolized.

2. *Not to receive the grace of God, εις κενον, in vain.* From Rom. i. 5. where *χαρις*, *grace*, denotes the supernatural gifts bestowed on

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation) have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings,

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

2 Λεγει γαρ· Καιρω δεκτω επηκασα σε, και εν ημερα σωτηριας εξοηθησα σοι· ιδε νυν καιρος ευπροσδεκτος· ιδε νυν ημερα σωτηριας.

3 Μηδεμιαν εν μηδενι διδοντες προσκοπην, ινα μη μωμηθη η διακονια·

4 Αλλ' εν παντι συνιζωντες εαυτους ως Θεο διακονοι· εν υπομονη πολλη, εν θλιψεσιν, εν αναγκαις, εν σενοχωριας·

5 Εν πληγαις, εν φυλακαις, εν ακατασασιας, εν κοποις, εν αγρυπνιαις, εν νησειαις·

6 Εν αγνοτητι, εν γνωσει, εν μακροθυμια, εν χρηστοτητι, εν πνευματι αγιω, εν αγαπη ανυποκριτω,

Paul to fit him for the apostolic office, we may infer, that *the grace of God* in this passage signifies, not only the office of the ministry, but the spiritual gifts bestowed on the ministers at Corinth, to fit them for their office. See 1 Cor. iii. 10. note 1.

Ver. 2. *Behold, now is the highly accepted season.* Ευπροσδεκτος. Here the apostle shews himself capable of writing in a sublime and ornate manner; the greatest part of this chapter being remarkable for the beauty of its style.

Ver. 4. *By every thing, συνιζωντες, let us establish ourselves.* So the translation must run, as this is a precept to the preachers at Corinth. See Rom. iii. 5. 2 Cor. vii. 11. where the original word signifies *to establish*, as in this place. The apostle hath described his own sufferings in two other passages, which may be compared with this account of what the ministers of the gospel were to do and suffer in the first age; 1 Cor. iv. 11, 12. 2 Cor. xii 23—28. From these passages it will appear, that he prescribed to others nothing but what he practised himself. Accordingly, he included himself in this exhortation; *Let us establish ourselves.*

Ver. 5. *By tumults.* The first preachers of the gospel were often assaulted in tumults raised by the Jews and idolatrous rabble. So St Paul was assaulted in Iconium, Lystra, Philippi, Thessalonica, Corinth, Ephesus, and Jerusalem.

2 For he saith, (Isa. xlix. 8. LXX,) In an accepted season I have heard thee; and in the day of salvation I have helped thee: Behold, now is the highly accepted season: ¹ behold, now is the day of salvation.

3 Give no occasion of stumbling ^(ev, 163.) to any one, that the ministry may not be found fault with.

4 But ^(ev) by every thing let us establish ¹ ourselves as ministers of God, by much patience, by oppressions, by necessities, by distresses,

5 By stripes, by imprisonments, by tumults, ¹ by labours, by watchings, by fastings;

6 By purity, by knowledge, ¹ by long-suffering, ² by goodness, ^(ev πνευματι ἁγίῳ) by a holy spirit, ³ by love unfeigned,

2 And to encourage you, consider what God saith to Messiah: *In a favourable season I have heard thee praying for the salvation of the Gentiles, and in the day when they are to be converted, I will help thee.* Fellow-labourers, behold now is the highly accepted season: Behold now is the day of salvation, in which God will help those who are employed in converting the Gentiles.

3 Therefore, give no encouragement to commit sin to any one, by your negligence, that the ministry of reconciliation itself may not be found fault with on your account.

4 But by every thing let us establish ourselves as ministers of God; namely, by much patience under the reproaches cast on us; by oppressions courageously sustained; by wants not supplied but patiently borne; by the straits to which we are reduced;

5 By stripes received without complaining; by imprisonments for Christ; by tumults of the people; by labours in journeying and preaching; by watchings, by fastings;

6 By the purity of the motives which animate us; by enlarged views of providence; by long-suffering under injuries; by goodness of disposition; by a well regulated spirit; by unfeigned love to God and man, all manifested in our behaviour.

Ver. 6.—1. *By knowledge.* This, in the opinion of some, is the knowledge of the ancient oracles, called, in the enumeration of the spiritual gifts, *the word of knowledge.*

2. *By long-suffering.* As the apostle hath mentioned much patience, ver. 4. *long-suffering* here must signify the bearing and forgiving of injuries.

3. *By a holy spirit.* *Ev πνευματι ἁγίῳ.* Others translate this *by the Holy Spirit*, understanding thereby the spiritual gifts with which the ministers of the gospel were furnished. But as in the following verse, *δυναμει Θεου*, *the power of God*, which, no doubt, signifies the

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report : as deceivers, and yet true ;

9 As unknown, and yet well known ; as dying, and behold we live ; as chastened, and not killed ;

10 As sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things.

7 Ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, δια τῶν ὀπλῶν τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν·

8 Δια δόξης καὶ ἀτιμίας, δια δυσφημίας καὶ εὐφημίας· ὡς πλανοί, καὶ ἀληθεῖς·

9 Ὡς ἀγνωστοί, καὶ ἐπιγινωσκομένοι· ὡς ἀποθνήσκοντες, καὶ ἰδὲ ζῶμεν· ὡς παιδευόμενοι, καὶ μὴ θανατασμένοι·

10 Ὡς λυπόμενοι, αἰεὶ δὲ χαίροντες· ὡς πτωχοί, πολλὰς δὲ πλεονάζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατεχόντες.

power of miracles, is mentioned separately ; and as a *holy spirit* is placed among the good dispositions which the ministers of the gospel were to possess, I think it signifies a well regulated spirit.

Ver. 7. *Through the right and left hand armour of righteousness.* This is said in allusion to the armour of the ancients. For soldiers carried bucklers in their left hands, and swords and javelins in their right. The former was their defensive, the latter their offensive arms. Wherefore, *the right and left hand armour of righteousness*, denotes all the branches of righteousness, whereby, in those difficult times, the ministers of the gospel were as effectually enabled to defend themselves, and overcome their enemies, as soldiers were to defend their bodies and vanquish their foes, by the offensive and defensive armour which they wore. Or, *the right and left hand armour of righteousness* may signify, all the righteous methods by which a righteous cause is maintained.

Ver. 8. *Through honour and dishonour.* Honour and dishonour are that respect and disgrace which are occasioned to men by particular actions. But *bad* and *good fame* arise from men's general conduct. The apostle himself shewed a remarkable example of proper behaviour under *honour* at Lystra, when the priest of Jupiter was going to offer sacrifice to him as a god ; and afterwards under *dishonour*, when the Lystrians, at the instigation of the Jews, stoned him as a magician, and left him for dead on the street.

Ver. 9. *As dying, yet behold we live.* Seeing the apostle in this description of the behaviour proper to ministers of the gospel includes himself, it may be supposed that he alludes to his being stoned to death at Lystra, and to his afterwards reviving and walking into the city, Acts xiv. 20.

7 By the word of truth, (chap. ii. 17. iv. 2.) by the power of God, (*δία*) through the right and left hand armour of righteousness ;¹

8 (*Δία*) Through honour and dishonour,¹ (*δις*) through bad fame and good fame, (*ως*) as deceivers, (*αυτι*, 211.) yet true ;

9 As unknown, yet well known ; as dying,¹ yet behold we live ; as chastised, yet not killed ; (See Psal. cxviii. 18.)

10 As sorrowing, but always rejoicing ;¹ as poor, but making many rich ; as having nothing, yet possessing all things.²

7 *By the preaching of truth ; by rightly using the miraculous power bestowed on us of God, through the right and left hand armour of an upright behaviour, which will defend us on every side against the attacks of our enemies ;*

8 *Through a proper behaviour when we receive honour and dishonour ; through bearing bad fame without being dejected, and good fame without being elated ; as reckoned deceivers, yet shewing ourselves true ministers of Christ ;*

9 *As strangers unknown, yet making ourselves well known by our good qualities ; as in danger of dying amidst the assaults of our enemies, yet behold we live through the protection of God ; as chastised, yet not killed.*

10 *As sorrowing by reason of our afflictions, but always rejoicing with inward spiritual joy ; as poor in this world's goods, but making many rich with the knowledge of salvation ; as having none of the luxuries of life, yet possessing all things, in our title to heaven.*

Ver. 10.—1. *But always rejoicing.* Though the ministers of the gospel, in the first age, were made sorry by their continued afflictions, it became them to rejoice in the glorious discoveries and promises of the gospel, which it was their business to preach, and in God's counting them worthy to suffer in so noble a cause.

2. *As having nothing, yet possessing all things.* Though the ministers of Christ renounced their worldly possessions, they might be said to possess all things, in the love which God bare to them, in the exercise of their own virtuous dispositions, and in the hope which they had of eternal life. For from these sources they had more real and permanent joy, than the men of this world have in the things which they possess.—Whether the apostle, in this and the foregoing verses, had the Stoical paradoxes in his eye, I will not pretend to determine ; but that he was acquainted with the Stoic philosophy, I think cannot be doubted. He was born in Tarsus, a city noted for its schools of philosophy. And although

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same (I speak as unto *my* children) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth, with an infidel?

11 Το σωμα ἡμῶν ἀνεῳγε πρὸς ὑμᾶς, Κορινθιοί, ἡ καρδία ἡμῶν πεπλατυνταί.

12 Οὐ στενοχωρεῖσθε ἐν ἡμῖν· στενοχωρεῖσθε δὲ ἐν τοῖς σπλαγχνοῖς ὑμῶν.

13 Τὴν δὲ αὐτὴν ἀντιμισθίαν (ὡς τέκνοις λέγω) πλατυνῆτε καὶ ὑμεῖς.

14 Μὴ γίνεσθε ἑτεροζυγῆντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας; τίς δὲ κοινωνία φωτὶ πρὸς σκοτὸς;

15 Τίς δὲ συμφωνησις Χριστοῦ πρὸς Βελιάλ; ἢ τίς μερίς πίστεως μετὰ ἀπίστου;

he went when young to Jerusalem to be educated, he returned to Tarsus after his conversion, and abode there several years. Wherefore, he may have conversed with the disciples of Chrysippus, the famous Stoic philosopher, who was a native of Tarsus, and the head of a sect which carried the doctrine of Zeno to a ridiculous length, for which they were laughed at by Horace in several of his Satires, particularly Lib. 1. Sat. 3. Lib. 2. Sat. 3. But be these things as they may, I will venture to affirm, that the apostolical paradoxes, in sound sense and practicability, as far surpass the Stoical, as the Stoic philosophy itself is surpassed by the Christian.

Ver. 11.—1. *Our mouth is opened.* So the original word ἀνεῳγε may be translated, being the preterite of the middle voice. Among the easterns, *to shut the mouth*, signified to be *out of humour, troubled, ashamed, or grieved*. Isa. lii. 15. *The kings shall shut their mouths at him.* But to have the mouth opened, is to be *joyful or glad*. I have interpreted the phrase in its common meaning, because the sentiment which, according to that meaning, it expresses, agrees well with the scope of the apostle's discourse.

2. *Our heart is enlarged.* This phrase in scripture signifies to be *made exceeding glad*, Psal. iv. 1. *Thou hast enlarged me*, that is, made me exceeding glad *in distress*. But in the verse before us it signifies to have a strong affection for one, as is plain from what follows, ver. 12. *Ye are not straitened in us, but in your own bowels*; and ver. 13. *Be ye also enlarged.*

11 *Our mouth is opened*¹ *to you, O Corinthians, our heart is enlarged.*²

12 *Ye are not straitened in us, but ye are straitened in your own bowels.*¹ (See Ess. iv. 34.)

13 *Now the same recompense I REQUEST, (I speak as to MY children,) Be ye also enlarged.*

14 *Become not discordantly yoked*¹ *with infidels: for what (μίστοχα) participation HATH righteousness and wickedness? and what (κοινωνία) intercourse HATH light with darkness?*

15 *And what agreement HATH Christ with Belial? or what (μερίς) portion*¹ *a believer with an infidel?*

11 *I speak freely to you, O Corinthians; my heart is enlarged in such a manner as to take you all in.*

12 *Ye are not straitened for want of room in my heart, but ye are straitened in your own affections: ye do not love me, otherwise ye would have been at more pains to vindicate me.*

13 *Now the same recompense for my affection I request (I speak as to my children), Be ye also enlarged in heart towards me your spiritual father.*

14 *From parental love I give you the following advice: Do not discordantly yoke yourselves in marriage with infidels, whether they be Jews or Gentiles: for what thing doth righteousness and wickedness share in common? and what intercourse can there be between light and darkness?*

15 *And what agreement hath Christ with Belial? Do they agree in their precepts to their votaries, or in their rewards? Or is the portion of a believer and an infidel the same, either here or hereafter?*

Ver. 12. *Ye are not straitened in us, &c.* Elsner translates this, *Ye are not distressed by me, but ye are distressed by your own bowels*, that is, by your affection to me, on account of your having offended me by your dissensions.

Ver. 14. *Not discordantly yoked, &c.* By the law, animals of different kinds were not to be joined together, ἐν ζυγῷ, *in one yoke*. Deut. xxii. 10. *Thou shalt not plow with an ox and an ass together.* But the phrase, ἐτεροζυγαίτες, *discordantly yoked*, being used here to express the marriage of a believer with an infidel, it is perhaps an allusion to Levit. xix. 19. Κτηνὴ σὺ καὶ κατοχέυσεις ἐτεροζυγῶν. The apostle's precept, besides prohibiting marriages with infidels, forbids also believers to contract friendships, or to enter into any kind of scheme with infidels, which requires much familiar intercourse, lest the believer should be tempted to join with the infidel in his wicked principles and practices.

Ver. 15. *What, μερίς, portion.* The original word denotes the share which one receives with others, of a common subject.

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAP. VII. 1 Having therefore these promises, dearly beloved, let us cleanse ourselves from

16 Τίς δε συγκαταθεῖς ναῷ Θεοῦ μετὰ εἰδωλῶν; ὑμεῖς γὰρ ναὸς Θεοῦ ἐστέ ζῶντος· καθὼς εἶπεν ὁ Θεός· Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἐσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἐσονται μοι λαός.

17 Διὸ ἐξέλθετε ἐκ μέσων αὐτῶν, καὶ ἀφορισθήτε, λέγει Κύριος· καὶ ἀκαθάρτους μὴ ἅπτεσθε· καὶ γὰρ εἰσδέξομαι ὑμᾶς,

18 Καὶ ἐσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἐσσεσθε μοι εἰς υἱὸς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ.

1 Ταύτας ἐν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρισαμένους ἑαυτοὺς ἀπο παντός μολυσμῆ σαρ-

Ver. 16.—1. *And what, συγκαταθεῖς, placing together, &c.* This is an allusion to the history of Dagon, the god of the Philistines, who, when the ark (called ναὸς Θεοῦ, *the temple of God*, because the symbol of the divine presence commonly rested above it) was placed in his temple, was found two mornings successively cast down before it on the ground broken, 1 Sam. v. 2—4. This example shewed, that the temple of God and the temple of idols cannot stand together. The apostle's meaning in the above verses is, that righteousness and wickedness, light and darkness, Christ and the devil, the portion of believers and of unbelievers, the temple of God and the temple of idols, are not more inconsistent than Christians and heathens are in their characters, inclinations, actions, and expectations. And therefore Christians should not of choice connect themselves intimately, by marriage or otherwise, with infidels or wicked persons of any sort. See 1 Cor. v. 11. note 3.

2. *For ye are the temple of the living God.* As the apostle is reasoning against Christians joining themselves in marriage or in friendship with heathens, by calling believers the temple of God he insinuated, that infidels are the temple of the devil: There is a great beauty in the epithet *living*, applied to the true God. The God who dwells in believers as his temple, is a *living God*; where-

16 ($\Delta\epsilon$, 101.) And what placing together *IS THERE*¹ of the temple of God with *THE TEMPLE* of idols? for ye are the temple of the living God:² as God hath said, (Ὁτι , 260.) *Assuredly I will dwell* ($\epsilon\psi$) *among them, and walk among THEM*; and I will be their God, and they shall be *to me a people*.³

17 Wherefore, come out from among them, and be ye *separated*, saith the Lord, (Isa. lii. 11. LXX,) and touch *no unclean PERSON*; and I will receive you;

18 And *I will be to you a Father*, and ye shall be *to me sons*¹ and daughters, saith the Lord Almighty.

16 *And can the temple of God, and the temple of idols, be placed together with any propriety? Yet these discordant conjunctions are all made when ye believers marry infidels. For ye are the temple of the living God; as God said to the Israelites, Lev. xxvi. 11, 12. I will dwell among them, and walk among them, and I will be their God, and they shall be my people; a promise which hath been fulfilled in you, who have the Spirit of God dwelling in you by his supernatural gifts and operations.*

17 *Wherefore, come out from among idolaters and infidels, have no connexion with them, and be ye separated from them, saith the Lord, and touch no unclean person, and I will receive you; whereby the loss of their company shall be fully made up to you;*

18 *And I will be to you a father, by taking an affectionate care of you, and ye shall be to me sons and daughters, ye shall derive great honour from that relation, saith the Lord Almighty.*

CHAP. VII. 1 *Wherefore, having these promises, beloved, let us cleanse ourselves from*

CHAP. VII. 1 *Wherefore, having these promises, beloved, let us cleanse ourselves from all pollution of the flesh, from lasciviousness, gluttony, and*

as, the Gods placed in the heathen temples were stocks and stones, dumb, deaf, and *dead* idols.

3. *I will be their God, &c.* This promise, which was originally made to the Israelites living under the Sinaitic covenant, was renewed to believers living under the gospel covenant, Jer. xxxi. 33.

Ver. 18. *I will be to you a Father, and ye shall be to me sons.* These words are not found any where in the Old Testament. The passage which comes nearest to them is 2 Sam. vii. 14. where, speaking of David's seed, God said, *I will be his Father, and he shall be my son.* Now as that prophecy in its primary meaning related to Christ and his people, see Heb. i. 5. note 2. the promises contained in it were spoken to believers of all nations.

all filthiness of the flesh
and spirit, perfecting holi-
ness in the fear of God.

κος και πνευματος, επιτελουντες
αγιωσυνην εν φοβω Θεου.

Chap. VII. 1.—1. *Let us cleanse ourselves from all pollution.* This being the conclusion of the discourse contained in the last part of the preceding chapter, ought to be joined to it, as I have done. The Corinthians, and all the heathens, being excessively addicted to the vices here called *μολυσμα σαρκος*, *pollution of the flesh*, the apostle had good reason solemnly to caution them against these vices; as he hath done likewise 1 Cor. vi. 16. by pointing out their

CHAP. VII.

View and Illustration of the Subjects treated in this Chapter.

LEST the Corinthians might fancy St Paul had injured them by forbidding them to contract either marriages or friendships with infidels; and lest on that account they might lose their affection for him, he entreated them to acknowledge and love him as a faithful apostle of Christ; since neither by his doctrine, nor by his actions, he had injured, or corrupted, or deceived any of them, ver. 2.—And because in thus speaking he obliquely insinuated, that their new teacher had done these injuries to them, he assured them he did not deride their simplicity in suffering themselves to be so used; for as he said before, he had the most cordial affection for them, ver. 3.—But he spake freely to them, because he had boasted of their good dispositions, and because their obedience in excommunicating the incestuous person had filled him with consolation, ver. 4.

Farther, to make them sensible of the greatness of his joy on account of their obedience, he pathetically described his

N. B.—*For the first Verse of this Chapter see the end of the preceding.*

OLD TRANSLATION.

CHAP. VII. 2 Re-
ceive us, we have wronged

GREEK TEXT.

2 Χωρησατε ημας· εδεναι ηδικη-

all *pollution*¹ of the flesh and spirit;² perfecting holiness in the fear of God. drunkenness; and from all *pollution of the spirit*, idolatry, malice, lying, anger and revenge: *attaining greater holiness daily, from a regard to the character and will of God.*

pernicious influence both on the bodies and on the souls of men. For the reason why sin is termed *uncleanness* and *pollution*, see Rom. vi. 19. note 2.

2. *And spirit.* See Gal. v. 19. where the vices which in this verse are said to pollute the spirit, are described as *works of the flesh*, because they originate from the lusts of the flesh.

anxiety of mind, occasioned by his not meeting with Titus at the time he expected him, ver. 5.—and the pleasure which his arrival, with the good news of their submission and love, had given him, ver. 6, 7.—And as they had taken his admonitions in good part, he told them he did not repent of having made them sorry for a little while by his former letter, ver. 8.—since their sorrow was of a godly sort, and had wrought in them true repentance, ver. 9, 10.—He told them, likewise, that he wrote to them to excommunicate the incestuous person, to shew the care which he took of them in the sight of God, ver. 12.—For which reason, their kind reception of Titus, and their obedience, whereby he was made joyful, and his spirit was refreshed, had comforted the apostle, and filled him with exceeding joy, ver. 13.—And seeing, before Titus went to Corinth, the apostle had boasted to him of the good disposition of the Corinthians, he told them he was glad that his boasting was found true, ver. 14.—In the last place, he informed them, that Titus entertained a most tender affection for them, which was increased by his remembering their obedience to the apostle, and their kindness to himself, ver. 15.—The apostle therefore rejoiced, that he now had confidence in them in every thing, ver. 16.

NEW TRANSLATION.

CHAP. VII. 2 Receive us: (see chap. vi. 11, 12.) we have *injured*
VOL. II.

COMMENTARY.

CHAP. VII. 2 *Receive me* into your hearts, as a faithful apostle. For whatever others may have done,
† B b

no man, we have corrupted no man, we have defrauded no man.

3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.

4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

6 Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus:

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire,

σαμεν, εδενα εφθειραμεν, εδενα επλεονεκτησαμεν.

3 Ου προς κατακρισιν λεγα' προειρηκα γαρ οτι εν ταις καρδιαις ημων εσε εις το συναποθανειν και συζην.

4 Πολλη μοι παρρησια προς υμας, πολλη μοι καυχησις υπερ υμων· πεπληρωμαι τη παρακλησει, υπερπερισσευομαι τη χαρα επι παση τη θλιψει ημων.

5 Και γαρ ελθοντων ημων εις Μακεδονιαν, εδεμιαν εσχηκεν ανεσιν η σαρξ ημων, αλλ' εν παντι θλιβομενοι· εξωθεν μαχαι, εσωθεν φοβοι.

6 Αλλ' ο παρακαλων τες ταπεινας, παρεκαλεσεν ημας ο Θεος, εν τη παρεσια Τιτου·

7 Ου μονον δε εν τη παρεσια αυτε, αλλα και εν τη παρακλησει η παρεκληθη εφ' υμιν, αναγγελων ημιν την υμων επιποδησιν, τον

Ver. 2.—1. *We have injured no one.* Perhaps some of the faction had represented the apostle as having injured the incestuous person, by the sentence of excommunication which he ordered the church to pass on him. That accusation St Paul utterly disclaimed; and at the same time, as Locke observes, insinuated in an oblique manner, that the false teacher had injured them, and done the other evils to them which he here mentions.

2. *Deceived no one.* So I translate the word *επλεονεκτησαμεν*, which literally signifies, *to possess more than one has a right to*; and by an easy figure, *to use deceit* for that purpose. See chap. ii. 11. note 1. Besides, to translate the word as I have done, makes this different from *injured no one.*

Ver. 4.—1. *Great is my boasting concerning you.* The apostle could with confidence boast of the Corinthians, after the account which Titus brought him of their good dispositions and obedience,

no one,¹ we have corrupted no one, we have deceived² no one.

3 I speak not THIS to condemn YOU; for I have said before, that ye are in our hearts, to die together, and to live together.

4 Great is my freedom of speech to you, great is my boasting concerning you: I am filled with consolation; I exceedingly abound in joy² in all our affliction.

5 For when we were come into Macedonia, our flesh had no rest, but we were distressed on every SIDE: without WERE fightings, within WERE fears.

6 Nevertheless, God who comforteth them who are cast down,¹ comforted us by the coming of Titus:

7 And not by his coming only (*αλλα*) but also by the consolation where-with he was comforted (*εφ*, 189.) by you, having

I have injured no one among you; I have corrupted no one, either by my precepts or my example; I have deceived no one with false doctrine.

3 *I speak not this to blame you for suffering yourselves to be so used by the false teacher, but from love. For I have said before, (chap. vi. 11.) that ye are in our hearts, to die together, and to live together.*

4 *Because I ardently love you, great is my freedom of speech to you, great is my boasting concerning you. Hearing of your obedience, I am filled with consolation, I exceedingly abound in joy in all my affliction: my joy from your obedience overbalances the pain occasioned by my affliction.*

5 *This ye may believe; for when we were come into Macedonia from Ephesus, not finding Titus, our mind had no rest, fearing he had been ill received by you; we were distressed on every side: without were tumults raised by the unbelieving Jews and Gentiles, within were fears concerning your behaviour.*

6 *Nevertheless, God who comforteth them who are cast down through affliction, comforted me by the arrival of Titus from Corinth, for whose safety I had felt so much anxiety.*

7 *And not by his arrival in safety only, but also by the consolation where-with he was comforted by you, having related to me your earnest desire to see me, your lamentation for your fault,*

2. *I exceedingly abound in joy.* The word *υπερπερισσομαι*, like many of the apostle's words, hath such a force and emphasis, that it cannot be fully expressed in the English language.

Ver. 6. *Nevertheless, God who comforteth them who are cast down; literally, them who are humble: but ταπεινς is applied to the body as well as to the mind.*

your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented

ὑμῶν οδυρμον, τον ὑμῶν ζηλον ὑπερ εμῆ· ὡσε με μαλλον χαρηναι.

8 Ὅτι εἰ καὶ ἐλυπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, ἔ μεταμελομαι, εἰ καὶ μετεμελομην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὧσαν, ἐλυπησεν ὑμᾶς.

9 Νυν χαίρω, εἰ ὅτι ἐλυπηθήτε, ἀλλ' ὅτι ἐλυπηθήτε εἰς μετανοίαν· ἐλυπηθήτε γὰρ κατὰ Θεοῦ, ἵνα ἐν μηδενὶ ζημιωθήτε ἐξ ἡμῶν.

10 Ἡ γὰρ κατὰ Θεοῦ λυπημετανοίαν εἰς σωτηρίαν ἀμεταμε-

Ver. 7. *Your earnest desire.* Estius thinks the word ἐπιποθήσειν may be translated *vehement longing*; namely, to see their spiritual father.—There is a peculiar beauty in the repetition of τῆν ὑμῶν in each of the clauses of this verse, as well as in the climax which it contains.

Ver. 8.—1. *Although I did repent.* Paul wrote his first epistle to the Corinthians, as he did all his epistles, by the direction and inspiration of the Spirit. And therefore, his repenting of the severe things he had written, after his letter was sent away, was a suggestion of natural fear, called *his flesh*, ver. 5. which he ought to have corrected, and which I doubt not he did correct, when he considered that what he had written had been suggested to him by the Spirit. The letter speaks for itself. Every thing in it is highly proper, and worthy of the Spirit of God. Besides, the event is a proof of its propriety. It produced among many of the Corinthians the wished-for reformation. And therefore the apostle did not repent of it at the time he wrote his second epistle, though, actuated by natural fear, he had repented of it immediately after it was sent away. Grotius translates the clause thus: *Non doleo, quanquam doluit mihi: I am not sorry now, though I was sorry*; namely, when I wrote that letter, having done it with many tears, 2 Cor. ii. 4. Or, he was sorry that he found himself obliged to write that letter to them.

2. *Although but for an hour*; that is, for a very short time. See 1 Thess. ii. 17. note 2. The apostle was glad that the sorrow which

related to us your earnest desire,¹ your lamentation, your zeal for me; so that I rejoiced the more.

8 (Ors, 255.) *Therefore, although I made you sorry by that letter, I do not repent, although I did repent:*¹ for I perceive, that *that letter, although but for an hour,*² made you sorry PROPERLY.

9 *I now rejoice, not because ye were made sorry,*¹ but *because ye were made sorry to a change of conduct:* for ye were made sorry according to God, that ye might not be punished by us in any MANNER.

10 *For the sorrow according to God worketh out a change of conduct*¹ unto salvation, not to

your zeal to vindicate my character as an apostle, and to support my authority, things most acceptable to me; so that when I heard them, I rejoiced the more on account of the arrival of Titus.

8 Such were the effects produced by my reproofs. *Therefore, although I made you sorry by that letter, I do not now repent of writing it, although I did repent after it was sent away, fearing it might irritate some of you. For I perceive that that letter, although but for a little while, made you sorry in a proper manner.*

9 *I at present rejoice, as I said, (ver. 7.) not because ye were made sorry by my letter, for that would rather give me pain, but because ye were made sorry by it to a change of conduct. For ye were made sorry in the manner God requires; your sorrow issuing in actual amendment of your fault, that ye might not be punished by me in any manner.*

10 *For the sorrow required by God, arising from a sense of the evil of sin, worketh out a reformation ending in salvation, and therefore not to be*

he had occasioned to them by his reproofs, had been so soon removed by their repentance.

Ver. 9. *I now rejoice, not because ye were made sorry.* The apostle expressed himself in this manner, to shew his affection towards the Corinthians. For as he told them, chap. ii. 2. *If I should make you sorry, who is it, verily, that maketh me glad, unless the same who is made sorry by me?*

Ver. 10.—1. *Worketh out, μετανοιαν, a change of conduct unto salvation, αμταμελητον, not to be repented of.* The first word, μετανοιαν, properly denotes such a change of one's opinion concerning some action which he hath done, as produceth a change in his conduct to the better. But the latter word, μεταμελεια, signifies the grief which one feels for what he hath done, though it is followed with no alteration of conduct. The two words, however, are used indiscriminately in the LXX, for a change of conduct, and for grief on account of what hath been done.

of : but the sorrow of the world worketh death.

11 For behold, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge ! in all things ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

λητον κατεργάζεται· ἡ δὲ τὸ κοσμο-
λυπη θάνατον κατεργάζεται.

11 Ἴδε γὰρ αὐτὸ τετὸ τοῦ κατὰ
Θεὸν λυπηθῆναι ὑμᾶς, ποσὴν κα-
τεργασατο ὑμῖν σπεῖδον ; ἀλλὰ
ἀπολογίαν, ἀλλὰ ἀγανακτῆσιν,
ἀλλὰ φόβον, ἀλλὰ ἐπιποθῆσιν,
ἀλλὰ ζῆλον, ἀλλ' ἐκδικῆσιν ; ἐν
παντί συνέσησατε ἑαυτοὺς ἄγνους
εἶναι ἐν τῷ πραγμάτι.

12 Ἄρα εἰ καὶ ἐγράψα ὑμῖν,
ἐγὼ εἵνεκεν τῆς ἀδικησαντος, εἶνεκεν
τῆς ἀδικηθέντος· ἀλλ' εἵνεκεν
τῆς φανερωθῆναι τὴν σπεῖδον ὑμῶν
τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐνωπίον
τῆς Θεοῦ.

2. *But the sorrow of the world worketh out death.* The apostle seems here to have had in his eye those who, through excessive grief arising from worldly considerations, are driven to despair and kill themselves ; as did Achitophel, Judas, and others.—There is in this clause an elegant contrast between *salvation* or *eternal life*, wrought out by reformation, and *eternal death*, produced by sinful actions not forsaken.

Ver. 11.—1. *What carefulness it wrought in you.* In describing the effects of the sorrow of the Corinthians, the apostle speaks of the emotions of their minds, without mentioning the objects of these emotions. This he did, as Locke observes, from modesty, and from respect to the Corinthians. Calvin and others suppose, that the seven particulars mentioned in this verse are the characters of true repentance ; and that they are to be found in every real penitent. But I rather think he describes the repentance of the different sorts of persons in Corinth who had offended, according to the part they had acted in the affair in question.

2. *Yea, displeasure.* The word ἀγανακτῆσιν properly denotes *pain*, the cause of which is *within one's self*.

3. *Yea, fear.* By this, some commentators understand fear of the punishment which the apostle had threatened to inflict on the impenitent, 1 Cor. iv. 21. To this agrees what is mentioned ver. 15.

4. *Yea, punishment.* This sense the word ἐκδικῆσιν hath, 1 Pet. ii. 14. The sincere part of the Corinthian church, strongly impressed

be repented of; but the sorrow of the world worketh out death.²

11 Behold (*γὰρ*, 97.) now this very thing, that ye were made sorry according to God, what carefulness it wrought in you,¹ (*ἀλλὰ*, 76.) yea, apologizing, yea, displeasure,² yea, fear,³ yea, earnest desire, yea, zeal, yea, punishment.⁴ By every thing ye have shewn yourselves to be NOW pure in this matter.⁵

12 (*Ἀεὶ*, 87.) Indeed, although I wrote to you SEVERELY, it was not for his sake who did the wrong, nor for his sake who suffered the wrong,¹ but rather for the sake of shewing to you our care, which IS concerning you in the sight of God.

repented of. But the sorrow arising from worldly considerations worketh out death, by pushing men to commit new sins for hiding the former.

11 Behold now this very thing, that by my letter ye were made sorry according to God's will, for your fault in the affair of the incestuous person, what carefulness it wrought in you to comply with my order; yea, apologizing to Titus for your conduct; yea, dissatisfaction with yourselves for being so foolish; yea, fear of the displeasure of God; yea, earnest desire to obey me; yea, zeal for my honour; yea, punishment of the offender whose wickedness ye had tolerated! By every mark of true repentance, ye have shewn yourselves to be now pure in this matter.

12 That ye may not mistake the principle from which I acted in this affair, I assure you, although I wrote to you severely, it was neither from ill will to him that had done the wrong, nor from any partial regard to his father who had suffered the wrong, but rather for the sake of shewing to you my care concerning you in the sight of God, who hath committed you to me to be instructed and directed.

with the apostle's letter, had, agreeably to his command, excommunicated the incestuous person. This is the punishment which he here speaks of. And therefore the countenance which they had given to that offender, is the crime for which the apostle had made them sorry, and of which he speaks with so much delicacy in this passage.

5. *Have shewn yourselves to be now pure in this matter.* Here Whitby's remark is, "That true repentance from sin clears us from the guilt of it, not only in the sight of God, but man; so that it is both uncharitable and unchristian to stigmatize or reproach any person for the sin we know or believe he hath truly repented of."

Ver. 12. *Nor for his sake who suffered the wrong.* From this it appears, that the person who had suffered the injury from his son

13 Therefore we were comforted in your comfort : yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed ; but as we spake all things to you in truth, even so our boasting which *I made* before Titus is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all ; how with fear and trembling you received him.

16 I rejoice therefore that I have confidence in you in all things.

13 Δια τετο παρακλημεδα επι τη παρακλησει υμων· περισσοτερως δε μαλλον εχαρημεν επι τη χαρα Τιτε, οτι αναπεπαιται το πνευμα αυτε απο παντων υμων.

14 'Οτι ει τι αυτα υπερ υμων κεκαυχημαι, ε'κατησχυνθη' αλλ' ως παντα εν αληθεια ελαλησαμεν υμιν, ε'τω και η' καυχησις ημων η' επι Τιτε, αληθεια εγενηθη'

15 Και τα σπλαγγχα αυτε περισσοτερως εις υμας ειςιν, αναμιμνησκομενε την πανταν υμων υπακοην· ως μετα φοβε και τρομε εδεξασθε αυτον.

16 Χαιρω εν οτι εν παντι θαρρω εν υμιν.

was still alive. The son, therefore, by cohabiting with his father's wife, to the guilt of incest added that of ingratitude to his father.

Ver. 16. *I rejoice then that I have confidence in you in every thing.* It is an observation of Oecumenius, that the apostle, in this part of his letter, expressed his good opinion of the Corinthians, and mentioned his having praised them to Titus, to prepare them for his exhortations in the two following chapters, concerning the collection for the saints in Judea. His address, therefore, in this part of

CHAP. VIII.

View and Illustration of the Exhortations in this Chapter.

THE directions which the apostle in his former letter gave to the Corinthians, concerning the collection for the saints in Judea, had not, it seems, been fully complied with.

13 *For this reason, we were comforted in your comfort; and exceedingly the more we joyed for the joy of Titus, because his spirit was set at ease by you all.*

14 ('ΟΤΙ, 255.) *Therefore, if I have boasted any thing to him concerning you, I am not ashamed: (ΑΛΛΩ) for as we spake all things CONCERNING you in truth, so also our boasting which WAS before Titus, is found a truth.*

15 *And his tender affection is more abundant toward you, whilst he remembereth the obedience of you all, AND how ye received him with fear and trembling.*

16 *I rejoice then, that I have confidence in you in every thing.*¹

13 *Because I acted from this principle, I was comforted in hearing ye were made happy by my care of you; and exceedingly the more I rejoiced for the joy ye gave to Titus, because his mind was set at ease by you all, when ye received him with affection, and read my letter with due submission.*

14 *Since ye have behaved so well to Titus, if I have boasted any thing to him concerning you, I am not ashamed of it: for as I spake all things (supply the preposition ΕΠΙ, 186.) concerning you, according to my real opinion, so also my boasting concerning your good disposition and proper behaviour, which I made in the presence of Titus, is actually found by him a true boasting.*

15 *And his tender affection, instead of being diminished by absence, is much increased towards you, whilst he remembereth, as he often does, the ready obedience of you all; and how ye received him with fear and trembling, whereby ye manifested your sense of guilt and fear of punishment.*

16 *Your behaviour having been such, I rejoice that I can rely on your ready obedience in every thing.*

his letter, is admirable; especially as, in commending the Corinthians, he expressed himself in a very handsome manner, and agreeably to the good opinion which he now entertained of them.

At the persuasion of Titus, indeed, they had begun that collection; but they had not finished it when he left Corinth; owing, perhaps, to the opposition made by the faction, or to the disturbances which the faction had raised in that church. Wherefore, to stir up the sincere among the Corinthians to finish what they had so well begun, the apostle in this chapter

set before them the example of the Macedonian churches, I suppose the churches of Philippi, Thessalonica, and Berea, who, notwithstanding their great poverty, occasioned by the persecution mentioned 1 Thess. ii. 14. had contributed beyond their ability, being much inclined to that good work by their own benevolent disposition, ver. 1, 2, 3.—and had entreated the apostle to receive their gift, and carry it to Jerusalem, ver. 4, 5.—His exhortation to the Corinthians on this occasion, no doubt, would be the more regarded by them, that it immediately followed the many commendations given them for their love and obedience. See chap. vii. 16. note. Wherefore, in the persuasion that they would now be hearty in the affair, the apostle told them he had entreated Titus, that as he had begun, so he would finish that good work among them, ver. 6.—adding, that as they abounded in every other grace, and entertained great love to him, their spiritual father, he hoped they would abound in that grace also, ver. 7.—This, however, he did not speak as an injunction, because works of charity must be voluntarily performed; but that they might emulate the forwardness of the Macedonians, and shew the sincerity of their love and gratitude to Christ, ver. 8.—And the more effectually to persuade them to part with some of their riches for relieving the saints, he told them, they were well acquainted with the greatness of the love of our Lord Jesus Christ, who, though he was rich, for our sakes became poor, that we through his poverty might be rich, ver. 9.—He then gave it as his opinion, that they ought to finish these collections speedily, seeing they had begun them the last year, ver. 10.—none of them postponing the matter any longer, on pretence of inability, ver. 11.—because God regards the willingness of the giver, more than the greatness of his gift, ver. 12.

But lest the Corinthians might fancy, that by thus earnestly

OLD TRANSLATION.

CHAP. VIII. 1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia :

GREEK TEXT.

1 Γνωρίζομεν δε ὑμῖν, ἀδελφοί, τὴν χάριν τῆς Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας

Ver. 1.—1. *Make known to you the grace of God.* Because the word translated *grace* is in ver. 4. rendered by our translators a *gift*, and hath that meaning evidently, ver. 6, 7. 19; also, because *the gift of God* is an Hebraism for a *very great gift*, this verse may

recommending liberality in making the collection, he meant at their expense to enrich the brethren in Judea, he assured them he meant only the relief of their present pressing wants, that in their turn they might be able and disposed, in case of need, to assist the Corinthians, ver. 13, 14, 15.—And to shew that he was much interested in this matter, he thanked God for having put the same care concerning it in the heart of Titus, ver. 16.—who, at his desire, had willingly agreed to go with him to Corinth, for the purpose of persuading them to finish their begun collection; but who being more diligent in the matter than the apostle expected, had offered to go before him to exhort them, and was come to them with this letter, ver. 17.—But that Titus might not be burdened with the whole weight of the work, he told them, he had sent with him a brother of great reputation, who had been chosen by the Macedonian churches to accompany the apostle to Jerusalem, to witness his delivering their gift faithfully, ver. 18, 19.—a measure which he highly approved; because, in this affair, he wished to avoid all suspicion of unfaithfulness, ver. 20, 21.—And that with them he had sent another brother likewise, whom he had found faithful in many things, ver. 22.—Now that these messengers might meet with due respect from the Corinthians, the apostle informed them, that if any of the faction inquired concerning Titus, they might reply, he was his fellow-labourer in preaching the gospel to the Corinthians. Or if they inquired concerning the brethren who accompanied Titus, they were the messengers employed by the churches to carry their collections to Jerusalem; by which service they brought glory to Christ, ver. 23.—Being therefore persons so respectable, he hoped the Corinthians would give them and the churches, whose messengers they were, full proof of their good disposition, and of his boasting concerning them, by treating them with every mark of affection and esteem, ver. 24.

NEW TRANSLATION.

CHAP. VIII. 1 *Now, brethren, we make known to you the grace of God¹ which is given to the churches of Macedonia;²*

COMMENTARY.

CHAP. VIII. 1 *Now, brethren, to shew the good opinion I have of you, I make known to you the gracious disposition which hath been given to the churches in the province of Macedonia, hoping ye will follow their example;*

be translated *make known to you the exceeding great gift which is given by the churches of Macedonia; namely, to the saints in Judea.*

2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

3 For to *their* power (I bear record), yea, and beyond their power, *they* were willing of themselves:

4 Praying us with much entreaty, that we would receive the gift, and *take upon us* the fellowship of the ministring to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also

2 Ὅτι ἐν πολλῇ δοκιμῇ θλιψέως ἢ περισσειᾷ τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ βαθεῖς πτωχεῖα αὐτῶν ἐπερίσσευσεν εἰς τὸν πλεόν τῆς ἀπλοτητος αὐτῶν

3 Ὅτι κατὰ δυνάμιν (μαρτυρῶ) καὶ ὑπὲρ δυνάμιν αὐθαιρέτοι

4 Μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους, δεξασθαι ἡμᾶς.

5 Καὶ ἔκαστως ἠλπισάμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ ἡμῖν δια δόληματος Θεοῦ.

6 Εἰς τὸ παρακαλεῖσθαι ἡμᾶς Τίτον, ἵνα καὶ αὐτὸς προενηργεῖται, ἕτω

Yet I have retained the common translation, supposing the apostle meant to ascribe the charitable disposition of the Macedonians to the influence of the grace of God, as he does Titus's earnest care about the collection, ver. 16.

2. *To the churches of Macedonia.* The apostle means the Roman province of Macedonia, which comprehended all the countries of the Greeks in Europe, not included in the province of Achaia. See 1 Thess. i. 7. note. Of these churches, the most forward, I doubt not, was the church of the Philippians, which on every occasion shewed a great regard to all the apostle's desires, together with an anxious concern for the advancement of the gospel, and much willingness to part with their money for every laudable purpose.

Ver. 2. *Notwithstanding their deep poverty.* By mentioning the poverty of the Macedonians, as the circumstance which enhanced their liberality, the apostle in a very delicate manner insinuated to the Corinthians, who were an opulent people, (1 Cor. iv. 8.) that it was their duty to equal, if not to exceed the Macedonians, in the greatness of their gift. See ver. 14.—From 1 Thess. ii. 14. it appears, that the Christians in Thessalonica had been spoiled of their goods. So also I think the Bereans must have been, Acts xvii. 13. In places of lesser note, the disciples may have been few in number, and not opulent.

2 *That, in a great trial of affliction, the overflowing of their joy, (και, 215,) notwithstanding their deep poverty, hath overflowed in the riches of their liberality,*

3 *For according to THEIR power, (I bear witness,) nay, beyond their power, THEY WERE willing of themselves;*

4 *With much entreaty requesting us that we would receive the gift and the fellowship of the ministry, which is to the saints.*

5 *And not as we feared; but first gave themselves to the Lord, (και, 213.) and then to us by the will of God.*

6 *THIS MOVED us to entreat Titus, that as he had formerly begun, so he would also finish the*

2 *That during a great trial by persecution, their exceeding joy, arising from the doctrines and promises of the gospel, and from the gifts of the Spirit, so wrought in their minds, that notwithstanding their extreme poverty, it moved them to shew great liberality in their gifts to the saints in Judea, from whom the gospel came to them.*

3 *Their liberality was not the effect of my entreaty; for according to their ability, (I bear them witness,) yea, beyond their ability, they were willing of themselves, without my soliciting them.*

4 *For speedily finishing their collection, they earnestly requested me to receive the money, and perform their share of the ministry to the saints, by carrying their gift to Jerusalem, and delivering it in their name to the elders, to be distributed to the poor brethren in Judea.*

5 *And did not, as we feared, excuse themselves on account of their poverty; but first gave themselves to follow Christ in this matter, and then to us, to do what we told them was the will of God.*

6 *This success with the Macedonians moved me to entreat Titus, that as he had formerly, when he gave you my letter, begun the collection*

Ver. 3. *Beyond their power.* This is no hyperbole, but an animated expression, strongly descriptive of the generosity of the Macedonians. They were willing to give more than they were well able, considering the distress under which they themselves laboured.

Ver. 5. *And not as, ηλπισαμεν, we feared.* Suidas informs us, that the Attics applied ελπιζειν to things bad as well as good, consequently it signifies to fear as well as to hope. Here it signifies to fear, because the apostle cannot be supposed to say, that he hoped the Macedonians would not make the collections.

finish in you the same grace also.

7 Therefore, as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that yet through his poverty might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that

και επιτελεση εις υμας και την χαριν ταυτην.

7 Αλλ' ὡσπερ εν παντι περισσευετε, πισει, και λογα, και γνωσει, και παση σπεδη, και τη εξ υμων εν ημιν αγαπη, ινα και εν ταυτη τη χαριτι περισσευητε.

8 Ου κατ' επιταγην λεγω, αλλα δια της ετερων σπεδης, και το της ημετερας αγαπης γνησιον δοκιμαζων.

9 Γινωσκετε γαρ την χαριν τε Κυριε ημων Ιησε Χρισε, οτι δι' υμας επτωχευσε, πλεσιος ων ινα υμεις τη εκεινη πτωχεια πλετησητε.

10 Και γνωμην εν τετω διδωμι· τετο γαρ υμιν συμφερει, οιτινες εμονον το ποιησαι, αλλα και το δελειν προενηρξασθε απο περυσι.

11 Νυνι δε και το ποιησαι επιτελεσατε· οπως καδαπερ η προ-

Ver. 8. *The sincerity.* Το γνησιον, the sincere thing. But the neuter adjective is put here for the substantive.

Ver. 9. *That though he was rich.* Jesus Christ was Lord of all things, because the Father created all things by him, and for him, and subjected all things to his dominion. Therefore, if he had pleased, he might have lived in the greatest splendour and opulence while he executed his ministry on earth.—Or *Rich*, may signify his original greatness; and *Poor*, his humbled condition on earth.

Ver. 10.—1. *Not only to do, but also to be willing.* Seeing to be willing is mentioned as something greater than to do, it imports, that the Corinthians had shewn a great willingness to finish the collection since the last year, after Titus delivered to them the apostle's first letter.

2. *Since the last year.* As απ' αιων, Luke i. 70. Acts iii. 21. is translated since the world began, απο περυσι may be translated since the last year. Besides, the circumstances of the affair require this translation; for the apostle's first letter, in which he mentioned the

same gift among you likewise.

7 (Αλλα, 77.) Now, as ye abound in every GRACE, IN faith, and speech, and knowledge, and all diligence, and IN your love to us; I WISH that ye may abound in this grace also.

8 I speak not THIS as an injunction, but (δια, 112.) on account of the diligence of others, and AS proving the sincerity¹ of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich,¹ yet for your sake he became poor, (Philip. ii, 8.) that ye through his poverty might be rich.

10 And herein I give MY opinion, (γὰρ, 95.) that this is profitable for you, who have formerly begun, not only to do, but also to be willing¹ since the last year.²

11 At present, therefore, finish the doing OF

among you, so he would, on his return, also finish the same gift among you likewise.

7 Now, as ye abound in every grace, in faith, and variety of languages, and knowledge, and the greatest diligence in performing every Christian duty, and in your love to me, your spiritual father; be careful to abound in this grace also of ministering to the saints in Judea, who are now in great distress.

8 I speak not this as an injunction, because works of charity ought to be voluntary, but I recommend it on account of the diligence of the Macedonians, and to prove the sincerity of your love to God, and to your brethren, and to me.

9 For ye know the goodness of the Lord Jesus Christ, who, though he was rich, as being the proprietor of the whole world; yet for your sake he lived in absolute poverty, that ye through his poverty might be rich, in the possession of all the blessings promised in the gospel.

10 And in this matter I give my opinion, that to finish your collection immediately is profitable for your reputation, who have formerly begun, not only to make the collection, but also to shew a remarkable willingness in making it, since the end of the last year when Titus was with you. See ver. 6.

11 At present, therefore, agreeably to your former resolution, speedily

collection to the Corinthians, was sent to them by Titus in the end of the last year, that is, five or six months only before this letter was written.—In this verse the apostle tacitly blamed the Corinthians as having acted inconsistently, who, on receiving the apostle's letter in the end of the former year, not only began, but expressed great willingness to finish the collections, and afterwards grew cold and negligent in the affair.

as *there was* a readiness to will, so *there may be* a performance also out of that which you have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and you burdened :

14 But by an equality, *that* now at this time your abundance *may be* a supply for their want, that their abundance also may be a supply for your want, that there may be equality.

15 As it is written, He that *had gathered* much, had nothing over ; and he that *had gathered* little, had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation, but being more forward, of his own accord he went unto you.

Ῥυμια τε θελειν, ἔτω και το επι-
τελεσαι εκ τε εχειν.

12 Ει γαρ ἡ προθυμια προκει-
ται, καδο εαν εχη ~~πλε~~ ευπροσ-
δεκτος, ε καδο εκ εχει.

13 Ου γαρ ινα αλλοις ανεσις,
υμιν δε θλιψις·

14 Αλλ' εξ ισοτητος, εν τω νυν
καιρω το υμων περισσευμα εις το
εκεινων υσερημα· ινα και το εκεινων
περισσευμα γενηται εις το υμων
υσερημα, οπως γενηται ισοτης.

15 Καδως γεγραπται· 'Ο το
πολυ, εκ επλεονασε· και ο το ολι-
γον, εκ ηλαττονησε.

16 Χαρις δε τω Θεω τω δι-
δοντι την αυτην σπεδην υπερ υμων
εν τη καρδια Τιτς·

17 'Οτι την μεν παρακλησιν
εδεξατο· σπεδαιοτερος δε υπαρχων,
αυθαιρετος εξηλθε προς υμας.

Ver. 14.—1. *That at the present time your abundance.* Corinth being an opulent city, we may suppose, that among the brethren there were some able to contribute liberally to this charity. Besides, the Corinthians had not, like the Thessalonians, and the other churches of Macedonia, been persecuted to the spoiling of their goods.

2. *So as there may be equality.* The equality which the apostle recommends, is not an equality of condition, but such an equality as that our brethren may not be in want of the daily necessaries of life, while we abound in them; for the manna gathered by the Israelites was only provision for a day.

IT; that as **THERE WAS** a readiness to will, so also **LET THERE BE** to finish from what ye have.

12 For if a willingness of mind be present, according to what any one hath **HE IS** well accepted, not according to what he hath not.

13 (*γὰρ*, 98.) However, I MEAN not that ease SHOULD BE to others, and distress to you :

14 But (*εἰς*, 156.) on account of equality, THAT at the present time¹ your abundance MAY BE A SUPPLY for their want, that at ANOTHER TIME their abundance also may be A SUPPLY for your want, (*ὁπώρας*, 252.) so as there may be equality.²

15 As it is written, (Ex. xvi. 18.) He WHO GATHERED much had nothing over; and he WHO GATHERED little had no lack.

16 Now thanks BE to God who hath put the same earnest care concerning you into the heart of Titus.

17 For MY exhortation, indeed, he accepted; but, being more diligent,¹ of his own accord he is come out² to you.

finish the making of the collection, that as there was among you a readiness to undertake this charitable work, so also let there be a readiness to finish it, from what ye have.

12 Do not put it off, on pretence that ye wish to give more than ye can do now. For if a charitable disposition of mind be present, according to what any one hath he is well accepted of God, not according to what he hath not.

13 However, in exhorting you to make this collection in a liberal manner, I mean not that ease should be to the brethren in Judea, through distress to you.

14 But I do it for establishing equality: I mean, that at the present time your abundance may be a supply for the wants of the brethren in Judea, that at another time their abundance also, when ye stand in need of it, may be a supply for your wants, so as among the disciples of Christ, even as among the Israelites in gathering the manna, there may be equality.

15 Agreeably to what is written, He who gathered much had nothing over, and he who gathered little had no lack. What every person gathered more than an homer, was given to make up that quantity to the aged and infirm who gathered little.

16 Now, thanks be to God, who hath made Titus as anxious concerning you as I am that ye behave properly, by finishing your collection as soon as possible.

17 For my exhortation to him to accompany me to Corinth, (ver. 6.) he indeed accepted; but being more diligent in the matter than I desired him to be, of his own accord he is come out to you with this letter.

18 And we have sent with him the brother, whose praise is in the gospel, throughout all the churches :

19 (And not *that* only, but who was also chosen of the churches to travel with us with this grace which is administred by us to the glory of the same Lord, and *declaration of your ready mind.*)

20 Avoiding this, that no man should blame us in this abundance which is administred by us.

18 Συνεπεμψαμεν δε μετ' αυτε τον αδελφον, ὃ ἔπαινος ἐν τῷ ευαγγελιω δια πασων των εκκλησιων

19 (Ου μονον δε, αλλα και χειροτονηθεις ὑπο των εκκλησιων συνεκδημος ἡμων, συν τη χαριτι ταυτη τη διακονεμενη ὑφ' ἡμων προς την αυτε τε Κυριε δοξαν, και προθυμιαν ὑμων.)

20 Στελλομενοι τετο, μη τις ἡμας μωμησηται ἐν τη ἀδροτητι ταυτη τη διακονεμενη ὑφ' ἡμων.

Ver. 17.—1. *But, being more diligent.* So the phrase *σπουδαιοτερον* δε ὑπαρχων literally signifies. It seems the apostle did not desire Titus to go before him to Corinth, nor to be the bearer of this letter, but to exert himself in urging the collection, when he accompanied the apostle to Corinth. Nevertheless, Titus being himself very earnest in the cause, proposed of his own accord to go before with the apostle's second letter, that he might have an opportunity of exciting the Corinthians to finish their collections before the apostle's arrival.

2. *He is come out to you.* Since *εληθεν* signifies *to come*, as well as *to go*, *εξηλθε* here must be translated *is come unto*. For it would have been improper in a letter which the Corinthians were to read, perhaps in the hearing of Titus himself, to have said of him, *he is gone forth to you*. But the impropriety is avoided in the literal translation.

Ver. 18. *Have sent the brother, whose praise, &c.* This brother is thought by many, both of the ancients and moderns, to have been Luke, whose gospel was well known throughout the churches of Macedonia and Achaia, at the time Paul wrote this second epistle to the Corinthians, A. D. 57. See Harmony of the Gospels, Prelim. Observ. p. 43. 2d edit.—From Acts xvi. 10, 11. where Luke uses the phrase *We*, it appears, that he was with Paul and Silas when they passed over from Asia, the first time, into Europe; and that he went with them to Philippi, ver. 15. But from Acts xvii. 1. where Luke alters his style, we learn that he remained at Philippi, when Paul and Silas went to Amphipolis and Apollonia, and did not join them again till Paul came with the collection from Corinth to Philippi, in his way to Jerusalem, six years after his first departure from Philippi, Acts xx. 5. Here we may suppose Luke employed himself, during these six years, in composing and making copies of his gospel, which he may have sent to the churches in

18 *And with him we have sent the brother, whose praise by the gospel¹ is throughout all the churches.*

19 *And not THAT only, but who was also chosen of the churches,¹ our fellow-traveller with this gift, which is ministred by us to the glory of the Lord himself, and DECLARATION of your ready mind.*

20 *Taking care of this,¹ that no one should blame us in this abundance which is ministred by us.*

18 *And with him I have sent the brother, whose praise, on account of the gospel which he hath written, is great throughout all the churches of Christ in these parts.*

19 *However, that is not my only reason for sending him: he was also chosen of the churches of Macedonia to accompany me to Jerusalem with this gift, which I have been the instrument of procuring, to the glory of the Lord Jesus himself, and to afford you an opportunity of shewing your readiness to do works of charity to the saints.*

20 *The sending messengers with me to Jerusalem, I suggested to the churches; taking care of this, that no one should blame me as unfaithful in the management of this great sum which is procured by me for the saints.*

these parts. And if he was *the brother* whom Paul sent with Titus to Corinth, he may have remained there till Paul arrived; and when Paul, on account of the lying in wait of the Jews, determined to return through Macedonia, Luke may have gone before him to Philippi. For it is plain from Acts xx. 5. that he joined Paul and the messengers of the churches in that city, and went with them to Jerusalem, where, and in Cæsarea, he attended the apostle, and then accompanied him to Rome.

Ver. 19. *Who was also chosen of the churches, &c.* This is the second character of the person who was sent by the apostle with Titus to Corinth. He was chosen by the churches of Macedonia to accompany Paul to Jerusalem, to witness his delivering their gift. This character likewise agrees very well to Luke. For having resided so long at Philippi, he was well known to the Macedonian churches, who, by making him their messenger to Judea, shewed their great respect for him. The style of the Acts indeed shews, that Luke did not accompany Paul in his return to Macedonia from Corinth with the collections. But he may have left Corinth, and have gone to Philippi before the apostle, for reasons not now known to us.

Ver. 20. *Taking care of this.* The word *σελλομενοι* sometimes signifies the furling or altering of the sails of a ship, to change her course, that she may avoid rocks or other dangers lying in her way. Here it is used in the metaphorical sense, for *taking care* that no one should find fault with the apostle, as unfaithful in the management of the collections.

21 Providing for honest things not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I* have in you.

23 Whether *any* do inquire of Titus, *he* is my partner, and fellow-helper concerning you: or our brethren *be inquired of*, *they* are the messengers of the churches, and the glory of Christ.

21 Προνοημενοι καλα & μονον ενωπιον Κυρις, αλλα και ενωπιον ανθρωπων.

22 Συνεπεμψαμεν δε αυτοις τον αδελφον ημων, ον εδοκιμασαμεν εν πολλοις πολλακις σπαδαιον οντα, νυνι δε πολυ σπαδαιοτερον, πεποιθησει πολλη τη εις υμας.

23 Ειτε υπερ Τιτς, κοινωνος εμος και εις υμας συνεργος· ειτε αδελφοι ημων, αποστολοι εκκλησιων, δοξα Χριστ.

Ver. 22.—1. *We have sent with them our brother, whom we have oftentimes, &c.* This brother is supposed by some to have been *Apollos*, who, though he was unwilling to go to Corinth when Paul sent his first letter, 1 Cor. xvi. 12. yet hearing of the repentance of the Corinthians, he was now willing to accompany Titus in his return. But there is no evidence that *Apollos* was with the apostle at this time in Macedonia.—Others think this brother was *Silas*, of whom, more than of any other of his assistants, the apostle could with truth say, that he had oftentimes found him diligent in many things; for from the time of the council of Jerusalem, when he set out with Paul to visit the Gentile churches, he seems to have been his constant companion for several years. Nevertheless, it is not certain that *Silas* was with the apostle on this occasion, for his name is not mentioned among those who accompanied him to Jerusalem, Acts xx. 4.—Others think *Timothy* is the brother spoken of, to whom likewise the character of *diligent* belonged. But they forget that *Timothy* joined the apostle in writing this second epistle, consequently, cannot be supposed to have gone with it to Corinth.—According to others, this brother was *Sosthenes*, who having, as is supposed, been a ruler of the synagogue in Corinth before his conversion, was well known to the Corinthians, and a person of great authority among them. Lastly, Some think the brother whose praise was occasioned by the gospel, ver. 18. and the brother spoken of in this verse, were two of the messengers of the Macedonian churches, whose names are mentioned Acts xx. 4. But from

21 *Premeditating things comely*, not only in the sight of the Lord, but also in the sight of men. (See Rom. xii. 17. note.)

22 And we have sent with them our brother,¹ whom we have oftentimes found diligent in many things, but now much more diligent, upon the great confidence which *HE HATH*² in you.

23 (E176, 140.) *IF ANY INQUIRE concerning Titus, HE IS my partner and fellow-labourer towards you; (E176) or if our brethren BE INQUIRED OF, THEY ARE the messengers¹ of the churches, AND the glory of Christ.*

21 *Previously considering what was comely in this affair, not only in the sight of the Lord, to whom chiefly I desire to approve myself, but also in the sight of men, from whose minds I wish to remove every suspicion, which might hinder my usefulness.*

22 *And I have sent with them our fellow-labourer in the gospel, whom I have oftentimes on trial found active in many important matters, but now much more active than common, in his endeavours to forward the collection among you, upon the great confidence which he hath in your good disposition to the work.*

23 *If any of the faction inquire concerning Titus, he is my partner in the ministry of the saints, and fellow-labourer with respect to you, having assisted me in planting the gospel among you. Or if they inquire concerning our brethren who accompany Titus, they are persons sent by the churches to go with me to Jerusalem, (ver. 19.) and by that service they bring glory to Christ.*

2 Cor. ix. 4. it appears, that they did not go before Paul, but accompanied him to Corinth.

2. *Upon the great confidence which he hath in you.* Our translators supply here the words *I have*, connecting the clause with the first member of the sentence, *I have sent with them our brother, upon the great confidence which I have, &c.* But the words *I have* supplied are more proper.

Ver. 23. *They are the messengers of the churches, and the glory of Christ.* The apostle's example, in doing justice to the characters of his younger fellow-labourers, is highly worthy of the imitation of the more aged ministers of the gospel. They ought to introduce their younger brethren to the esteem and confidence of the people, by giving them the praise which is due to them. For as Doddridge observes, they will most effectually strengthen their own hands, and edify the church, by being instrumental in setting forward others, who, on account of their faithfulness and diligence in the ministry, will in time merit the illustrious appellation of being *the glory of Christ.*

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

24 Την ἐν ἐνδειξιν της αγαπης ὑμων, και ἡμων καυχησης ὑπερ ὑμων, εις αυτες ενδειξασθε, και εις προσωπον των εκκλησιων.

CHAP. IX.

View and Illustration of the Exhortation given in this Chapter.

THE apostle in this chapter continued his discourse concerning the collection, not to persuade the Corinthians to undertake the work ; that, as he observed, was not needful, ver. 1.—He knew their willingness, and had boasted to the Macedonians, that Achaia was prepared since the end of the last year ; for so the apostle believed at the time he boasted of them, ver. 2.—But now being informed by Titus, that a good deal still remained to be done, he had sent the brethren mentioned in the preceding chapter, to encourage them to go on, that his boasting concerning their being prepared might not be rendered false, but that at length they might be prepared, ver. 3.—For if the Macedonian brethren, who were coming with him to Corinth, should find their collection not finished, he, not to say the Corinthians, would be ashamed of his confident boasting concerning them, ver. 4.—He had judged it necessary, therefore, to entreat the brethren to go before him to Corinth, to persuade them to complete their collection, that whatever they should give might appear as freely given, and not as forced from them by his presence, ver. 5.—In the mean time, to encourage them to give liberally, he put them in mind of the rule, according to which the rewards of the future life are to be bestowed : He that soweth sparingly, shall reap also sparingly, &c. ver. 6.—Then desired every one of them to consult his own heart, and to give what he thought proper, without grudging, ver. 7.—Because God loves a cheerful giver, and can supply men abundantly with this world's goods, both for their own maintenance, and to enable them to do works of charity, ver. 8, 9.—Farther, he observed, that such a gift from so many Gentile churches, not only would supply the wants of the brethren in Judea,

24 *Wherefore, the proof of your love, and of our boasting concerning you, shew ye (us, 145.) before them, and (us) before the face of the churches.*

24 *Wherefore, the proof of your love to Christ and to his people, and of our boasting concerning you, shew ye before these worthy persons, and before the churches who have made the collection for the saints in Judea, by finishing your collection for them without delay.*

but being a demonstration of the affection which the Gentiles bare to them, would occasion many thanksgivings, ver. 12.—The Jews glorifying God for the professed subjection of the Gentiles to the gospel, of which they would have so clear a proof, ver. 13.—and also praying for the Gentiles, whom they would love as their brethren on account of the grace of God bestowed on them, ver. 14.—Now the union of the Jews and Gentiles into one body or church, being in all respects a most happy event, the apostle returned thanks to God for his unspeakable gift Jesus Christ, through whom it had been accomplished, ver. 15.

I cannot finish this Illustration without observing, in praise of the apostle Paul, that there never was penned by any writer, a stronger and more affecting exhortation to works of charity, than that which he addressed to the Corinthians in this and the preceding chapter.—The example of the Christians in Macedonia, who, notwithstanding they were themselves in very straitened circumstances, had contributed liberally towards the relief of the saints in Judea:—The great love of the Lord Jesus Christ, who, though he was rich, yet for their sake became poor, that they through his poverty might be rich:—God's acceptance of works of charity, not according to the greatness of what is bestowed, but according to the willingness with which it is bestowed:—The reward which God will confer on beneficent men in the life to come, in proportion to the number and greatness of the good actions which they have performed in this life:—His supplying them with a sufficiency of this world's goods for their own maintenance, and for enabling them to continue their good offices to the indigent:—His blessing their ordinary labour for that end:—The joy which is occasioned to the poor whose wants are relieved by the alms of the charitable:—The thanksgivings which other good men will offer to God when they see

works of this sort done, but especially thanksgivings to God from the poor, who are relieved in their straits by the charitable:—Their gratitude towards their benefactors, expressed in earnest prayers to God for their happiness:—And the cordial union which is produced between the rich and the poor by this intercourse of good offices:—All these considerations are displayed in this excellent exhortation, with a tenderness and feeling, which nothing but a heart filled with goodness was capable of expressing.

With the above mentioned affecting motives, which are suited to every ingenuous mind, the apostle intermixed a variety of other incitements to works of charity, adapted to the particular circumstances of the Corinthian brethren, which, therefore, must have made a strong impression on them:—Such as their former readiness to do good works:—Their being enriched with every spiritual gift; a kind of riches vastly superior to the riches which the apostle wished them to impart to their needy brethren:—Their love to him their spiritual father, whose reasonable desires it was their duty to comply with:—His having boasted of their good dispositions to the

OLD TRANSLATION.

CHAP. IX. 1 For as touching the ministring to the saints, it is superfluous for me to write to you.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting

GREEK TEXT.

1 Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τὰς ἀγγίξας περισσοῦ μοι εἰσι το γράφειν ὑμῖν.

2 Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχώμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκευάσθη ἀπο περυσί· καὶ ὁ ἐξ ὑμῶν Ζήλος ἠρεθίσεν τὰς πλείονας.

3 Ἐπεμψα δὲ τὰς ἀδελφούς, ἵνα μὴ το καυχῆμα ἡμῶν το ὑπὲρ

Ver. 2. *That Achaia was prepared since the last year.* So the apostle thought, when he boasted of the Corinthians to the Macedonians. For in his former letter, which was written in the end of the preceding year, he had exhorted them to make the collection, and had given it in charge to Titus who carried that letter, to encourage them in the work. Besides, the Corinthians having expressed the greatest respect for the apostle in the letter which they sent to him, and the messengers who brought that letter having assured him of their disposition to obey him in every thing, he did not doubt of their having complied with his request. And

churches of Macedonia:—His anxiety that the messengers from these churches, who were coming to Corinth, might find them such as he had represented them:—And the shame with which the apostle himself, as well as the Corinthians, would be overwhelmed, if, when the Macedonian brethren arrived, they were found to have been negligent in making the collection for the poor in Judea. He therefore entreated them to prove the truth of their love to him, and of his boasting concerning them, before these worthy strangers, and before the churches whose messengers they were, by their finishing the collection with cheerfulness, that what they gave might appear to be a gift willingly bestowed, and not a thing extorted from them by his importunity.

Upon the whole, if any minister of the gospel, who is himself animated by a benevolent disposition towards mankind, has occasion to excite his people to works of charity, let him study with due attention the eighth and ninth chapters of St Paul's second epistle to the Corinthians; for no where else will he find so fine a model to form his exhortation on, as that which is exhibited in these excellent chapters.

NEW TRANSLATION.

CHAP. IX. 1 (M^{ss} 722, 238.94.) *But indeed, concerning the ministry which IS to the saints, it is superfluous for me to write to you.*

2 For I know *your willingness, of which I boasted on your behalf to the Macedonians, that Achaia was prepared¹ since the last year; and your zeal hath stirred up very many.*

3 Yet *I have sent the brethren, that our boasting which WAS concern-*

COMMENTARY.

CHAP. IX. 1 *But indeed, concerning the propriety of the ministry to the saints in Judea, it is superfluous for me to write to you.* What I have now in view is, to persuade you to finish speedily what you have begun.

2 *For I am so convinced of your willingness, that in the persuasion ye had actually made the collection, I boasted of you to the Macedonians, that the churches of Achaia were prepared since the last year. And my account of your zeal in this matter, hath stirred up very many to follow your example.*

3 *Yet, as ye have not finished your collection, I have sent the brethren (chap. viii. 18. 22.) to inform*

therefore, when he went into Macedonia the following spring, after Pentecost, he told the Macedonian churches, that Achaia was prepared since the end of the last year, firmly believing that it was so. What is meant by *Achaia*, see 1 Thess. i. 7. note.

of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6 But this I say, He which soweth sparingly, shall reap also sparingly: and he which soweth bountifully, shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; not

ὑμῶν κενωθῆ ἐν τῷ μέρει τεταρῶ ἵνα (καθὼς ἐλεγόν) παρεσκευασμένοι ᾗτε·

4 Μὴ πως εἰαν ἐλθῶσι συν ἐμοὶ Μακεδόνες, καὶ εὐρῶσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθώμεν ἡμεῖς (ἵνα μὴ λεγώμεν ὑμεῖς) ἐν τῇ ὑπόσασαι ταύτῃ τῆς καυχῆσεως.

5 Ἀναγκαῖον ἐν ἡγήσαμην παρακαλεῖσαι τὰς ἀδελφούς, ἵνα προελθῶσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προκατηγγελημένην εὐλογίαν ὑμῶν, ταύτην ἐτοιμὴν εἶναι ἕτως ὡς εὐλογίαν, καὶ μὴ ὡσπερ πλεονεξίαν.

6 Τετο δε ὁ σπειρῶν φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπειρῶν ἐπ' εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει.

7 Ἐκάστος καθὼς προαίρειται τῇ καρδίᾳ· μὴ ἐκ λυπῆς, ἢ ἐξ

Ver. 3. *That our boasting which was concerning you.* When the apostle left Ephesus, he went into Macedonia, in the expectation of meeting Titus on his return from Corinth. In Macedonia he remained some months before Titus arrived; and during that time, we may suppose, he exhorted the Macedonian churches to make the collections, and excited them to the work, by boasting of the forwardness of the Corinthians.

Ver. 4. *By this confident boasting.* The word *ὑπόσασαι* is often used by the LXX to denote *confident expectation*, or *firm hope*. Our translators, therefore, have rendered it properly here by *confidence*. Beza's translation is, *in hoc fundamento gloriationis, in this foundation of boasting*. The Vulgate, *substantia gloriæ, matter of boasting*. The literal translation is, *in this confidence of boasting*.

Ver. 5. *And not as, πλεονεξίαν, a thing extorted.* Estius thinks the proper translation of this clause is, *Not as of covetousness*, because, according to him, the apostle's meaning is, that the alms given by the Corinthians should be large, as proceeding from a liberal dispo-

ing you,¹ may not be rendered false in this particular; BUT that, as I said, ye may be prepared:

4 Lest, perhaps, if the Macedonians come with me, and find you unprepared, we (that we say not ye) should be put to shame (εἰς) by this confident¹ boasting.

5 Therefore I thought it necessary to entreat the brethren, that they would go before to you, and complete beforehand your formerly announced (εὐλογίαν, 33.) gift, that the same might be thus ready as a gift, and not as a thing extorted.¹

6 Now, this I SAY, He who soweth sparingly, sparingly also shall reap; and he who soweth bountifully, bountifully also shall reap.

7 Every one according as he purposeth in HIS heart, OUGHT TO GIVE, not with grief, nor by

you of my coming, that our boasting which is on your behalf, may not be rendered false in this particular, by your making unnecessary delays; but that, as I said, ye may be prepared when I come:

4 Lest, perhaps, if the Macedonian brethren, to whom I boasted concerning your readiness, come with me to Corinth, and find you unprepared, I (that I say not ye) should be put to shame by this confident boasting concerning your zeal, whereby I stirred them up.

5 For that reason I thought it necessary to entreat the brethren, that they would go before me to you, and excite you to complete, before my arrival, your formerly announced gift to the saints in Judea, that the same might be thus prepared at my coming to Corinth, as a gift willingly bestowed, and not as a thing extorted from you by my importunity, as from persons of a covetous disposition.

6 Now, to encourage you to give, this I say, It is in almsgiving as in agriculture, he who soweth sparingly, sparingly also shall reap; and he who soweth bountifully, bountifully also shall reap the rewards promised to charitable men.

7 By recommending liberality, I mean that every one, on examining his own circumstances, according as he hath determined what to give,

sition, and not small, as proceeding from covetousness. But the word *πλεονεξίαν* being in the accusative case, hinders us from supplying the preposition *of*.—Theophylact interprets this by a Greek word signifying *circumvention*, in which he is followed by Erasmus. But Stephen, in his Concordance, citing this verse, translates it *extortum aliquid, a thing extorted*; which I take to be the proper translation. See chap. ii. 11. note 1.

grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace abound towards you; that ye always having all sufficiency in all things, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that minis-
treth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

αναγκης· ἰλαρον γαρ δοτην αγαπα
ὁ Θεος.

8 Δυνατος δε ὁ Θεος πασαν
χαριν περισσευσαι εις ὑμας· ἵνα εν
παντι παντοτε πασαν αυταρκειαν
εχοντες, περισσευητε εις παν εργον
αγαδον·

9 Καθως γεγραπται· Εσκορ-
πισεν, εδωκε τοις πενησιν· ἡ δικαιο-
συνη αυτε μενει εις τον αιωνα.

10 Ὁ δε επιχορηγων σπερμα
τω σπειροντι, και αροτον εις βρωσιν
χορηγησαι, και πληθυναι τον σπο-
ρον ὑμων, και αυξησαι τα γεννη-
ματα της δικαιοσυνης ὑμων.

11 Εν παντι πλετιζομενοι εις
πασαν ἀπλοτητα, ἡτις κατεργαζε-
ται δι' ἡμων ευχαρισιαν τῷ Θεῷ.

Ver. 8.—1. *To make every blessing.* The word *χαριν*, which I have translated *blessing*, our translators have rendered by the word *benefit*, 2 Cor. i. 15. and chap. viii. 4. by the word *gift*. That it is used here to denote *temporal gifts* or *blessings*, is evident from the remaining part of the verse, and from the scope of the apostle's argument.—The repetition of the words *every* and *all* in this passage, renders it beautifully emphatical.

2. *Sufficiency.* The Greek word *αυταρκειαν* properly signifies *sufficiency in one's self*.

Ver. 9.—1. *As it is written, He hath dispersed.* This is an allusion to one who, in sowing seed, scatters it plentifully, ver. 10. And the image beautifully represents both the good-will with which the liberal distribute their alms, and the many needy persons on whom they are bestowed.

2. *His righteousness.* The Hebrews used the word *righteousness* to denote *alms*. Accordingly, the LXX translate the Hebrew word which signifies righteousness by *ελεημοσυνη*, *alms*. The Psalmist's declaration implies, that, in the course of providence, the beneficent are often blessed with worldly prosperity.

Ver. 10.—1. *May he who supplieth seed to the sower, and bread for meat, supply and multiply, &c.* I have followed here the Syriac

constraint; for God loveth a cheerful giver.

8 And God is able to make every blessing¹ abound (εἰς) to you; that in every thing always having all sufficiency,² ye may abound (εἰς) in every good work:

9 As it is written, (Psal. cxii. 9.) He hath dispersed;¹ he hath given to the poor: his righteousness² remaineth for ever.

10 Now, may he who supplieth seed to the sower, and bread for meat,¹ supply and multiply your seed sown, and increase the produce² of your righteousness.³

11 THAT ye may be enriched¹ in every thing to all liberality, which worketh out through us thanksgiving to God.

ought to give it, not with grief nor by constraint, but with good-will: for in matters of charity God loveth a cheerful giver.

8 On this occasion, ye should not look forward to the evils which may befall yourselves. God is able and willing to make every temporal blessing abound to you; that in every respect, always having all sufficiency, ye may abound in every work of charity, without needing relief from others.

9 By this consideration the Israelites were encouraged to liberality: For, of the charitable man it is written, He hath dispersed; he hath given to the poor; his beneficence remaineth as long as he liveth.

10 Now, may God, who, by making the earth fruitful, supplieth seed to the sower, and bread for his meat while the crop is on the ground, supply seed to you, and multiply your seed sown, by making your fields fruitful, and increase the produce of your honest industry.

11 That ye may be enriched in every thing to enable you to shew all liberality on this occasion, which will produce, through the pains I have taken, thanksgiving to God from the saints.

and Arabic versions, which I think more just than the English. For if a comma is placed after εἰς ἑρπαιῶν, the translation I have given will appear both literal and conformable to Isa. lv. 10. (*That it may give seed to the sower, and bread to the eater,*) which the apostle is supposed to have had in his eye here.

2. *And increase the produce.* Γεννηματα, germina; literally, the things which spring from your sowing.

3. *Of your righteousness.* Honest industry is fitly termed righteousness, because it is a righteous thing in the sight of God to labour for our own maintenance, and for the maintenance of those who cannot labour for themselves.

Ver. 11. *That ye may be enriched.* I have followed the Vulgate in this translation: *ut in omnibus locupletati.*

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 (Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.)

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

12 Ὅτι ἡ διακονία τῆς λειτουργίας ταύτης ἐ μόνον ἐστὶ προσαναπληρῶσα τὰ ὑσερημάτα τῶν ἁγίων, ἀλλὰ καὶ περισσεύσασα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ.

13 Διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἀπλοτητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας.

14 Καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθευτῶν ὑμᾶς διὰ τὴν ὑπερβαλλέσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν.

15 Χάρις δὲ τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγῆτῳ αὐτῆς δώρεα.

Ver. 12. *This public service.* Among the Jews, the word *λειτουργία*, which I have translated *public service*, was used to denote the service of the priests at the altar. Perhaps the apostle used the word on this occasion, to insinuate that works of charity are as acceptable to God, as the sacrifices anciently were. See Heb. xiii. 16.

Ver. 13. *They, through the proof of this ministry, glorifying God.* In this passage the apostle mentions four different fruits of almsgiving: The relief of the poor; thanksgivings to God from the poor for that relief; the honour done to God by good works; lastly, the prayers of the poor for their benefactors, proceeding from gratitude and love.

Ver. 14. *Ardently loving you.* The apostle does not describe an union between the Jewish and Gentile Christians which actually had taken place, but which he wished might take place, by means of the collections he was making for the brethren in Jerusalem. To such an union the Jewish converts were extremely averse, because they considered the Gentiles as unclean, and hated them till they were circumcised, Gal. ii. 12. The apostle knowing this, was afraid the brethren in Jerusalem would refuse the present from the Gentile churches, which he was bringing them; and, therefore, he requested the prayers of the Roman brethren, that the service he was performing to Jerusalem might be well received, Rom. xv. 31. In performing that service, the apostle shewed great zeal, in the hope that the Jewish believers would lay aside their enmity, and join in cordial friendship with their Gentile brethren, when they found all the Gentiles honouring them as the ancient people of God;

12 For the *ministry of this public service*,¹ not only *filleteth up completely the wants of the saints*, but also *aboundeth in many thanksgivings to God*.

13 *THEY*, through the proof of this ministry, glorifying God¹ for your professed subjection (*εἰς*) to the gospel of Christ, and FOR the liberality of YOUR communication to them, and to all.

14 (*Καὶ αὐτῶν δεήσεται*) And in their prayer for you, ardently loving you¹ on account of the exceeding grace of God BESTOWED (*εἰς*) on you.

15 Now, thanks BE to God for his unspeakable gift.¹

12 For the carrying on of this public service successfully, not only filleteth up completely the wants of the saints, but also occasioneth many thanksgivings to God from the relieved, from me who have carried on this service, and from all who are friends to Christ.

13 The saints in Judea, through the proof which this ministry affords them of your conversion, thanking God for your professed subjection to the gospel of Christ, and for the liberality with which ye have communicated a share of your goods to them in their present distress, and to all in the like circumstances.

14 And in their prayer for you as their benefactors, expressing the warmest affection for you on account of the eminent degree of good disposition bestowed on you. So that laying aside their enmity, they will be united to you in cordial friendship.

15 Now, I am so delighted with these things, that I give thanks to God for his unspeakable gift Jesus Christ, who hath joined Jews and Gentiles in one church.

and shewing them such expressions of respect.—Viewed in this light, the project of the collections is a noble instance of the apostle's comprehensive reach of thought, and of his indefatigable activity in executing whatever good design his benevolence prompted him to form.

Ver. 15. *Thanks be to God for his unspeakable gift.* Because Christ is not mentioned in the context, there are some who, by the *unspeakable gift* for which the apostle thanked God, understand the gift of God's grace bestowed on the Macedonians, whereby they had been disposed to contribute liberally for the relief of the saints. But it may be doubted whether the apostle would call that gift *unspeakable*. So grand an epithet may with more propriety be applied to Christ. Besides, the happy effects of a cordial friendship established between the Jews and Gentiles, now united in one faith, worship and church, being the object of the apostle's present thoughts, it was natural for him to break forth in a thanksgiving

CHAP. X.

View and Illustration of the Reproofs contained in this Chapter.

HITHERTO St Paul's discourse was chiefly directed to those at Corinth who acknowledged his apostleship, and who had obeyed his orders, signified to them in his former letter. But in this, and the remaining chapters, he addressed the false teacher himself, and such of the faction as still adhered to him, speaking to them with great authority, and threatening to punish them by his miraculous power, if they did not immediately repent. The different characters, therefore, of the two sorts of persons who composed the Corinthian church, as was formerly observed, (Pref. sect. 2.) must be carefully attended to; otherwise this part of the epistle will appear a direct contradiction to what goes before.

The false teacher, it seems, and the faction, ridiculing the apostle's threatenings in his former letter, had said, that he was all meekness and humility when present among them, but exceeding bold by letters when absent. This they represented as wise carnal policy. For, said they, being conscious of his own weakness, he does not choose, when present, to provoke us to make too narrow a search into his character, lest it should lead to disagreeable discoveries. The apostle, therefore, in answer to that sarcasm, began his address to the faction with telling them, in irony, that the very same Paul himself, who in presence was humble among them, but bold when absent, did not now when absent speak boldly, but humbly besought them; not, however, by his own meekness, which they ridiculed, but by the meekness and gentleness of Christ. And what he besought of them was, that he might not be obliged to be bold, in the manner he had resolved to be bold, against some, who, on account of his meekness when present with them, had calumniated him as a person who walked after the flesh, ver. 1, 2.—But though he was in the flesh, he assured them he did not war against idolaters and unbelievers with fleshly weapons, but with weapons far more powerful, bestowed on him by God, for the purpose of casting down all

to God for Christ the author of that happy union, and of all the blessings which mankind enjoy. And as these blessings are so many and so great, that they cannot be fully declared in human language, Christ, the author of them all, may well be called *God's unspeakable gift*.

the bulwarks raised up by worldly policy, for the defence of idolatry and infidelity. These mighty weapons were the miraculous powers and spiritual gifts which Christ had conferred on him as his apostle, ver. 4, 5.—He farther told them, that although he seldom used his miraculous power in punishing unbelievers, he had that power in readiness for punishing all disobedience in them who professed to be the disciples of Christ, and particularly, for punishing such of the Corinthians as called his apostleship in question, ver. 6.—He cautioned them, therefore, against estimating things according to their outward appearance; and told them, if the false teacher believed himself to be Christ's minister, he ought, from the proofs which St Paul had given of his apostleship, to have concluded that even he was Christ's apostle, notwithstanding the meanness of his outward appearance, ver. 7.—For which reason, said he, if I should now boast somewhat more than I have hitherto done, of the power which Christ hath given me as an apostle, I am sure, when that power is tried, I shall not be put to shame by its failing me, ver. 8.—Then, in ridicule of the false teacher, who had said that he was bold towards them by letters when absent, he added in the highest strain of irony, But I must forbear boasting of my power, that I may not seem as if I would terrify you by letters, ver. 9, 10.—And because the false teacher was a great pretender to reasoning, the apostle desired him, by reasoning from the effects of his power, already shewn in the punishment of the incestuous person, to conclude, that such as he was in speech by letters when absent, the same also he would be in deed when present, ver. 11.

Having thus threatened to punish the false teacher and his adherents, the apostle told them ironically, that to be sure he durst not rank and compare himself with their learned teacher, who was so full of his own praise. It seems that impostor had boasted among the Corinthians, of his great natural talents and acquired accomplishments. But the apostle told them, his high opinion of himself proceeded from his measuring himself only with himself, and from his comparing himself with himself; by which method of measuring himself, notwithstanding his great wisdom, he did not understand himself, ver. 12.—Next, because the false teacher boasted of the great things he had done at Corinth, the apostle told them, that for his part he would not boast of things done out of the bounds prescribed to him by God; but would only say, that, according to these bounds, he had come to Corinth in an orderly course of preaching the gospel to persons who had never heard it before, ver. 13, 14.—So that when he boasted of things which

he had done among the Corinthians, he did not boast of other men's labours, like the false teacher, who had intruded himself into a church planted by another; and therefore, agreeably to the rule prescribed by God, the apostle hoped, when their faith was increased, to be by them enlarged with respect to his bounds, ver. 15.—so as to preach the gospel in the regions beyond them, where no other person had ever preached, ver. 16.—Lastly, to shew the folly of the false teacher more fully, the apostle concluded this part of his discourse with observing, that the preacher of the gospel who boasts, should boast only in this, that he preaches in the manner the Lord allows, ver. 17.—Because, not he who commendeth himself is the approved teacher, but he whom the Lord commendeth, ver. 18.

From this passage we learn two things: *First*, That the apostles were specially appointed to preach the gospel in countries where it had not been preached before. This work was assigned to them, not only because they enjoyed the highest

OLD TRANSLATION.

CHAP. X. 1 NOW I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you.

2 But I beseech you, that I may not be bold when I am present, with that confidence wherewith I think to be bold against some which think of us, as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh :

GREEK TEXT.

1 Αυτος δε εγω Παυλος παρακαλω υμας δια της πραοτητος και επιεικειας τε Χριστου, ος κατα προσωπον μεν ταπεινος εν υμιν, απων δε θαρρα εις υμας.

2 Δεομαι δε το μη παρων θαρρησαι τη πεποιθησει η λογιζομαι τολμησαι επι τινας τεσ λογιζομενεσ ημασ ωσ κατα σαρκα περιπατηντασ.

3 Εν σαρκι γαρ περιπατηντεσ, & κατα σαρκα στρατευομεθα.

Ver. 2. *Some who conclude us to be really persons, &c.* In this and the preceding verse, the apostle's enemies at Corinth, who derided him as falsely pretending to supernatural powers, were warned of their danger. And the warning being conveyed to them in a very fine irony, wherein their own taunting speeches were ridiculed, it must have stung them sensibly to find themselves thus treated.

degree of inspiration, and possessed the greatest miraculous powers for confirming the gospel, but because they alone had the power of conferring the spiritual gifts, whereby their converts were enabled in their absence to edify themselves and others, and even to convert unbelievers.—*Secondly*, That in preaching the gospel, the apostles were not to pass by, or neglect any nation that lay in their way, where the gospel had not been preached before, but were to proceed in an orderly course from one country to another, after having preached in each; that the light of the gospel might be imparted to all.—According to this rule, the false teacher who had come from Judea to Corinth, not in the orderly course of preaching in countries where the gospel had not been preached before, but by a direct and speedy journey, perhaps in the expectation of becoming rich, by preaching in such a populous and wealthy city as Corinth, shewed himself to be no minister of Christ; and having intruded himself into a church which had been planted by Paul, he had not the least reason to boast of his labours among the Corinthians.

NEW TRANSLATION.

CHAP. X. 1 *Now I the same Paul, who, when present, forsooth, am humble among you, but when absent am bold toward you, beseech you by the mildness and clemency of Christ.*

2 (Δ) *And I request, that when present I may not be bold, with that confidence wherewith I conclude to be bold against some who conclude us to be really PERSONS who walk according to the flesh.*¹

3 *For, though we walk in the flesh, we do not war according to the flesh.*¹

COMMENTARY.

CHAP. X. 1 *Now I, the very same Paul, who, as you scoffingly say, when present am humble among you, (ver. 10.) but when absent am bold toward you by threatening letters, beseech you my opposers, by the mildness and clemency of Christ, though I be absent from you.*

2 *And what I request is, that when present with you, I may not be obliged to be bold with that firm resolution with which I conclude, by reasoning on their behaviour, to be bold against some, who, on account of my meekness when present, conclude me to be really one who walketh according to the flesh; one who, to terrify the multitude, pretends to powers which he does not possess.*

3 *For though we live in the flesh, and are to appearance weak like other men, we do not war against idolaters and infidels, in the weak crafty manner of men.*

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds.)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ :

6 And having in a readiness to revenge all diso-

4 Τα γὰρ ὄπλα τῆς στρατείας ἡμῶν ἔσάρκικα, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαιρέσιν οχυρωμάτων.

5 Λογισμὸς καθαιρέντες, καὶ παν ὑψώμα ἐπαιρομένον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες παν νοήμα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ.

6 Καὶ ἐν ἐτοιμῷ ἔχοντες ἐκδι-

Ver. 3. *We do not war according to the flesh.* Estius thinks the apostle's meaning is, That he did not use the vain reasonings and sophisms furnished by the dialectic art of the Greeks, as the false teacher seems to have done.

Ver. 4.—1. *But exceeding powerful.* Our translators have rendered the phrase *ασει* τῷ Θεῷ, Acts vii. 20. as a superlative, *exceeding fair*. Wherefore, the clause *δυνατ* τῷ Θεῷ may here be translated, *very powerful*. See Ess. iv. 27.—The powerful weapons of which the apostle speaks, were the gifts of inspiration and miracles, the faculty of speaking all kinds of languages, and the ability of communicating miraculous powers and spiritual gifts to others. These *mighty* weapons the apostle opposes, in this verse, to the *fleshly* or *weak* weapons of swords, and spears, and military engines, and cunning stratagems, and false speeches, with which the men of this world carry on their wars.

2. *For the overturning of strong-holds.* The phrase *πρὸς καθαιρέσιν οχυρωμάτων*, denotes the beating down of fortresses by means of military engines. Now, as the strong-holds of which the apostle speaks were demolished by preaching, there is here, perhaps, an allusion to the beating down of the walls of Jericho, by the priests blowing their trumpets, and by the people's shouting, Josh. vi. 20.

Ver. 5.—1. *We overturn reasonings.* *Καθαίροντες*. The change of the construction in the original directs to this translation, agreeably to the signification of the Greek participle. Ess. iv. 16. Besides, the apostle cannot be supposed to have said, as in our English version, That the arms of his warfare *led captive every thought*, &c. ; and *had in readiness to revenge all disobedience*.—The reasonings which the apostle says he 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 the statesmen, and of all who from bad dispositions opposed the gospel by argument. For as Chrysostom expresses it, (*Λέγει τον τυφον Ἑλληρικον, καὶ των συφισματων καὶ των συλλογισμων την ισχυν,*) *The*

4 For the weapons of our warfare ARE NOT *fleshly*, (43.) but *exceeding powerful*¹ for the overturning of strongholds.²

5 We overturn reasonings,¹ and every high thing² raised up against the knowledge of God, and lead captive³ every thought to the obedience of Christ:⁴

6 And are prepared to punish all disobedi-

4 For the weapons wherewith we carry on our war against the heathen religions, and against those who support them, are not weak, but very mighty for the overturning of fortresses erected by human policy in defence of idolatry.

5 With these weapons, we overturn the reasonings of statesmen and philosophers, and every proud imagination raised up like a rampart by the lusts and passions of men, against the knowledge of God, to prevent its entering; and we lead captive every thought, and make it subservient to the obedience of Christ.

6 And, with respect to them who profess themselves Christians, are

apostle speaks of the Grecian pride, (see 1 Tim. iii. 6. note 2.) and of the force of sophisms and syllogisms. These the apostle overturned, not by forbidding men to use their reason, but by opposing to them the most convincing arguments, drawn from the inspiration and miracles with which the preachers of the gospel were endowed.

2. And every high thing. Παν ὑψωμα. The apostle alludes to the turrets raised on the top of the walls of a besieged city, or fortress, from which the besieged annoyed their enemies. To these high structures, the apostle compared the proud imaginations of the enemies of revelation, concerning the sufficiency of men's natural powers, in all matters of religion and morality. But these imaginations the apostles cast down, by the force of the spiritual weapons which they made use of.

3. And lead captive. Αιχμαλωτιζοντες. This, likewise, is a military term; but being a word of great force, it is often applied to the mind, to represent the thralldom of the affections. Thus, lovers are said to be led captive by their mistresses; and persons who creep into houses, are said, 2 Tim. iii. 6. αιχμαλωτιζειν, to lead captive silly women.

4. Every thought to the obedience of Christ. The empty reasonings and foolish imaginations of the human mind being thrown down, every thought which arises in it, from that time forth, is made as subservient to the obedience of Christ, as slaves are to the will of their lords. In this noble passage, the apostle with great energy describes the method in which wicked men fortify themselves against the gospel, raising as it were one barrier behind another, to obstruct its entrance into their minds. But when these are all thrown down, the gospel is received, and Christ is obeyed implicitly; every thought and reasoning taking its direction from him.

bedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? if any man trust to himself, that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's.

8 For though I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters (say they) are weighty and

κησαι πασαν παρακοην, όταν πληρωθη ὑμων ἡ ὑπακοη.

7 Τα κατα προσωπον βλεπετε; Εἰ τις πεποιθεν ἑαυτω Χριστ ειναι, τετο λογιζεσθω παλιν αφ' ἑαυτου, οτι καδως αυτος Χριστ, ετω και ημεις Χριστ.

8 Εαν τε γαρ και περισσοτερον τι καυχησμαι περι της εξουσιας ημων, ης εδωκεν ο Κυριος ημιν εις οικοδομην, και εκ εις καδαιρεισιν ὑμων, εκ αισχυνησομαι.

9 Ἴνα μη δοξω ὡς αν εκφοβειν ὑμας δια των επισολων.

10 Ὅτι αἱ μιν επισολαι, φησι, βαρειαι και ισχυραι· ἡ δε παρεια

Ver. 6. *When your obedience is completed.* In these verses, five effects of the apostolical warfare are mentioned: 1. The destruction of the strong-holds occupied by idolatry. 2. The destruction of reasonings; that is, of every argument ingeniously invented by infidels against the gospel. 3. The throwing down of every rampart, wall, and tower; that is, every prejudice raised against the gospel, however impregnable it might appear. 4. The leading the enemies of the gospel captive, and subjecting them to Christ. 5. The punishing every kind of disobedience in professed Christians.

Ver. 7.—1. *Do ye look on things according to appearance?* Do ye judge of the qualifications and authority of the ministers of the gospel, by their birth, their education, their fluency of speech, the beauty of their persons, and the politeness of their manners?

2. *If any one is confident in himself.* By using the phrase *confident in himself*, the apostle insinuated that the false teacher's high opinion of himself had no foundation but his own imagination.

3. *That as he is Christ's.* By this the apostle did not acknowledge the false teacher to be a faithful minister of Christ. He had taken on himself the work of the ministry, and was by profession a servant of Christ. This Paul acknowledged, without entering into the consideration of his faithfulness. At the same time, as he pretended to great powers of reasoning, the apostle desired him to reason this from himself, That if he was a minister of Christ, merely by professing to be one, the apostle, who besides laying claim to

ence, when your obedience is completed.¹

7 Do ye look on things according to appearance?¹ If any one is confident in himself² that he is Christ's, let him, on the other hand, (268.) reason this from himself, that as he is Christ's,³ so also we ARE Christ's.

8 And therefore, if I should boast somewhat more abundantly of our power, which the Lord hath given us for YOUR edification,¹ and not for your destruction, I should not be ashamed.

9 That I may not seem as if I would terrify you by letters.

10 For HIS letters,¹ saith he,² ARE indeed

prepared by our miraculous power to punish all disobedience, as I shall do in Corinth, when the obedience of such of you as are disposed to repent, is completed.

7 Do ye judge of things according to appearance? If any teacher among you is confident in himself, that he is Christ's minister, (chap. xi. 23.) and claims authority on that account, let him, on the other hand, reason this by the exercise of his own understanding, that as he is Christ's minister by profession, so also I am Christ's minister; my claim to that character being much better supported than his.

8 And therefore, if, preferring myself to him, I should boast somewhat more abundantly than I have hitherto done, of our power, who are apostles, to punish disobedience, which the Lord hath given us for your edification, and not for your destruction, I should not be ashamed by its failing me, when I try it on the disobedient among you.

9 But I forbear boasting of my power, that I may not seem as if I would terrify you by letters.

10 For his letters, saith the false teacher scoffingly, are indeed weighty

that character, had exercised miraculous powers among the Corinthians, was thereby shewn to be more truly a minister of Christ than he was, who did not possess that proof. See chap. xi. 23. note 1.

Ver. 8. *For your edification, and not for your destruction.* Here the apostle insinuated to the Corinthians, that he had ordered them to cut off the incestuous person, not for the purpose of destroying him, but for preserving them from the contagion of his evil example.

Ver. 10.—1. *For his letters.* Both the Greeks and the Romans gave the name of *Letters*, to one letter. The word *Letters*, therefore, was properly used by the false teacher, notwithstanding the apostle had written only one letter to the Corinthians at the time

weighty and *strong*,³ but HIS bodily presence *weak*,⁴ and HIS speech contemptible.⁵

11 Let such an one conclude this, that such as we are *in speech* by letters, *when absent*, the same also *when present* WE WILL BE in deed.

12 (Γαε, 98.) *But* we dare not *rank*¹ (η, 195.) and compare ourselves with some who commend themselves: *However*, they (εβ, 172.) among themselves measuring themselves,² and comparing themselves with themselves, do not understand THEMSELVES.

13 *Further*, we will not boast (ες, 148.) of things not measured;¹ but to have come even to you, according to the

and *strong* in respect of boasting and threatening, *but his bodily presence is humble*, (ver. 1.) and *his manner of speaking contemptible*.

11 *Let such a scoffing pretender to reasoning conclude this*, from the punishment inflicted on the incestuous person, *that such as I am in speech by letters when absent*, the same also *when present I will be in deed*, by punishing him, if he does not repent.

12 *But* to be sure, I, whose appearance and speech are so contemptible, *dare not rank nor compare myself with some among you*, who commend themselves, though destitute of the character, power, and success of apostles: *However*, they among themselves measuring themselves by their own opinion of themselves, and comparing themselves with each other only, and not with the apostles, do not understand their own inferiority.

13 *Farther*, I will not like them boast of things not appointed to me, but to have come even to you in Corinth, according to the measure of the line which God, who assigns to every

with another. Accordingly, the Arabic version hath here a word answering to the Latin *annumerare*.

2. *However, they among themselves measuring themselves*. I have followed the order of the words in the original, because it suggests this idea: That the false teachers, in their conversations among themselves, measured or estimated themselves, not according to their real worth, but according to the opinion which they had formed of themselves. Besides, they compared themselves, not with the apostles of Christ, but with themselves, that is, with each other. Horace's advice, *Epist. lib. i. 7. last line, Metire se quemque suo modulo ac pede verum est*, hath a different meaning; namely, that every one should follow the manner of life which best suits his genius.

Ver. 13.—1. *Of things not measured*. The word *αμπερα* signifies, things not measured out to the apostle, things not appointed him to do.

rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you; for we are come as far as you also, in *preaching* the gospel of Christ :

15 Not boasting of things without *our measure*, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

ὁ Θεὸς μέτρα, ἐφικεσθαι ἀχρι καὶ ὑμῶν.

14 Οὐ γὰρ ὡς μὴ ἐφικνεμένοι εἰς ὑμᾶς, ὑπερῆκτενομεν ἑαυτοὺς· ἀχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τῆς Χρῆσις.

15 Οὐκ εἰς τὰ ἀμέτρα καυχώμενοι ἐν ἀλλοτριῶν κοποῖς, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσεῖαν·

2. *According to the measure of the line.* τὰ κανόν. This word signifies a *line* or *cord*, made use of in measuring land, Parkh. Dict. Also the white line by which the part of the stadium was marked, in which the racers were to run. See Philip. iii. 16. note.—In this passage, *the measure of the line* signifies the division of a country which is allotted to one; and in particular, the different countries assigned to Paul, as the scene of his preaching.

3. *Which the God of measure hath allotted to us.* In this figure, God is represented as measuring out, or dividing to the first preachers of the gospel, their several offices and their several scenes of action, that they might labour each in the parts assigned to them. To the apostles he allotted the charge of converting the world, and endowed them with gifts suited to the greatness of that work. To them, therefore, it belonged to form their converts into churches, and to appoint rules for their government. They had authority to dictate the religious faith and practice of mankind. In short, they had the supreme direction, under Christ, of all religious matters whatever. Yet none of them interfered in the labours of the others, except by common consent. See Pref. to James, sect. 1. near the end. The province assigned by God to the evangelists and other inferior ministers, was to assist the apostles; to build upon the foundation laid by them; to labour in the gospel under their direction; and in all things to consider themselves as subordinate to the apostles. According to this view of the matter, the false teacher at Corinth, who at best was but an inferior minister of the gospel, had in many things acted out of the bounds in which he ought to have laboured.

Ver. 14. *Are come as far as to you also in the gospel.* The apostles themselves were not at liberty to preach in some countries, and

measure of the *line*² which the God of measure³ hath allotted to us.

14 For we do not stretch ourselves beyond *OUR LINE*, as not reaching to you; but we are come as far as *TO* you also¹ in the gospel of Christ.

15 We do not boast (see ver. 13.) of things not measured, *THAT IS*, of other men's labours;¹ but we have hope, when your faith is increased, to be by you enlarged with respect to our *line*² into abundance;

preacher of the gospel his bounds, hath allotted to me.

14 For in preaching at Corinth, we do not like the false teacher go out of our *line*, as not reaching to you; but we are come as far as to you also, in the regular course of preaching the gospel of Christ.

15 I say, I do not, like some others, take praise to myself on account of things not allotted to me, that is, of other men's labours; but I have hope, when your faith is increased to such a degree that I can leave you to the care of your ordinary teachers, to be by you enlarged, with respect to my *line* of preaching, abundantly;

pass by others. See the view prefixed to this chapter at the end. St Paul, therefore, following this rule, preached in all the countries of the Lesser Asia, beginning at Jerusalem. From Asia he passed into Macedonia, where he preached in many of the chief cities. Then he preached in Greece, and particularly at Athens; and at last came to Corinth, in a regular course of preaching the gospel where it had not been preached before. So that he did not, like the false teacher, run to the Corinthians immediately on hearing that they had received the gospel from another.

Ver. 15.—1. *That is, of other men's labours.* The apostle justly considered the false teacher's coming, and establishing himself in the Corinthian church as one of its ordinary pastors, and his assuming the direction of that church in opposition to him, as an unlawful intrusion; because that church having been planted by St Paul, the edification and direction of it belonged only to him, and to the bishops and deacons ordained by him. Besides, this intruder, by pretending to more knowledge than Paul, and by assuming an authority superior to his, endeavoured to draw the Corinthians from following his doctrines and precepts. The false teacher, therefore, being every way culpable, the apostle humbled him, by setting him forth in his true colours, as a mean-spirited intruder, who decked himself with ornaments which belonged to another.

2. *Enlarged with respect to our line* (*καλονα*, see Philip. iii. 16. note) *into abundance.* The apostle hoped the Corinthians would soon be so well instructed, as to render it proper for him to leave them to the care of their stated teachers, and to preach the gospel

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line, of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

16 Εἰς τὰ ὑπερεκείνα ὑμῶν εὐαγγελισασθαι· καὶ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχησασθαι.

17 Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχασθῶ.

18 Οὐ γὰρ ὁ ἑαυτὸν συνισῶν, ἐκεῖνος ἐστὶ δοκιμὸς, ἀλλ' ὃν ὁ Κύριος συνισήσιν.

in the countries beyond them, where the gospel had not been preached. This he termed, *His being enlarged with respect to his line into abundance.*

Ver. 16.—1. *The regions beyond you*; that is, the regions of Italy and Spain, whither we know the apostle intended to go. For in Laconia, Arcadia, and the other countries of Peloponnesus, which composed the Roman province of Achaia, he had already preached the gospel, as is plain from the inscription of both his letters to the Corinthians.

2. *Boast of things already prepared.* As in this passage the apostle contrasts his own behaviour with the behaviour of the false

CHAP. XI.

View and Illustration of the Matters contained in this Chapter.

FROM the things written in this chapter it appears, that although the false teacher, on all occasions, took care to sound his own praise, he had represented Paul as guilty of folly in praising himself; pretending that he had nothing to boast of. The apostle, therefore, began with ironically requesting the Corinthians to bear with a little of his foolishness in praising himself, ver. 1.—and for so doing he gave them this reason: He suspected their affections were estranged from him, through the calumnies of his enemies. Such an estrangement he could not bear. Having by faith and holiness betrothed them to Christ, he was anxious to present them to him at the judgment, as a chaste virgin to her future husband, ver. 2.—This he should not be able to do, if, believing

16 To preach the gospel in the REGIONS¹ beyond you; AND not in another man's line, to boast of things already prepared.²

17 He then who boasteth, let him boast in the Lord.

18 For not he who commendeth himself is approved, but whom the Lord commendeth.

16 So as to preach the gospel in the regions beyond you, where no person hath yet preached, and not in another man's bounds, to take praise to myself on account of things already prepared, that is, of churches already planted, as the false teacher hath done.

17 If then any teacher boasteth, let him boast of his having performed his duty in the manner the Lord hath appointed.

18 For not he who commendeth himself, is an approved teacher; but he whom the Lord commendeth, by the inspiration and miraculous powers bestowed on him.

teacher, we may infer from the particulars mentioned, that that teacher took to himself great praise for having instructed the Corinthians more perfectly than he said Paul had done, and for having properly regulated the affairs of their church, which he pretended had been left in disorder by the apostle.

the calumnies of his enemies, they no longer considered him as an apostle. Also he was afraid, that as the serpent deceived Eve, so the false teacher, deceiving them, might corrupt them from the simplicity of the gospel, ver. 3.—But their attachment to that teacher, he told them, was unreasonable, as he did not pretend to preach another Jesus, neither had they received from him a different spirit, nor a different gospel, ver. 4.

Having made this apology for what he was going to say in his own praise, he affirmed that he was in nothing inferior to the very greatest apostles, ver. 5.—For although his enemies objected to him, that he was unlearned in speech, he was not unlearned in the knowledge proper to a minister of the gospel; but in the whole of his preaching and behaviour at Corinth, had shewed himself an able and faithful apostle of Christ, ver. 6.—His enemies, indeed, upbraided him with not having supported the dignity of the apostolical character as he ought

to have done, by demanding maintenance from his disciples in Corinth. But he told them, he had committed no offence in that respect, when he humbled himself to work for his own maintenance among them, since he did it that they might be exalted, by having the gospel preached to them with the greater success, as a free gift, ver. 7.—He took wages from other churches, the church at Philippi especially; but it was to do the Corinthians a service, by preaching the gospel to them free of expense, ver. 8.—For on a particular occasion, when he was so much employed at Corinth that he had not time to work for his own maintenance, what he wanted the Philippians fully supplied; so that he had kept himself, and would keep himself from being burdensome to them, ver. 9.—solemnly protesting that no man should deprive him of that ground of boasting, in the regions of Achaia, ver. 10.—This resolution he had formed, not from want of love to the Corinthians, ver. 11.—but that he might cut off all opportunity from the false teacher and others, who desired an opportunity to speak evil of him, as one who preached the gospel for gain. Also that the false teacher, who in public pretended to imitate him in taking nothing for his preaching, (though in private he received gifts from individuals), might be obliged to lay aside his hypocrisy, and, after the apostle's example, take nothing in private from any one, ver. 12.—There was a peculiar propriety in the apostle's taking nothing from his disciples in Corinth, on account of his preaching; because, being an opulent city, it might have been said, that his motive for preaching so long there was to enrich himself. This indeed was the view of the false teacher, who by receiving gifts in private, shewed himself to be a deceitful workman, although he assumed the appearance of a true apostle, by pretending to preach without taking any reward from the Corinthians. But his assuming that appearance was not to be wondered at, seeing Satan himself, on some occasions, puts on the appearance of an angel of light, ver. 13—15.

The apostle having such good reasons for commending himself, he desired the faction a second time, not to think him a fool for speaking in his own praise; or at least, as a fool to bear with him, that like the false teacher he might boast a little, ver. 16.—For, said he ironically, to be sure that which I am going to speak, in this confident boasting concerning myself, I speak not according to the Lord, but as in foolishness, ver. 17.—In his former letter, the apostle had used this expression, chap. vii. 12. *To the rest I speak, not the Lord.* This the false teacher misinterpreting, had maliciously turned

into ridicule, by telling the Corinthians, that the praises which Paul bestowed on himself were, he supposed, of the number of the things which the Lord did not speak. This sarcasm the apostle repeated in an ironical manner, to insinuate to the Corinthians, that the things which he spake in vindication of himself as an apostle, he spake by the commandment of Christ.—Then added, Seeing many, who are no apostles, praise themselves for their supposed qualities, I, who am a real apostle of Christ, will likewise praise myself for my good qualities, ver. 18.—Especially as the false teacher and his followers, being such wise men, gladly bear with fools, that they may have the pleasure of laughing at them, ver. 19.—Now, said he, ye are of such a bearing disposition, that if one enslave you, if one eat you up, if one take your goods, if one raiseth himself against you in wrath, if one even beat you on the face, ye bear it, ver. 20. This, it seems, was the insolent manner in which the false teacher treated his adherents at Corinth, who bare it all with great patience. In his account, therefore, of the bearing disposition of the faction, the apostle gave the sincere part of the church a laughable picture of the wisdom of their wise brethren, in bearing.—Farther, he told them that he was obliged to speak in his own praise, because he had been represented as a low born, weak, ill qualified teacher. But he affirmed, that on whatever account any one among them was bold in his own praise, he also had just reason to be bold on the same account, ver. 21.—Are these boasters Hebrews? so am I. Are they, &c. ver. 22.—Is the false teacher a minister of Christ? (I speak as a fool), I am more so than he,—and in proof of what I say, I appeal to my labours and sufferings for the gospel. Here the apostle enumerates the labours and sufferings which he endured, while executing his office; from which it appears, that no man ever did or suffered as much, in pursuing grandeur or fame, as he did in preaching Christ, ver. 23—29.—And with respect to the weakness, or cowardice, with which he was reproached, he told them, that since he was obliged to boast, he would boast even of his weakness, in flying from danger on a particular occasion; namely, when the Jews laid wait for him in Damascus; because his escaping from that danger, was an illustrious example of the care which both God and man took of him, as a faithful minister of Christ, ver. 30—34.

OLD TRANSLATION.

CHAP. XI. 1 Would to God you could bear with me a little in *my* folly; and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.

3 But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

GREEK TEXT.

1 Οφελον ηνειχεσθε με μικρον τι της αφροσυνης· αλλα και ανεχεσθε με.

2 Ζηλω γαρ υμας Θεω ζηλω ημοσαμην γαρ υμας ενι ανδρι παρθενον αγνην παρασησαι, τω Χριστω.

3 Φοβειμαι δε μηπως ως ο οφεις Ευαν εξηπατησεν εν τη πανουργια αυτου, ετω φθαρη τα νοηματα υμων, απο της απλοτητος της εις τον Χριστον.

Ver. 1. *Could bear some little of my foolishness.* The apostle terms his commending himself *foolishness*, because his opposers gave it that appellation. Nevertheless, it was become a matter both of prudence and duty; because the faction had been very industrious in aspersing his character.

Ver. 2.—1. *I am jealous of you.* Ζηλω υμας. The word ζηλω was used by the Greeks to signify, not a particular affection, but the strength and vehemency of any affection whatever; so that it is applied to bad affections as well as to good. Hence it denotes *jealousy*, as in this passage; *Concern for the honour of another*, John ii. 17.—*Anger*, Acts v. 17.—*Envy*, Acts xiii. 45.—*Love*, 2 Cor. ix. 2. See also Gal. iv. 17. Col. iv. 13.—Hence ζηλοι, *zeals*, are reckoned among the works of the flesh, Gal. v. 21. and one kind of zeal is termed, πικροζηλω, *bitter zeal*, James iii. 14.

2. *I have betrothed you to one husband.* Ernesti observes, that ἀρμοζειν is sometimes used for παρασκευαζειν, ετοιμαζειν, *to prepare*; and is of opinion, that in this passage it denotes *the adorning*, rather than *the betrothing* of the bride; and for that sense of the word he appeals to Chrysostom, De Sacerdot. lib. iv. c. 7. But Whitby saith, the other Greek commentators understand the apostle as speaking of his having betrothed the Corinthians to Christ, by persuading them to believe the gospel: and quotes two passages from Herodotus, in which ἀρμοζειν signifies *to betroth*.—The betrothing of persons to Christ is accomplished in the present life; but their marriage is to happen in the life to come, when they shall be brought home to their husband's house, to live with him for ever. See Eph. v. 27. note 1. The apostle having betrothed the Corinthians to

NEW TRANSLATION.

COMMENTARY.

CHAP. XI. 1 *I wish ye could bear some little of my foolishness:¹ yea, even bear ye with me.*

CHAP. XI. 1 Though he is not an approved teacher who alone commends himself, *I wish ye could bear some little of my foolishness* in boasting. *Yea, even bear with me*, I beseech you.

2 For I am jealous¹ of you with a great jealousy; (γὰρ, 90.) because I have betrothed² you to one husband, to present you a chaste virgin to Christ.

2 This indulgence I expect from you on your own account: *For I am exceedingly jealous concerning you, because, having converted you, I have betrothed you* by faith and holiness to one husband, and am solicitous to present you in affection and conduct spotless, as a chaste virgin to Christ.

3 But I am afraid, lest somehow, as the serpent¹ beguiled Eve by his subtilty, so your minds should be corrupted from the simplicity² which is DUE (εἰς, 142. 2.) to Christ.

3 Yet I am afraid, lest somehow, as the serpent beguiled Eve by his subtilty, in promising to make her wise, so your minds should be debauched from that obedience which is due to Christ, by one who, on pretence of making you more perfect than I have done, would subject you to the law.

Christ, he was anxious to preserve them *chaste*, or true, to their future spouse, that when the time of their marriage came, they might not be rejected by him.

Ver. 3.—1. *Yet I am afraid, lest somehow, as the serpent beguiled Eve by his subtilty.* That it was the devil who beguiled Eve, our Lord hath intimated, by calling him *a murderer from the beginning, and a liar*, John viii. 44. The same, also, St John hath insinuated, by giving the name of *the old serpent*, to him who is called *the devil, and Satan who deceiveth the whole world*, Rev. xii. 9. xx. 2. Besides, in the history of the fall, the serpent is said to have been punished as a rational and accountable agent. Wherefore, what Moses hath written of the fall, is not an apologue or fable with a moral meaning, as Middleton and others contend, but a true history of things really done, in which the devil was the chief actor. There are who think, that the devil in that history is called *a serpent* figuratively, because in tempting Eve he used the qualities natural to serpents; and that the punishment inflicted on him, namely, his being confined to our atmosphere, is figuratively expressed by his going on his belly, and his eating the dust. But others think, that the devil in the history of the fall is called *a serpent*, because he assumed the appearance of a serpent: and that after the fall a change was actually made in the form and state of that animal, to

4 For if he that cometh, preacheth another Jesus whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge, but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that you might be exalted, because I have preached to you the gospel of God freely?

4 Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν ἡμεῖς οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἔλαβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ηὐνεχέσθε.

5 Λογίζομαι γὰρ μηδὲν ὑστερῆκεναι τῶν ὑπὲρ λίαν ἀποστόλων.

6 Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανερωθέντες ἐν πασὶν εἰς ὑμᾶς.

7 Ἡ ἀμαρτίαν ἐποίησα, ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψώθητε· ὅτι ὄρωσαν το τὰ θεῶν εὐαγγέλιον εὐηγγελισαμένη ὑμῖν·

be a memorial of the devil's having abused its primitive form, for the purpose of deceiving and ruining mankind.

2. *The simplicity.* In scripture this word is used for integrity, Eph. vi. 5. 1 Maccab. ii. 37. The apostle was afraid the Corinthians, by following the false teacher, might be debauched from that integrity of affection which they owed to Christ.

Ver. 5.—1. *I am in nothing*; neither in respect of inspiration, nor of miracles, nor of the power of communicating spiritual gifts, nor of success, nor of the tokens of my Master's favour, *behind*, &c.

2. *The very greatest of the apostles.* Ὑστερηκεναι, see Ess. iv. 10. The apostle meant Peter, James, and John, whom he called *pillars*, Gal. ii. 9.—Let the Papists reconcile this account which Paul gives of himself as an apostle, with their pretended supremacy of Peter over all the apostles.

Ver. 6. *If I be*, ἰδιώτης τῷ λόγῳ, *an unlearned person in speech.* For the meaning of ἰδιώτης, see 1 Cor. xiv. 16. note 1. The apostle called himself *unlearned in speech*, because in preaching he did not follow the rules of the Grecian rhetoric. His discourses were not composed with that art which the Greeks shewed in the choice and arrangement of their words, and in the disposition of their periods. Neither were they delivered with those modulations of voice, and with those studied gestures, wherewith the Greeks set off their orations. This sort of taught eloquence, the apostle utterly disclaim-

4 (Εἰ μὴ γὰρ) *If now, indeed, he who is come, preacheth another Jesus, whom we have not preached, or IF ye receive a different spirit which ye have not received FROM ME, or a different gospel which ye have not embraced, ye might well bear with HIM.*

5 (Γὰρ, 98.) *Yet I conclude I am in nothing¹ behind the very greatest of the apostles.²*

6 (Εἰ δὲ καὶ) *And even if I BE an unlearned person¹ in speech, yet not in knowledge: but on every OCCASION we have been made manifest by all things (εἰς) among you.*

7 *Have I committed an offence, in humbling myself that ye might be exalted,¹ because I have preached the gospel of God to you as a free gift?²*

4 *If now, indeed, the teacher who is come among you, preacheth another Saviour, whom I have not preached; or if ye receive from him a different spirit, which ye have not received from me, but whose gifts are greater than those which I imparted to you, or a different and better doctrine of salvation, which ye have not embraced by my persuasion, ye might well have listened to such a teacher.*

5 *Yet I conclude I am in nothing inferior to the very greatest of the apostles: so that ye had no reason to apply to any other teacher.*

6 *And even if I be an unlearned person in speech, as my enemies say, yet I am not so in the knowledge proper to an apostle: but on every occasion I have been made manifest by all things (by the doctrines I taught, and the gifts I bestowed) among you as a chief apostle.*

7 *Have I committed an offence against the apostolical character, in humbling myself to work for my own maintenance, that ye might be exalted by believing in Christ the more readily, because I have preached the gospel of God to you without reward?*

ed, for a reason mentioned 1 Cor. i. 17. See Ess. iii. on St Paul's style, p. 75. It seems the faction in Corinth had objected to him his want of these accomplishments. But Bull, in his Serm. and Disc. vol. i. p. 203, 204. gives it as his opinion, that the irony of the faction was levelled, not against the apostle's style, but against his pronunciation and action in speaking, which through some bodily infirmity was ungraceful and unacceptable. And to this he applies 2 Cor. x. 10. *His letters, he saith, are weighty and powerful, but his bodily presence is weak, and his speech contemptible.* Perhaps the faction objected both imperfections to the apostle.

Ver. 7.—1. *That ye might be exalted.* The apostle meant, exalted by faith to the dignity of God's sons. Of this exaltation James likewise speaks, chap. i. 9.

8 I robbed other churches, taking wages of them, to do you service.

9 And when I was present with you and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

8 Ἀλλὰς ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν.

9 Καὶ παρὼν πρὸς ὑμᾶς καὶ ὑπερθεῖς, ἔκατεναρξῆσα ἐδενός· τὸ γὰρ ὑπερῆμα μὴ προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα, καὶ τηρήσω.

10 Ἐστὶν ἀληθεῖα Χριστῆ ἐν ἐμοί, ὅτι ἢ καυχῆσις αὐτῆ ἔφραγησεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαιᾶς.

11 Διὰ τί; ὅτι ἐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν.

2. *Preached the gospel of God to you as a free gift.* This, the apostle's enemies said, was a presumption that he knew himself to be no apostle; or, if he was an apostle, it shewed that he did not love the Corinthians.—The first of these objections the apostle had answered in his former epistle, chap. ix. 3—19. by proving his right to maintenance, and by declaring that he declined using that right, merely to make his preaching the more acceptable and successful. The second objection he answers in this chapter, ver. 11—15. by assuring them, that his not demanding maintenance did not proceed from his not loving them, but that those teachers who boasted of their imitating him, in not receiving maintenance, might be obliged to leave off taking presents from their disciples in private. Farther, because his enemies pretended, that he craftily declined taking maintenance from the Corinthians, that he might the more easily fleece them by his assistants, he takes notice of that calumny also, and refutes it, chap. xii. 16.

Ver. 8. *Other churches I spoiled, taking wages from them.* He meant the church at Philippi. For the brethren of Philippi, being strongly impressed with a sense of the advantages which mankind derived from the gospel, were so anxious to render the apostle's preaching in Corinth successful, that during his residence there they sent him money, to prevent his being burdensome to the Corinthians. His acceptance of these presents he called a *spoiling* of the Philippians, because, as he was not labouring among them, he took their money without giving them any thing in return for it:

8 Other churches I spoiled, taking wages FROM THEM¹ to do you service.

9 (και) For being present with you, and in want, I distressed¹ no one; (ραε, 98.) but my want,² the brethren coming from Macedonia fully supplied;³ and in every thing I have kept, and will keep myself, from being burdensome to you.

10 As the truth of Christ is in me, (ετι, 260.) surely this same boasting shall not be stopped (ως, 148.) concerning me in the regions of Achaia.

11 For what reason? Because I do not love you? God knoweth.

8 Other churches, I may say, I spoiled while I preached in Corinth, by taking wages from them to enable me to convert you.

9 For being present with you, and in want of daily bread, I distressed no one among you by demanding maintenance; but my want the brethren coming from Macedonia (the Philippian brethren, Philip. iv. 15.) fully supplied, by the liberal present which they brought me. And in every thing I have kept, and will still keep myself from being burdensome to you in any shape whatever.

10 As the truth required by Christ is in me, surely this same boasting shall not be stopped concerning me in the regions of Achaia, through any one's forcing me by reproaches, or persuading me by entreaties, to receive maintenance.

11 For what reason have I resolved on this? Is it, as my enemies tell you, because I do not love you, and will not be obliged to you? God knoweth that is not the case.

and a taking of wages; but it was for a service performed, not to the Philippians, but to the Corinthians.

Ver. 9.—1. *I distressed no one.* Κατινακεχητα. According to Jerome, this is a Cilician word. Others think it is derived from ταραχη, which Elian says is the name of a fish called by the Latins *Torpedo*, because it deprives those who touch it of the sense of feeling. Supposing this to be the derivation of the word, the apostle's meaning is, *I benumbed or oppressed no one.* But Joach. Cumerar. in his notes on the New Testament observes, that the primitive word is used by Theocritus in the sense of *hurting*; and that Plato has used another derivative from that primitive in the same sense.

2. *But my want, the brethren, &c.* Though the apostle generally maintained himself by his own labour, he was sometimes so occupied in preaching, and in the other functions of his ministry, that he had little time for working. On such occasions he was much pinched with want; as happened in Corinth at the time the Philippians relieved him. See ver. 27.

3. *Fully supplied.* Προσανηπληρωσαν. This word, as Bengelius observes, implies that the money sent by the Philippians, added to what he gained by his own labour, fully supplied all his wants.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool

12 Ὅ δε ποιῶ, καὶ ποιήσω, ἵνα ἐκποψῶ τὴν ἀφορμὴν τῶν θελοντῶν ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι καθὼς καὶ ἡμεῖς.

13 Οἱ γὰρ τοιοῦτοι ψευδαποστολοὶ, ἐργαταὶ δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ.

14 Καὶ οὐ θαυμαστον· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἀγγέλων φῶτος.

15 Οὐ μέγα ἐν εἰ καὶ οἱ διακονοὶ αὐτοῦ μετασχηματίζονται ὡς διακονοὶ δικαιοσύνης· ἃν τὸ τέλος ἐσται κατὰ τὰ ἔργα αὐτῶν.

16 Πάλιν λέγω, μὴ τις με δοξῆ ἀφρονα εἶναι· εἰ δὲ μὴγε, καὶ

Ver. 12. *That wherein they boast, they may be found even as we.* It would seem that the false teachers at Corinth, in imitation of the apostle, pretended to take nothing for their preaching, and boasted of their disinterestedness. Nevertheless, on other pretences, they received presents from their disciples in private, nay extorted them. See ver. 20. Wherefore, to put these impostors to shame, and to oblige them really to imitate him, the apostle declared, that he never had taken any thing, nor ever would take any thing from the Corinthians, either in public or in private, on any account whatever.

Ver. 13.—1. *Such are false apostles.* They are false apostles, because they falsely pretended to be divinely inspired, and expressly commissioned by Christ.

2. *Deceitful workmen.* *Workman* or *labourer*, is an appellation which St Paul sometimes takes to himself, and often gives to his assistants in the ministry. He called the preachers of whom he is speaking *deceitful*, because they pretended to great disinterestedness in their work, while their only design was to promote their own interest.

Ver. 14. *Transformeth himself into an angel of light.* In this manner, it may be supposed, Satan transformed himself when he tempted our Lord in the wilderness; and in like manner, also, when he tempted our first mother Eve. Evil spirits are called *angels of*

12 But what I do, (*καί*, 219.) that I will do, that I may cut off opportunity from them who desire opportunity, that wherein they boast,¹ they may be found even as we.

13 For such ARE false apostles,¹ deceitful workmen,² transforming themselves into apostles of Christ.

14 And no wonder; for Satan himself transformeth himself into an angel of light.¹

15 Therefore IT IS no great WONDER, if his ministers¹ also transform themselves as ministers of righteousness;² of those the end³ shall be according to their works.

16 (*Παλι*, 267.) Moreover, I say, Let no one think me a fool; but if otherwise, (*καί*, 224.) at

12 *But what I do, that I will continue to do, that I may cut off opportunity from them who desire opportunity of taking maintenance from you by my example; that seeing they boast in not taking maintenance, they may be found really to take nothing from you, even as we.*

13 *For such hypocrites are false apostles, and deceitful workmen, who transform themselves into the appearance of apostles of Christ, by pretending to preach the gospel without reward.*

14 *And no wonder they assume that appearance, for Satan himself takes on himself, at times, the appearance of an angel of light, by making pretensions to the greatest sanctity and kindness.*

15 *Therefore it is no great wonder, if his ministers also, by false pretensions, make themselves like the ministers of righteousness. Of those deceitful workmen, the end, the final retribution, shall be according to the nature of their works.*

16 *Moreover, I say, Let no one think me a fool for speaking in my own praise; but if he does, at least as a fool he ought to bear with me,*

darkness, either because they are confined to the dark region of our atmosphere, or because they employ themselves in promoting error and wickedness, which is spiritual darkness. Whereas good angels are called *angels of light*, because they employ themselves in promoting truth and virtue, which is spiritual light.

Ver. 15.—1. *If his ministers.* False teachers are justly called *the ministers of Satan*, because they are employed in disseminating error, whereby Satan's kingdom is supported in the world.

2. *Ministers of righteousness.* The teachers of true doctrine are fitly called *ministers of righteousness*, because of the efficacy of true doctrine to promote righteousness in them who receive it.

3. *Of those the end shall be according to their works.* Here *the end*, as in Rom. vi. 21. signifies the final issue of a course of action; consequently the retribution which shall be made to the actor.

receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

20 For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

ὡς αφρονα δεξασθε με, ινα μικρον τι καγω καυχησωμαι.

17 Ὁ λαλω, ε λαλω κατα Κυριον, αλλ' ὡς εν αφροσυνη, εν ταυτη τη ὑποσασει της καυχησησεως.

18 Επει πολλοι καυχωνται κατα την σαρκα, καγω καυχησομαι.

19 Ἡδεως γαρ ανεχεσθε των αφρωνων, φρονιμοι οντες.

20 Ανεχεσθε γαρ ει τις ὑμας καταδελοι, ει τις κατεσθιει, ει τις λαμβανει, ει τις επαιρεται, ει τις ὑμας εις προσωπον δερει.

Ver. 16. *At least as a fool, δεξασθε με, bear with me.* Elsner hath supported this translation by examples, particularly the following one from Plutarch, De Defect. Oracul. p. 412. where we are told, that Demetrius, when about to make a speech which he was afraid would not be well received, introduced it thus: Δεξασθε ημας εφν, *Bear with us, said he, and do not draw up your brows.*

Ver. 17. *I do not speak according to the Lord, but as in foolishness.* This was a sarcasm of the false teacher, who, because the apostle in his former letter distinguished between the things which he himself spake, and the things which the Lord spake, fancied that he meant to tell them, he was not inspired in the things spoken by himself. And therefore that impostor, in mockery of the praises which Paul bestowed on himself, said they were, he supposed, of the number of the things which the Lord did not speak by him. This witticism the apostle introduced here ironically, to shew that whatever was necessary for the vindication of his character, and gifts, and powers, and behaviour, as an apostle, he spake by inspiration from Christ, who promised to his apostles, that when called to defend themselves, it should be given them in that hour what they were to speak.

Ver. 19. *Ye bear with fools gladly, being yourselves wise.* This is written in the highest strain of ridicule, as is plain from ver. 20. The faction, it seems, had said they would shew their wisdom in bearing with, and laughing at the apostle as a fool, for praising himself so highly. Here he told them ironically, that relying on their wisdom in bearing with fools, he would boast after the manner of

least as a fool bear with me,¹ that I also may boast a little.

17 What I speak in this confident boasting (see chap. ix. 4. note) I do not speak according to the Lord,¹ but as in foolishness.

18 Seeing many boast according to the flesh, I also will boast.

19 For ye bear with fools gladly, being YOURSELVES wise.¹

20 For ye bear IT if one enslave you, if one eat you up, if one take YOUR GOODS,¹ if one (επαίρειται) raise himself against YOU,² if one beat you on the face.

(ver. 1.) that I also, as well as the false teacher whom ye bear with, (ver. 20.) may speak a little in my own praise.

17 What I speak with so much confidence in my own praise, ye in irony say, I do not speak according to the Lord's direction, but as in foolishness. Yet the Lord directs me to vindicate my own character as his apostle.

18 And therefore, seeing many teachers boast according to the manner of men, I also will boast in the same manner.

19 For though ye reckon me a fool for praising myself, I know ye bear with fools gladly, for the purpose of laughing at them, being yourselves remarkably wise.

20 Your patience in bearing, I own, is very great; for ye bear it, if the false teacher enslave your conscience; if he eat you up by living in luxury at your expense; if he extort presents from you; if he raise himself against you in wrath, when ye refuse to comply with his will; if he even beat you on the face.

others. But, in mockery, he mentioned their abjectly bearing the contumelious and injurious behaviour of the false teacher, as an example of their wisdom in bearing. But it was a bearing, not with fools, but with knaves, to their own cost. By taking notice of that circumstance, therefore, the apostle placed their pretended wisdom in a truly ridiculous light.

Ver. 20.—1. *If one, λαμβανει, take your goods.* Elsner saith, the original word was used by the Greeks to signify, *the making gain of a thing*; and cites the following example from Arist. Equit. ver. 863. *Και συ λαμβανεις, ην την πολιν ταρατλης, So thou also makest gain, when thou disturbest the city.*

2. *If one raise himself against you.* They who translate this clause as in our English Bible, *If a man exalt himself*, understand the apostle as saying, *If one claim peculiar honour on account of his lineage and other external advantages, as the false teacher did on account of his being a Jew.* But I think the translation I have

21 I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly) I am bold also.

22 Are they Hebrews? so *am* I: are they Israelites? so *am* I: are they the seed of Abraham? so *am* I:

23 Are they ministers of Christ? (I speak as a fool) I *am* more: in la-

21 Κατα ατιμιαν λεγω, ὡς ὅτι ἡμεῖς η̅σ̅θ̅η̅σ̅α̅μ̅εν̅ ἐν ᾧ ὃ̅ ἂν τις τολμα̅, (ἐν ἀφροσυνῆ λεγω) τολμα̅ καγω̅.

22 Ἑβραῖοι εἰσι; καγω̅. Ἰσραηλιταὶ εἰσι; καγω̅. σπέρμα Ἀβρααμ εἰσι; καγω̅.

23 Διακονοὶ Χριστοῦ εἰσι; (παρὰ φρονῶν λαλῶ) ὑπερ ἐγὼ ἐν κοποῖς περισσοτέρως, ἐν πληγαῖς

given of the clause agrees better with what follows, *if one beat you on the face*, after having raised himself against you for that purpose.

Ver. 22.—1. *Are they Hebrews? so am I.* Paul was a native of Tarsus in Cilicia. But his father and mother were Hebrews, Philip. iii. 5. And having been sent to Jerusalem when young, he was instructed by Gamaliel, a noted Jewish doctor, Acts xxii. 3. So that in Jerusalem he perfected himself both in the language and religion of his nation: on all which accounts he was truly *an Hebrew*, descended of Hebrews.—See Philip. iii. 5. note 2. where an account of this name, and of the persons to whom it was appropriated, and of the honour which they derived from it, is given.

2. *Are they Israelites?* Jacob, who, in preference to his brother Esau, was chosen to be the root of the visible church of God in that early age, was called *Israel*, for the reason mentioned Rom. ix. 6. notes 2, 3. And the twelve tribes, his descendants, who constituted the visible church of God, were from him called *Israelites*. This appellation therefore signified, that the person to whom it was given was a member of God's visible church, by his descent from Jacob; consequently, by this appellation he was distinguished from a *proselyte*, who was a member of God's church by circumcision, and not by descent. In this respect, an Israelite was esteemed a more honourable member of God's church than a *proselyte*, notwithstanding the *proselyte* in all other respects was equal to him; being equally entitled with the Israelite to all the privileges of the Jewish church.

3. *Are they the seed of Abraham?* Abraham being constituted a father of many nations, had two kinds of seed; the one by natural descent, called *his seed by the law*; the other by faith, called *that which is of the faith of Abraham*, Rom. iv. 16.—In the question, *Are they the seed of Abraham?* the apostle, if I mistake not, by *the seed of Abraham*, meant *his seed by faith*, his spiritual seed: for if he had meant his natural seed, this question would have been the same with the preceding, *Are they Israelites?* a tautology not to be

21 I speak concerning the reproach, (*ως*, 322.) namely that we are weak. But in whatever any one is bold, (in foolishness I speak,) I also am bold.

22 Are they Hebrews? SO AM I.¹ Are they Israelites?² SO AM I. Are they the seed of Abraham?³ SO AM I.

23 Are they ministers of Christ?¹ (I speak as a fool,) I AM ABOVE² THEM: in labours more abundant,³ in stripes

21 In what follows, I speak in answer to the reproach cast on me, namely that I am weak. But I affirm, that in whatever respect any teacher among you is bold, (in foolishness no doubt I speak this,) I also am bold.

22 Are they Hebrews? I am a Hebrew also. Are they Israelites, members of God's ancient church? So am I. Are they the spiritual seed of Abraham? So am I: for I believe in the true God, and obey him.

23 Are they ministers of Christ? (I speak in their opinion as a fool,) I am above them: because in the labours of preaching I am far more abundant than they; in stripes for

imputed to the apostle.—By saying of the false teachers, *Are they the seed of Abraham?* the apostle by no means acknowledged that they were Abraham's seed by faith: as little did he acknowledge them as ministers of Christ, by saying, *Are they ministers of Christ?* By these questions he only meant to insinuate, that they laid claim to the honourable characters mentioned; and that, on supposition they really belonged to them, the apostle possessed these characters in a degree superior to them.

Ver. 23.—1. *Are they ministers of Christ?* St Paul did not compare himself with the false teachers as an apostle, but as a minister of Christ simply. And to shew how much he exceeded them in that inferior character, he mentioned his labours in the ministry, and gave the Corinthians an account of the sufferings which he underwent for Christ, in the many journeys and voyages which he made for the sake of spreading the gospel. And from his account it appears, that none of the heroes of antiquity, however vehemently actuated by the love of fame or of military glory, or of power, either did or suffered as much in the pursuit of their objects, as the apostle Paul did and suffered for Christ and his gospel.

2. *I am above them.* See chap. x. 7. St Paul meant, that as a minister of Christ he far exceeded them in respect of his labours in preaching, and of the sufferings and dangers which he underwent, in the long journeys which he made, both by sea and land, for spreading the gospel. See 1 Cor. iv. 11—13. where more is said concerning this subject.

3. *In labours more abundant.* By mentioning his labours as things different from stripes, imprisonments, deaths, &c. the apostle leads us to think of the great bodily fatigue which his constant preaching by day, and his often working with his hands by night for his own

bours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck; a night and a day I have been in the deep:

26 In journeying often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in watchings

ὑπερβαλλοντως, εν φυλακαις περισσοτερωσ, εν θανατοις πολλακις.

24 Ὑπο Ἰουδαίων πεντακις τεσσαρακοντα παρα μιαν ελαβον.

25 Τρις ἔρραβδισθη, ἅπαξ ἐλιθασθη, τρις ἐναυαγησα, νυχθημερον εν τῷ βυθῷ πεποιηκα.

26 Ὀδοιποριαίς πολλακις, κινδουνοίς ποταμῶν, κινδουνοίς λησῶν, κινδουνοίς ἐκ γενεῆσ, κινδουνοίς ἐξ ἐθνῶν, κινδουνοίς εν πολεὶ, κινδουνοίς εν ἐρημίᾳ, κινδουνοίς εν θαλάσσῃ, κινδουνοίς εν ψευδαδελφοίς.

27 Ἐν κόπῳ και μοχθῳ, εν ἀγρυπνιαίς πολλακις, εν λιμῳ και

maintenance, occasioned to him. And as he reaped no worldly benefit whatever from the gospel, he very properly mentioned his labours and sufferings, because they proved that he believed what he preached.

4. In prisons more frequently. Luke in the Acts mentions Paul's being imprisoned only once before this epistle was written, namely, at Philippi. But many particulars of the apostle's history, besides the imprisonments here referred to, are omitted by Luke for the sake of brevity.

Ver. 24. *Forty stripes save one.* By the law, Deut. xxv. 3. punishment with stripes was restricted to forty at one beating. The whip with which these stripes were given, consisting of three separate cords, and each stroke being counted as three stripes, thirteen strokes made thirty-nine stripes, beyond which they never went. Hence the expression, *forty stripes save one.*—As the apostle before his conversion had been very active in inflicting this punishment on the disciples of Christ, he could not complain when he himself was treated in the same manner by the zealots for the law.

Ver. 25.—1. *Thrice I was beaten with rods.* This was a Roman punishment. In the history of the Acts no mention is made of the apostle's being punished with stripes; and only one instance of his being beaten with rods is related, Acts xvi. 20.

above measure, in prisons more frequently,⁴ in deaths often ;

24 Of the Jews five times I received forty¹ STRIPES save one.

25 Thrice I was beaten with rods ;¹ once I was stoned ; thrice I was shipwrecked ;² I have spent a night and a day in the deep.³

26 IN journeys often ; IN dangers FROM rivers ; IN dangers FROM robbers ; IN dangers from MY countrymen ; IN dangers from the heathens ; IN dangers in the city ;¹ IN dangers in the wilderness ; IN dangers (εἰ) at sea ; IN dangers among false brethren.

27 In labour and toil ;¹ in watchings often ;² in

Christ I exceed them above measure ; I have been in prisons for him more frequently than any of them ; in dangers of deaths often ;

24 Of the Jews I have been five times punished, in their synagogues, with forty stripes save one.

25 Thrice I was beaten with rods by the Romans ; once, namely in the street of Lystra, I was stoned and left as dead ; thrice I was shipwrecked ; and on one of these occasions, I spent a night and a day in the deep sea.

26 For the sake of preaching the gospel, I have made long journeys often ; I have been in dangers while passing rivers ; in dangers from robbers ; in dangers from the Jews ; in dangers from the Gentiles ; in dangers in cities from tumults ; in dangers of perishing by want and by wild beasts in desert places ; in dangers at sea from storms and pirates ; in dangers among false brethren.

27 In these journeys and voyages I have undergone great labour and

2. *Thrice I was shipwrecked.* Of these shipwrecks nothing is said in the Acts. For this epistle being written before the apostle was sent a prisoner to Rome, his shipwreck on the island of Melita was none of the three, but a fourth misfortune of that kind.

3. *I have spent a night and a day in the deep.* τῷ βυθῷ. This may be translated, *in the deep sea.* Probably he got to shore on some board or broken piece of the ship ; or, as others think, after being tossed a day in the sea, he saved himself on some rock till he was taken up. This happened in one of the three shipwrecks mentioned in the preceding clause.

Ver. 26. *In dangers in the city.* This being opposed to *dangers in the wilderness*, it means populous cities in general. Of these dangers frequent mention is made in the history of the Acts : as in Damascus ; after that, in Jerusalem ; then in Antioch, in Pisidia, Iconium, Thessalonica, Beroëa, Corinth, and Ephesus ; all before this epistle was written.

Ver. 27.—1. *In labour and toil.* Μοχθῶ, *Toil*, is more than κόπος, *Labour* ; for it signifies such hard labour as fatigues.

2. *In watchings often.* The apostle sometimes preached in the night-time ; as at Troas, where he continued his discourse till break

often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

^{τὴν} διψᾷ, ^{ἐν} νηστειαῖς ^{πολλὰς} φορές, ^{ἐν} ψυχῇ ^{καὶ} γυμνοτητί.

28 Χωρὶς τῶν ^{ἐπισημασμένων} παρεκτός, ἢ ἐπι-
συσσασίς ^{ἐπισημασμένων} μὲς ἢ κατ' ἡμέραν, ἢ με-
ρίμνα ^{ἐπισημασμένων} πᾶσων τῶν ἐκκλησιῶν.

29 Τίς ἀσθενεῖ, ^{ὡς ἐγώ} καὶ ἐκ ἀσθενῶ;
τίς σκανδαλίζεται, ^{ὡς ἐγώ} καὶ ἐκ ἐγώ
πυρραμαι;

30 Εἰ καυχασθῆναι δεῖ, ^{ἐν} ταῖς ἀσθενείαις ^{ἐπισημασμένων} μὲς καυχῆσομαι.

31 Ὁ Θεὸς καὶ πατὴρ τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἰδεῖν, ὁ
ὡν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι ἔ-
ψευδομαι.

of day, Acts xx. 11. Sometimes also he wrought during the night for his maintenance, that he might have more leisure through the day to preach the gospel, 1 Thess. ii. 9. 2 Thess. iii. 8.

3. *In 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 an 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.

Ver. 28.—1. *That which is my daily pressure.* The Greek word ἐπισυσσασίς denotes a crowd of people surrounding and pressing upon a person, with an intention to bear him down, and trample upon him. The idea is elegantly applied by the apostle to his anxious cares, &c.

2. *The anxious care of all the churches.* This is very properly mentioned among the apostle's sufferings, because it was none of the least of them; as one may judge from the account which he has given in this and in his former epistle, of the exceeding grief which

hunger and thirst; in fastings often; in cold and nakedness.³

28 Besides these *TROUBLES* from without, that which *IS* my daily pressure,¹ the anxious care of all the churches.²

29 Who is weak, and I am not weak? Who is made to stumble, and I do not burn?

30 If I *must* boast, I will boast of the things which relate to my weakness.¹

31 The God and Father of our Lord Jesus Christ, who is blessed for ever,¹ knoweth that I do not lie:

toil: I have often passed nights without sleep; I have endured much hunger and thirst; I have often fasted whole days; I have suffered much from cold and want of clothes.

28 Besides these outward troubles, there is that which presseth me daily, my anxious care of all the churches, that they may persevere in faith and holiness, and be defended from enemies.

29 And with respect to individuals: What brother is weak, who finds me weak in assisting him? What brother falls into sin, and I do not burn with zeal to raise him up?

30 If I *must* boast, being forced to it, I will boast of the things which relate to my weakness, notwithstanding my enemies upbraid me therewith.

31 These things happened in a danger the greatest of the kind that ever befell me: For the God and Father of our Lord Jesus Christ, who possesses blessedness infinite and eternal, knoweth that I do not lie, when I tell you, that

the errors and irregularities of the single church of Corinth occasioned to him: 2 Cor. vii. 5. *Within were fears.*—Besides, the brethren of all the Gentile churches had recourse to the apostle in their difficulties for advice and consolation, which must have been very fatiguing to him.

Ver. 30. *Which relate to my weakness.* His enemies had upbraided him with *weakness*, that is, with *cowardice*, chap. x. 10. Of this weakness he told them he would boast in a particular instance; because therein the care which both God and good men took of him was illustriously displayed. So that it was an instance very honourable to him.

Ver. 31. *Who is blessed for ever.* This circumstance is added, to increase the solemnity of his appeal to God for the truth of what he was going to say, not only concerning his deliverance at Damascus, but concerning the visions and revelations of the Lord, to be mentioned in the next chapter. In Corinth the apostle had no witnesses for proving the circumstances of his danger and deliverance at Damascus. Besides, it was an event long passed, and per-

32 In Damascus the governor under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me :

33 And through a window in a basket was I let down by the wall, and escaped his hands.

32 Εν Δαμασκῶ ὁ ἐθναρχὴς Ἀρετὰ τε βασιλεὺς ἐφάρξει τὴν Δαμασκηνῶν πόλιν, πιασαί με θέλων.

33 Καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλασθὴν διὰ τε τειχῆς, καὶ ἐξέφυγον τὰς χεῖρας αὐτῆς.

haps not at all known in Greece. And with respect to the visions and revelations with which he was honoured, they were private matters known only to himself. He, therefore, very properly appealed to the God and Father of our Lord Jesus Christ, for the truth of what he was going to relate concerning these things.

Ver. 33. *And escaped.* In so doing, the apostle did not act contrary to our Lord's words, John x. 12. as he had no fixed relation to the brethren of Damascus as their pastor. See Acts ix. 23—25.

CHAP. XII.

View and Illustration of the Facts related in this Chapter.

AFTER enumerating in the former chapter his almost incredible labours and sufferings for the gospel, the apostle in this, directing his discourse to the faction who had ridiculed him for praising himself, said to them ironically, Well, it does not become me to boast of any thing I have done or suffered as a minister of Christ : Nevertheless I will come to visions and revelations of the Lord, ver. 1.—But that he might not offend their affected delicacy, he did not say these visions and revelations were given to himself. He only told them, he knew a servant of Christ, who, fourteen years before the date of this letter, had been caught up as far as to the third heaven, ver. 2.—Though whether in the body or out of the body, the apostle did not know, ver. 3.—This servant of Christ, in paradise, heard things which could not be expressed in human language, ver. 4.—Concerning such a person, the apostle said he would boast ; but concerning himself, he told them ironically, he would not boast except in his weaknesses, for which they ridiculed him, and of which he had boasted in the end of the preceding chapter, ver. 5.—And yet, being himself

- 32 In Damascus, the governor belonging to Aretas, the king, kept the city of the Damascenes, with a garrison, wishing to apprehend me;

33 *But* through a window in a basket I was let down (*δια*, 120.) by the wall, and escaped FROM his hands.

32 *In Damascus, the governor belonging to Aretas the king of Arabia, at the instigation of the Jews, who were enraged against me because I preached that Jesus is the Christ, kept the city of the Damascenes with a garrison, that he might apprehend me, and deliver me to them. In such a danger, where even the form of a trial was not to be expected, what could I do but flee?*

33 *But* being conveyed into one of the houses built on the wall of the city, through a window in a basket I was let down with ropes by the side of the wall; and so, with the assistance of God and good men, I escaped from his hands.

that servant of Christ who had been caught up, he told them, that if he inclined to boast concerning himself, as the person who was so highly honoured, he should not be a fool, because he should speak nothing of himself but what was strictly true. Nevertheless he forbore, lest forsooth any of them should think more highly of him than his appearance, or than his manner of speaking, warranted. This he said in high ridicule of their gibe, that his bodily presence was weak, but his letters weighty and powerful, ver. 6.

Farther, because he had said he would not boast except in his weaknesses, for which they had ridiculed him, he told them, that his bodily infirmity, instead of rendering him contemptible, was an honour to him; because it was sent on him by God, to prevent him from being too much elated with the transcendency of the revelations which had been given to him, ver. 7.—That he had besought the Lord thrice to remove it, ver. 8.—But that he told him, his grace was sufficient for making him successful as an apostle, and his power in converting the world was most illustriously displayed in the weakness of the instruments employed for that end. The apostle therefore boasted in his own weakness, that the power of Christ might be seen to dwell upon him, ver. 9.—Nay, he even took pleasure in weaknesses, insults, &c. for Christ's sake, ver. 10.

—But added, that if he appeared a fool in thus praising himself, his friends among the Corinthians had constrained him to it; because when his enemies called his apostleship in question, they ought to have spoken in his vindication, as they well knew he was in no respect inferior to the greatest of the apostles, ver. 11.—All the proofs of an apostle he had frequently shewed in their presence, by signs and wonders and powers, ver. 12.—So that, as a church, they were inferior to others in nothing, except that he, their spiritual father, had not taken maintenance from them. But in irony of their finding fault with him on that account, he begged them to forgive him that injury, ver. 13.—Yet, to shew that he had done them no injury in that matter, he now told them, he was coming to them the third time, and still would not be burdensome to them; because he did not seek their goods, but their salvation; and because the children ought not to provide for the parents, but the parents for the children, ver. 14.—and therefore with pleasure he would spend his time and waste his body, for their souls' sake, so much did he love them; although the more he loved them, he found the less he was beloved by them, ver. 15.—Well then, said he, ye must acknowledge that I did not burden you, by taking maintenance from you. Nevertheless the faction say, (because it is the

OLD TRANSLATION.

CHAP. XII. 1 It is not expedient for me doubtless to glory: I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago,

GREEK TEXT.

1 Καυχασθαι δε ε συμφερει μοι' ελευσομαι γαρ εις οπτασιας και αποκαλυψεις Κυριε.

2 Οίδα ανθρωπον εν Χρισω προ ετων δεκατεσσαρων' ειτε εν

Ver. 1.—1. *I will come to visions.* Οπτασιαι, *Visions*, were things presented to a person in a supernatural manner, so as to be the objects of his sight while awake. Thus Zacharias, Luke i. 11. and Mary, ver. 26. and Cornelius, Acts x. 3. had visions of angels. But *the visions* of which the apostle speaks in this passage, being *visions of the Lord*, he means his seeing the Lord Jesus on different occasions after his ascension, Acts ix. 27. xviii. 9. xxii. 18. xxiii. 11. But above all, those visions of Christ which he saw when he was caught up into the third heaven.

2. *And revelations of the Lord.* These were discoveries of matters unknown, which Christ made to Paul by an internal impression on his mind, or by speech, such as the revelations mentioned Acts xiii. 2. 1 Tim. iv. 1. Perhaps also those which he says, ver. 4. he

practice of the false teacher to whom they are attached), that by this shew of disinterestedness I craftily made you lay aside all suspicion of my loving money, that I might draw it the more effectually from you by my assistants when absent, ver. 16.—But did I make the least gain of you, by any of them I sent to you after my departure? ver. 17.—I besought Titus to visit you lately. Did Titus, or the brother I sent with him, make any gain of you? Did they not walk in the same spirit, and in the same steps with me? ver. 18.—Farther, by sending Titus to you this second time, Do I apologize to you for not coming myself? In the sight of God I solemnly protest, that I speak by the direction of Christ when I tell you, that my sending Titus is designed for your edification, by giving the faulty among you time to repent, ver. 19.—Yet I am afraid that when I come I shall not find you such reformed persons as I wish you to be, and that I shall be found by you such as ye do not wish. My meaning is, that I shall find strifes, emulations, &c. among you, ver. 20.—So that when I come, I shall be so far humbled among you by my God, as to be obliged with grief to punish those among you who have formerly sinned, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have habitually committed, ver. 21.

NEW TRANSLATION.

CHAP. XII. 1 ($\Delta\eta$, 111.) *It is not proper then for me to boast: (γὰρ, 98.) Yet I will come to visions¹ and revelations of the Lord.²*

2 Fourteen years ago¹ I knew a man in Christ,² whether in the body, I

COMMENTARY.

CHAP. XII. 1 Notwithstanding all my labours, and sufferings, and deliverances, *it is not proper; it seems, for me to boast. Yet I will speak of visions and revelations of the Lord,* with which one of his servants was honoured.

2 Fourteen years ago I knew a servant of Christ, but whether in the body, by the local removal of both

heard in paradise. Of the former kind were all the inspirations of the Spirit bestowed on the apostles, and on those who in the first age preached the gospel by revelation.

Ver. 2.—1. *Fourteen years ago.* The apostle having never spoken of his rapture till now, although it happened fourteen years before this epistle was written, the Corinthians, by that circumstance, might be sensible how little disposed he was to speak vauntingly of himself; and that they themselves had constrained him to mention his rapture on this occasion. See ver. 11.

2. *I knew a man in Christ.* This may mean a Christian man, or

(whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth) such an one caught up to the third heaven.

3 And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

σωματι, εκ οιδα' ειτε εκτος τε σωματος, εκ οιδα' ο Θεος οιδεν' ἀρπαγεντα τον τοιστον εως τριτε ουρανυ.

3 Και οίδα τον τοιστον ανθρωπον, ειτε εν σωματι, ειτε εκτος τε σωματος, εκ οιδα' ο Θεος οιδεν'

4 'Οτι ηρπαγη εις τον παραδεισον, και ηκουσεν αρρητα ρηματα, α εκ εξον ανθρωπω λαλησαι.

a man belonging to Christ, a servant of Christ. See 2 Cor. v. 17. That the apostle speaks of himself here is evident from ver. 6, 7.

3. *Whether in the body, I know not; or out of the body, I know not.* As the apostle declares, that he knew not whether the things which he saw and heard in the third heaven, and in paradise, were communicated to him by the intervention of his senses, or without them, it were folly in us to inquire into that matter. It is of more importance to observe, that he supposed his spirit might be carried into the third heaven, and into paradise, without his body. For from his making such a supposition, it is plain 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 his body.

4. *Caught up.* Philip the evangelist was by the Spirit caught away in the body from the Ethiopian eunuch, who saw him no more; but Philip was found in Azotus. This, therefore, was a rapture of a man in the body, Acts viii. 39, 40.—Ezekiel also was *lift up by the Spirit between the earth and the heaven, and brought to Jerusalem*; but it was *in the visions of God*, Ezek. viii. 3. The apostle could not tell in which of these ways he was caught up.

5. *As far as to the third heaven.* In the language of the Jews, the *First heaven*, is the region of the air where the birds fly; who, therefore, are called *the fowls of heaven*. The *Second heaven*, is that part of space in which the stars are. This was called by the Jews, *The heaven of heavens*: 1 Kings viii. 27. *The heaven of heavens cannot contain thee.* The *Third heaven*, is the seat of God, and of the holy angels, into which Christ ascended after his resurrection, but which is not the object of men's senses, as the other heavens are.

Ver. 4.—1. *That he was caught up into paradise.* The Greeks used this word to denote gardens and parks, where the ground was finely dressed and planted with trees, shrubs, and flowers, and where ani-

know not; or out of the body, *I know not*; ³ God knoweth: such an one *I KNEW* caught⁴ up as far as to the third heaven. ⁵

3 (Και, 224.) *Besides*, I knew such a man, whether in the body, or out of the body, *I know not*; God knoweth:

4 *That* he was caught up into paradise, ¹ and heard unspeakable words, ² which it is not possible³ for a man to utter.

soul and body, *I know not*; or by the carrying of his soul out of his body, *I know not*; God only knoweth: such an one *I knew* caught up as far as to the third heaven, the place where God manifests his presence.

3 *Nay*, *I knew* such a man, but whether it happened to him in the body, or out of the body, (see Commentary on ver. 2.) *I know not*; God only knoweth this great secret:

4 *That* he was caught up into paradise, the abode of the spirits of just men, where he heard unspeakable matters, which it is not possible for one to utter in human language.

mals of various kinds were kept for the pleasure of the proprietor. Hence the Greek commentators gave the name of *Paradise*, by way of eminence, to the garden of Eden, where our first parents were placed. This name also was given to the place where the spirits of the just after death reside in felicity till the resurrection, as appears from our Lord's words to the penitent thief, Luke xxiii. 43. *To-day thou shalt be with me in paradise.* The same place is called *Hades*, Acts ii. 27. or *the invisible world.* Yet, Rev. ii. 7. heaven seems to be called the *paradise of God.*

Clement of Alexandria, Justin Martyr, Irenæus, Tertullian, and most of the ancients, except Origen; and among the moderns, Bull, Whitby, Bengelius, &c. were of opinion, that the apostle had two different raptures; because, as Methodius very well argues, if one rapture only were spoken of, the repetition of *Whether in the body or*, &c. would have been needless, when speaking of his being caught up into paradise. Others think the apostle speaks of one and the same event; and that he gives the name of *Paradise* to the place which he had before called the *Third heaven.* And from his doubting whether he was caught up in the body, they infer, that he believed paradise, or the third heaven, to be within the bounds of this mundane system; especially as it is said of Stephen, Acts vii. 55. *That he looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.* For that circumstance, in their opinion, shows the distance not to be immense. For the opinions of mankind concerning the abode of the Deity, see Heb. ix. 5. note.

2. *And heard unspeakable words.* *Ρηματα*, *Words* being used by the Hebrews to denote *Matters* as well as *Words*, probably both were meant by the apostle. And seeing the things which he saw and heard in paradise could not be expressed in human language;

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was

5 Ὑπερ τῶν τοιούτων καυχησομαι ὑπερ δὲ ἐμαυτοῦ & καυχησομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου.

6 Ἐὰν γὰρ θέλω καυχησασθαι, οὐκ εἶσομαι ἀφρων· ἀληθεῖαν γὰρ ἐρω· φειδομαι δὲ, μὴ τις εἰς ἐμὲ λογισηται ὑπερ ὃ βλέπει με, ἢ ἀκροῖται ἐξ ἐμοῦ.

7 Καὶ τῆ ὑπερβολῆ τῶν ἀποκαλυψεῶν ἵνα μὴ ὑπεραισθαίνομαι, ἐδόθη μοι σκολοψὶ τῆ σαρκί, ἀγλέ-

it is plain that the purpose for which he was caught up, was not to receive any revelation of the gospel doctrine, because that could have served no purpose, if the apostle could not communicate what he heard: but it was to encourage him in the difficult and dangerous work in which he was engaged. Accordingly, by taking him up into paradise, and shewing him the glories of the invisible world, and making him a witness of the happiness which the righteous enjoy with Christ, even before their resurrection, his faith in the promises of the gospel must have been so exceedingly strengthened, and his hope so raised, as to enable him to bear with alacrity that heavy load of complicated evils to which he was exposed in the course of his ministry. Not to mention, that this confirmation of the apostle's faith, is no small confirmation of ours also. Some fanatics, supposing the apostle to have said that he heard in paradise words not to be uttered, have inferred, that the doctrines written in his epistles were designed only for the vulgar, and that he taught deeper doctrines to the more perfect. But the word used by the apostle, ἀρήτα, does not signify things not to be uttered, but things unspeakable.

3. Which it is not possible. Ἐξὼν being the neuter participle of εἶμι, to be, signifies not only a thing which is allowed to be done, but a thing possible to be done. In this latter sense it is used by the apostle, and by Xenophon often, as Raphelius hath shewn. And it is so explained by Clemens Alexand. in a beautiful passage quoted by Beza.

Ver. 5. I will not boast except of my weaknesses. His enemies had said, His bodily presence is weak, and his speech contemptible. In ridicule of that sarcasm, the apostle told the Corinthians, that instead of boasting of his raptures into the third heaven, and into paradise, he would boast of those very weaknesses for which his enemies ridiculed him, not only for the reason mentioned in the

5 Concerning such an one I will boast; but concerning myself I will not boast, except of my weaknesses.¹ (See chap. x. 10.)

6 (Γαε, 98.) Yet, if I should incline to boast, I shall not be a fool; for I will speak the truth: but I forbear, lest any one should think concerning me above what he seeth me TO BE,¹ or what he heareth from me.

7 (Και, 207.) For that I might not be exalted above measure, by the transcendency of the revelations, there was given to me a thorn¹ in

5 Concerning such an one I will boast, as a person highly favoured of Christ. But of myself, of my own qualities, though I be the person who was thus honoured, I will not boast, unless of my bodily weaknesses; because they befell me through my being caught up.

6 Yet, if I should incline to boast of the many and great revelations of the Lord with which I have been honoured, I shall not be a fool; for I will speak the truth concerning them. But I forbear, lest, forsooth, any one of you should think concerning me above what he seeth me to be, or what he heareth from me, whose presence is so mean, and whose speech is so contemptible, ch. x. 10.

7 My bodily weaknesses are no dishonour to me. For that I might not be exalted above measure, by the transcendency of the revelations, there was given to me a thorn in the flesh, as a messenger of Satan to buffet me:

commentary, but because his success in preaching was shewn to be the effect of the divine power, the more clearly that he appeared weak and contemptible in the eyes of the world.

Ver. 6. *Lest any one should think concerning me above what he seeth me to be, &c.* This is an exquisite irony of the faction. Says the apostle, I might with truth boast of the visions and revelations of the Lord, with which I have been honoured; but I will not do it, for fear any of you should think me a greater person than my mean bodily appearance, which he seeth, and my contemptible speech, which he heareth, warrant him to think me. By this irony, likewise, the apostle shewed them the absurdity of fancying that the whole of a teacher's merit lies in the gracefulness of his person, in the nice arrangement of his words, and in the melodious tones with which he pronounces his discourses.

Ver. 7.—1. *There was given to me a thorn in the flesh, a messenger of Satan.* Because the apostle calls the thorn in his flesh a messenger of Satan, and because the Canaanites are called thorns in the sides of the Israelites, Numb. xxxiii. 55. some are of opinion, that by the thorn in his flesh, he meant the false teachers, whose opposition to the gospel occasioned him much pain. The ancient Latin commentators, by the thorn in his flesh, understood some

given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in

λος Σαταν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραιρωμαί.

8 Ὑπερ τετρετρίς τον Κυριον παρεκαλεσα, ἵνα αποση ἀπ' εμῶ.

9 Καὶ εἶρηκε μοι· Ἀρκεὶ σοὶ ἡ χάρις μῶ· ἡ γὰρ δύναμις μῶ ἐν ἀσθενείᾳ τελειεῖται· ἠδὲ ἴσα ἐν μάλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μῶ, ἵνα ἐπισκηνώσῃ ἐπ' ἐμε ἡ δύναμις τοῦ Χριστοῦ.

10 Διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀναγκαῖς, ἐν διωγ-

unruly lust put into the apostle's flesh, through the temptation of the devil. But how could an unruly lust, which certainly was restrained by the apostle, hinder him from being exalted above measure? Or how could it make him appear contemptible to others, unless he discovered it, which he was under no necessity of doing? Or how could he take pleasure in such an infirmity? I have followed Whitby, Lord Barrington in his Miscel. Sac., Benson, and others, in thinking, that *the thorn in the apostle's flesh* was some bodily weakness occasioned by his rapture, and which, affecting his looks, and gesture, and speech, rendered his manner of preaching less acceptable, and perhaps exposed the apostle himself to ridicule. Thus, we find the revelations made to Daniel occasioned in him a change of countenance, chap. vii. 28. and sickness, chap. viii. 27. Agreeably to this account of *the thorn in the apostle's flesh*, we find him speaking to the Galatians of *an infirmity in his flesh, which they did not despise*, Gal. iv. 14. but which he was afraid might have rendered him contemptible in their eyes; and therefore he calls it, *the temptation which was in his flesh*.—Moses, likewise, was afraid that his manner of speaking might render him an improper messenger to Pharaoh, Exod. iv. 10. *I am slow of speech, and of a slow (a stammering) tongue*.

2. *That I might not be exalted above measure.* This clause is wanting in some MSS, and in the Vulgate version. But though this was said in the beginning of the verse, the repetition of it here is not improper, as it is intended to draw the reader's attention.

Ver. 8.—1. *Thrice I besought the Lord.* That *the Lord* to whom the apostle prayed was Christ, is evident from ver. 9.—It is suppos-

the flesh, *a messenger of Satan to buffet me, that I might not be exalted above measure.*²

8 *Concerning this, thrice I besought the Lord¹ that it might depart from me.*²

9 (*καί*, 205.) *But he said to me,¹ sufficient for thee is my grace; (γὰρ) besides, my power is perfected in weakness: (see chap. iv. 7. note 3.) most gladly, therefore, I will boast rather² of my weaknesses, that the power of Christ may dwell³ upon me. (See John i. 14.)*

10 *Wherefore, I am well pleased with weak-*

a bodily weakness which occasions me to be contemned, not only by unbelievers, but by you of the faction: this thorn, I say, was given to me, *that I might not be exalted above measure.*

8 *Concerning this, thrice I besought the Lord that it might depart from me, fearing it would render my preaching unacceptable.*

9 *But he said to me, sufficient for qualifying thee to be an apostle, is my grace; the miraculous gifts with which I have endowed thee. Besides, my power in the conversion of the world is displayed in the weakness of the instruments whereby that work is accomplished. Most gladly, therefore, I will boast rather than be ashamed of my weaknesses, that the power of Christ may abide with me.*

10 *Wherefore, instead of being dissatisfied, I am well pleased with*

ed by some, that in praying thrice, he imitated his Master's example in the garden. But others think his meaning is, that he prayed often and earnestly.

2. *That it might depart from me.* The apostle was anxious to have this thorn removed, not then knowing that it would be so honourable to him, as to be a foundation of boasting. Neither did he know that it would give additional lustre to the evidences of the gospel.—This example of prayer rejected, ought to be well attended to by all good men; because it shews, that they neither should be discouraged when their most earnest prayers seem to be disregarded, nor discontented when they are rejected; because in both cases their good is designed, and effectually promoted.

Ver. 9.—1. *But he said to me, sufficient, &c.* Probably Christ appeared to his apostle, and spake to him. At any rate, it was another revelation of the Lord, which his subject led him to mention, though his modesty did not allow him to insist on it directly.

2. *Boast rather of my weaknesses.*—Bengelius thinks the meaning is, boast of my weaknesses, rather than of the visions and revelations of the Lord.

3. *That the power of Christ may dwell upon me.* The original word literally signifies, *pitch its tent over me; cover me all over, and abide on me continually.* See John i. 14.

reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come

μοις, εν στενοχωριαις ὑπερ Χριστου· ὅταν γαρ ασθενω, τότε δυνατος ειμι.

11 Γεγονα αφρων καυχωμενος· ὑμεις με ηναγκασατε· εγω γαρ ωφειλον ὑφ' ὑμων συνισασθαι· εδεν γαρ ὑσερησα των ὑπερ λιαν αποσολων, ει και εδεν ειμι.

12 Τα μεν σημεια τε αποσολε καταειργασθη εν ὑμιν εν παση ὑπομονη, εν σημειοις και τερασι και δυναμεσι.

13 Τι γαρ εσιν ὁ ἠτήληθητε ὑπερ τας λοιπας εκκλησιας, ει μη ὅτι αυτος εγω ε καταναρκησα ὑμων; Χαρισασθε μοι την αδικιαν ταυτην.

14 Ιδτε, τριτον ετοιμως εχω ελθειν προς ὑμας, και ε καταναρ-

Ver. 11.—1. *The very greatest apostles.* He meant Peter, James, and John, whom he called *Pillars*, Gal. ii. 9.

2. *Though I be nothing.* This was an epithet given by the Greeks to contemptible persons. Thus Aristophan. Equit. lin. 1240. *Ah, miserable me! εδεν ειμι εγω, I am a contemptible person.*

Ver. 12.—1. *The signs of an apostle.* The signs whereby one was known to be an apostle, were his performing great and evident miracles openly in the view of the world; especially his healing diseases, his casting out devils, and his speaking foreign languages. But the greatest of all the signs was his conveying the spiritual gifts to them who believed; a power which none possessed but the apostles. See Titus iii. 6. note. All these signs St Paul having exhibited at Corinth; and, in particular, having communicated the spiritual gifts to many of the Corinthians, he, on account thereof, called them in his former letter, *the seal of his apostleship*, 1 Cor. ix. 2.

2. *With all patience.* By mentioning his *patience*, the apostle brought to the remembrance of the Corinthians the hardships which he had endured while he executed the apostolical office among them, and supported himself by his own labour. Perhaps, likewise, as

nesses, with insults, with necessities, with persecutions, with distresses, for Christ's sake; because when I am weak, then I am strong.

11 *Have I become a fool by boasting? Ye have constrained me TO IT:* for I ought to have been commended by you, (γὰρ, 90.) because I am in nothing behind the very greatest¹ apostles, though I be nothing.²

12 Truly the signs of an apostle¹ were fully wrought (εἰ, 172.) among you with all patience,² by signs and wonders,³ and powers.

13 For what is the thing wherein ye were inferior to other churches, unless that I myself have not been burdensome to you? (see chap. xi. 8, 9.) Forgive me this injury.

14 Behold, a third time¹ I am ready to

bodily weaknesses, with insults, with poverty, with persecutions, with distresses, for Christ's sake; because, when I am most oppressed with these evils, then I am strong; my ministry is most successful through the power of Christ dwelling upon me.

11 *Do I appear a fool by boasting? Ye have constrained me to it:* for when my character as an apostle was attacked by the false teacher, I ought to have been vindicated by you; because ye knew that I am in no respect inferior to the very greatest apostles, although my enemies would persuade you that I am nothing.

12 For truly the proofs of an apostle were fully exhibited by me, during my long abode among you, with great patience, by the signs and wonders which I wrought, and the spiritual powers I conferred on you. See 1 Cor. xii. 10. note 1.

13 I therefore boldly ask you, *What is the spiritual gift, privilege, or ornament wherein ye were inferior to any other church? unless this, that I myself have not been burdensome to you in respect of maintenance, as the other apostles have been to the churches planted by them. Forgive me this injury.*

14 *Behold, a third time I am ready to come to you, and I will not be bur-*

Locke supposes, there is here an oblique reproof to the false teachers, for the luxury and ease in which they were living among the Corinthians.

3. *By signs and wonders.* See Rom. xv. 19. note 1. The appeal which the apostle here, and 1 Cor. iv. 7. made to the whole church of the Corinthians, (in which there was a great faction which called his apostleship in question), concerning the miracles which he had wrought in their presence, and the spiritual gifts which he had conferred on many of them, is a strong proof of the reality of these miracles and gifts. See 1 Thess. i. Illustration, at the close.

to you ; and I will not be burdensome to you ; for I seek not yours, but you : for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you : nevertheless being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you ?

18 I desired Titus, and with *him* I sent a brother : did Titus make a gain of you ? walked we not in the same spirit ? *walked* we not in the same steps ?

19 Again, think you that we excuse ourselves

κησω ὑμων· ε γαρ ζητω τα ὑμων, αλλ' ὑμας· ε γαρ οφειλει τα τεκνα τοις γονευσι θησαυριζειν, αλλ' οι γονεις τοις τεκνοις.

15 Εγω δε ηδιστα δαπανησω και εκδαπανηθησομαι ὑπερ των ψυχων ὑμων· ει και περισσοτερας ὑμας αγαπων, ηττον αγαπωμαι.

16 Εγω δε, εγω ε κατεβαρησα ὑμας· αλλ' ὑπαρχων πανουργος, δολω ὑμας ελαβον.

17 Μη τινα αν απεσαλκα προς ὑμας, δι' αυτε επλεονεκτησα ὑμας ;

18 Παρεκαλεσα Τιτον, και συναπεσειλα τον αδελφον μη τι επλεονεκτησεν ὑμας Τιτος ; ε τω αυτω πνευματι περιεπατησαμεν ; ε τοις αυτοις ιχνεσι ;

19 Παλιν, δοκειτε οτι ὑμιν απολογημεθα ; κατενωπιον τε Θεε, εν

Ver. 14. *Behold a third time I am ready to come to you.* Because it does not appear from the history of the Acts, that Paul had been in Corinth more than once before this letter was written, Estius was of opinion, that the resolution which he formed in Ephesus, of going directly to Corinth by sea, was the second time of his being ready to come to them ; consequently, that this was the third time he was ready to come to them. See chap. xiii. 1. note.

Ver. 17.—1. *With respect to.* The original requires some preposition to govern *τινα*. I have in the translation supplied *κατα*, *with respect to*.

2. *Did I by him make gain of you ?* *Επλεονεκτησα.* Estius, *avarè extorsi.* The original phrase signifies to make gain by improper or fraudulent methods. See chap. ii. 11. note 1.

Ver. 18.—1. *And with him I sent a brother.* Who that brother was is not known. He may have been one of the apostle's companions in travel, who was with him in Ephesus when he wrote his first epistle to the Corinthians. Or he may have been one of the Ephesian brethren, whose zeal for the gospel moved him to accom-

come to you; and I will not be burdensome to you; (*γὰρ*, 90.) *because I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.*

15 *Yea, I most gladly will spend and be spent for the sake of your souls, even although the more abundantly I love you, the less I be loved.*

16 *Be it so then, I did not burden you: nevertheless, THEY SAY, being crafty, I caught you with guile.*

17 *WITH RESPECT TO*¹ *any one of them I sent to you, Did I by him make gain*² *of you?*

18 *I besought Titus TO GO TO YOU; and with HIM I sent a brother: did Titus make any gain of you?*² *Did we not walk in the same spirit? DID WE not WALK in the same steps?*

19 (*Πάλιν*) *BY SENDING TITUS again, think*

densome to you more than formerly; because, in preaching the gospel, I seek not your money nor your goods, as some others do, but your welfare; and in this I have behaved like a father to you. For it is not required of children to lay up for their parents temporal things, but the parents for the children.

15 *Yea, I most gladly will spend all my time, and be spent in respect of my bodily strength, for the sake of the salvation of your souls; and that even although I am sensible the more exceedingly I love you, the less I be loved by you.*

16 *Be it so then, (for ye cannot deny it,) I did not burden you: nevertheless the faction say, being crafty in not demanding maintenance, I caught you with guile, taking money from you as a present.*

17 *But with respect to any one of them I sent to you, I ask you, Did I by him receive any thing, either in money or goods, from you? None of you can say I did.*

18 *I besought Titus to go to you with my former letter; and with him I sent a brother: Did Titus, or that brother, receive any thing from you? Did we not all shew the same disinterestedness of disposition? Did we not all follow the same course, labouring with our hands for our own maintenance?*

19 *By sending Titus again, think ye that I apologize to you for not*

pany Titus to Corinth when he carried the former letter. The brother spoken of, 2 Cor. viii. 18. 22. accompanied Titus when he carried this letter.

2. *Did Titus make any gain of 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?

unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear lest when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

Χριστῷ λαλῶμεν· τα δε παντα, αγαπητοι, ὑπερ της ὑμων οικοδομης.

20 Θοξεμαι γαρ, μη πως ελθων εχ οις δελω εὑρω ὑμας, καγω εὑρεθω ὑμιν οιον ε δελετε· μη πως ερεις, ζηλοι, θυμοι, εριθειαι, καταλαλαιαι, ψιδυρισμοι, φυσιωσεις, ακατασασιαι·

21 Μη παλιν ελθοντα με ταπεινωσῃ ο Θεος με προς ὑμας, και πενθησω πολλας των προημαρτηκωτων, και μη μετανοησαντων επι τη ακαθαρσια και πορνεια και ασελγεια ἢ επραξαν.

Ver. 19. *By sending Titus again, think ye that we apologize to you?* The word *παλιν*, *again*, at the beginning of this verse, according to the apostle's laconic manner of writing, refers to ver. 18. where he says, *I besought Titus*, namely, to go to Corinth. His sending Titus a second time, some might imagine, was done to excuse his not coming himself. But he here assured them he had no such view in sending Titus. He had delayed his own coming, merely to give the guilty time to repent.

Ver. 20.—1. *Brawlings.* According to Suidas, *εριθειαι*, *brawlings*, are *contentions by words*, or abusive language.

2. *Swellings.* *Φυσιωσεις*, *swellings*, are those vain boastings, by which proud and ambitious men endeavour to make themselves look big in the eyes of their fellows, together with the temper of mind from which the boasting and the insolent behaviour which they occasion proceed.

3. *Be among you.* I have added this clause from the Vulgate version, but have marked it as not in the Greek text.

Ver. 21.—1. *And I shall bewail.* From this passage, and from 1 Cor. v. 2. it appears, that when the Christian churches cut off any of their incorrigible members by excommunication, it occasioned great grief, especially to the bishops and pastors, and was performed by them, and assented to by the church, with great lamentation for the offender, whom they considered as lost. See Origen contra

ye that we apologize to you? ¹ In the presence of God we speak by Christ, (δε) that all these things, beloved, ARE DONE for your edification.

20 (Γαε, 98.) Yet I am afraid, lest perhaps when I come, I shall not find you such as I wish; and THAT I shall be found by you such as ye do not wish: I MEAN, lest perhaps strifes, emulations, wraths, brawlings,¹ backbitings, whisperings, swellings,² tumults BE AMONG YOU.³

21 AND lest, when I come again, my God may humble me among you; and I shall bewail¹ many who have formerly sinned, and have not repented² of the uncleanness, and fornication, and lasciviousness,³ which they have committed.

coming myself? 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.

20 Yet I am afraid, lest perhaps when I come, I shall not find you the reformed persons I wish you to be; and that I shall be found by you such as ye do not wish, on account of my punishing you: I mean, I am afraid lest perhaps strifes about your teachers, and emulations among the leaders of parties, and wraths for injuries received, and brawlings, and evil speakings, and whisperings against me, and swellings of pride and ambition, and actual tumults be among you.

21 And lest, when I come again, my God may humble me among you, by shewing me your church, which I planted, corrupted with many vices, and I shall, with lamentation, punish many who have formerly sinned, and have not repented of the uncleanness, and fornication, and lasciviousness in speech and behaviour, which they have committed, through joining the heathens in their idolatrous feasts, and keeping company with wicked persons.

Celsum, lib. 3. Hence to mourn, and to bewail, in the language of these times, signified to punish.

2. Who have formerly sinned, and have not repented. The incestuous person was not of this number; for he had repented, 2 Cor. ii. 7, 8. Those of whom the apostle speaks, were such of the faction, who, notwithstanding all he had written in his former letter, had not refrained from partaking in the idolatrous sacrifices of the heathens, and from the lewd practices connected with idolatry, to which, by their former education, they were still addicted.

3. Of the uncleanness, and fornication, and lasciviousness. Estius thinks the apostle by *uncleanness* means those sins of the flesh which

CHAP. XIII.

View and Illustration of the Threatenings and Admonitions in this Chapter.

THE taunting speech of the faction, “that the apostle was bold by letters when absent, but humble and meek when present,” he had answered by a delicate but pointed irony, chap. x. 1, 2. But as that speech contained an insinuation, that his threatenings to punish them by a supernatural power were mere bugbears, without any foundation, he in this chapter told them plainly, that he was now coming to Corinth a third time, and would punish all who opposed him, as well as those who had sinned habitually; and whatever of that kind was proved by the testimony of two or three witnesses, he would consider as fully established, ver. 1.—In my former letter, said he, I foretold that the delivering the incestuous person to Satan, would be followed with the destruction of his flesh; and I now foretell, as present with you in spirit the second time, that the same thing will follow the censures which I shall inflict on the guilty; and being absent in body, I write to all those who have sinned before ye received my former letter, and to all the rest who have sinned since, that if they oppose me when I come, I will not spare them, ver. 2.—And this I will do the rather, that some of you, in derision, seek a proof of Christ speaking by me. For though ye think me not able to punish you, yet by the spiritual gifts which Christ hath bestowed on you, ye must be sensible, that he is sufficiently strong to punish every guilty person among you, ver. 3.—He was crucified indeed through the weakness of his human nature; but though he gave himself to be put to death, he now liveth by the power of God. In like manner, though I also am weak in body, and subject to death as he was, I will

are against nature; and by *fornication*, the conjunction of male and female out of marriage. Of *lasciviousness* he says, it consists in *libidinis osculis, tactibus, et cæteris hujusmodi*. But by *lasciviousness* Bengelius understands, *sodomy, bestiality*, and the other vices contrary to nature. But although some of the faction at Corinth may have been guilty of uncleanness, fornication, and lasciviousness, in the ordinary sense of these words, fancying, through the prejudices of their education, that these things were no sins, I scarcely think that any of them, after their conversion, would continue in the commission of the unnatural crimes mentioned by Estius and Bengelius.

nevertheless shew myself alive with him, by exercising the power he hath given me in punishing you, however strong ye may think yourselves, ver. 4.—And since ye seek a proof of Christ speaking by me, I desire you to try yourselves, whether ye be a church of Christ, and to prove your own selves, whether as a church ye possess any spiritual gifts. Know ye not yourselves to be a church of Christ, by the spiritual gifts ye received from me? and that Jesus Christ is among you by his miraculous powers and spiritual gifts; unless perhaps ye are without that proof of his presence, ver. 5.—In this passage the apostle, by a very fine irony, shewed the faction the absurdity of their seeking a proof of Christ's speaking by one who had converted them, and who had conferred on them, in such plenty, those spiritual gifts whereby Christ manifested his presence in every church. The apostle added, that although they should be without that proof of Christ's presence, having banished the Spirit from among themselves by their heinous sins, he trusted they should not find him without the proof of Christ's speaking by him, if it were needful for him to punish any of them when he came, ver. 6.—Yet he prayed to God that they might do nothing evil; his wish being, not to appear approved as an apostle by punishing them, but that they might repent, although the consequence should be, that he should appear as one without proof of his apostleship, having no occasion to exert his power in punishing them, ver. 7.—For the apostles could at no time use their miraculous power against the truth, but for the truth, ver. 8.—He therefore rejoiced when he appeared weak, through his having no occasion to punish offenders, and wished the Corinthians to become perfect, by repenting of their faults, ver. 9.—And to promote their perfection, being absent, he had written these things to them, that when present he might not need to act sharply against them, according to the miraculous power which the Lord Jesus had given him, for edifying and not for destroying his church, ver. 10.

The apostle having now finished his reproofs to the faction, turned his discourse to the whole church, and bade them farewell; gave them a few directions, which, if they followed, God would be with them; desired them to salute one another with a kiss, expressive of their pure mutual love; told them that *the saints* (meaning the brethren of Macedonia, where he then was), saluted them, in token of their regard for them; then concluded with giving them his own apostolical benediction, ver. 11—14.

OLD TRANSLATION.

CHAP XIII. 1 This is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you as if I were present the second time, and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

GREEK TEXT.

1 Τρίτον τετο ερχομαι προς υμας· επι σοματος δυο μαρτυρων και τριων σαθησεται παν ρημα.

2 Προειρηκα και προλεγω, ως παρων το δευτερον, και απων νυν γραφω τοις προημαρτηκοσι και τοις λοιποισ πασιν, οτι εαν ελθω εις το παλιν, & φεισομαι,

3 Επει δοκιμην ζητειτε τε εν εμοι λαλεντος Χριστ, ος εις υμας εκ ασθενει, αλλα δυνατει εν υμιν.

Ver. 1. *I am coming this third time to you.* In the Acts of the apostles, as was observed chap. xii. 14. note, there is no mention made of St Paul's being at Corinth more than once before this second epistle was written. But that history by no means contains all the apostle's transactions. We may therefore suppose, that during the eighteen months which passed from his first coming to Corinth, to the insurrection in the proconsulship of Gallio, the apostle left Corinth for a while, and travelled through Laconia, Arcadia, and the other countries of the province of Achaia, where he converted many, 2 Cor. i. 1. having preached the gospel to them gratis, as at Corinth, chap. xi. 10. and founded several churches, called, 2 Cor. ix. 2. *Achaia*, that is, *the churches of Achaia*. If, therefore, the apostle made the excursion I have supposed, and spent some months in it, his return to Corinth would be his second coming; consequently, *the coming* spoken of in this verse was his *coming the third time to them*. Es'tius, because the apostle, 2 Cor. i. 15. speaks of his bestowing on the Corinthians *a second gift*, on his coming to them: from Ephesus, argues, that if he had gone to them then, it would have been his *second visit*; and infers, that the whole of his eighteen months abode in Corinth was considered by him as his first coming. But this conclusion does not follow; because the apostle may have conferred no gifts on the Corinthians after his return from the countries of Achaia.

Ver. 2. *I will not spare you.* If this is separated from the following verse by a full stop, the sense of that verse will evidently be

NEW TRANSLATION.

CHAP. XIII. 1 *I am coming this third time to you:¹ by the mouth of two witnesses, or three, every matter shall be established.*

2 *I foretold, and I NOW foretell as present in SPIRIT the second time, and being absent IN BODY, I now write to them who have before sinned, and to all the rest; (στ, 260). Certainly, when I come again, I will not spare¹ YOU,*

3 *Since ye demand a proof of Christ's speaking by me, who (εϛ, 151.) towards you is not weak, but is strong (εϛ, 172.) among you.¹*

COMMENTARY.

CHAP. XIII. 1 *I am coming this third time to you, fully resolved to punish the obstinate. By the testimony of two witnesses or three, every matter shall be established: For I will hold that to be true, which shall be so proved.*

2 *I foretold formerly, that the delivering of the incestuous person to Satan would be followed with the destruction of his flesh; and I now foretell as present in spirit the second time, that the same thing will follow the censures I shall inflict; and being absent in body, I now write to them who have sinned before ye received my letter, and to all the rest who have sinned since, and have not repented; Certainly, when I come again, I will not spare you,*

3 *Since ye insolently demand a proof of Christ's speaking by me the threatenings in my first letter, who towards you is not weak, but is strong among you, by the spiritual gifts conferred on you, and by the punishments already inflicted on you.*

incomplete. But if the two verses are separated only by a comma, as I have done, the meaning will be, *when I come again I will not spare you, since ye demand a proof of Christ speaking by me.*—This, with the other threatenings in the apostle's letters to the Corinthians, is a strong proof of the righteousness of the cause in which he was engaged. For if he had been carrying on an imposture with the aid of his disciples, he would have flattered them in their vices, instead of threatening to punish them; as he must have known that such threatenings, while he himself was more culpable than they, would have provoked them to discover the cheat.—It is supposed that in these threatenings the apostle had the false teacher particularly in his eye, though he uses the plural number. And Michaelis is of opinion, that at his coming to Corinth he exercised the rod on that impostor so severely, that he obliged him to leave the city; or that, being terrified by the threatenings in this letter, he fled of his own accord before the apostle arrived.

Ver. 3. *Is strong among you.* Whitby's note on this verse is as follows: "Christ shewed his power among the Corinthians, by

4 For though he was crucified through weakness, yet he liveth by the power of God: For we also are weak in him, but we shall live with him, by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, *how* that Jesus Christ is in you, except ye be reprobates?

4 Και γαρ ει εσαυρωθη εξ ασθενειας, αλλα ζη εκ δυναμεως Θεου· και γαρ και ημεις ασθενεμεν εν αυτω, αλλα ζησομεθα συν αυτω εκ δυναμεως Θεου εις υμας.

5 Έαυτους πειραζετε ει εσε εν τη πισει· εαυτους δοκιμαζετε· η εκ επιγινωσκετε εαυτους, οτι Ιησους Χριστος εν υμιν εστιν; ει μη τι αδοκιμοι εσε.

“enabling St Paul to preach the gospel to them in *demonstration of the Spirit and of power*, so efficaciously as to convert them to the faith, 1 Cor. ii. 4.: In that variety of gifts conferred on them, together with the gospel, by which their *testimony of Christ was confirmed*, 1 Cor i. 6.: By his power, conspicuous 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.”

Ver. 4. *He liveth by the power of God.* Here the power of God is declared to be, not only the cause of Christ’s resurrection, but the proof of his being now alive. In this latter view, the power of God signifies the power of God communicated by Christ to his apostles, to enable them to work miracles, and to confer the spiritual gifts on believers, and to punish offenders, for the confirmation of the gospel.

Ver. 5.—1. *Try yourselves, whether ye be in the faith.* Estius thinks *faith* here signifies the *faith of miracles*, because that was a clear proof of Christ’s speaking to the Christians by Paul, who had conferred on them that gift. But as the expression, *in the faith*, is no where else used in that sense, I rather think *in the faith* signifies, *in the faith of the gospel*; see chap. i. 24. And that when the apostle desired the faction to *try themselves, whether they were in the faith*, he meant that they should try, whether by their faith they were become a church of Christ, and possessed the spiritual gifts which every church of Christ enjoyed. For if they possessed any spiritual gift, having received it from the apostle, it was a clear proof to them that Christ spake by him. This interpretation of the phrase, *in the faith*, is not materially different from that of Estius; but it agrees better with what follows in the verse.

2. *Prove yourselves.* Because the faction had required the apostle to shew them a proof of Christ’s speaking by him, he desired them to prove themselves, whether they had received any spiritual gifts

4 For though indeed he was crucified (εἰς) through weakness, yet he liveth by the power of God: ¹ (καὶ γὰρ, 98.) and though we also are weak with him, we shall, nevertheless, live with him, by the power of God (εἰς, 149.) among you.

5 Try yourselves, whether ye be in the faith; ¹ prove yourselves ² know ye not yourselves, ³ that Jesus Christ is (εἰ, 172.) among you? ⁴ unless perhaps ⁵ ye be without proof. ⁶

4 For, though indeed Christ was crucified, by reason of the weakness of his human nature, which was liable to death, yet he now liveth by the power of God. And though I also, his apostle, am weak, as he was, being subject to persecution, infamy, and death, I shall nevertheless shew myself alive with him, by exercising the power of God among you, punishing you severely if ye do not repent.

5 I say, since ye demand a proof of Christ's speaking by me, Try yourselves, whether ye be in the faith: prove yourselves, whether as a church ye possess spiritual gifts: know ye not yourselves, that Jesus Christ is among you as a church, unless perhaps ye be without proof?

from him; that being a proof which ought to have convinced them of his apostolical authority.

3. Know ye not yourselves? This being spoken to the faction, who were in such a state of wickedness, that it cannot be so much as supposed that Jesus Christ was in them, in the sense in which our translators understood the phrase, we must translate and interpret the passage as I have done.—Some are of opinion, that in this question, *Know ye not yourselves?* the apostle alluded to the greatest of all the precepts of the Greek philosophy, *Know thyself*; and that he ridiculed the faction for being ignorant of themselves, that is, of the gifts which they possessed, and of the efficacy of these gifts to prove the person from whom they had received them to be an apostle of Christ.—The irony in this passage will appear the more pointed, if we recollect that the Corinthians valued themselves exceedingly on their knowledge of the Grecian philosophy, and on their skill in reasoning.

4. *That Jesus Christ is among you?* Whitby thinks the apostle alluded here to the speech of the rebellious Israelites in the wilderness, who, after all the proofs which God had given of his presence among them, said, Exod. xvii. 7. *Is the Lord among us or not?*

5. *Unless perhaps.* In this translation of the phrase *ἢ μή τι*, I have followed the Vulgate version, which has here, *Nisi fortè.*

6. *Ye be, ἀδοκιμοί, without proof, namely, of Christ's presence among you.* So the word signifies ver. 3. *Since ye desire, δοκιμῆν, a proof of Christ's speaking by me.* The proof of Christ's presence in any church, was the existence of miraculous powers and spiritual gifts in that church. For these being sent down by Christ, Acts ii. 33. were tokens both of his presence and power.—In supposing that

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak, and ye are strong: and this also we wish, *even* your perfection.

6 Ἐλπίζω δὲ ὅτι γινώσεσθε ὅτι ἡμεῖς ἐκ εἰσμεν ἀδοκιμοί.

7 Εὐχομαί δὲ πρὸς τὸν Θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδὲν· ἐχὼ ἵνα ἡμεῖς δοκιμοὶ φανώμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιήτε, ἡμεῖς δὲ ὡς ἀδοκιμοὶ ὡμεν.

8 Οὐ γὰρ δυναμέδα τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.

9 Χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ δυνατοὶ ᾔητε· τὸ δὲ καὶ εὐχομέδα, τὴν ὑμῶν καταρτισιν.

the faction might be without this proof, the apostle indirectly, but sharply rebuked them for their vices, (chap. xii. 20, 21.) because the Spirit of God is provoked to depart both from societies and from individuals by their wickedness.—The word *ἀδοκιμοί*, which our translators have rendered *reprobates*, does not admit of that meaning in this passage, as is plain from the scope of the discourse, and from the apostle's applying that word to himself, ver. 7. which he could not do in its common signification. See the note on that verse.

Ver. 7. *Though we should be, ὡς ἀδοκιμοί, indeed without proof; without that proof of our apostleship which would be given to you, were we miraculously to punish the obstinate offenders among you. That in this passage the word ἀδοκιμοί signifies persons without proof, and not reprobates, every reader must see, when he considers that the Corinthians doing that which was good, could not have any influence to render the apostle a reprobate, in the modern sense of the word. And even though it could have had that influence, is it to be supposed, that the apostle would have consented to be made a reprobate, in order that the Corinthians might do that which was good? In the language of modern times, a reprobate is one who is excluded from the possibility of salvation by an absolute decree of God; one who is delivered over to perdition. But no where in scripture is the word ἀδοκιμῶ used in that sense. It is applied to various subjects, but always agreeably to its literal signification, without proof. Thus ἀδοκιμῶ is applied to silver, Prov. xxv. 4. Isa. i. 22. ἀγγυρισὸν ἀδοκιμῶν, adulterated silver, silver which doth not abide the proof.—It is applied likewise to land which, notwithstanding it is properly cultivated, and receiveth the influences of the heavens, bringeth forth nothing but briars and thorns. For that kind of land is said, Heb. vi. 8. to be ἀδοκιμῶ, without proof, namely,*

6 But I trust that ye shall know that we are not *without proof*.

7 (Δς, 100.) *Nevertheless*, I pray to God that ye do *nothing* evil; not *WISHING* that we may appear *having proof*, but that ye may do what is good, (δς, 100.) though we should be (ώς, 319.) *indeed without proof*.¹

8 For we can do nothing against the truth,¹ but for the truth.

9 (Γαζ, 93.) *Therefore* we rejoice when we are weak, and ye are strong: and this also we pray for, *EVEN* your restoration.¹

6 *But*, though ye should be without proof of Christ's presence among you, having quenched the Spirit, I trust that ye shall know, that I am not without the proof of Christ's speaking by me.

7 *Nevertheless*, I pray to God that ye do nothing evil; my wish being, not that I may appear having proof as an apostle by punishing you, but that ye may do what is good, may repent; although, in consequence thereof, I should be indeed without proof of my apostleship, having no occasion to punish you.

8 For we apostles cannot exercise our miraculous power, in opposition to the truth, but always in support thereof.

9 *Therefore*, instead of delighting to shew my power, I rejoice when I can inflict no punishment on you, because ye are strong in virtue. And this also I pray for, even your reformation.

of fertility; consequently, it is deserted by the husbandman, and allowed to remain under the curse of sterility.—It is applied to those who offered themselves as combatants in the sacred games, and who, on being examined, were found not to have the necessary qualifications, and therefore were rejected by the judges. 1 Cor. ix. 27. *I bruise my body, and lead it captive, lest, perhaps, having proclaimed to others, I myself, ἀδοκιμῶ γενῶμαι, should be one not approved.*—It is applied to those who are not able to discern what is good in doctrine and morals, 2 Tim. iii. 8. *Men of corrupt minds, ἀδοκιμοὶ περὶ τῆν πίστιν, without discernment concerning the faith.*—Tit. i. 16. *They profess to know God, but in works they deny him, being abominable and disobedient, and to every good work, ἀδοκιμοὶ, without discernment.*—Rom. i. 28. *As, ἐκ ἰδοκιμασάν, they did not approve of holding God with acknowledgment, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδοκιμὸν νῦν, God delivered them over to an unapproving mind; a mind not capable of discerning and approving what is right, to work those things which are not suitable.*

Ver. 8. *We can do nothing.* In this verse, churchmen are taught for what end the censures of the church are to be inflicted. Not to gratify revenge or private pique, but for reforming the vicious, and for supporting the cause of truth and virtue.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell: Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

10 Δια τῆτο ταυτα απων γραφα, ἵνα παρων μη αποτομωσ χρησωμαι, κατα την εξεσιαν ην εδωκε μοι ο Κυριος εις οικοδομην, και εκ εις καδαιρεσιν.

11 Λοιπον, αδελφοι, χαιρετε, καταρτιζεσθε, παρακαλεισθε, το αυτο φρονειτε, ειρηνευετε· και ο Θεος της αγαπης και ειρηνης εσαι μεδ' υμων.

12 Ασπασασθε αλληλῃς εν αγιω φιληματι.

13 Ασπαζονται υμας οι αγιοι παντες.

14 Ἡ χαρις τε Κυρις Ιησὺς Χριστ, και ἡ αγαπη τε Θεο, και ἡ κοινωνια τε αγιου πνευματος μετα παντων υμων. Αμην.

Ver. 9. *Even your restoration.* The word *καταρτιζειν* 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. LXX. 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.

Ver. 11.—1. *Be restored.* The original word *καταρτιζεισθε* may be translated, *Be ye fully restored; namely, by repentance and reformation.*

2. *Mind the same thing.* Wall is of opinion, that *το αυτο φρονειτε* should be translated, *Be unanimous,* namely, in your deliberations on all matters relating to your union as a church. But I rather think the apostle's meaning is, that they should set their affections on the same great objects, namely, the glory of God, and the interests of the gospel. See 1 Cor. i. 10. where the same exhortation is given.

Ver. 14. *The communion of the Holy Ghost.* Κοινωνια τε αγιου πνευματος. For the different senses of the word *κοινωνια*, see 1 John i. 3. note 3. Here it signifies, as in the commentary, the joint fruition, or the participation of the gifts and graces of the Holy Spirit. This the apostle wished to the Corinthians, that in all their public transactions they might be animated by one spirit.

10 *For this reason, being absent, I write these things, that when present I may not act sharply, according to the power which the Lord hath given me (us, 142. 2.) for edification, and not for destruction.*

11 *Finally, brethren, farewell: be ye restored,¹ comfort yourselves; mind the same thing:² live in peace; and the God of love and peace will be with you.*

12 *Salute one another (u) with an holy kiss. (See Rom. xvi. 16. note 1.)*

13 *All the saints salute you.*

14 *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost,¹ BE with you all. Amen. (See Eph. vi. 24. note 2.)*

10 *For this reason, being absent, I write these threatenings against the obstinate, that when present I may not need to act sharply, according to the power of punishing, which the Lord hath given me for edifying the church, by reclaiming the vicious and confirming the virtuous, and not for the destruction of its members without cause.*

11 *Finally, brethren, farewell. Be ye restored by repentance; comfort yourselves with the prospect of eternal life; pursue the same great objects; live in peace, by avoiding those emulations which hitherto have rent your church. And the God who delights to see his creatures living in love and peace, will be with you to direct and protect you.*

12 *When ye meet, or part, salute one another with an holy kiss, in token of that pure love which ye bear to one another, as the disciples of Christ.*

13 *All the disciples of Christ who are with me send their good wishes to you.*

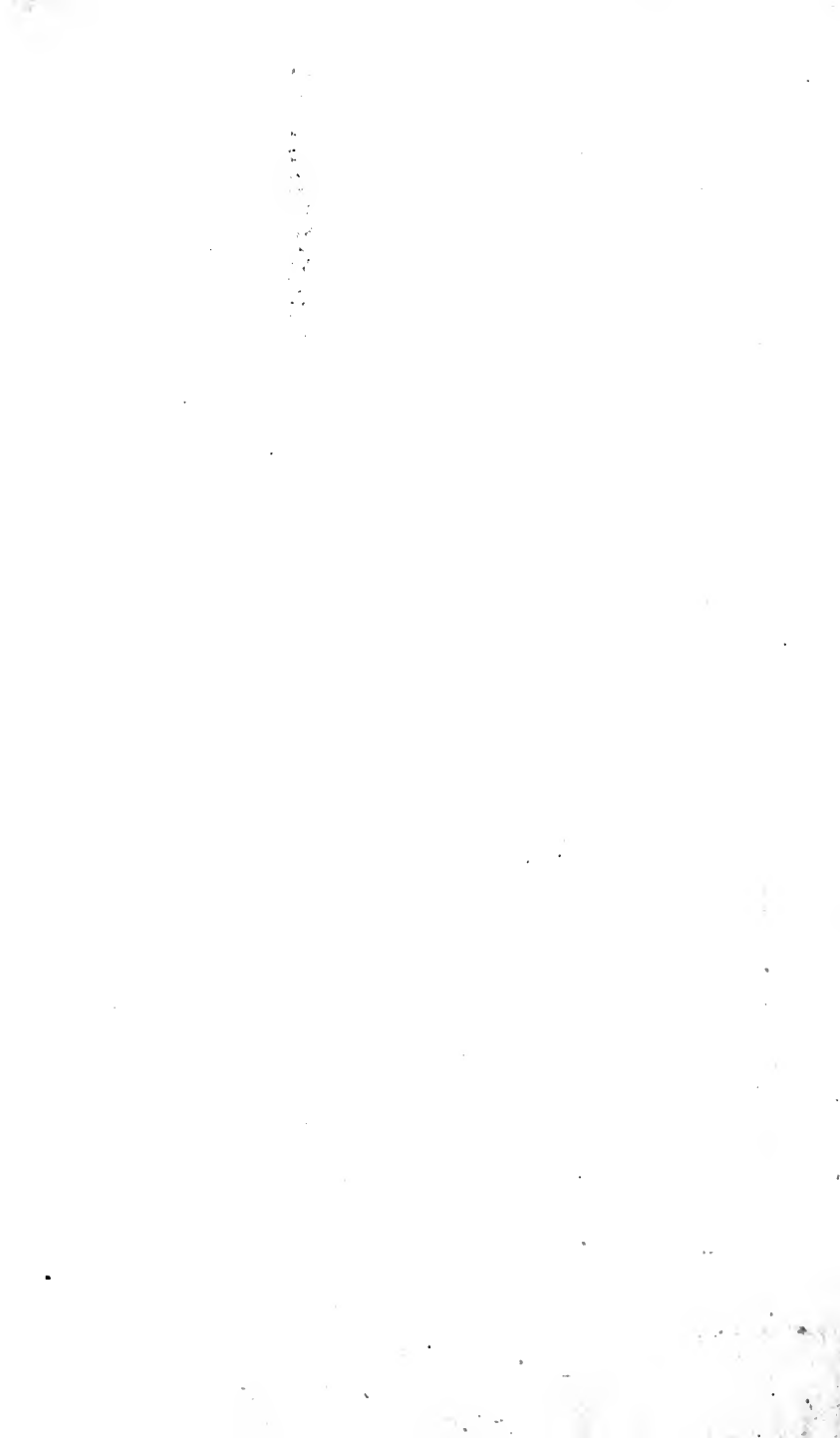
14 *Receive ye my apostolical benediction: The favour of the Lord Jesus Christ, and the love of God, and the common fruition of the gifts and aids of the Holy Ghost, be ever with you all who love the Lord Jesus Christ. Amen.*

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