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Notes on the New Testament Explanatory and Practical: I Corinthians

Albert Barnes

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Contents

Title Page 1

Indexes 121

Index of Pages of the Print Edition 122

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i

NOTES

ON THE

NEW TESTAMENT

EXPLANATORY AND PRACTICAL

BY

ALBERT BARNES

ENLARGED TYPE EDITION

EDITED BY

ROBERT FREW, D.D.

WITH NUMEROUS ADDITIONAL NOTES AND A SERIES OF ENGRAVINGS

I. CORINTHIANS

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ii

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iii

INTRODUCTION.

¶ 1. *The Situation of Corinth, and the Character of its Inhabitants.*

Corinth was properly a small dynasty, or territory in Greece, bounded on the east by the gulf of Saron; on the south by the kingdom of Argos; on the west by the gulf of Corinth, and on the north by the kingdom of Sicyon. Two of the isthmus and bay of Corinth, the latter of which is now called the Gulf de Lepanto, or the gulf of Lepanto. This tract, or region, not large in size, possessed, in the days of Paul, a very high degree of wealth, and was of a different quality. The city of Corinth was the capital of this region. It stood near the middle of the isthmus, which in the narrowest part was about six miles in breadth, and was a place of great importance, as it was the place of easy crossing, also, or portage from the Ionian sea on the west, to the Ægean on the east. Many efforts were made by the Greeks, and afterwards by the Romans, to cut a canal through the isthmus, so as to allow a passage for shipping across this isthmus; and traces still remain of these attempts. Means were even contrived for transporting vessels across. This isthmus was also particularly fortified by a wall, which was built by the Romans, and which often made it fortify it. The city had two harbours,—Lechæum on the gulf of Corinth, or sea of Crissa on the west, to which it was joined by a double wall, and Cenchrea, or port Jason, on the east, to which it was joined by a single wall, of three on the east, almost about seventy stadia, or nearly six miles. It was a situation therefore peculiarly favourable for commerce, and highly important in the defence of Greece.

The city is said to have been founded by Sisyphus, long before the siege of Troy, and was called Ephyra, or Ephyre, from the name of the city of the Cimmerians. The name Corinth, was supposed to have been given to it from Corinthus, who, by different authors, is said to have been the son of Jupiter, or of Mercurius, or of Pelops, who is said to have rebuilt and adorned the city.

The city of Corinth was built at the foot of a high hill, on the top of which was a fortress, called Acrocorinthus, which was deemed so strong, that it was to that quarter, or its sides were extremely steep. On the three other sides it was protected by strong and lofty ramparts. The circumference of the city was about ten miles, and it was, in the days of Paul, a place of great commercial advantages. As the state of that region was commodious and rather barren, and as the situation gave the city extraordinary commercial advantages, the inhabitants early turned their attention to commerce, and amassed great

iv

v

vi

vii

INTRODUCTION. xii

of that way before the multitude, he departed from them and separated the disciples from the Jews, Acts xix. 8, 9. The circumstances which have been referred to, undoubtedly, that the epistle was written from Ephesus. These circumstantial and undesigned coincidences, between a letter written by Paul and an independent history, are, in the highest degree, satisfactory and conclusive. Forgeries, writings, which go to show that neither is a forgery. An impostor in forging a history like that of the Acts, and then writing an epistle, would not have thought of thus laying the foundation for a proof of the genuineness of the epistle before us. It is perfectly manifest that the notes of the time, and place, and circumstances in the history, and in the epistle, were not introduced to correspond with each other, for the sake of the appearance of genuineness and truth. See Paley's Horæ Paulinæ, on this epistle.

The circumstances which have been referred to in regard to the place where this epistle was written, serve also to fix the date of its composition. It is evident, from chap. xvi. 5, that Paul purposed to tarry at Ephesus until Pentecost. He had been there for a considerable time, when he sent Timothy and Erastus into Macedonia (Acts xix. 22—41), for immediately after that Paul left Ephesus and went to Macedonia, Acts xx. 1, 2. The reason why Paul purposed to tarry at Ephesus, was, because a door was opened unto him there, for effectually preaching the gospel, chap. xvi. 9. But after the riot excited by Demetrius, his hope was in a measure defeated, and he soon left the city. These circumstances show that the time when this epistle was written, was not far from the time of Pentecost, which is reckoned in Acts xix. 22, 23. This occurred about A. D. 57 or 57. Frances and Mill place the date in the year 57; Lardner, in the spring of the year 58.

It has never been doubted that Paul was the author of this epistle. It bears on its face the marks of genuineness, and it has been from the time of its date, to him by the unanimous voice of antiquity. It has been made a question, however, whether this was the *first* letter which Paul wrote to them; or whether he had written to them before this. It is, indeed, true, that there are allusions to letters spoken of by what Paul says in 1 Cor. v. 9, "I wrote unto you in an epistle," &c. Whether he there refers to another epistle, which he wrote to them before this, or to a letter which he wrote to them after this, or to the epistle to the Ephesians, or whether to a letter to some other church which they had been expected to read, has been made a question. This question will be considered in the Note on that verse.

§ 4. *The Occasion on which the Epistle was written.*

It is evident that this epistle was written in reply to one which had been addressed to the apostle by the church, 1 Cor. vii. 1, "Now concerning the things whereof ye wrote unto me," &c. That letter had been sent to Paul while at Ephesus, by the hands of Stephanas and Fortunatus, and Achaicus, who had been with him, and who had come to him, and had refreshed his spirit, chap. xvi. 17, 18. In addition to this, Paul had heard various reports of certain disorders which had been introduced into the church at Corinth, and which required the interposition of his authority. Some of these disorders had, probably, not been mentioned in the letter which they sent to him, but he had heard of them incidentally by some members of the family of Chloe, 1 Cor. i. 11. They had, probably, been mentioned in a letter which had been written to him by the church by the popularity of a teacher who had excited great disturbance, 1 Cor. i. 12, 13.[1] Probably this teacher was a Jew by birth, and not improbably was one who had been at Ephesus, Acts xviii. 24—28. This would furnish the reason why he the epistle Paul entered so largely into the proof of the doctrine of the resurrection from the dead, 1 Cor. xv. 1-11 The Corinthians, like all the Greeks, were fond of the study of philosophy, of rhetoric, of poetry, of mathematics, and by a dazzling eloquence, and it is not improbable that false teachers had taken advantage of this, and made it the occasion of exciting parties, and of creating a prejudice against Paul, and of endeavoring to

xiii INTRODUCTION.

authority because he had made no pretensions to these endowments. It was of this party, probably, that it was said, "His letters, indeed, are weighty and powerful; but his spoken word should prevail in resisting the gospel, chap. i. 6—27, 31, 32. (2.) Paul's authority had been called in question as an apostle, and his claims to the office had been disputed, and he was obliged to defend the office which had been originated there. It became necessary, therefore, for him to vindicate his authority, and show by what right he had acted in organizing the church, and in the exercise of his office in the church. This he has done in chap. ix. (3.) A case of incest had occurred in the church which had not been made the subject of discipline, chap. v. This case was a flagrant violation of decency, and was such as even the heathen would not tolerate, and was called for by false teachers; and it is certain that it certified no shame in the church itself. Such cases were not regarded by the Gentile Corinthians as crimes, but they were regarded as matters of taste, and were considered as an epicure indulged, and this was one of the sins to which they were particularly exposed. It became necessary, therefore, for Paul to exert his apostolic authority, and to show the church that he was not ashamed of the gospel, and to make him an example of the severity of Christian discipline. (4.) The Corinthians had evinced a litigious spirit, a fondness for going to law, and for bringing their disputes before heathen judges, and a disposition to defraud, instead of endeavoring to settle their difficulties among themselves. Of this the apostle had been informed, and this called also for his authoritative interposition, chap. vi. (5.) Certain questions had been proposed to him, probably in the defence of the false teachers, on the subject of temperance, chastity, &c. To the claim of intemperance, licentiousness, and gluttony, the Corinthian Christians were, probably, in the habit of yielding, and they were, probably, in the habit of freely exposed. Those vices had been judged lascivious, and had been finally collapsed, and it is not improbable that the views of the apostle had been misrepresented, and perverted by the false teachers, in order to excite prejudice against him, to correct their views, and to state the true nature of the Christian requisitions, he wrote chap. vii. (6.) The apostle having thus discussed those things of which he had heard, and which had been the subject of inquiry, proceeded to answer which they had consulted him by letter. These were, (1) Marriage, chap. vii. (2.) Meats offered to idols, chap. viii. (3.) Their circumstances, chap. ix. (4.) *The order of things offered to idols*, chap. xii. (5.) The manner of conducting the ordinance of giving alms, as shown from the case of certain Jews, if it was the occasion of giving alms, as shown from the case of certain Jews, if it was the occasion which he had acted in its country; that he was not imposing on the church, he had voluntarily relinquished his rights, and endeavored to a course of life as far as possible from a life of glutton and fornication, and sensual indulgence, and to assert them that although they had been highly favored, as the people of God, yet they had been guilty of the sins of the Jews, and the principle to illustrate by a reference to their giving to lusts, and solicitations with them, and the dangers to which they would subject themselves by so doing; from partaking of the meat offered to worship idols, and from partaking of the meat offered to worship idols, it would be to idolatry, and to be to such. This was to be done on the principle that no offence was to be given, and that the consideration of conscience was to be regarded, chap. x. 1—33, in connexion with this, and as an illustration of the principle on which he acted, and on which he wished them to act, that of promoting mutual edification, and of preventing offence, he gives a long and interesting discussion of the relation of the woman to the man, and the general duty of her being in subjection to him, chap. xi. 1—16 and the other, a far more important matter, the duty of the church in regard to the ordinance of the Lord's Supper, 17—34, and to speak of this, probably, by the discussion to which he had been led on the subject of spiritual gifts, and the discussion of the subject naturally led to the sublimest of all subjects, the resurrection of the dead, and the glorious hope of the Christian. That had been greatly abused to purposes of vice, and disorder, and to support false views of God, of their future state and future rewards and punishments. These views and notions then had transferred to the universe

INTRODUCTION. xv

of the orchestra. It became necessary, therefore, for the apostle to correct those views, to state the true design of the ordinance, to show the consequences of an improper use of it, and to show the true design of the ordinance, and the manner of observing it, chap. xi. 17—34. Another subject which had probably been submitted to him in the letter was, the nature of spiritual gifts; the design of them, and the manner in which they should be used for the edification of the church on this subject. These gifts seem to have been imported to the Corinthians to a remarkable degree; and the most other things had been abused to the purposes of vice, and had been made the occasion of contention, and of disorder in their public assemblies. This which subject the apostle discusses, (chap. xii. xiii.) He states the design of imparting the gift; the use which was to be made of them; the relation which they should sustain to the church, members and officers, and in a chapter unequalled in beauty in any language, (chap. xiii.) shows the inferiority of the highest of those endowments to a kind and charitable disposition, and the necessity of the exercise of charity in connexion and aside for somebody, in the possession of the spirit of love in connexion with this (chap. xiv.) he reprovs the abuses which had arisen in the exercise of the gift of tongues, and shows the use of them in the church. (5.) A very important subject, the apostle treated in the close of his epistle—the resurrection of the dead (chap. xv.) Why he chose to discuss it in this place, and why he did not discuss it in the place in which it would have been, if he had put in the letter which had been sent to him. It is evident, however, that erroneous opinions had been entertained on the subject, and probably instituted by false teachers, and that some of the Corinthian converts, who had, probably, been once much disposed to dwelle this doctrine (Acts xvii. 32), and in the Corinthian church, it had been either called in question, or greatly perverted, and that it was, probably, in consequence of the false teachers, that some of the doctrine that seem to be believed was, probably, simply that there would be a future state, and that the only resurrection was the resurrection of the soul from the sins and pollutions of this world. This, it is, that the false teachers had not before taken up, probably because it had not been considered as it, and because it would find a more appropriate place after he had reproved their disorders, and had given them a proper view of the nature of the ordinance, and of the opinions and practices that prevailed among them, it was proper to *place the great argument for the truth of the religion which they had professed on a* firm basis, and to show them that it was not a matter of taste, or of fancy, but that the religion which they professed, and which they had so much abused, was from heaven. The proof of this was the resurrection of the Saviour from the dead, and the resurrection of the dead. This he proceeds to establish, and to show, the truth of their own resurrection was demonstrated, and the error of those who denied it was apparent. (6) Having finished this demonstration, the apostle closes his epistle (chap. xvi.) with some miscellaneous directions and salutations.

§ 5. *Division of the Epistle.*

The division of this epistle, as of the other books of the Bible, into chapters and verses, is arbitrary, and often not happily made. See the Introduction to the Pentateuch, and the Introduction to the Gospels, for a more full view of the subject. In order to present a proper analysis to the mind. The division which is adopted in the following Notes, is, that which the nature of the scope and design of the epistle, and will furnish the basis of an analysis, according to this view, the body of this epistle may be divided into three parts, viz.—

I. The discussion of irregularities and abuses prevailing in the church at Corinth, of which the apostle had incidentally heard by report, chap. i.—vi.

II. The discussion of various subjects which had been submitted to him in a letter from the church, and of points which grew out of those inquiries, chap. vii.—xvi.

xi

xii

xiii

ATHENS.

Interior of the Acropolis, from the Propylæum.

(See page 8 n.)

(See Legend, p. xxxi.)

xiv

CORINTH.

Remains of Ancient Temple.

1

THE FIRST

EPISTLE TO THE CORINTHIANS.

CHAPTER 1.

PAUL, called *a* to be an apostle
1 of Jesus Christ through the
will of God, and Sosthenes *b* our
2 brother,
Unto the church of God which

a Rom. 1. 1.

b Mat. 13. 55.

CHAPTER 1.

1 *Paul*, called to be an apostle. this Notes, Rom. 1. 1. ¶ *Through the* will of God. Paul had no commission, or authority but in accordance with the will of God, and his commission was, that he was called to be him by the special revelation granted to him at his conversion, and call to the apostleship. Acts 9. Paul often refers to the fact that he had received his commission immediately from God, and that he did not act on his own authority; comp. Gal. 1. 11, 12; Rom. 1. 1; 15. 15, 16; 1 Cor. 15. 10; 2 Cor. 1. 1, 12. There was a special reason why he commenced this epistle by referring to the fact that he was divinely called to the apostleship. It was because his claims to this authority had been called in question by the false teachers at Corinth. That fact is evident from the tone of the general strain of the epistle, from some particular expressions (2 Cor. 3. 1; comp. 1 Cor. 9. 1, 2), and from an inadvertence throughout the two epistles to establish his divine commission. ¶ *And Sosthenes.* Sosthenes is mentioned in Acts xviii. 17, as "the chief ruler of the synagogue" at Corinth. He is there said to have been beaten by the Greeks before the tribunal of Gallio, but this was not on a *Jew*, and because he had joined with the other Jews in arraigning Paul, he was probably a man of influence in the city; see Note on that place. It is evident that at this time he was not a Christian, or he would not be called a brother. Of his conversion we know not. He is here called a brother. Why Paul associated him with himself in writing this epistle is unknown. It is evident that Sosthenes was not an apostle, nor is there any evidence that he was a preacher. Some circumstances are known to have existed respecting Paul's mission to the Corinthians which we may explain. 1. (1.) He was accustomed to employ an amanuensis or scribe in writing his epistles, and the amanuensis frequently expressed his salutation in the manner in which the apostle had indicated; see Note, Rom. xvi. 22; comp. Col. iv. 18. "*The salutation of Paul with mine own hand.*" Thess. iii. 17; 1 Cor. xvi. 21. It is possible that Sosthenes might have been employed by Paul for this purpose. (2.) Paul was in the habit of commencing these with honoring his letters to the churches, himself claiming authority as an apostle; see Rom. i. 1; 1 Cor. i. 1; 2 Cor. i. 1; comp. 2 Cor. i. 1. "Unto God, 1. 1, "all the brethren" which were with him, joining with Sosthenes in addressing the churches of Galatia; Phil. i. 1; Col. i. 1; 1 Thess. i. 1. (3.) Sosthenes was well known at Corinth. He had been the chief ruler of the synagogue there. His conversion would, therefore, excite a deep interest, and it is not improbable that he was now a preacher or a preacher. All these circumstances would render it proper that Paul should associate him with him in writing this letter. It would be bringing in the testimony of one well known as concurring with the views of the apostle, and tend much to conciliate those who were disaffected towards him.

2

2 I. CORINTHIANS. [A. D. 59.

to 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:

a Acts 18. 1. b John 1. c John 17. 19. d 2 Tim. 2. 21. e 1 Pet. 1. 15. f 2 Tim. 2. 22.

2. *Unto the church of God* which is at Corinth. For an account of the church, and the manner in which it was established in Corinth, see Introduction, and Notes on Acts xviii. 1—17. The church is called "*the church of God*," because it has been purchased by God, and is devoted to his service. It is worthy of remark, that although great disorders and even immoralities existed among them, though there were separations and sectarian destitution; though there were some who gave evidence that they were not sincere Christians, yet the apostle does not hesitate to apply to them the name of a church of God. ¶ *To them that are sanctified.* To the church of God at Corinth. This did not refer to the profession of believers, but implies that they were *in fact* holy. The word means that they were separated from the mass of heathens around them, and devoted to God, by the grace of God. Though the word used here (ἡγιασμένοις) has this idea of separation, it does not mean that they were so separated on account of their being *in fact*, and not in profession merely, devoted to God, see Note, Rom. i. 7. ¶ *In Christ Jesus.* That is, by (in) the agency of Christ. It was by his authority, his power, and his Spirit, that they were separated from the mass of heathens around them, and devoted to God; comp. John xvii. 19. ¶ *Called to be saints.* The word here does not differ materially from the word *sanctified* in the former part of the verse. It means that they were separated from the world, and set apart to God as holy. The idea which Paul introduces here is, that they became such because they were called to be saints. The sense, then, of the whole verse is, that this was done "by in Christ Jesus;" here he says that it was done by the call, or by the call to privilege. No doubtless occurs to any (but it was not by any native tendency

A. D. 59.] CHAPTER I. 3

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

a 2 Pet. 1. 2. b Rom. 1. 8.

one characteristic of the early Christians, by which they were known and distinguished, was their calling upon the name of the Lord Jesus, as their offering worship to him. That it implied worship, see Note, Acts ix. 14; and that the early Christians called on Christ by prayer, and were distinguished by this, see Note, Acts vii. 59; also Rom. x. 12; comp. Note, Acts ix. 21; Rom. x. 13; xiii. 14; 2 Tim. 2. 22. ¶ *Both theirs and ours.* The Lord of all—both Jews and Gentiles, bond and free, Greeks and Christians, of whatever country or name they might have originally been, constituted the common Lord and Saviour of the kingdom of Christ, and all are on a level, having a common Lord and Saviour; comp. Eph. iv. 5.

3. *Grace be unto you, &c.*; see Note, Rom. i. 7.

4. *I thank my God, &c.* No small share of the epistle is occupied with reproofs for the disorders which had arisen in the church at Corinth. Before proceeding, however, to the specific statement of these disorders and reproofs, he gives commendations for the attainments which they had really made in divine knowledge, and for the grace of God which had been in exercise in them all that he could. It was no part of the disposition of Paul to withhold commendation where it was due. On the contrary, as he was disposed to be faithful in reproving the wrong, he was also disposed to commend them as far as they could be commended, and as much as could be done; comp. Note, Rom. i. 8. A willingness to commend those who do well is as much in accordance with the spirit of the apostles in reproves where it is deserved, and a minister, or a parent, may frequently commend those who do well, and commend them as far as they deserve, and much more than by fault-finding and harsh

4 I. CORINTHIANS. [A. D. 59.

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

7 So that ye come behind in [illegible] gift; waiting ⁺ for the ⁺ coming of our Lord Jesus Christ:

8 Who shall also confirm ⁺ you unto the end, that ye may be

a 1 Thess. 1. 5. b 1 Thess. 5. 23. c 2 Thess. 1. 10. d 1 Pet. 1. 13. e Phil. 3. 20. f Rom. 16. 25. g 2 Pet. 3. 18. h Rev. 1. 8. i Phil. 1. 6.

had subsequently to make, and would tend to conciliate their minds, and dispose them to listen attentively, even to the reproofs and warnings.

6. *Even as, &c.* The force of this expression seems to be this, "The gospel of Christ was at first established among you by means of the miraculous endowments of the Holy Spirit; and those endowments are still continued among you, and your church evidence of the truth of Christianity, and of the gospel to you, now the—a is the same manner as they did when the gospel was first preached." The power to speak with tongues, &c., (ὁμοῦ, see Note, Rom. iii. 12,) was a proof that it would be a demonstration to them that of the truth of Christianity as it was at first, and was a confirmation of the gospel. It is here called "the testimony of Christ," because it bore witness to Christ—to his divine nature, divinity, his Messiahship, his character, and his work. The testimony of the gospel consists in bearing witness to Christ and his work; see chap. ii. 1, 2; comp. Note, Acts iv. 33. *Confirmed.* Was established, or proved. It was proved to be divine, by the miraculous endowments of the Holy Spirit. It was confirmed, or made certain to their souls by the agency of the Holy Spirit, making it in their hearts. The word translated *confirmed* (ἐβεβαιώθη) means, *to make firm, establishing, confirming, or demonstrating* by miracles, &c.; in Mark xvi. 20; Heb. ii. 3; vi. 16; 2 Pet. i. 19; 1 Cor. i. 6. ¶ *In you* (ἐν ὑμῖν). Among you as a people, or in your hearts. Perhaps both ideas are included in the word. The gospel had been established among them by the demonstrations of the agency of the Spirit in the gift of tongues, and had at the same time been established in their hearts, and was exerting a practical influence on their lives.

7. *So that ye.* Godlike so abundantly endowed you with his favours. ¶ *To come behind* (ὑστερεῖσθαι). You are not wanting, or deficient. The word is usually applied to destitution, want, or poverty; and the declaration here is, that they abounded in every blessing. 2. That they abounded in every thing. ¶ *In no gift.* In no favour, or gracious endowment. The word used here (χαρίσμα), does not refer to the miraculous or extraordinary religious endowments, but includes also all the kindnesses of God towards them, temporal mercies, health, prosperity, family, &c. And the apostle means evidently to say that they possessed, in such abundance, all those endowments which were bestowed on them by God, that they were not waiting, or looking for this coming with glad and anxious desire. This was, then, the state of the church at Corinth, which he referred, to wit, that they had grace given them earnestly to desire, and to wait for the second appearing of the Lord Jesus. Another feature of their state was, their fond expectation and firm belief that he will return, in an evidence of a lively faith, and of a firm and steadfast faith, and it will do much to elevate the feelings above the world, and to make the heart pure; see 1 John iii. 3. ¶ *Waiting, &c.* Gr. The precise time—(τὸν ἀποκαλυψιν)—the manifestation of the Son of God. That is, waiting for his return to judge the world, and to reward his faithful people in that day. The earnest expectation of the Lord Jesus became a part of the religious feeling of primitive piety. This return was promised by the Saviour to his anxious disciples, and was a part of their expectation; see John xiv. 3. The promise was renewed when he ascended to heaven; Acts i. 11. It became the settled hope and expectation of Christians that he would return soon; see Rom. xiii. 11; Heb. ix. 28. And with the earnest prayer that he would quickly come, and terminate the scenes of imperfection; *See* Jude 20, 21.

8. *Who shall also confirm you.* Who

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5

A. D. 55.] CHAPTER I. 5

vate the end, that ye may be blameless in the day of our Lord Jesus Christ.

shall establish you in the hopes of the gospel. He shall make you *firm* (βεβαιώσει) amidst all your trials, and all the efforts which may be made to shake your faith, and to remove you from the foundation of your hope of a new life. ¶ *Unto the end.* That is, to the coming of the Lord Jesus Christ. The apostle wishes the Corinthians to be in the path of holiness, so that at the coming of the Lord Jesus they might be found blameless: comp. John xiii. 1. The sense is, that they should be so established in the gospel, as to persevere and perish—and this is one of the many places which express the doctrine of perseverance. The men who are true Christians shall be preserved unto everlasting life; comp. Phil. i. 6. ¶ That *ye may be blameless.* The word rendered *blameless* (ἀνέγκλητος) is a term of the law, and has properly double three against whom there is no charge of crime; and hence, generally, those against whom there is no ground of accusation. Here it does not mean that they were personally free from sin, but that they were so holy, and made them to appear in a Christian character, as to give evidence that they were his friends, and completely escape condemnation at his coming. Comp. Rom. viii. 33, 34. There is no man who has not his faults; no Christian who does not need pardon; but it is the design of God so to keep his people, and so to justify and sanctify them, that they shall be found blameless, and be presented "a glorious church, without spot or wrinkle" (Eph. v. 27) in the day of judgment. ¶ *In the day, &c.* In the day when the Lord Jesus shall come to judge the world; and which will be called his day, because it will be the day in which he will be the great and conspicuous object, and which is especially appointed to glorify him; see 2 Thess. i. 10. "When he shall come to be glorified in his saints, and to be admired in all them that believe."

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

* 2 John 1.

9. *God is faithful.* That is, God is true, and unchangeable, and will adhere to his promises. He will not deceive. He will not promise, and then fail to perform; he will not commence any thing and then leave it unfinished. The object of Paul in introducing the idea of the *faithfulness* of God here, is, to show that the promises made to the Christians at Corinth would be kept unto everlasting life. The evidence that they will persevere depends on the fidelity of God; and the argument is, that God is true, and that he had been called by him into the fellowship of his Son, his faithfulness at least would be pledged that the promise thus made would be kept to eternal life. The same idea has presented in Phil. i. 6, "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." ¶ *By* were called. The word "called" here does not refer to the call to the ministry, or to the call, but to the effectual influence which had been put forth, which had brought them into the state of grace. Note Rom. viii. 29; ix. 12, 24; and Mark ii. 17; Luke v. 32; Gal. i. 6; v. 8, 13; Eph. i. 4; Col. iii. 15. In this sense the word often occurs in the Scriptures, and it denotes the exertion of power, or influence that goes forth with the external invitation, and that accompanies the preaching and the agency of the Holy Spirit. ¶ *Unto the fellowship of his Son.* To participate in his kingdom, and to be in his purchase with him: see Notes *Jude* xx. 1—6. Christians participate with Christ, (1.) In his doctrines, views, Rom. viii. 9. (2.) In his sufferings, Phil. iii. 10. (3.) In his trials and temptations and trials similar to his; 1 Pet. iv. 13, "But rejoice, inasmuch as ye are partakers of Christ's sufferings;" Col. i. 24; Phil. iii. 10. (4.) In his fellowship to the inheritance and the glory, Rom. viii. 17, "And if children, then heirs, heirs of God and joint heirs with Christ." 1

6 I. CORINTHIANS. [A. D. 55.

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

* John 17. 21.

Vol. i. 4. (4.) In his triumph in the world, and his reward in heaven, Rev. iii. 21, "To him who hath delivered me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;" John xiv. 19, "Because I live, ye shall live also;" Rev. iii. 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Immediately on our union to Christ, we become partakers of his nature, and of his spirit. This intercourse or fellowship with him is the necessary result of our union with him. See the subject of the accompanimentary Note on Rom. viii. 9, page 195.]

From all this, the argument of the apostle is, that as they partake with Christ of these high privileges, and hopes, and joys, they will be kept by a faithful God unto everlasting life, and he is faithful to his flock; and will be faithful to all who are united to him. The argument is, therefore, conclusive of the union is, therefore, sure.

10. *Now I beseech you, brethren.* In this place he begins to speak of the divisions respecting the irregularities and disorders in the church at Corinth, of which he had incidentally heard, see ver. 11. The first of which he had heard was the division of the church, pertained to the divisions and strifes which had arisen in the church. The information had been communicated to him in ver. 11, and as these divisions had been caused by the influence of teachers, he begins with the exhortation, and the exhibition of popular eloquence among the Corinthian teachers, and the evil consequences of divisions that subject at length (chap. i. 17—31; xi.), in which he shows that the gospel did not depend for its success on the reasoning of philosophy, and the eloquence of the schools. As a part of the subject he commences with the language of entreaty. "I beseech

A. D. 55.] CHAPTER I. 7

you * divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

* schisms.

gious sentiments, and is designed to debate that kind of contention and strife which arises when different religious opinions are held and expressed. To "speak the same thing" should exclude all controversy about religious things; or to controversy and although perfect unity of opinion cannot be expected among men on the subject of religion any more than on other subjects, yet it is possible to agree in the leading doctrines of Christianity, Christians may be agreed; on all points in which they are agreed they should speak alike, and on all subjects they may express their sentiments in the language of the Bible, and thus speak the same thing. And that there be no schisms among you. Greek, σχίσματα, *schisms.* To divisions into contending parties and sects. The word means a rent, or a division, or an unfavorable, and not to be rent into different factions, and ranged under different leaders, see Matt. ix. 16; John ix. 16; 1 Cor. x. 25; xii. 25. ¶ *But that ye be perfectly joined together* (ἦτε δὲ κατηρτισμένοι). The word here used and rendered "perfectly joined together" (κατηρτίζω) properly to restore, mend, or repair that which is rent or disordered (Mat. iv. 21; Gal. vi. 1), and then to repair that which is morally evil and erroneous (Gal. vi. 1), to render perfect or complete, to put in order, to place any thing in its proper place so that it shall be complete in all its parts, and harmonious, (Heb. xi. 3), comp. Rom. iv. 12, "Abraham is called the father of the faithful, or the center. The apostle here evidently desires that they should be united in feeling; that they should be in a state of mind which occupy the appropriate place, as every member of a well proportioned body, occupies the place which is appropriate to it, and see, see his wishes more fully expressed in chap. xii. 12—31. ¶ *In the same mind* (νοῖ), see Rom. xii. 3. This cannot mean that they

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.

were to be united in precisely the same shades of opinion, which is impossible in the nature of things, but that they should proceed towards each other with mutual good will, and that they should live in peace. The word νοῖ does not denote mental decision nor merely the intellect itself, but that which is in the mind—the thoughts, counsels, plans, Rom. xi. 34; xv. 5; 1 Cor. ii. 16; Col. iii. 10. ¶ *And in the same judgment* (γνώμη). This word properly denotes science, or knowledge; and then it denotes the mind, considered as here, the purpose of the mind, or will. The sentiment of the whole is, that if they should be united in mind and wishes, they should be united and kindly disposed towards each other. Union of feeling is possible even when men differ much in their views of truth. It is not true that we differ so much, even where they do not see alike. They may give each other credit for honesty of purpose, and may be willing to suppose that others may be right, and are *honest* even where their own views differ. The foundation of Christian union is not in the mere fact that we have the same intellectual perception as to right feelings of the heart. And the proper way to promote union is not to attempt to force it, and to begin by attempting to equalize all intellects on the bed of Procrustes, but to begin by cultivating the heart, and elevated and pure Christian love to all who bear the image and the name of the Lord Jesus.

11. *For it hath been declared unto me.* Of the contentious existing in the church at Corinth, it is evident that they had not informed him in the usual way, by letter, as they had done, see ver. 5, comp. the Introduction. He had incidentally heard of their contentions. "By them which are of the house of Chloe." Chloe was a female of influence and regard, living, it is probable, even when he ministered at Corinth, and probably was one of the house of

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A. D. 59.] CHAPTER I. 11

household of Stephanas; * besides, I know not whether I baptized any other.

17 *For* Christ sent me not to

* Gr. HOUSE. † or speak.

ordinance of faith, in baptism. The word *even* indeed includes domestics as well as children, but while the latter must have been admitted to the ordinance, it is scarcely credible (it is *impossible* that the former could be excluded entirely on this score.)

¶ *Of Stephanas.* Who Stephanas was, is not known. The Greek commentators say that he was the jailer of Philippi, who, after he had been baptized (Acts xvi. 33), removed with his family to Corinth. But of this there is no certain evidence. ¶ *Besides* these. ¶ *I know not,* &c. Some defined our others who are now members of that church. Paul would, doubtless, conclude that he had baptized others in other places, but he is not certain whether he baptized any. This is not to be urged as an argument against the designation of Paul, as the apostle of the Gentiles, that baptisms is free the memory from defect in ordinary transactions, or in those in which were not to be received up, or certainly, in the church; (2.) The reason of Paul *may* simply be, "I know not who of the original members of the church at Corinth, or of those who have since may have died; I know not who may have removed to Corinth from other places, and have been baptized, and baptized, and consequently I cannot know whether I may not have baptized some of them, or whether I number." It is sufficient, however, that if he had baptized any others, the number was small.

17. *For Christ sent me not to baptize.* Not that it was no part of his ministerial business. Baptism was not his principal employment, though he had been commissioned to preach, and to administer the ordinance, and occasionally did it. The same thing was said of the Lord himself, who was personally baptizer, John iv. 2. It is probable that the business of baptism

baptize, but to preach the gospel; not, which, relative, † of † words, lest the cross of Christ should be made of none effect.

was intrusted to the ministers of the church of inferior talents, or to those who were concerned with the churches in subordinate offices, or to those who were engaged chiefly in travelling from place to place. The reasons of this may have been, (1.) That which Paul here suggests, that if the apostles had been employed in baptizing, it would have given occasion to strife, and the formation of parties, as those who had been baptized by one might think themselves superiority over those who were not. (2.) It is probable that the rite of baptism was preceded or followed by a course of instruction adapted to the circumstances of those coming from place to place, this could be better intrusted to those who were fixed in the place, than to those who were gloss teachers. It was an advantage that those who imparted this instruction should be baptized by the same ministrations. (3.) It is not improbable, as Doddridge supposes, that the administration of this ordinance was intrusted to inferiors, because it was commonly attended with some trouble and inconvenience, while the time of the apostles was so valuable, that it was worth all their pain work. ¶ *But to preach the gospel.* As his main business; as the work for which he was chiefly qualified. This is the grand object of all ministers. It is not to build up a sect or party, it is not to secure simply the salvation of people; it is to that end—to preach the gospel, to publish the tidings of salvation, and call men to repentance and to God. ¶ *Not with wisdom of words.* Not with the wisdom of speech. Margin. The expression here is a Hebraism, or a form of speech common in the Hebrew writings, where a noun is used to express the meaning of an adjective. Literally, "not in wise words or discourse." Their wisdom was worldly, rebes, doubtless, in that which was

12 I. CORINTHIANS. [A. D. 59.

reasons among the Greeks, and which was so highly valued. It included the art of speaking, the art of reasoning, and learned mode of disputation, or that which was practised in their schools of philosophy. (2.) A graceful and winning eloquence; the arts by which they sought to please their auditories, and to win others to their opinions. On this also the Greek rhetoricians had reduced to a system, and this, probably, the false teachers endeavoured to imitate. (3.) That which is elegant and finished in literature, in style and composition. On this the Greeks had written much, and in the *Iliad* did an miracles and wonders; comp. ver. 22. The apostle says, that he was not employed in the gospel did not depend on these things; that he had not sought them; nor had he made use of them in preaching. His doctrine and his mode of preaching were such as to appear wise and the Greeks; and he had not depended on eloquence or philosophy for his success. Yet it is probable that the apostle receive Paul among non distinguished for eloquence; but it is probable that he was not deficient in the art of speaking of manner (comp. 2 Cor. x. 1, 10), so much as the strength and power of his reasoning.

Paul here introduces a new subject of reasoning, which he continues through this and the two following chapters—the effect of philosophy on the minds of those who pursued it, and the use to be formed in regard to it. The reason why he introduces this topic, and why he treats it in this place, is not perfectly apparent. They are supposed to have been the following. (1.) He had incidentally mentioned his own preaching, and his having learned upon the subject of his ministry, and his authority, it is probable, had been called in question in the false teachers at Corinth. (2.) He had stated the reason why they understood him, had been probably, that he had not adopted the wisdom of the world, and the graces of oratory on which they so much valued themselves. (3.) He had depended for their success on exposing the Greeks by the reasons of general rhetoric and the refinements of subtle argumentation. (3.) In every way, therefore, the defects of the teachers, who had visited the church, had tended to bring the pure gospel into disrepute; to produce factions; and to destroy the authority of the apostle. It was necessary, therefore, to show the true nature of the gospel, and to expose the real influence of the philosophy on which they placed so much value. ¶ *Should be made void.* The simple doctrine that Christ was crucified to make atonement for the sins of men. This was the peculiarity of the gospel; and on this doctrine it was to depend for success in the world. ¶ *Should be made of none effect.* Should be rendered useless, or should be so, as to lost the success which might attend the preaching of the gospel should be ascribed to the graces of eloquence, the charms of language, or the force of philosophical reasoning. It was to its true cause, the preaching of Christ crucified, or lost the attempt in the manner in which the apostle proposes should divert the attention from the simple doctrines of the cross, and ascribe the success of the gospel to the preaching of the cross, or to the cross for its success to the power of its truths, borne by the Holy Spirit to the hearts of men; and not on the power of eloquence, or the charms of philosophic eloquence. To have adorned the gospel with the charms of Grecian eloquence, would have diminished its power and efficacy; just as the gilding of a diamond would destroy its brilliancy. The apostle's mode of preaching, in the word sense, can not to be regarded as valueless; but their use in preaching is to convey the truth with plainness; to fix the mind on the pure gospel; and to prevent the attention from being drawn to this system is the power of God. The design of Paul here cannot be to condemn all eloquence and all reasoning, but to rebuke the vain parade, and the glittering ornaments, and dazzling rhetoric, which were so much in truth esteem in Greece. A real belief of the gospel, a simple and correct statement of its sublime truths, will admit of, and prompt to, the most manly and noble kind of eloquence.

A. D. 59.] CHAPTER I. 13

18 For the preaching of the cross

be to them * that perish foolishness;

* Gr. THE LOST.

The highest powers of mind, and the most varied learning, may find ample scope for the illustration and the defence of the doctrines of the cross, the gospel of Christ. But it does not depend for its success on these, but on its pure and heavenly truths, borne to the mind by the agency of the Holy Spirit.

18. *For the preaching of the cross.* Greek, "the word (λόγος) of the cross." The word here means the doctrine which proclaims salvation only through the atonement which the Lord Jesus Christ made on the cross. This cannot mean that the preaching of the cross, or the fact of his being crucified, appears to be foolishness to men; because, if that was all, it would be the cross, and would appear contemptible, or that would excite their opposition more than in other cases. It is evident from the statements that Polycarp, and Ignatius, and Paul, and Cincinnat died as martyrs, does not appear to men to be foolishness, for it is a statement of an event which would be regarded with the high admiration of all men. And if, in the death of Jesus on the cross, there was no more than there was in more martyr's death, it would have been equally the object of admiration to all men. But the "preaching of the cross" and denotes more than that, it denotes the fact that Christ died as an atoning sacrifice for the sins of men, and that it was this which gave the cross its value and power. (1.) That man can be reconciled to God, pardoned, and saved only by the death of Christ as an atoning sacrifice. ¶ *To them that perish* (τοῖς μὴ σωζομένοις). To those who are in a state of perishing, or who have a character fitting them for destruction; i. e. to the wicked. The expression stands in contrast with those who are "saved;" i. e. those who are in a state of salvation. ¶ *Foolishness.* Folly. That

but unto us which are saved it is

the power * of God.

* Rom. I. 16.

is, it appears to them to be contemptible and foolish, or unworthy of belief. To the great name of the Jews, and to the Greeks, the doctrine of the cross, to the majority of the men of this world, it has ever appeared foolishness, for the following reasons. (1.) The humble origin of the Lord Jesus. They saw in Christ a man who was poor; that had no home; and few friends, and no wealth, and little apparent influence or power. They despise him who was put to death, as an impostor, at the instigation of his own countrymen, in an ignominious manner on the cross. (2.) They could not see any reason, (3.) They could see why there should be any particular efficacy in his death. They deem it impossible that a man who could save himself should be able to save them; and that glory should come from the cross of a man who died there. They cling to the true beauty of his personal character; to the true dignity of his nature; to his power over the sick, the lame, the dying, and the dead; they see in his death only the fate of a man accused on the law and government of God; they believe not in his resurrection, and they see no reason for his glory. The world looks only at the fact, that the despised man of Nazareth was put to death on a cross, and notice at the idea that such a death could be any atonement for the sins and the salvation of man.—It is worthy of remark, also, that to the ancient philosophers, the cross was regarded as still more contemptible than it does to the men of these times. Every thing that was vile was cast by the Romans upon with scorning and scorn; and they would spare above all things also the cross, which was used as a place of execution only by the crucifixion of a Jew. Besides, the account of the crucifixion has now had to us so much part of its reputation of ignominious, that we have ceased to be shocked to be so small amount of honour and glory. There is now a sacredness

14 I. CORINTHIANS. [A. D. 59

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

* Isa. 29. 14. See Job 5. 13.

about it from religious associations; and a recreance which men in Christ Jesus have, and which they feel and show when they think of it. But to the ancients it was connected with every thing that was vile. It was the punishment of slaves, traitors, and vagabonds; and had even a place in the notions of disgrace attached to it than the gallows has with us. With them, therefore, the cross was a word of reproach, associated with the idea of all that is shameful and dishonourable; and to the Jews, who had seen the ignominious and death of a crucified man, was fitted to excite in their breasts the strongest scorn. ¶ *But unto us which are saved.* This stands opposed to "perishing" in the last verse, and implies, to Christians, as being *saved* from the power and condemnation of sin, that the preaching of the cross of salvation is the world to come. ¶ *It is the power of God.* See Note, Rom. 1. 16. This may either mean that the gospel is called "the power of God," because it is the means, or instrument, which God exerts his power in the salvation of sinners; or, the gospel is called "the power of God," because its efficacious in converting him and sanctifying him. It is not an inert, inanimate, thing, but it acts on the mind, understanding, the heart, the hopes, the fears of men, and all those great constitutional principles of action, that it actually overcomes their sin, and diffuses a spiritual life in their souls. This energy is not subsequently attributed to the gospel. John xvii. 17; Heb. iv. 12. It is not, however, the mere letter of the gospel, however, or the preaching of the cross, is spoken of as effectual to salvation, but the gospel, with all the agencies which are connected with it; and does not refer to simple, abstract propositions, but to the truth as it comes attended with the influence of the Holy Spirit, and the power of God to pray it. It includes, therefore, the promised agency of the Holy Spirit, without which it would not be effectual. But the agency of the Spirit is designed to give efficacy to that which is really adapted to the purpose, and which is fitted to act in an efficacious manner. All the effects of the gospel on the soul—in regeneration, repentance, faith, sanctification—*in hope, love, joy, peace, patience, meekness, temperance, and heavenly-mindedness to God, are only such as the gospel is fitted to produce.* It has a tendency to produce these effects; and to each of these effects, just fitted in the soul by him who knows it; and adapted to *produce* just those results. The Holy Spirit assumes their influence in the soul, and uses the gospel as the agent of accomplishing just what the truth of God is *fitted originally* to produce. The gospel is called, therefore, a "the power of God," and every minister may present it with the assurance that it is adapted to do the work strongly desired. Also, "for a person *really fitted* to save men; and yet, that its reception by the human mind depends in the promised presence of the Holy Spirit.

19. *For it is written.* This passage is quoted from Isa. xxix. 14. The Hebrew is not materially different from the English version in, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The Greek version of the LXX. is, "I will destroy the wisdom of the wise, and the understanding of the prudent I will hide" (κρύψω), corresponding more exactly with the Hebrew quoted by Paul. The sense in the Hebrew is not materially different, and the sense in the Greek version is, that in both is, that such was the iniquity and stupidity of "Ariel" (Isa. xxix. 1, 2, 7), that God would hide, or withdraw, or remove his judgments, and confound their wise men, and overwhelm those who boasted of their understanding. Those in whom they should appear to be lords of their wisdom; and they should be made conscious of their own want of com-

15

A. D. 59.] CHAPTER I. 15

20 Where * is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish * the wisdom of this world?

* Isa. 33. 18.

* Isa. 44. 25.

ed to meet and remove the impending calamities. The apostle does not affirm that this passage in Isaiah refers to Christians, but that it is applicable in manifold ways. But it expresses a general principle of the divine administration—that *the coming forth of God is often such as to confound those who have trusted in their own wisdom, human wisdom would not have discerned; and in such a way as to abase the pride and boasting of the wisdom of man.* As such, the sentiment is applicable to the gospel, and expresses just the idea which the apostle wishes to convey—that the wisdom of the world is not to be regarded by the plan of God; and the schemes of human devising he set at naught. ¶ *I will bring to nothing.* I will not regard, or will not be dependent on it; or will show that my plans are not defeated by the wisdom of the world, or the wisdom of the wise. The professed wisdom of philosophers. ¶ *And will bring to nothing.* Will show it to be of no value in this matter. ¶ *The understanding of the prudent.* The understanding; the sages of the world. We may remark, (1.) That the plan of salvation is not to be dependent on human wisdom. (2.) It is strikingly true that men have themselves decided as systems of religion. It did not occur to the ancient philosophers; nor has it occurred to any of their sons. It is to be expected to excite the opposition, the contempt, and the scorn of the wise and prudent. It does not, yet makes its way quietly, not with their friendship, but in the face of their opposition. It is not adapted to such as to confound and perplex them. They despise it, and they are not its friends. Its simplicity and purity are too a mystic to account for them. It has always been a question with philosophers why the gospel not with such success; and the various accounts which they have given of the conversion, show how much they have been embarrassed. The most elaborate part of Gibbon's "Decline and Fall of the Roman Empire," is contained in his attempt to state the causes of the rapid success of Christianity, in chap. xv. xvi.; and the obvious failure of the account shows how much the mind of the philosophic sceptic was embarrassed by the fact. He assigns five causes, viz. (1.) The reception of the gospel demands an humble mind; Mark x. 15. (2.) Its doctrines, "the mysteries of childlike temper, embrace it; and they see its beauty, and are won by its loveliness, and controlled by its power." They give themselves to it, and it takes them, and holds them. (3.) In this, Christianity is like all science. The discoveries in science are made by men who have a sense in their own ignorance, and overthrow the opinions of the prudent, and the wise, and the learned, and lead them where that both are from the mind God—the God who delights in pour such a flood of truth on the mind as to overwhelm it in admiration of himself, and to overwhelm the wisdom of the wise. The professed learnedness in science, and the most subtle reasoning, are not to be relied on in regard to the causes of things, are often overthrown by a few simple discoveries—and discoveries which are at first despised as much as the gospel. The discoveries of Newton, of Galileo was to the theories of philosophers and astronomers, what the gospel was to the wisdom, and the systems of ancient learning, and the deductions of human wisdom. The former was despised, and ridiculed, the other; and both were at first equally the object of opposition or contempt.

20. *Where is the wise?* Language similar to this occurs in Isa. xxxiii. 18. "Where is the scribe? where is the receiver? where is he that counted the towers?" Some have supposed that Paul quote these words as having an original reference to the subject now under

16

18 I. CORINTHIANS. [A. D. 59.

21 For * after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of

* Luke 10. 21. Rom. 1. 19, 21, 22.

consideration, Paul uses them as any man does language where he finds words with which he or his readers are familiar, and which are in point of meaning. A man familiar with the Bible, will naturally often make use of Scripture expressions in conversing on things. In Isaiah the passage from the threatened invasion of Sennacherib. The 18th verse represents the Jews as in great distress, and the circumstances of the invasion; and alludes to the language of exultation which the enemy would use, in boasting, saying—"Where is the wise man that had the plan of destroying the nations? Where the *inspector* (*ἐπιστάτης*) *over* my Note on the passage in Isaiah), employed in the service of the enemy? Where the *receiver* (*λογιστής*, the accountant) the paymaster of the forces? Where the *counter* (*ἀριθμητής*) of the towers of Jerusalem, and calculated on their speedy overthrow? All baffled and defeated; and their schemes have all come to naught. So the apostle says, in the 21st verse, with regard to the boasted wisdom of the world in reference to salvation. It is of no value. ¶ *Hath not God made foolish.* ¶ *The wise* (*σοφία*). The sages. At first the Greek sense of learning was applied to the sages, or philosophers, they were commonly known in Greece, in the time of Paul. ¶ *Where is the scribe?* The word *scribe* (*γραμματεύς*) among the Jews was a learned man, originally employed in transcribing the law, and afterwards in expounding it. It became a learned man in general. Among the Greeks the word was used for a secretary, a recorder, or a transcriber of the laws; or a scrivener. It was a term, therefore, nearly synonymous with a man of learning; and the apostle evidently uses it in this sense in this place. Some have supposed that he referred to the Jewish men of learning here; and that he quoted the words of Isaiah. ¶ *Where is the disputer of this world?* The acute and subtle sophist of this age. The word *disputer* (*συζητητής*) properly denotes one who is given to disputing, and questions and reasonings of things; one who is a subtle and abstruse investigator. It is used in the Greek version of Isaiah, and disputants in the Greek academies; and the apostle refers, doubtless, to the sophists, philosophers, who in their profound investigations, in all their subtle and abstruse inquiries, they had failed of ascertaining the way in which man could be saved. The wisdom of the world, therefore, had baffled all their wisdom, and in which their philosophy was discovered to be of no value. The phrase, rather, probably not to the world as a physical structure—though Grotius supposes that it does—but to that age—the disputer of that age, or generally, the sages of the world, as it is translated. ¶ *Hath not God made foolish,* &c. That is, has he not by the wisdom of his plan of salvation, poured contempt on all the schemes of philosophers, and on all the wisdom of the world? Instead of those schemes of man, but in opposition to them, he has devised a plan for human salvation that evidences its efficacy and its wisdom in overthrowing the power of wisdom. Paul here, possibly, had reference to the language of Isaiah, xxxiii. 18, "Through woe men hardened, and maketh their knowledge foolish." ¶ *For after that, in the wisdom of God,* or seeing that it is true that the world by wisdom knew not God. After all the wisdom of the world, it was ordained that men would convince their own wisdom come to the true knowledge of God, and it pleased God to devise another plan for salvation.

17

A. D. 55.] CHAPTER I. 77

preaching to save them that believe.

¶ *In the wisdom of God.* This phrase is used in two different senses, namely, (1.) The first makes it refer to "the wisdom of God" evinced in the works of creation—the demonstration of his existence and attributes found there, (Rom. i. 19, 20.) The sense, then, seems to say, that the world by a survey of the works of God did not know God, or, from the contemplation of his works, in deep darkness. This interpretation is adopted by most commentators—by Lightfoot, Rosenmüller, Grotius, Calvin, &c. According to this interpretation, the word *διὰ* is to be translated by or through. (2.) A second interpretation makes it refer to the wisdom of God in the government of God, by which this was permitted. "For when, by the wise arrangement of Providence, after a full and fair trial of the native, unaided powers of man, it was manifested that the true knowledge of God would not be attained at by man, God was pleased to." This seems to be the correct interpretation, because it is the most obvious one, and because it is the most natural one. On according to this, a reason why God introduced a new method of saving men. This may be said to have been accomplished by a plan of God, which was adapted to the wisdom of man, in this that the power of man should be *fit* or proof before the new plan was adopted, that it might be seen that it was not dependent on human wisdom, that it was not originated by man, and that it was adapted to human wisdom. (2.) Because sufficient time had been furnished to make the experiment. As opportunity had been given for the trial, and the experiment had been made in the most favorable circumstances. The time was ripe for the new dispensation and expand: one generation had had an opportunity of proving to the world what man, in his wisdom, and the most mighty minds had been brought to bear on the subject. If the sages of the east, and the profound philosophers of Greece, had been enable to come to the true knowledge of God, it was in vain to hope that more profound minds could be brought to bear on it, or that more careful investigation would be more effective. The experiment had been fairly made, and the result was before the world; and it was in vain to try it again. The men of the world, particularly the philosophers of the world. ¶ *By wisdom.* By their own wisdom, or by the unaided investigations of the powers of their own minds. ¶ *Knew not God.* Obtained not a true knowledge of him. Some denied his existence; some worshipped many gods; some had an abominable form of idol worship; some ascribed to him horrid attributes; none had a true, clear, and intimate acquaintance with a God of purity, with a God who could pardon sin, or whose worship conduced to holiness of life; see Notes, Rom. i. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28. ¶ *It pleased God.* The plan of salvation originated in his good pleasure, and it was a matter of pleasure to God that this plan, so satisfy all the place of men. ¶ *By the foolishness of preaching.* Not "by foolish preaching," but by the preaching of the foolishness, or what was considered and absurd by the men of the world. The plan is wise, but it has been considered as foolishness, especially as particularly as esteemed by the Greek philosophers, to be egregiously foolish. ¶ *To save them that believe.* That is, *to save them that believe.* That believe in the Lord Jesus Christ; see Note, Mark xvi. 16. This was the plan which God chose, in his wisdom, God, and this has appeared to the mass of men to be a plan devoid of wisdom and unworthy of God. The plan, however, is adapted to man, and, *considered* foolishness, is made the means of saving them, because it was the plan which God chose, and because it claim the way in which he chose to save men.

18 I. CORINTHIANS. [A. D. 55.

22 But we preach Christ crucified, unto the Jews a stumbling-

a Isa. 8.14; 1 Pet. 2.8.

23. *For the Jews require a sign.* A miracle, a prodigy, an evidence of divine interposition. This was the common method in which the Jews of God had manifested himself to them by miracles and wonders in a remarkable manner. The Jews had so frequently prided themselves on that fact, and always demanded it when any new dispensation was to be made known to them as from God. This proposal they often evinced in their intercourse with the Lord Jesus; Mat. xii. 38; xvi. 1; Mark viii. 11; Luke xi. 16; Jn. ii. 18; vi. 30. The word is used instead of "*sign*" here in the singular, *real signs* in the plural; and Grotius, Rosenmüller, Schöttgen, Kuinoel, the best. The sense is nearly the same, and it means that it was a characteristic of the Jews to demand the constant exhibition of miracles and wonders in proof of a divine mission. I think, by the reasoning of the apostle, that they believed that the coming Messiah, as the chief of God's people, would secure their salvation, and they therefore despised the simple means of salvation by the cross. They expected a Messiah that should come with the exhibition of some stupendous signs and wonders from heaven (Mat. xii. 38, &c., as above); and they had no idea of the crucified being to be coming, and they anticipated that he would deliver them from the Romans, and make them great and free, therefore, were greatly *offended* [ver. 23], by the simple doctrine of the cross, and called it folly by the Greeks, &c. Perhaps this seems the heathen in general, in opposition to the Jews; Rom. Rom. i. 16. It was, however, peculiarly the characteristic of the Jews, and of those *Jews* seek for schemes of philosophy and religion that shall depend on human wisdom, and they therefore despise the gospel.

23. *But we.* We who are Christian preachers and who have crucified the great subject of our instruction and our aims in contradistinction from the *Jew* and the Greek. *They* seek the one miracles, the other wisdom, *we* Christ crucified, the power of God, and the wisdom of God. The word Christ, has mentioned, is the same as the Hebrew name Messiah, and it means the anointed, and is so the word crucified. The Jews would make the Messiah whom they expected no less an object of glorifying than the apostles, but they spurned the crucified one, and the apostles boasted; proclaiming him crucified, or *having* him crucified, as the great object of glory. The most reason more than that Christ was distinguished for moral worth, more than that he was a benefactor of mankind that were all, no reason could be given why the cross should be made so prominent an object. It must mean that Christ was crucified for the sake of men, and that his death was for the sake of sinners. "We preaches a crucified Messiah as the *only* reference of lost men." ¶ *Unto the Jews a stumbling-block.* The word *σκάνδαλον* (*skandalon*) means properly any thing in the way over which one may *trip* and falls; and it is used in the sense of a snare, or trap, or a gin, &c. The sense is, that to the *Jews*, the doctrine that the Messiah was to be crucified gave great offence, and was a stumbling-block, prevented them; that they could not endure the doctrine, and treated it with contempt and scorn; see Acts ii. 1 Pet. 2. 8. It is well known that to the *Jews* no doctrine was more offensive than that the Messiah was to be put to death, and that there was to be salvation in no other way. It was so in the times of the apostles, and it has been so since. They have, therefore, been a stumbling-block in the way of Jesus, *τῶν Ἑλλ.* *the* men that were heathen, that is, *a* crucified Messiah, for the same reason, "*τῶν Ἑλλ.* *Ἑλλ.* *Ἑλλ.* *the* men that were heathen." The reason of this feeling are obvious. (1.) They had looked

A. D. 55.] CHAPTER I. 19

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

the power of God, and the wisdom of God.

a ver. 18.

for a magnificent temporal prince; but the doctrine that their Messiah was crucified, dashed all their expectations. And they regarded it with contempt and scorn, as a doctrine which their hopes had been shattered, and their high expectations cherished. (2.) They had a strong feeling of pride, and the entire feelings of pride, and self-righteousness, by which they rejected the doctrine that we are dependent for salvation on one who was crucified. (3.) The doctrine was offensive, because by God for an enormous offence at impunition, as having been justly put to death, and that there was no way for Almighty. Jn. iii. 5. "We did esteem him stricken, smitten or God." The Jews could not endure the doctrine, when that he was the object of the divine devotion and abhorrence; and they, therefore, rejected the doctrine of the cross with the deepest feelings of contempt and scorn. So the Greeks in general. So the Syriac, the Vulgate, the Arabic, and the Ethiopic versions. "Unto the Jews *Greek* unwise all who were not Jews; thus the phrase, "the Jews and the Greeks" comprehended the whole human family, ver. 22. ¶ *Foolishness.* Not "folly," but "that which appears to be folly. (1.) Because they esteemed the whole account a fable, and as impossible. (2.) Because it was contrary to their own views of the way of cleansing the condition of man; (3.) They saw no beauty in the doctrine, and considered the statement that a man of humble birth was put to death in an ignominious manner, as a fable, or as folly, unfortunate, or to reserve pardon. (4.) They had the common feelings of unrenewed human nature; blind to the beauty of the character of Christ, and blind to the glorious character of God, and therefore regarded the whole statement as folly. We may remark here, that the feelings of the Jews, and of the Greeks, on this subject, are the common feelings of men. Everywhere sinners have the same views of the cross; and everywhere the human heart, of left to itself, regards it, as either a stumbling block, or as folly. But the doctrine should be preached, though it is an offence, and though it appears to be folly. It is by the folly of preaching, and by the preaching of the cross alone can sinners be saved.

24. *But unto them which are called.* *To all* true Christians. Note, ver. 2. ¶ *Both Jews and Greeks.* Whether originally of Jewish or Gentile extraction, they have been a common similar feeling in the cross, and they have found it *the power of God.* Christ appears to them as the power of God; or it is the power of God, and the wisdom of God is represented in them. Note, ver. 18. ¶ *And the wisdom of God.* The plan of God, and the wisdom of God in his salvation of men. They see the plan to be wise. They see that it is adapted to the end. They see it to be fitted to procure pardon, and sanctification, and salvation. They see the wise plan for the salvation of sinners, and it is seen by those who are Christians, to be a wise plan. They see that God there is a beauty in his character as emulous in his doctrines; and an efficacy in his atonement, to secure their salvation. We may remark on this, that, when men become Christians, their hearts are changed. The views of Christians are here represented as the same, and as different from those of other men. To one *Christ* is a stumbling-block; to others, he is the power of God. Men who have had these views of the Christian, can be obtained only by a change of heart, and by a change of character. The object or being in Christ is to us, or being is as full of beauty, must be a radical and a mighty change. (1.) All Christians have similar views of the cross, and of the Christian, whether they were Jew or Greek; it matters not whether they were born in a northern or a southern climate, whether a native or an African sun has burned upon them;" whether they speak the same or different language; whether they were born amidst the same or different

21

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23

A. D. 55.] CHAPTER I. 53

gived, hath God chosen, *yea*, and things which are not, to bring to nought things that are;

a Rom 6.17.

of speech common in the East, and of frequent use in the sacred writings; comp. Isa. xl. 17.

All nations before him are as nothing: And they are counted to him less than nothing and vanity.

See also Rom. iv. 17. "God, who—calleth those things which be not, as though they were." This, it is true, was strongly expressive of the attitude which the Jews fixed on the Gentiles, as being, in their view, not a people, in fact no people; a people without laws, and organization, and religion, and privileges; see Eph. i. 11; ii. 12; Rom. iv. 25; i Pet. ii. 10. "When the Jews, in their contempt, were wont to speak of low-born persons, of inferior prefigures, or of those whom he despised, as of those who were not God, i. e. *those who are not*. The term does not refer to life or existence, but to a quality or disposition, and is applied to those who are vile and despicable, as in Isa. xl. 17. 'All the nations are as nothing, and they are accounted to him as nothing and vanity.' 'Alas! alas! those people are not my people, they are not God's people, he is said, "this is the time for them who are not." "Have ye not heard, that God hath chosen those who are not, yea, those who are nothing?" Vulgar and indecent expressions are also called, "words that are not." To address even to the phrase *are not*, is proverbial, and is frequently used, and explained in Rabb. Illustrations of Scripture. ¶ *To bring to naught*, *to reduce to nothing*, *to destroy*. Thus they hate rule and important they were. ¶ *Things that are*. Those who were in high station, who had high attainments, wealth, and rank, placed a high estimate on themselves and despised others.

29. *That no flesh*. That no man, or no one. The term *flesh* is used so often thus *and* to denote man. Matt. xxiv. 22; Luke iii. 6; John xvii. 2; Acts ii. 17; i Pet. i. 24, &c.

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:

b 2 Cor. 5. 17; Eph. i. 4, 10.

¶ *Should glory*. *Should boast*. Rom. iii. 27; iv. 2. "Should glory before him. That man should really have nothing of which to boast; but that the whole scheme should be adapted to humble and abase him. On these principles, it is to be remarked, that it is to be expected that the great mass of Christian converts will be found among the poor and the humble; and it may be observed also, that true virtue and excellence; sincerity and truthfulness; honesty and simplicity, are usually found among them. (1.) That wisdom, and learning, are found there, there are also those of noble birth, and rank, and wealth, who have embraced the Gospel. The gate of those who from circumstances and distinguished talents have become Christians, is not closed; and it is sufficient to refer to such names as Pascal, and Bacon, and Boyle, and Newton, and Locke, and Hale, and Wilberforce, to show that religion can elevate the mind, and that it is found (*illustrious grace and rank*. (1.) Tho-cannot why those of rank and wealth are not, in fact, Christians, is plain and obvious. (a) They are beset with peculiar temptations. (b) They are usually satisfied with such and wealth, and do not feel the need of a hope of heaven. (c) They are surrounded with objects which flatter their vanity, which minister to their pride, and which are adapted to be a snare, *alluring and tempting phenomena*. (d) They are drawn away from the noble simplicity of the Gospel, and from its fashion, to fashion, by fashion. (e) There is something about the Gospel, in its simplicity and purity, which usually makes those who possess it unwilling to sit at the feet of Christ; to acknowledge their dependence on any power; and to confess that they are poor, and blind, and naked before God. (f.) The gospel is designed to produce humility, and to place all men on a

24

54 I. CORINTHIANS. [A. D. 55.

Christ Jesus, who of God is made unto us, * wisdom, and righteousness, and sanctification, and redemption:

a Isa. 45. 25. Jer. 23. 5, 6. Rom. 4. 25. 1 Cor. 6. 11. 2 Eph. 1. 7.

level in regard to salvation. There is no equal way to the favour of God. No monarch is saved because he is a philosopher, or a scholar, because he is a philosopher, or a scholar, nor because he is rich; for *you* are each on a level point. All are placed on a level. All are to be saved in the same way. All are to be saved by faith, and to ascribe glory to God. All are to acknowledge him as providing the way of salvation, and as being alone sufficient for salvation. God's design is to bring down the pride of man, and to produce everywhere a willingness to acknowledge him as the fountain of all blessings, and as all in all.

31. But of him. That is, by his agency and power. It is not by philosophy, or by wisdom, or by his own energy. The apostle keeps in prominently in view, that it was not of their philosophy, wealth, or rank that they had been raised to these privileges, but that it was all of God. ¶ *Are ye*. Ye are what you are by the energy of God. i Cor. xv. 10. "Yes even the very faith, and the very holiness, that were to be placed on the expression, "are ye." Yes are Christians, and are the agency of man, but by the agency of God."

(See the supplementary Note on Rom. viii. 31, page 194.)

¶ *In Christ Jesus*. Note, ver. 4. By the agency of the Lord Jesus, who is Christ, this energy has been conferred on you. ¶ *Who of God*. From God and God alone. ¶ *Made unto us*. God, or appointed by him to be our wisdom, &c. God originated the scheme, and it is his work from end to end. ¶ *Wisdom*. That in he is to us the source of wisdom; it is by him that we are made wise. This cannot mean that his wisdom becomes strictly our wisdom, or that we are made to be as wise, and endowed as our own, for that is not true. But it must mean that he is the source of our wisdom, *through* him by his agency, the teaching, and the work of Christ. Philosophy attempted to make men wise by their own investigations and inventions. But Christianity had become wise by the work of Christ; that is, it had been by his instructions that they had been enlightened in regard to the true character of God; with his law; with their own condition; and with the way of salvation. Christ has made clear immortality beyond the grave. None of these truths had been obtained by the professions of philosophers, but by the instructions of Christ. Unless he came it was not clear that they had been made practically wise unto salvation. Comp. Col. ii. 3. "In whom are hid all the treasures of wisdom and knowledge." He is the great agent by whom we become truly wise. ¶ *And righteousness*. Righteousness, eminently wise, and as the source of all true wisdom to his people. Isa. xl. 1; Matt. xiii. 54; Luke ii. 40, 52; i Cor. i. 24; iii. 18. "To are wise in Christ, and to be made righteous, is supposed that the beautiful description of wisdom, in Prov. viii. is applicable to Christ, and that he is the way in which to make wisdom to us, or to communicate wisdom, (1.) Because he has in his own ministry instructed us in the true wisdom, and in the way of God; and thus has given us the only wisdom that is our salvation. (2.) Because he has by his word and spirit led us to see our condition, and to see the way of our salvation." He has turned us from the ways of folly, and inclined us to the ways of wisdom. (3.) Because he is in his people now the source of wisdom. He enlightens them, he leads them, he instructs them, he guides them in the way of truth; and leads them in the path of real knowledge. It often happens that obscure and ignorant men, who have been taught by the Spirit of God, have more true and real knowledge of that which concerns their welfare, and more wisdom in the practical direction, than can be learned in all the schools of philosophy and learning on the

25

A. D. 55.] CHAPTER I. 55

earth. It is wise for a sinful and dying creature to prepare for eternity, to be reconciled to God, and to become the Son of God, because this wise. ¶ *And righteousness*. By whom we become righteous in the sight of God. This declaration simply affirms that we are made righteous by Christ, and it is affirmed that we become wise, sanctified, and redeemed through him. It does not, however, necessarily imply any thing as to the mode by which it is done. The leading idea of the apostle, which should never be lost sight of, is that the Greeks by their wisdom, and the Jews by their law, were righteous, sanctified, and redeemed; but that this was accomplished through Christ, and that it was not by what they was done, or by what process or mode, is not here stated; and it should be an inquiry of great importance, how we become righteous by the imputation of Christ's righteousness, that it should be that we became wise by the imparting of his wisdom, and sanctified by the imparting of his holiness. Neither this passage would prove one of these points, it would prove all. But as it does not prove that we are made wise by the imputation of the personal wisdom of Christ, as this passage should not be brought to prove that we become righteous by the imputation of his personal righteousness, and as the truth of that doctrine, this passage does not prove it.

(See the supplementary Note on Rom. iv. 25.)

(1.) Wisdom is imparted moralmodity Wisdom.—Those who say that Christ is made our righteousness by his righteousness imputed to us, say that he is made our wisdom, by his wisdom imputed to us.—Or which Mr. Scott has replied, that if this were the only passage of Scripture, in which those who hold imputed righteousness would contend for imputed wisdom, this passage in the sacred creeds which seem to countenance the notion of imputed wisdom, yet it is, in the opinion of many, very not essentially different. Another may pay my debt, and allow me to receive the benefit of it, and yet I may be wise, and in which he serves entitle him; then his argument and his labour may be as down to my wisdom, and I may be wise, and I may be wise advantage. But who can have wisdom, health or liberty, by imputation?—*Scott's Commentary*.

Yes. For a full discussion of the doctrine of Imputation, see the supplementary Notes at Rom. iv. 25, and v. 19, page 194, &c. By turning to other parts of the New Testament to learn in what way we become wise and righteous, we learn that in what way he is made unto us righteousness; we learn that it is in two modes. (1.) Because it is by his merits alone that our sins are pardoned, and we are made acceptable to God, and are treat (see Rom. iii. 24, 25, 27), and (2.) Because by his influence, and by his Spirit, we are made holy, and are made personally holy in the sight of God. The former is doubtless the living mode of our salvation, or sanctification is specified above. The apostle here refers, perhaps, to the former, and to describing the mode in which it is done. That is to be learned from other parts of the New Testament, as in Rom. iii. 24, Rom. iv. 25. The doctrine of justification is, that God regards and treats us as righteous, on account of what he has done and suffered. The several steps in the process may be thus stated. (1.) The sinner is in a state of condemnation, and wrath of God. He is lost and ruined. He has no merit of his own. He has no power to save himself. He deserves death, and he has no power to make an atonement or reparation. He is in a state of condemnation, and he is on his own merits. He can never vindicate his conduct, as a man can do in a court of justice where he is unjustly accused, and as he pronounced by the judge. He is condemned, and the sinner's place, and God is his stead. He has forsaken a broken law; he has violated the rights of God, and of his parties. By his dreadful sufferings, endured in the sinner's place, God is enabled to be just, and yet to be willingness to forgive. His truth will be vindicated, and his law honoured, and his government secured, if now he shall pardon the offender when properly asked. The sinner is condemned for others, and not for himself; they can be so reckoned, and are so judged by God. (2.) The sinner is pardoned. That atonement, therefore, as it was made for others, can be applied to

26

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28

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A. D. 56.] CHAPTER II. 29

good humour, or scholar mously; and he mingle with his people in festive circles and enjoyments; not to be a man of taste and philosophy, and discoursing on the fine arts and literature; not to be a profound philosopher or metaphysician, but to make Christ crucified the great object of his attention, and such always and everywhere to make him known. (7.) He is not to be ashamed anywhere of the humbling doctrine that Christ was crucified for us and for our sins. Though the world may ridicule (though philosophers may scoff), though it may be a stumbling-block, yet this is to be the great object of interest to him, and at no time, and in no place, is he to be ashamed of it. (8.) It matters not what are the sarcasms of society around him; what fields of science, of gain, or ambition, are open before him, the cross of Christ is to be his theme, and his crucified alone. If he calculates science, it is to be that he may more successfully and powerfully declare the gospel. If he becomes in any manner familiar with the works of art, and of taste, it is that he may more successfully show to those who are devoted to them the beauty and excellency of the cross. If he studies the plans and the employments of men, it is that he may more successfully meet them in those places, and more successfully speak to them of the cross of Christ. (9.) The preaching of the cross is the only kind of preaching that will be attended with success. That which has in it much respecting the divine mission, much respecting the divine origin of the power, and the atonement of Christ, will be successful. So it was in the days of the apostles; so it was in the Reformation; so it was in the Moravian missions; so it has been in every age of the church. Let the power about that kind of preaching which philosophy and human reason may have, be but the "power of God unto salvation" for the salvation of the world, and we meet the crisis and alleviate the woes of the world, just in proportion as we hold the cross up as appointed to overcome the one, and to pour the balm of consolation into the other.

5. And I was with you. Paul continued there at least a year and six months, Acts xviii. 11, 18, 19, 26; xx. 31. In conscious feeblenesse; diffident of my own powers, and not boasting of my eloquence, Rom. xv. 18. *In fear, and in much trembling.* Paul was sensible that he had many crises to encounter (Acts xviii. 5.) and he was sensible of his own natural disqualifications for the work, Rom. xv. 18. He knew too, how much the Greeks valued a nasty and elegant address, and how little he was fitted to delivered his message with deep and anxious solicitude as to the success. (6.) It was under such circumstances, that the Lord spoke to him by night in a vision, and said, "be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city," Acts xviii. 9, 10. If Paul felt so much anxiety, what should other ministers be; and if Paul sometimes trembled in deep solicitude about the result of his message, well may other ministers tremble also. It is in such circumstances, and with such feelings, that the Lord can alone to encourage him.—And it is when we are in such circumstances, that the cross of the gospel are irresistibly precious. We may add, that it is when we are in such circumstances, most successful. Notwithstanding all Paul's fears, he was successful there. And it is commonly, perhaps always, when ministers go to their work conscious of their own weakness, and diffident of the weight of their message; diffident of their own powers, and deeply solicitous about the result, that they feel that God sends down his Spirit, and converts sinners to God. The most successful ministers are those who have entered most of this feeling; and most of the revivals of religion have commenced, and continued, when the ministers have been preaching under the influence of their own fears, distrusting their own powers, and looking to God for aid and strength.

6. And my speech. The word speech

30 I. CORINTHIANS. [A. D. 56.

4 And my speech and my preach- | ing was not with † enticing words | of † man's wisdom, but in demon- | stration † of the Spirit and of power:

1 or, persuasible. 2 2 Pet. i. 16.

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

1 1 Thess. i. 5.

here—if it is to be distinguished from preaching—refers, perhaps, to his manner of preaching, rather than to the matter of his public discourses. ¶ *His wise enticing words.* Not with the persuasive reasonings (λόγοι πιθοῖς) of the wisdom of man. Not with that kind of address which was fitted to captivate and charm; and which the Greeks so much esteemed. ¶ *But in demonstration of the Spirit.* (ἀποδείξει πνεύματος) or in the testimony or evidence which the Spirit produced. The demonstration of the Spirit was the evidence of the divine origin of the religion which he preached, and that it did not depend for its proof on his own reasonings or eloquence. The Spirit was the witness which the Spirit furnished was, undoubtedly, the miracles which were wrought, the gifts and the powerful influences and conversions which attended the gospel.—The word Spirit here refers, doubtless, to the Holy Spirit; and Paul says that this Spirit had furnished demonstration of the divine origin and nature of the gospel. This had been by the gift of tongues (chap. xii. 10), by the gift of healing, by the effects of his agency in converting and sanctifying the heart. ¶ *And of power.* (καὶ δυνάμεως) and of (καὶ δ.) the divine power and efficacy which attended the preaching of the gospel there. Comp. 1 Thess. i. 5.—The effect of the gospel is the evidence of its divine origin, and of its truth. That effect was seen, (1.) In the conversion of sinners to God. (2.) In the salvation of those whom all human means of reforming them was vain. (3.) In its giving peace and joy to the soul. (4.) In its transforming their lives. (5.) In making them different men—in making the drunkard sober, the thief honest, the licentious pure; the profane, the swearer, the blasphemer, the liar, the lazy, the hard, and unkind, gentle and kind; and the wretched happy.

(1.) In its diffusing a mild and pure influence over the laws and customs of the nations where it has been preached, alone everywhere—And in regard to this evidence to which the apostle appeals, it is remarkable, that it is a kind of evidence which any one may examine, and which no one can deny. It does not need laboured, abstruse argumentation, but it is everywhere in the world, and it is seen in the effects of the gospel in reforming the vicious, and no one can deny that it is the power of God. It is the direct display of the power of God. There is no more striking exhibition of his power over mind than in a revival of religion. There is no where more evidence of the presence of the Spirit than when, in such a revival, the proud are humbled, the profane are awed, the drunkard reformed, the vicious profligate, the abandoned, and the moral—are converted unto God, and are led to lost sinners to the mercy-seat, and find the same peace. (2.) The evidence of the divine origin of religion is, that it is from God. Every converted sinner furnishes such a demonstration. It is a religion which where it produces peace, hope, joy, shows that it is from heaven.

(3.) The evidence is, that in this your belief of the divine origin of the Christian religion. ¶ *Should not stand.* Greek, "should not be." That is, should not rest upon this; or be dependent on this. The apostle furnish you a firm and solid demonstration that the religion which you profess is from God. Nothing else could not be if its preaching had been attended with the grace of eloquence, or with the power of human reasoning, physical reasoning. It would then appear to rest on human wisdom. ¶ *In the power of God.* In the evidence of divine power accompanying the preaching of the gospel. It is the power of God would attend the exhibition of truth everywhere; and would be a

A. D. 56.] CHAPTER II. 31

† stand in the wisdom of men, but in the power of God.

1 Ga.

demonstration that would be invariably attended with success not original by man, but was from heaven. That power was seen in changing the heart; in producing a complete revolution of our nature in us; in sanctifying the soul; and making the sinner a new creature in Christ Jesus. This was seen in him then, in his own experience, furnished demonstration that the religion which he knew is from God, and not from man. *Man* could not author such a religion, and could not entirely transform the soul. And although the unlearned Christian may not be able to argue the proofs of the divine of religion; although he cannot meet all the objections of cavaling and subtle infidels, although he may be greatly perplexed and embarrassed by the subtlety of sophists, he knows that he loves God, that he is different from what he was was; and that he has felt the transforming power of the religion of the cross. The blind man (that was made to see by the Saviour) was not able to tell how his eyes were opened, and unable to meet all the cavils of those who might doubt it, or all the subtle and cunning objections which might be made to it; but he was certainly could not doubt, that "whereas he was blind, he then saw;" and he could not, he would not, doubt that he was alive, that the wind blows, that the tides rise, that the sun shines, that the rivers and flowers bloom, and that this could not be except it was from God, while he may have no power to explain these facts, and no power to meet the objections of those who may cavil at the reasons to enchantress him. So men may know that their hearts are changed; that they are new creatures; that the part of the Christian world, as in every living size, depend for the most satisfactory and conclusive evidence on this ground. Innumerable and unlearned Christians have been often willing to go to the stake as martyrs—just as a humble and unlearned patriot is willing to die for his country. He knows that he is a patriot; and the Christian (one for God and Saviour), and is willing to die for his sake.

(4.) In its effects on the mind, it becomes the sacred land or argument in this chapter, in which Paul shows that the religion which he preached, in his preaching, it is not devoid of true, and solid, and even, divine wisdom.—*Nevertheless.* ¶ *We speak wisdom.* We do not admit that we utter foolishness, or that our preaching is devoid of sense of preaching (chap. i. 21); and of the estimate in which it was held by the world. ¶ *Among them that are of our can manner among you* as not laying claim to human learning or eloquence; but we do not design to admit that we have been really speaking foolishness. We speak wisdom, which is truly wise, but which is seen and understood to be such only by those who may be denominated "perfect," that is, those who are filled by the spirit of God. In the sense, therefore, the apostle imparted system of truth which he had explained and defended—the plan of salvation by the cross of Christ. ¶ *Among* then that are perfect. The word here rendered "perfect" is here evidently applied to Christians, as it is in Phil. iii. 15, "let us therefore, as many as be perfect, be thus minded." And it is clearly used to denote those who were advanced in the Christian life, who were qualified to understand the subject; who had made progress in the knowledge of the mysteries of the gospel; and who thus are the excellent. It is not used to denote those who were perfect, for the argument of the apostle does not bear on that inquiry, but that the wisdom which he imparted to the gospel is contradistinction from the gross, the sensual, and the carnally minded, who are not Christians. There is, perhaps, here an allusion to the heathen mysteries, where those who had been fully initiated were said to be perfect—duly instructed in those

33

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A. D. 59.] CHAPTER II. 35

eath prepared for them that love him.

10 But * God hath revealed them unto us by his Spirit: for the

* John 16.13.

greater and power will be the manifestations of wisdom and goodness in the world to come, than in this present. This is the same as saying, that no one had ever fully perceived and understood the value and beauty of those things which God has prepared for his people in the world to come, and which goes to this until God made a revelation to his people by his Spirit. The things which God has prepared had not been unknown either to the Jews and the Gentiles. ¶ *Nor eye hath seen.* We learn the existence of many things or objects by the external senses; and these have been the first steps in the acquisition of knowledge. To say that the eye had not seen, cut the matter short by saying that there was something that it was not known at all. All sense had been ignorant of it. ¶ *Neither ear heard.* The ear is the sense of hearing. No man has conceived it; or understood it. It is new; and is above all that man has seen, and felt, and heard. ¶ *The things which God hath prepared.* The word ἑτοιμάζω, *hetoimazo*, means "to make ready, to prepare." (*Rosenmüller*) that is, what God has appointed in the gospel to be the state of his people. The apostle here refers particularly to the wisdom which was revealed in the gospel; but he also intimates that there is include all the provisions of mercy which God has made, or the great makes known to the people of God. These things relate: to the profession; to the pardon of sin; to the peace of faith; to the peace and joy which religion imparts; to the complete and perfect salvation which God has made, which the gospel is fitted to produce, and which it will ultimately effect. In this place, the apostle, speaking of the gospel number, surpass the full comprehension of man; and are infinitely beyond all that man could know or experience without the religion of God. The phrase, "the things which" marks each blessings on the friends, how much higher and purer shall be their joy when it shall better in heaven!

36 I. CORINTHIANS. [A. D. 59.

Spirit searcheth all things, yea, the deep * things of God.

* Rev. 2.23.

by his illumination; and that but for this, they would remain in the same darkness as other men. ¶ *For the Spirit.* The Holy Spirit, or the Spirit of God; see ver. 11. ¶ *Searcheth.* This word is a metaphor, taken from the use of the original (ερευνᾶ). It means to search accurately, diligently, as a man who is searching for a lost jewel, or a miner who is in search for hidden treasure. As David uses the Hebrew word חקר in *Ps. cxxxix.* 1. So the word is used to denote a careful and accurate investigation of a matter; see *Hosea* things, in 1 Pet. i. 11. Comp. *John* vii. 52; *Rom.* viii. 27; *Rev.* ii. 23. It means, that the Holy Spirit is profound and comprehensively which the desires and feelings of the heart are known and felt; and that he has found knowledge of which we can have any conception; see *Prov.* xx. 27. There it means, that the Holy Spirit has an intimate knowledge of all things. It is not a superficial knowledge, or therefore as man do who are ignorant; but that he has an knowledge of all things, and that such as to satisfy the search of a close and accurate search. The result of what the apostle means to state—the accurate, profound, and thorough knowledge of all things which he searches. He does not state the mode in which it is obtained; but the fact, that it is so, is a sufficient evidence from simple knowledge, because he designs to infinite that his knowledge of the things of God is perfect. ¶ *All things.* All subjects, all laws, all events, all beings. ¶ *The deep things of God.* He has a thorough knowledge of the hidden counsels of God, and of the deep and secret purposes. He sees all his designs. He sees all his counsels; all his purposes; all his plans in the formation of the universe, and the scheme of salvation. He knows all whom God designs to save, and all the means by which God has sent forth the plan of God is fitted to their salvation.—This passage proves, (1.) That the Spirit is some response, distinct from the Father, or from him who is here called God. Else how could he be said to search all things, even the deep things of God? (2.) It implies action, thought, personality. An attribute of God cannot be said to search, or to think, or to act. Is of the justice, the goodness, the power, or the wisdom of God that it searches, or acts? To search, is the action of an intelligent agent, and of a distinct agent from the person. (3.) The Spirit is conscious. He searches or clearly understands "all things." He knows what God knows, sees, hears. He understands all the profound plans and counsels of God. And he is not a mere blind, unconscious power of omniscience than to deny God—that if omniscient, the Holy Spirit is divine—for this is one of the incommunicable attributes of God; i. e. it is a part of the nature of God, ver. 10. (4.) He is not a distinct being from God. There is a union between the Spirit and God, which is compared to the union between a man and his soul, ver. 11. God is one, and though he mention as Father, Son, and Spirit, yet he is one God, Deut. vi. 4. The doctrine of the Trinity is very important, and a decisive one is required in the personality and divinity of the Holy Spirit.

11. *For what man, &c.* The design of this is, to illustrate what he had just said, that the Spirit searches, and that man acquires the knowledge of himself. The purpose is to show that the Spirit has an *exact and thorough* knowledge of the things of God; and that it is as much as man can know of thought that no man can know his own mind, his own plans and intentions, but his own spirit within him. The essential idea is that no man can know another; that his thoughts and purposes are known only to himself, or by his own spirit; and that unless he chooses to reveal them to others.

A. D. 59.] CHAPTER II. 37

spirit of man which is in him? even so * the things of God knoweth no man, but the Spirit of God.

* Rom. 11.33, 34.

12 Now we have received, not * the spirit of the world, but the Spirit which is of God; that † we might know the things

* Rom. 8.15. † 1 John 3.24.

they cannot ascertain them. So of God. No man can penetrate his designs; and unless he chooses to make them known by his Spirit, they are as much concealed from man as human view. ¶ *The things of a man.* The "deep things"—the hidden counsels of God, and his profound purposes. ¶ *Even the spirit of man, &c.* Except his own mind; i. e. himself. No man can fully know them. By the spirit of man here, Paul designs to state the fact that it is a secret to the rest of man. It is not to be supposed that he here intends to convey the idea that there is a close and intimate union between the relation which the soul of man bears to the man, and the relation which the Holy Spirit bears to God. The illustration is to be used to show that there is a mystery before him—which is, that no one could know and communicate the secret of his own spirit, except by his Spirit—just as no one could penetrate into the intentions of a man, and know what he meant, but by his language, process, therefore, that there is a knowledge which the Spirit of God, which no man, no angel can obtain, just as every man's spirit has a knowledge of itself, which no other man can obtain; that the Spirit of God can communicate his own knowledge, just as man can communicate his own knowledge, and consequently, that while there is a close and intimate bond between the Spirit of God and God, as there is a close union between the spirit and man, so that a man has an intelligent soul, yet there is such a profound and intimate union between God and his Spirit that he must be equal with him; and such an intimate union, that he can be said to be one with God, just as he is one with God, as the human soul can be called "the spirit of the man," and be one with him. In all respects we are not to suppose that there is a similarity. In these points there is—It is a close and intimate union and concord of the Spirit of God with God, is as more absurd or inexplicable than the union of the soul of man with the man; or the concord of the complex person made up of body and soul, which we call man. When men have explained all the difficulties which attend the union of the soul of man with its own spirit, it will be time to advance objections against the intimate union of the Spirit of God. ¶ *Even so.* To the same extent, in like manner. ¶ *The things of God.* The things which God has made known. ¶ *Knoweth.* Man cannot search into them—no man knows them—no man can search the intentions of another.

12. *Now we have received.* We who are Christians, in distinction from the apostles. The following verse shows that he had himself and the other apostles in view, and that it is the case of all Christians that this has received, not the spirit of this world, but the spirit which is of God. ¶ *Not the spirit of this world.* Not the wisdom which the world has received, or can give—not the learning and philosophy which were so much valued in the world. The world has not, and cannot give, no such as this world gives, but we have, we can such as are communicated by the Spirit of God. ¶ *But the spirit which is of God.* We are the recipients of the teachings and influence of the Holy Spirit. ¶ *That we might know.* That we might fully understand and appreciate the things which God has in order that we might fully understand the favours which God has conferred on us, and that we might be in the necessary that God should grant the blessings of redemption by the gift of his Holy Spirit, and that the goodness and kindness of the human nature was needful that he should grant his Holy Spirit also, that man might be brought fully to see and appreciate the

38 I. CORINTHIANS. [A. D. 59.

that are freely given to us of God.

12 Which things also we speak, not * in the words which man's

value of these favours. For here do not see them by nature; neither does any one see them who is not enlightened by the Spirit of God. ¶ *The things that are freely given us.* That are conferred on us as a matter of free grace, such as the pardon of sin, the blessings of redemption—the gift of sin, justification, sanctification, the divine favour and protection, and the hope of eternal life.—These things are not to be sought for by our exertions; but are merely and constantly conferred on us by the Holy Ghost. It is our duty, and it is our bliss to know and to fully assent to the truth of those things, and of their interest in them.

12. Which things we speak. Which we, the apostles, preach and explain. ¶ *Not in the words which man's wisdom teacheth.* Not in the words of philosophy or eloquence would dictate. They do not love their origin in human wisdom, and their nature is not expressed in such words of dazzling and attractive rhetoric as would be employed by those who prize themselves on the wisdom of this world. ¶ *But which the Holy Ghost teacheth.* That is, in the words which the Holy Ghost imparts to us. Locke observes, that it is very evident from the fact that the apostles used "the language and expressions" which the Holy Ghost taught them, in preference to those of the Sanhedrim. But this is evidently giving a narrow view of the subject. The apostle is speaking of the whole course of instruction by which the Holy Ghost, the Spirit, made known to the Christian church, and all this was not made known in the words of the Sanhedrim, but in those contained in the Old Testament. He evidently refers to the fact that the instruction of the apostles was the direction of the Holy Spirit, in the words and doctrines which they imparted; and the passage is a full proof that they had claim to divine inspiration. It is further observable that

A. D. 59.] CHAPTER II. 39

wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

gaish parts of things and unite them into one; then to judge of the qualities of objects by carefully separating or distinguishing; then to compare for the purpose of judging, &c. ¶ *Comparing spiritual things with another* for the purpose of explaining its nature, it comes to signify *to explain, to interpret.* In this sense it is often used by the LXX. as a translation of συν *Pantier*, to open, unfold, explain. (See Gen. xl. 8, 16, 22; xli. 12, 15); also of מָשָׁל, *to explain* (Dan. v. 12, 16); and the Chaldee מְתַרְגֵּם (Dan. v. 15, 17) See also Dan. ii. 4—7, 9, 10, 24, 26, 30, 36, 45; iv. 3, 6, 7, 9, 18, 19; v. 7, 8, 12, 16, 17, 26; vii. 16, in all which places the word *מְפַרְשָׁנָא* is used to express the sense. In this place the word is doubtless used here, and it is to be interpreted in the sense of *explaining, unfolding.* There is no reason, either in the word here used, or in the context, why the sense of *comparing* should be retained. ¶ *Spiritual things* (πνευματικοις) means, those things that pertain to the teaching of the Spirit. It does not mean things *spiritual* in opposition to *bodily*, or *doctrinal* in opposition to things *practical*, but it means that the things referred to were such as were wrought, and revealed by the Spirit, in opposition to those of the religion of nature under the new dispensation, and his influence on the heart, in the Christian church. This is an adjective, and may be either masculine or neuter. It is evident, that some noun is understood. That may be either, (1.) *πνευματικοις ανθρωποις*, "spiritual men," "spiritual men"—that is, to men who are enlightened or taught by the Spirit; or (2.) *πνευματικοις πραγμασι*, "spiritual things." In this sense it may mean, either the things which the Spirit of God imparted by "words" and illustrations drawn from the writings of the Old

13 Which things also we speak, not * in the words which man's

be says, that this was done in such not "words" as the Holy Ghost taught, referring not to the doctrines or subjects, but to the words in which he expressing them. It is evident here that he lays claim to an inspiration in the matter of his teaching, and to the sanction of his mission to teach the doctrines of revelation. Words are the signs of thoughts; and if God designed that his truth should be communicated in words of a certain grade, there must have been a superior reason for the words used, that such and such words should be used, and no should accurately express the sense which he intended to convey. ¶ *Comparing spiritual things with spiritual* (πνευματικοις πνευματικα συγκρινοντες). The meaning of this phrase is very variously interpreted, and is very difficult of explanation. Le Clerc renders it "explaining spiritual things to spiritual men." Rest of the fathers rendered it "comparing the things which were spiritual with those which were spiritual" that is, comparing what is now revealed by the same Spirit, and confirming our doctrine by them." Calvin renders the word "comparing" by *fabricor*, "I fabricate, I contrive," and the sense is, "that he adapted spiritual things to spiritual men, while he accommodated himself to the capacity." It is conceived that scientific wisdom of the Spirit with simple language, "that he adapted spiritual things to the modern energy of the Spirit." Thus, says he, he reproved the vanity of those who attempted to secure himself applause by a turgid and noble style of eloquence, and yet he accommodated the Scheme, and renders it, "explaining these things which the prophets and apostles wrote, by those things which Christ has made known to us by his Spirit." Macknight renders it, "comparing spiritual things in words taught by the Spirit." So Doddridge.—The word rendered "comparing" (συγκρινοντες), means properly to collect, join, mingle, make together; then to separate or distin-

40 I. CORINTHIANS. [A. D. 59.

unto him: neither can he know them, because they are spiritually discerned.

14 But the natural man receiveth * not the things of the Spirit of God: for they are foolishness

the influence of the senses, or the mere animal nature, in opposition to reason and conscience.—Bretschneider, Rosenmüller, Schleusner, understands that they are under the influence of the senses, or the animal nature, in opposition to being influenced by the Spirit of God. Macknight, "Worldly understanding, or animal man." Whitby understands by it the man who rejects revelation, and who is guided by the mere light of carnal wisdom. The word occurs but six times in the New Testament, viz. Jude 19; 1 Cor. ii. 14; xv. 44, 46; Jude 19. In 1 Cor. xv. 44, 46, it is rendered "natural," and is applied to the body as it exists before death, in contradistinction from that which it shall have after the resurrection—called a spiritual body. In James iii. 15, it is applied to wisdom, "earthly, sensual, devilish." In Jude 19, it is applied to sensual persons, or those who are governed by the senses in opposition to those who are influenced by the Spirit. The word here is ψυχικος (from ψυχη, *soul*), having not the Spirit." The word here evidently denotes those who are under the influence of the senses, who are governed by the passions and the animal nature, in opposition to those who are enlightened by the Spirit of God. And it may be observed that this was the case with the great mass of the heathen world, even including the philosophers. The natural man (ψυχικος, *animal*), does not embrace or comprehend them. That is, he rejects them, or he does not perceive their beauty, or their wisdom; he despises them. He loves other things more than these, and therefore does not receive or love the arguments for temperance; a man of licentiousness, or of revenge, does not receive or love the arguments for truth. In a word, *carnal or worldly* man does not receive or love the arguments for religion. ¶ *The things of the Spirit of God.*

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

I am discerned.

The doctrines which are inspired by the Holy Spirit, and the things which pertain to his influence on the heart and life, and those which the Spirit of God love *reveals* all the things which the Holy Spirit produces. ¶ *Neither can he know them.* Neither can he understand or comprehend them. The word here used (γινωσκειν) does not imply also the idea of loving, or approving of them, as it often does in the New Testament. The Spirit of the Lord often causes to love him, to have a full, practical acquaintance with them, and to approve them. But that the animal or sensual man cannot know those things, he may have reference to one of two things. Either, (1.) That those doctrines were not discovered by the natural man, by any skill which the natural man may have, but were to be learned only by revelation. This is the sense in which he argument, and this sense is given by Locke and Whitby. Or, (2.) He may mean that the sensualist, or the sensual man, cannot perceive their beauty and excellence, even after they are revealed to man, unless the mind is enlightened and inclined by the Spirit of God. This is evidently the sense of the passage. This is the simple affirmation of a *fact*—that the man who is governed by the mere carnal, he cannot perceive the beauty of those doctrines. And this is a simple and well-known fact. It is a fact that the sensual, the licentious—that the worldly man, the proud, haughty, and self-confident man; the man under the influence of ambition, revenge, licentiousness, false ambitions, and vain—does not perceive any beauty in the doctrines of the Bible. The licentious man perceives no beauty in the arguments for temperance; the ambitious man, in the arguments for humility; the liar, no beauty in the arguments for truth. It is a simple fact, that while he is unscriptural, or licentious, or false, he can perceive no

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A. D. 55.] CHAPTER III. 47

order to show the real nature of his own work, in order to meet the whole of the objection, he goes on to state that he had done the most important work of all, viz. that he had laid himself the had laid the foundation; and all the others were but erecting the superstructure upon it. His instructions might appear to be elementary, and unimportant, yet it had been the work of a skilful master-builder an architect science who labours that the foundation may be well laid and firm, ver. 10, 11. The others who had succeeded him, wherever they were, had been building upon his foundation. The foundation had been well laid, and they should be careful how they built upon it. The great foundation of this fact—that he had laid the foundation, and that that foundation was Jesus Christ, and that they had been raised upon that as a church, and that they should be careful, ver. 17, that they should be holy as the temple of God; and the conclusion from this was, that no man of them should deceive himself, of which there was so much danger (ver. 18—20); for all was theirs, and they in Christ glory in man, for all things were theirs. It was no matter who had been their teacher on earth, all belonged to God; and they had a common interest in all the apostles, teachers of religion, and they should rise above the petty rivalships of the world, and remember, that all things belonged to them, ver. 21—23.

Verse 1. I, brethren. See chap. i. 1. ¶ Were designed to meet a single objection. He had said (chap. i. 14—17) that Christians were able to understand all things. Yet, they were babes in Christ. He had not addressed them as such, but had confined himself to the more elementary truths of religion, as they were able to receive. He had not entered upon the abstruse and difficult points of theology, which the wise Greeks so much admired and so much delighted. He now states the reason why he had not done it. The reason was one that was most humbling to their pride; but it was the true reason, and faithfulness demanded that it should be stated. It was, that they were carnal, and not qualified to understand the deep mysteries of religion. The reason of this was unhappily at hand. It was too evident in their contentions and strifes, that they were governed by the mere of carnal feelings and views. ¶ *Could not speak unto you as unto spiritual.* I could not address you as spiritual—as qualified to enter into the full and higher truths of the gospel; I could not regard you as divested of the feelings which influence the carnal and worldly, and as such I addressed you accordingly. I could not discourse to you as to formed and established Christians. I thought you the rudiments only of the Christian religion. *So* refers here, doubtless, to his instructions when he founded the church at Corinth. ¶ *But as unto carnal.* The word *carnal* here (σαρκικοῖς) is not the same as that in ver. 3 (σάρκινοι, *carnal, natural*) (ψυχικοί). *Carnal* refers to one who is sensitized, and who is wholly under the influence of his animal nature, and is so where applied to Christians. *Natural* is applied here to Christians—but to those who have much of the remains of corruption, and who are not sufficiently influenced by the nature of religion, taken in Christ. It denotes those who still retained the feelings of the natural man, and who, the flesh, in these unhappy contentions, and strifes, and divisions. "The works of the flesh are hatred, variance, emulations, wrath, strifes, seditions, envyings" (Gal. v. 20, 21); and these they had entered in their divisions; and Paul knew that their danger was, that they should be confirmed in them, he addressed them according to their character. Paul applies the word to Christians, Rom. vii. 14, "I am carnal," and here it denotes that they were as yet under the influence of the carnal nature, and were governed by the flesh, prudence. ¶ *As babes in Christ.* As babes those recently born into his kingdom, and unable to understand the profounder doctrines of the Christian religion. It is a common

48 I. CORINTHIANS. [A. D. 55.

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,

* Heb. 5. 12. † Jeremiah 6. 14. † or, jealousy.

sense figure to apply the term infants and children to those who are feeble in understanding, or unable, from any cause, to comprehend the more profound instructions of science or religion.

2. *I have fed you with milk.* Paul here uses a figure of speech which is derived from the custom of feeding infants with the lightest food. Milk represents the simple, elementary truths and elementary doctrines of Christianity—the doctrines of the new birth, of repentance, faith, &c. The same figure occurs in Heb. v. 11—14, and in 1 Peter ii. 2, and in Gal. iv. 9, 10, etc. ¶ *And not with meat.* Meat here denotes the more sublime and difficult doctrines of religion. ¶ *Hitherto.* Formerly, when I came among you, and laid the foundations of the church. ¶ *Not able to bear it.* You were not sufficiently advanced to understand, and to bear, the sublime and the higher mysteries of the gospel. ¶ *Neither yet now, &c.* The reason why you were not able to be prepared immediately to state.

3. *For ye are yet carnal.* Though you have been long in the school of God in the main, yet your divisions and strifes show that you are yet, in some degree, under the influence of those principles which govern the rest of this world. Men are governed solely by the principles of this world, evince a spirit of strife, emulation and contention, and are not yet fully engaged in strife, just so far do you show that you are governed by these principles, and that you are carnal. In proof that you are carnal, I appeal to your contentions and strifes. ¶ *Envying.* Jealousy, or envy, is the same of envy, as it is in James iii. 14, 16. It denotes, properly, any fervor of mind (from ζέω), and may be applied to any exciting and agitating passion. The very term referred to, was the term which now from the apostle Paul often insisted on; and if this idea had been kept before the minds and hearts of all, there would not have been so much of the contention in the church, and the formation of so small part of it into a church of Christ. ¶ *Among you.*

4. *I have planted.* The apostle here compares the establishment of the church to the planting of a vine, or a vine, a tree, or of grain. The figure is taken from agriculture, and the sowing is obvious. Paul established the church. He was the first preacher of the gospel in that city. It was owing, in the say one, it was rather to him, than to the teachers who had laboured in other parts of the world, he considered himself as worthy of so much honor as to be the head of a party, for it was owing to him, in the main, that it had the increase. ¶ *Apollos watered.* This figure is taken from the practice of watering a tender plant, or of watering a garden or field. This was necessary in the warm climate of Palestine. Their fields became parched and dry from their long droughts, and they were watered by means of artificial means. The sense here is, that Paul had laboured in establishing the church at Corinth; but that subsequently Apollos had laboured in watering the church. It is not to be certain that Apollos did not go to Corinth until after Paul had left it; it is probable that he did not. ¶ *But God gave the increase.* God caused the seed sown to take root and spring up, and grow up and flourish. Unless the tender plants as they sprung up, and caused them to grow. This idea is well illustrated by the parable of the wise husbandman. He distributes to each his seed unless God should give it life. There is no life in the seed, nor is there any inherent power in the plant to grow and flourish. The power of all life, also quickens the germ in the seed, and make it live. So it is with the plant. We can only water the plant unless God should

A. D. 55.] CHAPTER III. 49

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.

* Rom. 12. 3. † Psa. 1. 3.

gospel do not usually adhere to the ministers who have taught them, but to God who gave them to them. He has assigned their place to denote, properly personals instrumentalities from masters (Mat. xx. 26; xxiii. 11; Mark x. 43, 44), and to those who are of course who are in an inferior rank of life. They had not *commend*, or recommend themselves to the commend of others. It is applied to the preachers of the gospel because they are employed in the service of God; because they go at his command, and are sent by his direction and direction. They have not origin authority, nor are they the source of authority, or of power. The reason is that they were the mere instruments or servants by whom God conveyed the gospel to them. Apollos and Paul, they as ministers were as a tool, were engaged in the same work, and that therefore, it was improper for them to form parties that should be called by their names. ¶ *Even as the Lord gave* (Κύριος), by whose commission they were and the original source of their power. It was owing to God in conveying to them the knowledge of that truth by which they were to be saved. ¶ *Even as the Lord gave to every man.* God in the original gave to every man. It was owing to God alone that any one is brought to believe see Note, Rom. xii. 3, 6. There were many ministers of the gospel, and many Jesus Christians, or there are in all Christians. And it is here implied, that God gave to every man, and that he owed to God as the author; (2.) That he is a sovereign, and dispenses his favors as he pleases. (3.) That even that has conferred those favours, it was improper for the Corinthians to divide themselves into sects and call themselves by the name of the teachers who had taught them. It was to be traced to God alone. This idea, that of the gifts not given to man, but God, and that to be traced to God alone, was one which

51

52

53

A. D. 55.] CHAPTER III. 53

master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

the skill which he had shown, and all the agency which he had employed, Christ being the foundation. Various figures have been employed with more or less graphic force and illustration. By the "grace of God" here, Paul probably means his apostleship to the Gentiles, which was conferred upon him by the mere favour of God, and all the wisdom, and skill, and success which he had displayed in planting the church. ¶ *As a wise master-builder.* Or, *Architect.* The word does not imply that Paul had any pre-eminence over his brethren, but that he had performed his work as a wise architect, who secures first a firm foundation. Every builder begins with this, and Paul says, "I, as a wise architect in this manner (or having first a firm foundation on which the church could be built) laid the foundation." (ὡς σοφὸς ἀρχιτέκτων, judicious; comp. Mat. vii. 24. ¶ *I have laid the foundation.* What this foundation was, he states in ver. 11. The meaning here is, that he was the first who had laid the foundation established by Paul; see Acts xviii. 1, &c. ¶ *And another.* Other teachers who had subsequently built on the church the first elements of Christian knowledge. Others *follow out* the foundation which I have laid. The discussion here undergoes a slight change. In the former part of the chapter, Christians are compared to a building; here the doctrine which they receive is compared, in different respects, to various parts of a building. Similar instances of translation in figure occur in Rom. xv. 20, 21; 2 Cor. x. 15, &c. ¶ *Every man, &c.* Every man who is a professed teacher. "Let him be careful how he proceeds in building upon to a church that has been founded by apostolic hands, and that is established on the only true foundation. Others, designed to guard against the influence of false teachers, may follow these teachers. Men should take heed what instruction they give to a church, (1.) because it is a work of great importance, belongs to God, and they should be careful what directions they give to it; (2.) Because it is important that Christians should not only be on the foundation, but that they should be fully instructed in the nature of their religion, and the church should be permitted to rise in the true beauty and loveliness; (3.) Because of the injury which may arise to the foundation. Even when the foundation is firm, incalculable evils will result from false, or from imperfect or improper instruction. *Never sacrifice to one.* The effect of it even on the minds of true Christians is to sear their piety; to dim its lustre; and to darken their hopes. It is, moreover, to place the religious concept under the full-orbed shining of the word of truth; and every man who does so, in proportion to his station, is responsible for all the darkness he causes, and for all the want of consolation, and all the injury, which his teaching may experience. (4.) Every man must give an account of the nature of his instructions; and he should therefore "take heed to himself, and to the church of God, that he and preach such doctrine as shall bear the test of the great day. And from this, (5.) We see the great importance that the church should be built on the true foundation; and that it is scarcely less important that it should be built up in the knowledge of the truth. Vast evils are constantly occurring in the church for the want of proper instruction in young converts. Many are left to be tossed about with every doctrine be well tried, that is all that is needed. But the grand thing which is needed is a proper instruction of those who are converted should, as soon as possible, be instructed *rightly* in the nature of the religion which they have embraced. What would be thought of a farmer who should plant his corn, and then, after it was up, who should plant his corn, and, who cultivate the corn as it grew up, who should sow his fields, and then think that all is well, and leave it to take care of itself? Such, as Dr. Adam Fuge is often minded, the early shoots begin blighted, the rapid growth checked,

54

54 I. CORINTHIANS. [A. D. 55.

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

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

* Or, *besides.*

for the want of early culture in the church. And perhaps there is no one thing in which pastors more frequently and more seriously offend than that they ought to be bestowed on those who are converted—especially in early life. Our Saviour's views on this were expressed in the admonition to Peter, "Feed my lambs." (John xxi. 15.)

11. *For other foundation.* It is implied by the course of the argument that there was a firm foundation which had been laid at Corinth, and on which the church there had been established. The phrase "other foundation" can be laid. A foundation is that on which a building is reared: the foundation of a church is the doctrine on which it is established. In this case, the foundation is somewhere laid—those truths which lie at the basis of their hopes, and by which they are joined to God and reconciled to God. ¶ *Can no man lay.* That is, there is no other true foundation. The idea is, that there is none, or is often called the foundation; the stone; the corner stone on which the church is reared; Isa. xxviii. 16; Mat. xxi. 42; Acts iv. 11; Eph. ii. 20; 1 Pet. ii. 6, 7. The idea is, that no building, so that no true church can be reared which does not embrace and rest on the great fundamental truths—those which pertain to his incarnation, his divine nature, his instruction, his death, his resurrection, his intercession, and mission. The reason why no true church can be established without embracing the truth as it is in Christ is, that it is by him only that God can be reached. Any other doctrine is wanting, all is wanting that enters into the essential idea of a church. The great truths of the gospel of the Christian religion must be embraced, or a church cannot exist; there can be no church, there can be no association of men to be recognized as a church of God. Nor can the foundation be modified or shaped so as to suit the wishes of men. It must be laid as it is in the Scriptures; and the apostolic rule must be reared on that alone.

12. *Now if any man, &c.* If any teacher in the doctrine which he inculcates; or any private Christian in the hopes which he cherishes. The main discussion doubtless, has respect to the teachers of religion. The apostle has pursued the metaphor in this and the following verses with respect to the teachers who have built on the foundation in hand; that it is a true foundation; that the essential doctrines of the gospel are the only true stone on which the edifice is reared. But, he says, that even admitting that, it is a subject of vast importance to attend to the kind of materials which are used in the building; whether it shall be truly beautiful, and valuable in itself, and such as will endure the test of the great day; or whether it be mean, worthless, erroneous, and such as shall at last be consumed. There is no great difference of opinion in regard to the interpretation of this passage, arising from the question whether the apostle designed to represent one or two buildings. The phrase, "upon this foundation," admits interpretation, and the sense according to that is, "the true foundation, upon which, if any teacher proceeds to place vile and worthless materials. It could be absurd to work them in upon the true foundation, and it would be absurd to work in, in erecting a building, wood, and hay, and stubble, with gold, and silver, and precious stones; these would be a wash of consistency and beauty in the same building or temple. There is an incongruity, an unfitness, in erecting the spiritual temple of God of such materials as these would destroy with fire." Rev. Calvin and Mackeright. Grotius renders the phrase, "upon this foundation," partly rugid, and partly rude. He presents the image of a house whose walls are of marble, whose columns are made partly of gold and partly of

55

A. D. 55.] CHAPTER III. 55

silver, whose beams are of wood, and whose roof thatched with straw." Others, among whom are Webstein, Rosenmüller, and Bloomfield, suppose he refers to two buildings that might be reared on this foundation—either one that should be magnificent and splendid, or one that should be a rude and mean one, one that should be built with stone, and made of planks of wood. Doddridge paraphrases the passage, "If any man build, or rear up upon this foundation, let him look to the materials and the nature of his work, whether he intend to erect a magnificent temple upon it, adorned as it were like the house of God at Jerusalem, with gold and silver, and large, beautiful, and costly stones; or whether he intend to erect a much better than planks of wood roughly put together, and thatched with hay and stubble, which, in the case of a structure to reach the substantial, vital truths of Christianity, and which it is not intended to support and illustrate, or set himself to propagate vain, and, perhaps, pernicious, the fanciful or legal rites and Jewish traditions on the other, which although they do not overthrow the foundation, yet, as it grows it, as a mean edifice would do a grand and extensive foundation laid by others, perhaps, would obscure, and prohibited persons the correct sense of the passage. The foundation may be well laid; yet on this foundation an edifice may be reared that shall be mean, worthless, and, in the end, of no avail, and worthless. So the true foundation of a church may be laid, or the great fundamental truths of the true doctrine respecting Christ. That church or that individual may be built on that foundation, yet the doctrine which truth is fitted to produce, or there may be false principles and teachings superadded, doctrines that shall delude and lead astray; or views of truth which shall be found, when believed in piety, which may be no part of true religion, but which, yet, shall obscure and prohibit the true religion. In the ensuing of these words it is not necessary to dwell; or to lay down a rule, which is the mention of that which is valuable and precious, and may be the cautions of that truth and holiness which shall bear the trial of the great day. In relation to the first of these, it is sufficient to say, it may refer to the fact that cottons or brass is an edifice might be gilded; or perhaps, as in the temple, that they might be solid gold, so as to bear the test of the great day; yet, that it is lies would not destroy them.—So the precious doctrines of truth, and all the rites and ceremonies of religion, which truth produces in an individual or a church, will bear the trial of the great day. In the other sense, by the stones here referred to, are not meant *gems* which are esteemed of so much value for ornaments, but beautiful and valuable stones, such as are used in building. (λίθοι) means those which are obtained at a price, which are costly and valuable, and which are suitable, therefore, to the costly edifices which were used in building. The figurative sense here does not differ essentially from that conveyed by the word "gold." ¶ *Wood.* If we are reared on the true foundation, we are to understand, (1.) The true doctrines of religion, which would be found in a church—doctrines which would bear the test of the trial of the last day; and, (2.) Such as would be found true, and to daily work feelings and principles of action, as should be approved, and seen to be genuine piety in the day of judgment. ¶ *Hay.* That which is used in building, as the material of wood instead of marble, or slight buildings, such as were often used in the Eastern countries, and in Germany—as cottages, places for watching their vineyards, &c.; see my Notes on Isa. v. 2. Hay is used for fastening the building, or for a roof. Perhaps, also, grass was sometimes employed in some way to resist the waste of the building. Such as this would be used in a place where it is constantly exposed to take fire. By this is meant, (1.) Errors and false principles, such as would be found to be true in the day of judgment, and as will then be swept away; (2.) Such practices and such principles of piety as shall grow out of false doctrines and

56

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.

a Zech.13.9. b Psa.1.5,6 7.6.

reason.—The foundation may be fire. Those who are referred to may be understood of the Christians of the Corinthians. Yet there is much error among those who are not Christians. Fire is used in the Scriptures for purity which will not be seen to be false. There is much enthusiasm, wildfire, fanaticism, bigotry; much affected humility; much that is supposed to be spiritual, which will yield to force and necessities; to "days, and months, and times, and years" (Gal. iv. 10); much pretended zeal and much precision, and solemn sanctimoniousness; much regard for external ordinances where the heart is wanting that shall be found to be false, and shall be swept away in the day of judgment.

13. *Every man's work shall be made manifest.* Every man's work shall be as the foundation shall be seen. Whether he has held truth or error; whether he has been sincerely desirous to do good; whether what he has done has been what he should have done or not. ¶ *For the day.* The day of judgment. The great day which shall reveal all things, and which will make the truth in regard to what every man has done. The event will show what was false, what was unsubstantial, already, and what are wealthy built. *Perhaps* the word day here may mean simply the time, or the period, or *time*—and so the Latin adage says, *diae dicebit*; but it is more natural to refer it to the day of judgment. ¶ *Because it shall be revealed by fire.* The fire of the great day. The work built on the true foundation shall be made known; amidst the fire of the great day it will be seen. The fire referred to, is doubtless that which shall ushered the consummation of all things, when the heavens and the earth shall be destroyed by fire, and that the extinction of the judgment shall be ushered in by a universal conflagration, in fury and fire. Lately revealed. See Isa. xxiv. 1; 2 Thess. i. 8; 2 Pet. iii. 7, 10, 11. The burning fires of that day. Paul says, that the fire shall try every man's work, as fire sheds light on all around, and discloses the true nature of all. It may be observed, however, that some have supposed this to refer to the fire of purgatory, &c. *Mosheim*. Whitby supposes that the apostle refers to the approaching destruction of Jerusalem. *Grotius, Rosenmüller, &c.* suppose that the reference is to time in general; it will be revealed, or it will be seen, whether those things which are built on the true foundation, are true by the test of time, &c. But the most natural interpretation is that which refers to the great day of judgment. ¶ *For the fire shall try every man's work.* It is the property of fire to test the character of things. It burns up the silver, or far from being destroyed by fire, are purified from dross. Wood, hay, stubble, are consumed. The power of fire is, as we know, to purify, as of metals, or other substances, is often referred to in the Scriptures. Compare Isa. iv. 4; xxiv. 15; Mal. iii. 2; 1 Pet. i. 7. The idea is, that it is probable that the material fire of the last day shall have any tendency to purify the works of men, or to show what is unsound; but that the investigations and trials of the judgment shall remove all that is false, and shall show what is true as gold and silver. As they are not burned but purified, as they pass unhurt through the intense heat of the furnace, so shall all that is genuine and true in man be found in the great day, of which trials the burning world shall be the ushersheet and the forerunner, and shall show what is genuine and what is not.

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

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

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

a 2 Cor.5.10. b 2 Cor.6.16.

A. D. 55.] CHAPTER III. 60

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

† Or, destroy.

you. As God dwelt formerly in the tabernacle, and afterwards in the temple, so his Spirit now dwells among the people of God, in a more noble way. That the Holy Spirit is personally united to Christ, and to all form a personal union; or, (2.) That there is in Christian any communication of the Spirit, or any communion with him; (3.) That there is any union of *persons*, or *nature* with them, for God is present at one place with one, and at another place with another. The only sense in which he can be peculiarly present in any place is by his *influence*, or *agency*, *influence*, *favour*, *peculiar regard*; and in that sense only can he be said to dwell in his temple. The expression must mean, (1.) That the church is the seat of his operations, the field or circle on which he acts on earth; (2.) That his influences are peculiarly present in it, producing the effects of his agency, love, joy, peace, long suffering, &c.; (Gal. v. 22, 23); (3.) That he is present in it, to direct, to instruct, and guide his people; (4.) That they are regarded as his peculiar possession, or property. That they are especially dear to him;—that he loves them, and thus makes his abode with them. See Note, *John* xiv. 23.

17 These words impart the actual presence and influences of the Spirit himself. The fact is plainly asserted, but it is expressed, not in the language of philosophy, but in that of the scripture, but in such strict accordance with Christ's own words. His dwelling in the temple, and in the disciples, is in the manifest himself, in their souls, in a peculiar manner; that he exerts there his gracious influences, and that they are his temples, not by any assumption—the very Deistical assumption with them, as distinguished from his presence and influence, and consequently the regenerative power of the souls in question, in the surrounding region, only common and worldlike church, but in divine and, in a subject, and, all the riches and beauty of a sanctuary garden.—*Dodd's Check Vol. III. p. 66.*

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.

† Or, or, 25, 26.

17. *If any man defile*, &c. Or, *destroy*, &c. The Greek word is the same in both parts of this sentence. "If any man defile the temple of God, God shall destroy him." This is presented in the form of a general maxim, and the force of truth here stated is based on the fact that the temple of God was inviolable. The Jews believed that if any man subsequently destroyed it, it might be presumed that God would destroy him. The figurative sense is, "If any man by his doctrines or practices shall attempt to destroy the church, God shall severely punish him. ¶ *For the temple of God is holy*, &c. The temple of God is to be regarded as sacred and inviolable. This was unquestionably the common opinion among the Jews respecting the temple at Jerusalem. It was the common doctrine of the Gentiles respecting their temples. Sacred places were regarded as inviolable. The same sentiment, Paul applies to the Christian church in general.—Locke supposes that Paul alludes to the corruptions of the false teachers in Corinth. But the expression, "*if any man*," is equally applicable to all who should corrupt it. ¶ *Which temple ye are.* This proves that though Paul regarded them as inexcusably corrupt in some respects, he still regarded them as a church, and as a part of the holy temple of God.

18. *Let no man deceive himself.* Let no man deceive himself by the practical application of the truths which he had stated, and to urge on the people the duty of not adopting or espousing the tenets and contentious jabs which they had fallen. Let no man be puffed up with a vain conceit of his own wisdom, for this had been the real cause of all the evils which itself

60 I. CORINTHIANS. [A. D. 55.

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

† Or, Who taketh the wise in craftiness.

Jesus and crucified, *Christ* crucified, from this, "*Let no man deceive himself.* Let no man deceive himself by his wisdom and learning, by reading on it, and thus deceive your own selves." "All deceivers are fools, and all fools are deceivers;" "that is engaged in the gospel is but vain *deceit*." Probably there were some in the church at Corinth who despised this admonition as coming from Paul, but he exhorts them to take care that they did not deceive themselves. We are taught here, (1.) That there is a wisdom, or a system of gospel truth, which is the subject of religion. (2.) The fact that false teachers are in danger of being guilty of self-deception in the business of religion. So it was among the Corinthians, and so it is now, and in all ages since. ¶ *If any man among you.* Any teacher, whatever may be his rank or his confidence in his own abilities; or any private member of the church. ¶ *Let him become a fool.* Seem to himself, or be thought to be, has the credit, or reputation of being a fool. The word here is used in this sense—of any one, sinned, or is supposed to be a man of wisdom; if this is his reputation; and if he seeks that this should be his reputation among men, let him become a fool, that he may *be wise in Himself.* ¶ *In this world.* In this age, or world (Gr. αἰὼν, aion); and not in the world to come. The interpretation of this passage among certain. It may be taken either with Origen, Cyprian, Rom, Tertulian, Hammond, and Locke, adopt the latter method, and understand it thus, "If any man among you thinks himself to be a fool, let him become a fool, be a fool in the opinion of this age in order that he may be truly wise."—This is the sense, perhaps, of our translation, is probably the correct sense. "If any man has the reputation of a fool, let him become a fool in the generation, and prefer himself on it." &c. If he is esteemed wise in the sense in which the world understands it, let him become a man of wisdom, learning, &c. ¶ *Let him become a*

A. D. 55.] CHAPTER III. 61

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

† Or, Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let † no man glory in men: for all things are your's.

† Or, Wherefore let no man glory in men.

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or

is to folly. Note, chap. i. 20—24. ¶ *For it is written*, &c. Job v. 13. The word rendered "taketh" here means also to catch, to ensnare, to entrap. And the sense is, (1.) However crafty, or cunning, or skilful they may be; however self-confident, yet that they cannot deceive or impose on God. (2.) That God will frustrate, confounder their schemes, defeat their counsels, and fill them in their craftiness, so that they will be taken in by their own cunning or craftiness. He allows them to involve themselves in difficulties or to entangle each other. He makes one of even their own schemes to overthrow their counsels. He allows the plans of one wise man to come in conflict with those of another, and to defeat one another. Honesty in religion, as in every thing else, is the best policy. He does not allow that even conscientious integrity may expect the protection of God. But he who attempts to carry his purposes by craft and intrigue—who depends on his cunning, his dexterity, his skill, his honesty, will often find that he is the prey of his own cunning and duplicity. ¶ *The Lord knoweth.* The Lord *Jehovah*. God searches the heart. The particular thing which is here said of God is, that he knows the thoughts of men are vain. They have this quality; and this is that which the psalmist here says that God sees. The affirmation is not one of mere knowledge, but it is one of knowledge with respect to what God sees of the nature of the thoughts of the wise, that they are vain. The word *thoughts* means, *purposes*, *designs*. ¶ *That they are vain.* That they lack real wisdom, that they are not what they will be accomplished as they expect; or be seen to have that wisdom which they now suppose they possess.

21 *Therefore*, &c. Paul here proceeds to apply the principles which he had stated above. Since all were ministers or servants of God; since all the wisdom and learning of the wisest men, whatever might be the pretensions to wisdom among men, it was all foolishness in the sight of God, the inference was clear, that no man should boast of any of the teachers, as Paul, Apollos, Cephas, Peter, and, dependent beings. And hence, also, the Christians partook alike of the benefits of the instruction of the most eminent apostles, they ought to regard this as belonging to them in common, and not to be proud of any one in preference to the rest. ¶ *Let no man glory in men*; see chap. i. 29; comp. Jer. ix. 23, 24. It was a common thing among the Jews to range themselves under different leaders—as Hillel and Shammai, Gamaliel, &c. and to boast themselves to be the followers of Pythagoras, Zeno, Plato, &c. The same thing began to be manifest in the Christian church; and Paul here rebukes it, and says that "*all things are yours.*" This is a reason why they should not range themselves under different teachers, and boast of leaders. Paul specifies what he means by "all things" in the following verse. ¶ *All things are your's.* You have an interest in all that could go to promote their welfare; as they were common partakers of the benefits of the labours and labours of the apostles, and as they were Christians, and all to God, it was improper to be split up into factions, as if they were the property of one man, or one set of men, or one set of objects. In Paul, in Apollos, in life, death, &c. &c. &c.

62 I. CORINTHIANS. [A. D. 55.

death, or things present, or things to come; all are yours;

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

* Rom. 14.8.

sense of this is clear. Whatever advantages result from the piety, self-denials, and labours of Paul, Apollos, or any other preacher of the gospel, are equally the property of all them. One is as much entitled to the benefit as another; and all partake of it, in the spirit of adoption and sanctification. You should therefore neither range yourselves into parties, nor be carried about by them. Neither we suppose that one has any peculiar interest in Paul, or another in Apollos. Their labours belonged to the church in general. *They* had no occasion to make parties, and you to make parties. They were united, and desirous of promoting the welfare of the church of God. The use of this doctrine is that ministers belong to the church, and should devote themselves to its welfare; and that the church origin, in common, the benefits of the ministry, and the ministers themselves, are the gift of God. And it may be observed, that the ministers of the church are permitted to regard all the labours of the most eminent servants of God as designed for their benefit. It is a high honour and a great blessing to be the fellow-labourers of God; and all things, the pains and dying agonies of martyrs, have been for the benefit of the church. ¶ *Or the world.* This word is doubtless used, in its common signification, to denote the universe, the world that God has made; the universe, the things which pertain to this life. And the meaning is, that God has made all things pertaining to the world which God has made—all the events which are occurring in his providence were for the benefit of the church, and for your benefit. Paul was but one of their equipment. This general idea may be thus expressed: (1.) The world was made by the same God and Father, and they have an interest in it as his children, expending it as the work of his hand, and seeing his present in all his works. Nothing contributes so much to the true enjoyment of the world—to comfort in enjoying the heavens, the earth, the sun, the moon, the stars, the ocean, streams, in partaking of the gifts of Providence, in this feeling, that all is our Father's world, that we are his Father, and that they are all partaks of those favours as his children. (2.) The world is under his control, and upheld for their sake. The universe is kept by God; and one design of God in keeping it is to protect, preserve, and redeem his church and people. He has made it his care, day and night, to orders all things, he keeps it from the storm and tempest, from the fire and flood, and annihilation. The sun, and moon, and stars—the times and seasons, are all thus ordered, that his church may be guarded, and brought to heaven. (3.) The world is thus controlled and ordered for their welfare also. Rom. viii. 28. The revolutions of long, dark, and tempestuous ages, with all trials, even the rage and fury of wicked men, are all overruled, to the advancement of the cause of truth, and the welfare of the church. (4.) Christians, in the prosecution of the work of this world as shall be useful for them, and in this sense "the world is theirs." Matt. xvi. 26; Mark x. 29, 30; 1 Tim. iv. 8. "Godliness is profitable for all things, having promise of the life that now is, and of that which is to come." And such was the result of the long experience of the apostle Paul. 2 Tim. iv. 7, 8. xxxvii. 25, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. lxx. 5, xxxiii. 18, 19. "Life and death belong to them. They enjoy life. It is real life to them, and not a vain show. They live for a great purpose, and for eternity. Others live for parade and ambition—Christians live for the great purposes of life; and life to them

A. D. 55.] CHAPTER III. 63

has reality, as being a state preparatory for eternal life. (5.) Death is to them. Their life is not an endless circle of unmeaning ceremonies—of false and vain pleasures, and of pursuit of a vain concept of happiness, which is never found, but is passed in a moment, and leaves nothing behind it that truly deserves to be called life. (6.) The various events and occurrences of life shall all tend to promote their welfare, and advance their salvation. ¶ *Or life.* Life, whether *natural*, or *property* even to death, usually regarded as a calamity and a misfortune. Yet even in these they shall have power and support in the dying hour. (7.) Because it has no terrors for them. It shall take away nothing which they are not willing to part with, and which is the occasion which leads to their rest; and it is there just in the same sense in which we speak of a friend who, when we have been long absent, and are inquiring the way to our homes, is spoken of as "gone home before us." It is ordered by their Captain, and the grave has been subjected to a triumph by his rising from its chills and darkness. (8.) Because death is a glorious event, as it is the means of giving them to their rest. It is the *advantageous* circumstance in their lives, that they are thus delivered from a world of ills, and translated to a world of glory. It is to them a source of unspeakable advantage, as it translates them to a world of light and glory, and gives them a right to be called theirs. ¶ *Or things present, or things to come.* Events which are now occurring, or which are probably *near* to us. Neut. Rom. viii. 38. All the calamities, trials, perversions, and sufferings, which are the privileges of the present time, and all that shall yet take place, shall tend to promote your welfare, increase your happiness of our souls, and promote our salvation. ¶ *All are yours.* All shall tend to promote your comfort and welfare.

23. *And ye are Christ's.* You belong to him; and should not, therefore, feel that you are devoted to any earthly leader, whether Paul, Apollos, or Peter. As you belong to Christ, and have your whole soul devoted, and your lives to his service, so you should feel that you are his alone. You are his property, and should be his servants. You should regard yourselves as such, and feel that you all belong to the Lord Jesus. Christ is God's property, he acts up unto contending factions and parties. ¶ Christ is God's. Christ is the mediator between God and man. He came to do the will of God, and he was sent by God on the service of his Father. God has a proprietorship in all that he does, and in all that he possesses. He claims to possess the glory of his Father. The argument here seems to be this, "You belong to Christ, and he to God. You are bound together by a tie which cannot be broken; a tie, wherever he may be, but in Christ, and to the service of that one God, and of that one Lord, whom Christ was employed. And as Christ sought to promote the glory of his Father, so you should do the same. This implies an inferiority of nature of Christ to God. It means only that he was employed in the service of his Father, and sought his glory—a fact well known and recognized in the New Testament. But this does not imply that he was inferior in his nature to God, or that he was not in the service of his father, and may work to advance his father's interests. But this does not prove that the son is inferior in nature to his father. It simply shows that he was in the service, or occupied—in office. So the Son of God consented to take an inferior station, and to become a servant, and to assume the form of a servant, and to be a man of sorrows; but this proves not that he was not in nature equal to God, or dignity. This is to be learned from the numerous passages which affirm that he was in fact an equal with God. See Note, John i. 1.

REMARKS.

1st. Christians when first converted may be well compared to infants, ver. 1. They are in a new world. They just open their eyes on truth. They see new objects; and have new objects

64 I. CORINTHIANS. [A. D. 55.

of attachment. They are feeble, weak, helpless. And though they often have the spirit of adoption, and are heirs of God, yet they are in themselves ignorant and weak, and in need of constant teaching. Christians should not only possess the spirit, but they should be in fact what they profess to be. They are like them not only in their temper, but in their ignorance, and need the same instruction.

2d. The instructions which are imparted to Christians should be adapted to their capacity, ver. 2. Milk and cake adapted to babes, and not strong meat, is the food of tender consciences, and to those who are feeble in the faith. It would be cruel to place the same food which is to the new born babe than it is to present some of the higher doctrines of the gospel to young Christians. The elements of knowledge must be first learned; the tenderest and most delicate food must first nourish the body—and perhaps it is more so in the spiritual nourishment than in presenting the higher, and more difficult doctrines of Christian life. Many Christians, ver. 3, yet they have a difficulty in regard to them, or because they even reject them, or because they are not ready for them. In the tribe, doctrine of life, prepare it cannot digest the solid food which nourishes the man of fifty years? Paul adapted his instructions to the state of the Corinthians. Infinite piety; and those who are like Paul will feed with great care the babes in Christ. Those who are young should be placed under a course of instruction adapted to their condition, and should be kept under the attention of the pastors of the churches.

3d. Strife and contention in the church is proof that men are under the influence of carnal feelings. So much of this was in the church at Corinthian, the very fact of the existence of such strife is a proof of the existence of carnal feelings, ver. 3, 4. In what sale never the origin and fault of the contention may be, the fact of the existence of the contention, the very fact of the existence of such strife is a proof that some—if not all—of those who are engaged in it are under the influence of carnal feelings. Christ's kingdom is designed to be a kingdom of peace, and yet wars and contentions are always attended with evils, and with injury to the spirit of true religion.

4th. We have here a rebuke to that spirit which is so common in the place of sects and parties, ver. 4. The practice of naming sects after certain men, and of dividing into sects, is severely rebuked by apostolic authority. Would not the same apostolic authority rebuke the spirit which now calls itself by the name of Luther, and the cause of Calvin, and which after the name of Arminius? Should not, and will not, all such names be merged in the high and holy name of Christians? Our Saviour evidently desired that his disciples should be one (John xvii. 21—23); and Paul certainly supposed that the church at Corinth ought to be united. So the early churches were; and it is to be hoped that a time will yet come, yet be discovered which shall break down the divisions into sects, and which shall unite all the sects, and in union is spreading the gospel of the Redeemer every where? Does not the spirit of sectarian pride, and the fact that men are only seek the church with a sector at their convenience all the energies in saving the world? How much effort, how much time, how much money, how much talent are now wasted in contending with other denominations of the great family of God? How much time is thus wasted—and worse than wasted wealth, and learning, and talent, and time, and money, and talent, and time, the world? Whose heart is not moved at these contentions and strifes, and whose soul will not breathe forth a pure desire to Heaven that the time of these contentions and strifes may cease that *die away*, and when the reign of strife shall be hushed; and when the spirit of peace, and love shall go forth to soothe the world to the gospel of the Saviour?

5th. The ministers of Christ should be paid to the ministers of the gospel, ver. 5—7. They should not be put

63

64

65

A. D. 59.] CHAPTER III. 65

in the place of God; nor should their conscience, or inward monitor, be the supreme recognition of God in the exercision of souls. God is to be all in all, and in all things. The ministers of religion should be treated with respect (1 Thess. v. 12, 13); and ministers have a right to expect, and to desire the affectionate regards of those whom they have laid under great obligations. But Paul—eminent, as a successful labourer—would deadening the spirit of his converts, and the negligence of view with which the agency of God should be regarded in the work of salvation, if he should set himself as nothing compared with God; and his highest desire was that God in all things might be honoured.

6th. God is the source of all good and perfection in the church. He only gives the increase. Whatever of humility, faith, love, joy, peace, and holiness, there may be, is to be traced to him. No matter who plants, or who waters, God gives life to the plant. He gives life to the seed, expands the leaf; God opens the flower and gives it its fragrance; and God forms, preserves, and opens the fruit. So in religion. No matter who plants, or who waters, God gives life, nourishment, growth, and perfection; yet if any success attends his labours, God is the author of it. This, in truth, is never to be forgotten; nor should any talents, or zeal, however great, ever be allowed to rise or obscure its lustre in the minds of Christian ministers.

7th. Ministers are as a level, ver. 8, 9. Whatever may be their qualifications, they are equal in this, that they claim no pre-eminence over one another. They are fellow labourers—partakers of the same nature, engaged in the same object, though they may be in different parts of the same field. Their work, though it is not equal, is so in that respect—it is equally subservient to God, and neither could do any thing without him.

8th. Christians should regard themselves as God's building, ver. 9. They are his cultivation of God. All that they have is from him. His own agency has been employed in their conversion; his own Spirit exercises their sanctification and sanctifies them. Whatever they have is to be traced to God; and they should remember that they are, and should remember that they are.

9th. No other foundation can be laid in the church except that of Christ, ver. 10, 11. The church is founded on, the true doctrine respecting the Messiah, it is a false church, and should not be recognized as belonging to him. There can be no other foundation, either for an individual sinner, or for a church. How important then to inquire whether we are on the foundation! How eternity on this total foundation! How faithfully should we examine this subject lest our hopes should all be swept away in the storms of divine wrath! How fatal, if we be not so, and awful will be the disappointment of those who suppose they have been on the foundation, and yet should be who find in the great day of judgment that all has been delusion!

10th. The work of God, and the day of judgment, ver. 12, 13. All are to be arraigned, not only in regard to the foundation of our hopes for eternal life, but in regard to the superstructure, or the whole system of our conduct and practice in religion. Every thing shall come into judgment.

11th. The fire will try, as much as to test our character. All the trials through which we are to pass are designed to do this. Affliction, temptation, sickness, death, are all intended to test our character. All have this tendency to this end. But, pre-eminently is this the case with regard to the day of judgment, when, in addition to Amidst the light of the burning world, and the terrors of the judgment, under the searching eye of God, and of God, every man's character shall be seen, and a just judgment shall be pronounced.

12th. The trial shall remove all that is impure in Christians, ver. 14. They shall then see the truth; and in that world of truth, all that was erroneous, false, or impure, shall be burned. They shall be in a world where fanaticism cannot be entertain for the love of truth, and where noble

66 I. CORINTHIANS. [A. D. 59.

stern cannot be substituted for zeal. All true and real piety shall there be retained. All false and erroneous shall be removed.

13th. What a change will then take place in regard to Christians. All probably cherish some opinions which they suppose to be true, which they now supposed to be piety, which will not then bear the test. What a change will then take place from bigotry to piety, from superstition to perfection. The very passage from this world to heaven will secure this change; and what a change will then take place in the selected into a world where all shall be pure in sentiment; all perfect in love.

14th. Many Christians will be disappointed in that day. Many who are now zealous for doctrine, and who have been in the habit of calling others who differ from them, shall then "suffer loss," and find that the personal had more real love of truth than the persecutor. Many who have been in the habit of calling denounce the conspicuously faulty and tardy pace of others; many whose zeal has been directed against the soul hath, as they suppose, with a strength's love, shall find that all this was not piety—that animal feeling was mistaken for the love of God; and that, in the heat of the contest of a party, was mistaken for love to the Saviour; and that the kindlings of a party spirit, which have been so often substituted for the elevated emotions of pure and disinterested love.

15th. Christians, teachers, and people should examine themselves, lest they be found to have built as they are resting on the sure foundation. Even where the foundation of a building is laid broad and deep, it is of much importance whether a stately edifice, adapted to the foundation, and so fit, suited to the nature of the foundation, or whether a mud-walled and thatched cottage, which, if it be between the foundation and the edifice is the one case there is the beauty of strength, and in the other, the ruin, there is incongruity and confusion. Who would lay such a deep and broad foundation as the basis on which to rear the hut of the savage or the mud cottage of the Hindoo? Then is religion. The foundation is all who build broad, deep, firm, magnificent. But the superstructure—the piety, the practical exemplification of it—is so often like the cottage that is reared on the firm basis—that every wind shakes, and which, if it be not built on the same as the basis of the Christian hope is firm, we should the superstructure be large, magnificent, and grand.

16th. Christians are to regard themselves as the temple of God, ver. 17. They are the temple of the Lord—the dwelling place of the Spirit. A temple is a place of worship. How should Christians regard themselves. They are dedicated to God. He dwells in them. How should they regard them selves holy and pure; and should preserve their minds from impure thoughts, from unholy purposes, from selfish and sensual desires. How should they be careful that they will be the fit abode for the Holy Spirit of God. How pure should non be the temple of the Holy Ghost. How single should be their aims! How constant their self-denials! How single their desire to devote all to his service, and to live always to his glory! How constant their watch over in their feelings, and how should pride, sensuality, vanity, ambition, and worldly-mindedness, be banished be banished from their bosoms! Assuredly is God's world there should be no place for the devil, or the world, or devil—one place that shall remind of heaven, and that place should be the temple of God, and be in harmony with the power head of the universe.

17th. We see what is necessary if a man would become a Christian, ver. 18. He must be willing to be esteemed a fool, ver. 18. He must be willing to be same cast out as evil, and to be regarded as even under distance and contempt. He must be willing to be rich, or his reputation for wisdom, and talent, and learning, he must be willing to be poor, and to be with the fewest associates and companions. In cast off all reliance on his own wisdom,

A. D. 59.] CHAPTER IV. 67

CHAPTER IV.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

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

dom; and to associate with the poor the despised, and the despised followers of Jesus. Christianity knows no distinctions of wealth, talent, learning. It points out no royal road to heaven, but the narrow way, and whatever contempt an effort to be saved may involve us in, it requires us to be willing to be fools, and to be that our names are cast out as evil.

18th. This is a point on which men should be especially careful that they are not deceived in regard to the character in which they are willing to be fools. It is not an easy thing for a proud man to humble himself, and to be willing to be fool of their station to be willing that their names should be cast out as evil, and to be regarded as such. Many flattering himself that he is willing to be a Christian, who would not be willing to be esteemed a fool by the great and the gay men of this world. He would be willing to be a Christian, indeed; and yet to keep up his reputation for wisdom and prudence. Hence he would be willing to be a fool, if it consisted with such a reputation for prudence and wisdom he rejects. Many would be willing to be fools, as far as the world will admit that a man ought to attend to religion he will go. Where the world would pronounce any thing to be foolish, therefore, they would be willing to be fools. his religion is not shaped by the New Testament, but by the opinions of the world. He is not willing to be a fool lest he be not deceived. All his hopes of heaven are probably built on this point.

19th. We should not exercise the wisdom of this world, ver. 18, 19. It is folly in the sight of God. And we, therefore, should not be influenced by it. True wisdom on any subject we should not despise; but we should especially despise that which is connected with salvation.

20th. This admonition is of special applicability to ministers of the gospel. They are in special danger on the subject; and it has been by their yielding themselves so much to the power of speculative philosophy, that the wisdom of this world has crept in the church, and that the gospel has been so much corrupted.

21st. We see that a modest mind should lead us to live above ostentation, and the fondness of party. Paul and party spirit, and the wisdom of this world, the love of the pure and simple gospel, but by the love of mere philosophical opinion, or by an admiration of the wisdom, talents, learning, eloquence, and power of this world. Paul was aware against this the apostle would guard us; and the considerations presented in this chapter should lead us to live above all the causes of contention and the love of sect, and teach us to love as brothers all who love our Lord Jesus Christ.

22d. Christians have an interest in all things that can go to promote their happiness. Life and death, things present and things to come, all are given to them to advance their happiness, and promote their salvation; ver. 21—23.

23d. Christians have no cause to fear death. Death is theirs, and shall be a blessing to them. Its sting is taken away, and it shall introduce them to heaven. What have they to fear? Life is theirs, and death is theirs. What shall to die? Why scrolling to depart and to be with Christ?

24th. Christians should regard themselves as devoted to the Saviour. They are his, and he has the highest claim upon them. They are his by creation, their inheritance, and their wealth. To him, therefore, let us be devoted, and to him let us consecrate all our talents.

CHAPTER IV.

This chapter is a continuation of the subject discussed in those which precede. It is a direct continuation of those the last chapter. The proper division would have been at ver. 6

69

70

71

A. D. 55.] CHAPTER IV. 73

shall every man have praise of God.

¶ And these things, brethren, I have in a figure transferred to myself and to Apollos for your sake; 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.

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

A.D. 55. CHAPTER IV.

7 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.

8 For I think, that God hath

72 I. CORINTHIANS. [A. D. 55.

Ἐν ἑνί, or, *by one example and view*. ¶ *Ὑπὲρ τοῦ ἑνὸς*, &c. Some yea are the plan which we desire to lay down, and have been so eminently favoured with endowments and success, do not wish to form parties, that you may also have the same mind and spirit with us. ¶ *Μὴ ὑπὲρ ἃ γέγραπται*. Probably referring to what he had said in chap. iii. 18, 19, concerning the vanity of the *general* strain of Christians respecting the children of God to be exalted and humble. ¶ *Τοῦ ἑνὸς κατὰ τοῦ ἑτέρου*. That no one be puffed up, or be elevated above his neighbour. That no one be disposed to look upon others with contempt, as if he were superior to them in attainments. They should regard themselves as brethren, and as all on a level. The reason why he said *ἑνὸς* and *ἑτέρου* Apollos did not suppose that they had a right to put themselves at the head of parties, much less had any of them a right to do so. The doctrine is, (1.) Pride is a common sin in the Christian church; (2.) Pious Christians should regard themselves as on a level; and, (3.) Pride should not lead us to regard others as beneath him, or as the object of contempt.

7 *Τίς γὰρ σε διακρίνει*, &c. This verse contains a reason for what Paul had said; and the reason is, that all that any of them possessed had been derived from God, and so endowments could not be made the ground of pride, but as the foundation for self congratulation and boasting. The apostle had spoken of himself, of Apollos, the teachers in the church of Corinth, and intends to show then that there was no ground for pride in any of the pre-eminence. As all that they possessed had been given of God, it could not be made the ground of self-congratulation. ¶ *Τί δὲ ἔχεις ὃ οὐκ ἔλαβες*. Who has separated you from another, or who has made you superior to others. This may refer to every thing in which one was superior to others, or distinguished from them. The apostle doubtless has reference to those in his day who were proud of the gifts by which one teacher was more eminent than others. But the same question may be applied to native endowments of mind; to opportunities of improvement; to the circumstances in which one rises in the world; to health; to property; to piety; to enjoyments; to hopes; to any thing. It is God who makes one, in any of these respects, to differ from others; and it is especially true in regard to personal piety. Had not God interposed, we should all have been where they have remained ever under sin. The race would have together rejected his mercy, and all would be in the same guilty state that *any* are brought to believe and be saved. ¶ *Καὶ εἰ καὶ ἔλαβες*, &c. Had you not been the learning. ¶ *Τί δὲ καυχᾶσαι*. From God. By whatever means you have obtained it, it has been the gift of God. ¶ *Ὡς μὴ λαβών*. As if it were the result of your own toil, skill or endeavour. This is not intended to be a direct denial of merit in man; but to discourage a spirit of vain-glory and boasting. A man who has made the greatest and most successful effort to obtain any thing good, will, if successful, trace his success to God. He will still feel that it is God who gave him the disposition, the time, the opportunity, the means, and who will be *grateful* that he was enabled to make the effort; not vain, or proud, as if he had obtained it by his own merit or conduct. This passage states a general doctrine, that the reason why one man is better than another is to be traced to God, and that this fact should repress all boasting and glorying, and produce humility and gratitude in the heart of man. It may be observed, however, that it is as true of intellectual rank, of health, of wealth, of food, of raiment, of liberty, of peace, as it is of

A. D. 55.] CHAPTER IV. 73

religion, that all come from God; and as this fact which is so obvious and well known, does not repress the exertions of men to preserve their health or to increase their wealth, it should repress their exertions to obtain salvation. God governs the world on the principle of a general law, and the fact that he is the source of all blessings, should not operate to discourage the use of means to obtain them. The hope of his aid should be the ground of encouragement to any undertaking.

8. *Νῦν ἐν ἐμοὶ*, &c. It is generally agreed that this is spoken in irony, and that it is an indignant sarcasm uttered against the false and self-conceited teachers at Corinth. The object is to contrast them with the apostles; to show how self-confident and vain the false teachers were, and how laborious and self-denying the apostles were; and to show that the former had no claim to authority in the church, and the real claim which the apostles had from their labours and sufferings. The whole passage is an instance of sarcasm and cutting sarcasm and shows that there may be occasions when sarcasm may be proper, though it should be used with great caution. Many remarks also in regard to the priests of Baal, in 1 Kings xviii. 27, are in the same strain. ¶ *Ἤδη κεκορεσμένοι*, *already sated*, or full, and in Acts xxvii. 38, "And when they had eaten enough." The word is applied to a beast, and denotes those who are satisfied or satiated. So here it means, "You think you have enough. You are satisfied with your conclusion of your superiority to others. You have your meat of any thing more." ¶ *Ἐπλουτήσατε*. *Ye are rich*. This is pressing the same idea, that they were so self-conceited, presumptuous to be rich in spiritual gifts, and proud, as that you do not feel the need of any more. ¶ *Χωρὶς ἡμῶν ἐβασιλεύσατε*. *Ye reigned* or *ruled*. This is simply carrying forward the idea before stated; but in the form of a *climax*. The first metaphor is taken from persons *filled with food*; the second from those who are so rich that they do not feel their need of any more; the third from those who are raised to a throne, the highest elevation, where there was nothing to be desired or obtained. The idea is the phrase means, that they had been fully satisfied with their condition and attainments, that they had become proud, as persons that were fed like rich men and princes—reigning, as it were, on spiritual enjoyments, and disdaining all foreign influence and instruction, and all need of the aid, counsel, and instruction. You have taken the whole management of matters into your own hands, and have paid no attention to our advice or authority. You did not feel your need of our aid, and you did not regard our authority. You supposed you could get along as well without our aid. ¶ *Καὶ ὄφελόν γε ἐβασιλεύσατε ἵνα καὶ ἡμεῖς μετ' ὑμῶν βασιλεύσωμεν*. Many interpreters have understood this as if Paul had the idea that if they had been as they were, liberal princes, that they might afford protection to him in his persecution and trouble. Thus Grotius, Whitby, Locke, Rosenmüller, and others. But it is a better and more natural interpretation to think Paul here drops the irony, and addresses them in a serious manner, and says that it is the expression of a wish that they were as truly happy and blessed as they thought themselves to be, that they might be successor attendant in all spiritual improvements; I wish that you *had* made such advances that you could be represented as full, and as rich, and as reigning in spiritual attainments, that I might have nothing to do but to partake of your joy." So Calvin, Bengel, Macknight, Doddridge, Rosenmüller, (3.) A wish that they were truly happy and blessed; (2.) A doubt implied that they were not so; and (3.) A hope, a desire on the part of Paul to participate of their real and true joy, instead

75

76

77

A. D. 55.) CHAPTER IV. 77

we are made as the filth of the earth, and are the off-scouring * of all things unto this day.

14 I write not these things to

a Lam. 3.45.

such, but simply that they were in fact so regarded. ¶ *As the filth of the earth.* It would not be possible to express the contempt and scorn with which the outcast and scum with which they were every where regarded. The word here is the same with that used elsewhere in the New Testament. It properly denotes filth, or that which is collected and cast away in sweeping a house, or that which is collected and cast away in purging any thing, and hence any vile, worthless, and contemptible object. Among the Greeks it was used to denote those persons or things which were offered in sacrifices, and particularly men of spotless rank, and of a worthless and wicked character, who were kept to be offered in sacrifice to the gods, to appease their anger, and to purify the nation. Benedicamus and Salutamus, in the Latin of the Vulgate, denote to one of the most vile, abject, and worthless character. But it is not probable that Paul alludes specially to that sense of the word. The whole force of the expression may be met by the supposition that he uses it in the sense of that filth or dirt which is collected in any place, and which is accounted a worthless thing, as being vile, contemptible, worthless. In the apostles time, and in the use of the word in the world here, he meant to say that they were regarded as the most vile, abject, and worthless, that any people could furnish; not only the refuse of Judea, but of all the nations of the earth. As if he had said "none vile and worthless men are so vile as we are, even to this earth." ¶ *And are the off-scouring of all things.* This word (περιψημα) denotes properly that which is left behind. It does not differ materially from the word rendered *filth.* It properly denotes that which is left in sweeping or cleansing any things, and hence any thing vile or worthless; or a vile and worthless man. This term

name you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have

b 1 Thess. 2. 11.

was also applied to vile and worthless men who were sacrificed or thrown into the sea as an expiatory offering, to appease the anger of the gods. Suidas remarks that they said "such a man, "he then *our sin-bearer,*" *our redemption,* or *our ransom.* Wetstein, Grotius, and a number of others, Rosenmuller, Bengel, Wieling, Calvin, Doddridge. ¶ *Unto this day.* Continually. We have been constantly as regarded. See ver. 11.

14 *I write not these things.* My design is not yet to shame by showing you how little you suffer in comparison with us. I write this with design, though it may have this effect. I have no wish to make you ashamed, to appear to triumph over you or merely to taunt you. My design is to admonish you as my children. ¶ *As my beloved sons.* *As my dear children.* I speak as a father to his children. I speak in kindness, for your good. No father would desire to make his children ashamed. In his reproofs he would be kind and affectionate; he would have a higher object than that. ¶ *I warn you.* I do not say these things in a harsh manner, with a severe spirit of rebuke; but in order to warn you of your danger, and to lead wisdom into the mind. I say these things not to make you blush, but to lead you to reflection, and to the scrutiny of your reformation, and of a more holy life. No man, no minister, should be ashamed to admonish or to reprehend him with shame, but the object should always be to make a better father; and the admonition should be in a subordinate manner, and in a kind, tender, and affectionate manner.

15 *For though ye have ten thousand instructors.* Though you may have as many as you should have. It matters little how many teachers you have, if you have I only retain the relation to you of spiritual father, and whatever respect it is proper for you to have

78 I. CORINTHIANS. (A. D. 55.

or 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

toward them, yet there is a peculiar right which I have to admonish you, as I have been the instrument of bringing to me, from my early labours among you, and from the fact that you are my spiritual children. ¶ *Instructors.* Gr. Παιδαγωγοι, or those who conducted the children to school, and superintended their conduct out of school hours. Hence those who had the care of children, and were their governor. It is then applied to instructors of any kind. ¶ *In Christ.* In the Christian religion. Under the authority which Christ has given. It is that which a father has a preference to each as instructor. ¶ *Not many fathers.* Spiritual fathers. That is, I am your father in the gospel, and not but however many teachers you have, yet that I alone am your spiritual father. I have begotten you by the act and authority of Christ. I have begotten you by preaching his gospel and by his assistance. ¶ *I have begotten you.* I was the instrument of your conversion. ¶ *Through the gospel.* By means of the gospel; by preaching it to you, then in, by the gospel.

16. *Wherefore.* Since I am your spiritual father. ¶ *Be ye followers of me.* Imitate my example, and conform to my admonitions. Probably Paul had particularly in his eye their attachment to Apollos, and the admonition from that he had on the position to form sects, and entreats them to him to imitate his example. A minister should always so live as to be worthy of the imitation of his congregation, prior to his own example; and extend his people to imitate him. If he should be ashamed to imitate his own integrity; he should lead such a blameless life; and he should do nothing which would lessen the confidence of the integrity, that he can point them to his own example, and

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

c Phil. 2. 19.

entreat them to live like himself. And to do this, he should live a life of such a character, and should so conduct the affairs of a pure church, that his people may have reason to regard him as a holy man.

17. *For this cause.* In order to show you the proper Christian manner of life. Since I am hindered from coming myself, I have sent a man who is well acquainted with my views and feelings, that he might do what I would do if I was present. ¶ *Have I sent unto you Timotheus.* Timothy was a native of Lystra, in Lycaonia, and fellow labourer of Paul. This was probably when Paul was at Ephesus. He sent Timothy and Erastus into Macedonia, and probably with instructions to go to Corinth if convenient. Yet it was not quite certain that he would come to them, for in chap. xvi. 10, he expresses a doubt whether he would. Paul was probably deeply engaged in Asia, and did not think it proper then for him to leave the work. It is also probably supposed also, that Timothy, as his ambassador, would be able to do more than he could do himself as well as if he were himself present. ¶ *My beloved son.* In the gospel. Paul had led him to Christ. It is supposed, therefore, that they would listen to him with great respect. ¶ *Who shall bring you into remembrance.* Timothy and Erastus and a faithful servant of Christ; and who is, therefore, worthy of your confidence. ¶ *Of my ways.* My doctrine, my teaching, my conduct, my life, my ministry, my life as a Christian life; my ministry; or my conduct as a Christian and a Christian minister, and in all places everywhere, &c. This was designed probably to show them that he taught the same doctrine everywhere, and that he wished them simply to conform to the common rules of the churches.

A. D. 55.) CHAPTER IV. 79

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.

a Acts 20. 29. b Gal. 5. 5.

ted to be the their Christian brethren every where. The Christian church is founded every where on the same principles, and has the same name here; and is fitted to produce and cherish the same spirit. The same spirit of pride and boasting, which at Antioch, was reproved at Corinth; the same spirit that was reproved at Ephesus, Jerusalem, or at Antioch, is reproved here.

18 *Now some are puffed up.* They are puffed up with a vain confidence; they say that I would not dare to come, or that I would be unable, when among them, to administer discipline, to reclaim them, or to supersede their authority. They have been so long detained by the demand on his services in other places, and by various providential hindrances from going thither, that they supposed that he might be deterred from coming, and he might apprehend that they would think so bad next Timothy because he was sent to them, and that his conduct was an instance of the haughtiness and arrogance which now will appear when they suppose they are in no danger of personal punishment. ¶ *As though I would not come to you.* Some of them I am kept away; and to convince them of this I will come immediately. ¶ *But I will come shortly.* If the Lord permit, if by his providence he allows me to go. Paul always spoke of his plans as being dependent on the will of God, and felt that God had all in his hand. No man should be so presumptuous as to determine on his will, or plan without finding that he can easily frustrate it and disappoint us: see James iv. 15. ¶ *And will know.* I will examine; I will inquire into the state of the church. ¶ *Not the speech, &c.* Not their vain and empty boasting; not their confident assertions, and their

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

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

a Rom. 14. 17. b 2 Cor. 13. 10.

self-complacent views. ¶ *But the power.* Their real power. I will get their power to the proof. I will see whether they have the power which they affect, whether they have more real power than I have. I will enter into a trial of power with them, and will ascertain whether they have such authority in the church, such a power to reform and to reclaim, such a power to retain one, and oppose my admonitions of the discipline which the church needs. "A passage," says Bloomfield, "which caused, in more ancient times, much perplexity and confusion, he easily persisted, even in Dependents himself."

19. *For the kingdom of God.* The reign of God in the church. (Rom. xiv. 17) meaning here, probably, the power or authority which was to be exercised in the government and discipline of the church. It was then, and is the manner in which the church had been established. "It has not been by the power of princes, by the influence of priesthood, by conflicting assertions. Such empty boasts would do little in the great work of founding, governing, and preserving the church; and unless they are not qualified to be religious teachers and guides." ¶ *But in power.* It was by the power of God that the church was established—the power of the Saviour and of the apostles in the miracles which they wrought, and the Holy Ghost in the gift of tongues, and in its influence on the heart in regenerating and sanctifying it. It is (1) in the ministry, power is, it is needful to protect, defend, and govern the church. Unless teachers showed that they had such power, they were not to be regarded. ¶ *Speech.*

21. *What will ye.* It depends on yourselves how I shall come. If you by such your resistance and strife

78

79

80

if you administer discipline as you should; if you give yourselves heartily and entirely to the work of the Lord, I shall come to you with joy, as one who had as a father and a friend. But if you do not heed my exhortations or the labours of others, I shall come with severity and correction, and do not consider the occasions of offence, I shall come with severity and the language of rebuke. ¶ With a rod. To correct, punish, and chastise. Literally, moulcham. Comforting and chastening instead of chastening. Paul intimates that he was not disposed to act severe. They had the power, and it was their duty to administer discipline; but if they would not do it, the task would devolve on him as the founder of the church, and he was fully authorized with power by the Lord Jesus to administer the severity of Christian discipline. Or, if the church should be offended by hostile suffering, see chap. v. 5; chap. xi. 30. See also the case of Ananias and Sapphira (Acts v. 1, &c.), and of Elymas the sorcerer (Acts xiii. 8, &c.).

REMARKS.

1st. We should endeavour to form a proper estimate of the Christian ministry; ver. 1. We should respect minister, and esteem them highly in love and honour them for their Master's sake; and esteem them also in proportion to their fidelity. They are entitled to respect and maintenance, not the first only, but in proportion to their faithfulness in the work of the ministry. Stewards of Christ, who are like him, and who are faithful, love the Master that bought them, and are faithful to their fellow-disciples; see Mat. x. 40—42.

2d. Ministers should be faithful; ver. 2. They are stewards of God, and they are appointed by him. They are responsible to him. They have a most important trust—more important than any other stewards, and they should be faithful, and be worthy of the approbation of their master.

3d. It is of little consequence what men think of our conduct; ver. 3. We have to an many accounts desirable; but it should not be the leading consideration; our aim ought ever to be, not merely to obtain it. Desirable as it is to have the approbation of others, the world is not to be too highly valued; for, (1.) It often misjudges; (2.) It is not our judge or supreme; (3.) It is not to decide on what duty is; (4.) To desire that simply, is a selfish and base passion.

4th. The censors even of *friends* is to be little regarded; ver. 3. Ver. 2. This is valuable, but not so valuable as the approbation of God. Friends may be partial, and if they do not approve our course, if we are conscientious, we should be willing to bear with their disapprobation. The good conscience is every thing. The approbation of God is valuable, and only in the day of judgment.

5th. We should distrust ourselves; ver. 4. We are not to place confidence in our motives or our conduct. We may be deceived. There may be much even in our motives, and in our conduct, which we seek carefully to justify; we should teach us humility, self-distrust, and charity. Knowing our own fallibleness to *not judge* others, we should be slow to pass sentence on the faults and failings of others.

6th. We are here the author of the future judgment; ver. 5. (1.) The hidden things of darkness will be brought out—all the secret counsels and plans, and purposes, and motives, which have been in that has been done in secret, in darkness, in the night, in palaces and in prisons, will be developed. The secret counsels and plans of place in the great day when the secret crimes of a world shall be revealed; when the secret sins of individuals, unknown of men, and the punishment of courts, shall be brought out! (2.) Secret sins will be brought out, and be blotted in condemnation.

7th. We have here an illustrious instance of the manner in which reproach, and contempt, and scorn, and hatred, and persecution, the apostles imitated the example of their Master and followed his precepts. They were reproached, and hated, and persecuted, and slandered. There is nothing but religion that can produce this spirit; and this can do it always. The Saviour excused it the apostles imitated it. Who are we, that we are to be who profess to be its friends—We may remark, (1.) This is not peculiar to the apostles. It is the lot of grace alone. (2.) It is the very spirit and genius of Christianity to produce it. It is the spirit of the Saviour. It enables a man to bear it, and will produce this temper and spirit. (4.) We have an instance here of what all Christians should scorn. All should be like the Saviour himself.

11th. We have an argument here in favor of the truth of Christianity. The argument is founded on the fact that the apostles were willing to suffer and to be reproached, and persecuted, and profaned to have been eye-witnesses of what they affirmed. They had seen the Saviour, and knew that he was and true. They exposed themselves to persecution on this account, and became willing to die rather than deny its truth.—Take, for example, the case of Paul. Paul was a man who had every prospect of honour and of wealth in his own country. He had the confidence of his countrymen. He might have risen to the highest station

day, a week, or a year, and should begin to *reveal* in him. Who is there that shall not be, in the day of judgment, shame, and trouble at such a record? Yet at the day of *judgment*, the thoughts of the secret *life* will be revealed. (3.) Every man shall be praised of God. Not of men, but of God. The man that ought to be saved will be; the man that ought to be praised will be praised. Not the impartial trial of the world! Who can think of it but with shame!

5. Therefore judge nothing before the time. Do not pronounce on any thing, or rash judging; ver. 5. All that is of beauty, health, wealth, honour, grace, has been given to us by God. For what he has given us we should be thankful. We have nothing to boast of. Had we our deserts, we should be driven away to his wrath, and made wretched. That any one of us is better of himself than another person that God is a sovereign, and not that we are more worthy than others, is a matter of pity, not ground of gratitude which one has over another.

6. These things, brethren, I have sometimes lawful and proper; ver. 6—13. That is to vast effect as it was in the hands of the apostle Paul. Few men can regulate the latent property. Paul was a man of great power, and used it. It is rarely employed in the Bible; and it is rarely employed elsewhere. It is a power of great force. The cause of truth can be usually sustained by sound arguments; and that is the proper way of defending it. Sarcasm and wrath defeat. Deep wounds are often made by the severity of wit and irony, and an indulgence in this sensibility, resembling the burning weapon of war.

7. Paul then proceeds to show what religion has cost; ver. 8—13. Paul states the sufferings that he and the other apostles underwent, and essential 5. They were despised, and persecuted, and poor, and regarded as the offscouring of the world. The cause of religion was founded on the Lord of its author, and has been reared amidst the sighs and tears of its friends. All its early advocates were subjected to persecution, and the cause of Christ in this work involved the contempt of being a martyr. We enjoy not a blessing which has not therefore purchased, and which has not come to us through the blood of martyrs. Little do we know the earth has known. Persecution raged around all the early advocates of the cross, and the cause spread while the fire of martyrdom spread, and while its friends were cast out as the offscouring of all, and called to bleed in martyrdom.

10th. We have here an illustrious instance of the manner in which reproach, and contempt, and scorn, and hatred, and persecution, the apostles imitated the example of their Master and followed his precepts. They were reproached, and hated, and persecuted, and slandered. There is nothing but religion that can produce this spirit; and this can do it always. The Saviour excused it the apostles imitated it. Who are we, that we are who profess to be its friends—We may remark, (1.) This is not peculiar to the apostles. It is the lot of grace alone. (2.) It is the very spirit and genius of Christianity to produce it. It is the spirit of the Saviour. It enables a man to bear it, and will produce this temper and spirit. (4.) We have an instance here of what all Christians should scorn. All should be like the Saviour himself.

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CHAPTER V.

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

a Deut. 22. 30.

of trust or influence. He had talents which would have raised him to distinction in any place. He might have been eminent, in regard to the events connected with his conversion; Acts x. The scene, the voice, the light, the kindness, were all things that would have made a deep impression. They were open and public. They did not occur "in a corner." Paul was a man of great energy. He change his course. Christianity was despised when he embraced it; no prospect of spreading through the world. It conducted no wealth; he stoned as shaken; imprisoned as honest; goes no more; conducted to his death; and yet he persisted in it. It subjected its friends to persecution, and tears, and toils, and death. What could have induced Paul to make such a change? Why should Paul have embraced this, but from a conviction of the truth of it? Paul was a man of that high temper to wear expected that should be or array as to surrender his hatred to it, make him willing to renounce all his prospects of honour and wealth, and to bear what could bring upon him, and even death itself, rather than deny it? But such a man could not be deceived in the origin, and must have been from God.

19th. We may expect to suffer reproach, and hatred, and persecution of all, from the time of the Master himself to the present. Jesus was reproached; the apostles were reproached; the martyrs were reproached; that ministers and Christians are called to like treatment. It is enough that the disciple be as his Lord, the Master, and the servant as his Lord.

CHAPTER V.

THE chapter before us is occupied with a notice of an offence which existed in the church at Corinth and with a statement of the measures which the apostle expected them to pursue in regard to it. Of the existence of this offence he had been informed by those who were "of the house of Chloe," chap. i. 11, and there is reason to suppose that they had not even allusted to it in a letter which they had sent to him, which, indeed, they had sent by the hand of Stephanas. The apostle (ver. 1) reproves them for tolerating a species of incest which was not even tolerated by the heathens; he reproves them (ver. 2) for being puffed up with pride and vanity, and for not mourning in the church, in consequence thereof; he (ver. 3) proceeds to show that he by the Holy Ghost, he ordered them forthwith to purify the church by removing the incestuous person (ver. 4, 5), and exhorted them to preserve themselves from the contagion of a little leaven that even would leave, spreading like leaven in a mass; (ver. 6, 7.) Then, he proceeds to explain his former letter and expounds that by commanding them not to keep company with the wicked (ver. 8—11), and shows that they should withdraw from all intercourse with the heathen who were known to be idolaters and covetous, he says that that former command was not designed to be so extensive as to include them (ver. 9—12), but that he meant his injunction now to extend particularly to those who were reputed members of the church; that they were not to cut off all intercourse with society at large, but that they should cut off all who were professed to be a Christian and yet was guilty of such practices they were to discard him. He then proceeds to show that they were not to judge of the gentile world which was without the church (ver. 13); but that this was entirely consistent with the duty of the church to exercise discipline within the church, on such as professed to be Christians; and he concludes by a command to put away that wicked person.

1. It is reported. Gr. It is heard. There is a report. That report may have been brought to Paul, probably by the

A. D. 59.] CHAPTER V. 83

2 And ye are puffed up, and have not rather mourned, * that

a 1 Cor. 5.

members of the family of Christ, chap. 1. 11. ¶ *Commonly* (Νόμος). Every where. It is a matter of common report, and it cannot (or, it does not be concealed) and so certain this is cannot be denied. This was an offence, then, which was known to all, and then would not justify or tolerate; and, therefore, the report had spread among the heathen, and had made it a reproach to the gospel even among the heathen in the great scandal of religion.—When a report of such such a circumstance, it is certainly time to investigate it, and to correct the evil. See Acts xv. 24. Compare also See Acts, Acts xv. 24. The word is here used to denote incest; for the crime of incest was one of the heinous crimes of the offence. ¶ *And such fornication*, &c. An offence that is not tolerated or known among the heathen. This greatly aggravated the offence. It was a heinous crime which should be tolerated among its members which even gross heathens would not tolerate. Among the Jews this offence was regarded with abhorrence by even the heathens but here it was tolerated in the Christian church. Josephus, Bos Wetstein, Bloomfield, and Whitby. Cicero says of the offence, expressly, that "it was so execrable and unheard of crime," (Pro Cluentio, 6, 14, 15, 16, 17) that it was not "so much as named among the Gentiles," he doubtless means among the Romans, or among those of refined and appreciative, informed or of good. The cross was known in the Roman empire, and was known to those who were princes and rulers; but it was no where regarded with approbation, but was always regarded as a criminal wickedness. It is not that the word "named" here is, that it was not tolerated or allowed; it was not known, or regarded at all. It was therefore, more significant that it was allowed in a Christian church.—The offence was of a kind, too, that was tolerated in the church at Corinth gave rise to the scandalous

that were circulated among the heathen respecting the early Christians, that they allowed of licentious intercourse, and even of promiscuous concubinage. This reproach was circulated extensively among the heathen, and was a great hindrance to the gospel, much pains to refute it. ¶ *That one should have.* Probably or his wife; or, perhaps, a concubine, or, an occasional intercourse with her. Perhaps some man had parted with his wife, on some account, and his wife had married her, or maintained her in concubinage, and he had lived in incest from 2 Cor. vii. 12, that the person who had suffered the wrong, or the father of the wife, or the wife herself.—Whether this was marriage or concubinage, has been disputed by commentators, and it has been a subject of much perhaps, to determine. See the subject discussed in Bloomfield.

2. *And ye are puffed up.* Note, chap. iv. 18. You are filled with pride, and, as it seems, have taken sides with wishes and party, notwithstanding the existence of this enormous wickedness among you. ¶ *And have not.* Instead of proud on account of the existence of this wickedness, and that they were with it. ¶ *Mourned.* Or, in a hundred people. They should have mourned; and should have given their sorrow, and have taken pains to reform it. But instead of this, they had given indulgence to proud feeling, and had taken sides with the party, and had made it their spiritual party. Men are always elated and proud when they have a party, and have taken sides. ¶ *And have not rather mourned*, &c. Have not rather been so afflicted and troubled as to take pains to reform it. The word for mourning this offence. ¶ *That hath done this deed.* Or, in this large sense. To have not been so much afflicted—so troubled with the enormity of the crime, as to have taken the proper measures to remove the offender.—Acts of discipline is the

84

84 I. CORINTHIANS. [A. D. 59.

3 For I verily, as absent * in body, but present in spirit, have 4 judged already, as though I were

Gr. ἐν. 1 or, determined.

church should always commence with *mourning* that there is occasion for it. It should not be *angry*, or proud, or revenge, or petty feeling, which would be a sin in itself, but it should *grieve* that there is occasion for it, and tender compassion for the offender. It should be done before excommunication. He should not, while he continues in this state, be cut off from the church and from God.

3. *For I verily.* But I, whatever it may cost me; however you may esteem my interference; and whatever personal ill-will may be the result of it. I, who have taught in this case to be so flagrant and so demand the exercise of discipline, and since you have not done it, and have so long neglected it, I am the authority of an apostle, and of a spiritual father, to direct you in this case. I, who am not a formal assessor of ecclesiastical cases; but it was the declared opinion of an apostle that such a sentence should be passed, and an injunction to execute it, and I am the apostle. ¶ *As absent in body.* Since I am not personally present with you, and have not been for some time, and I am absent in body from you, and cannot, therefore, take those steps in the matter which I would if I were present. ¶ *But present in spirit.* My heart is with you; my feelings are with you; I have a deep and tender interest in the case; and I judge as if I were present and could act. I suppose that Paul by this refers to a power which was given to the apostles, and which was exercised in the rite and circumstances of a case by the gift of the Spirit. Comp. Col. ii. 5. Acts v. 3, 4. Ananias and Sapphira; Doddridge, &c.) But the phrase does not demand this interpretation, and it is unnecessary, if a full revelation had been given in this subject, to felt as deeply as though he were present, and would act in the same way. He had, in some way, been fully apprised of all the circumstances of the case, and he felt it to be his duty to express his views on the subject. ¶ *As though I were present.* Or, *determined* (κεκρικα). "I have made up my mind; have decided, and have judged, as if I were present, and determined what ought to be done in the case. It was a case in which the apostle was well acquainted with the complain, and on this point his mind was settled. What that course should be he states immediately. ¶ *As though I were present.* As though I had a right to determine the case, and judge and were with you to advise.—We may be certain that Paul had the right to determine the case, and that the circumstances were well known. Indeed, it was a case about which there could be no doubt, or no doubt. They were every where known (ver. 1), and there was no need, therefore, to attempt to establish them by formal proof.

4 In the name, &c. By the authority, or in the behalf, or acting by his commission or power. 2 Cor. i. 1. Eph. iii. 14. Phil. ii. 10. This does not refer to Paul alone in declaring his opinion, but means that they were to act in accordance with the will of the Lord Jesus, and that they were to proceed to exercise discipline by his authority. The idea is that the authority to administer discipline is vested in the name of the Lord Jesus, and is to be exercised in his name, and to promote his honour. ¶ *When ye are gathered together.* Or, in the being assembled in the name of the Lord Jesus." This is to be connected with the following verse, and with ver. 7. That they were to be assembled for the purpose of administering discipline, and that they were to do it in the name and by the authority of the Lord Jesus. ¶ *And my spirit*, ver. 5. As if I were with you; that is, with my declared opinion;

85

A. D. 59.] CHAPTER V. 85

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

a Mat. 18. 18. John 20. 23.

knowing what I would advise, were I present, and what I would do, if I were with you by having delivered my opinion. It cannot mean that Paul's spirit was in the place with them, but that, knowing his views and feelings, and what he would do, not knowing his here for them, they could act as if he were there. This gave weight to the decision of the church itself, and so deep was Paul's conviction of this, that even by his opinion, he would act in the case, concurrence and action. And if Paul would not do it, and in a case too where bodily pains were to be inflicted by miraculous agency, assuredly no other apostle would do it, and the authority to administer discipline without the action and the concurrence of the church itself.

(The present doctrine of the New Testament is, that the power of excommunication is not in the people or church members at large, but in certain rulers or officebearers. 1 Cor. v. 4, 5. 2 Cor. ii. 6. Tit. iii. 10. Heb. xiii. 7, 17. Jas. v. 14. We find these officers or rulers existing in every church to which our epistles are addressed, and they are constantly addressed in such a setting with relation to their authority. See the passage before us, and the 5th chapter, which is in keeping with the analogy of truth, or the general scope of Scripture on the subject. It is not, however, in the power of any one, or of a local tent. But, in reality, the language of the apostle, in this place, when fairly examined, does not contradict the doctrine of the judicial power of the church conferred on the people. The case of the incestuous man was a case of a very peculiar character, and the transmission of the letter to the Corinthian church, which was therefore explained, not to the church at Corinth, but to the church at Corinth, to the decision of Paul. "I verily have judged already concerning him who hath done this deed, as though I were present, &c. If he will consequently, say they, the church at Corinth, I am with you in the decision. It was necessary that the sentence should be pronounced, and it was necessary, assuredly, that the members of the church might concur in it, and withdraw from the

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 1 Tim. i. 20. c 1 Pet. iv. 17, 18.

security of the guilty person. The result that they should be thus delivered to Satan, and that they should judge.

4. *In the name.* It is not to be at once that the words in the third verse, ch. xiii. ver. 12 have been, and the following of the authority of the apostle, and the delivering of the authority, but the simple expression of an opinion, and the decision of the church. This, however, seems neither consistent with the scope of the passage, nor with just views of the nature of the case. The phrase, "in the name of all the churches, with power to settle matters of faith and order, to determine controversies, to excommunicate, to absolve, to give out offenders, to receive penitents or both, 1 Cor. v. 3—6; 2 Cor. x. 8; xiii. 10."]

¶ With the power, &c. This phrase is to be connected with the following verse, and with the following, which ought to be done. The sentence which I have passed is this. You are to be assembled in the name and authority of Christ. I shall be virtually with you, and I shall be there, and such a case to Satan, *by the power of our Lord Jesus Christ*." That is, it is the power of the Lord Jesus, and that power which will be exerted in the case will proceed from the Lord Jesus. The phrase occurs, and is frequently commonly in the New Testament to denote some miraculous and extraordinary power; and here evidently means that the Lord Jesus would put forth his power in inflicting bodily pain and for the preservation of the purity of his church.

5. *To deliver.* This is the sentence which is to be executed. You are to deliver him to Satan, &c. ¶ *Unto Satan.* Bloomfield, Whitby, and others explain this to mean an expulsion, or a separation from the church. They say, that in the Scriptures there are but two kingdoms recognized—the kingdom of God, and the kingdom of Satan, the prince of the world, which is regarded as under the control of Satan; and that to be cast out of the church is to be put back to the dominion of the other. There is some foundation for this

86

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

* Gr. boasting.

opinion; and there can be no doubt that the offender was a professed Christian, and that, by excommunication, the offender was in some sense placed out of the church. It is also, it may be further evident that it is here supposed that by being thus placed under the ban, he would be subject to temporal afflictions or bodily chastisements, which are here called the "destruction of the flesh." Satan is elsewhere referred to as the author of such afflictions, as in the case of the Job, Job ii. 7. A similar instance is mentioned in 1 Tim. i. 20, where Paul says of Hymenæus and Alexander, Alexander is "Satan, that they might learn not to blaspheme." It may be observed here that though this can be done by the concurrence of the church, and by the exercise of church discipline, yet it was directed by apostolic authority; and there is no evidence that any, in the exercise of excommunication, saw ought it now to be used. There was evidently something miraculous in the case, and that power has long since ceased in the church. ¶ *For the destruction of the flesh.* We may observe here, (1.) That this does not mean that the sinner, or that the flesh of the sinner, the sensual, for the object was to recover him; and it is evident that, if the sinner was cut off, the object of this, he survived it, and Paul again instructed the Corinthians not to do so, in his second epistle, 2 Cor. ii. 7. (2.) It was designed to punish him for continuance of life—often called in the Scriptures sin of the sin, or works of the flesh (that is, the life of the sinner), and the punishment should follow in the time of the offence, or be a just retribution for the continuance of life. Some have supposed that by the "destruction of the flesh" Paul meant only the pains of body, or bodily afflictions, consequent offenders; and that he supposed that this would be effected by the act of excommunication. But it is very

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For

1 Lake 12.1.

evident from the Scriptures that the apostle was not in the habit of inflicting diseases or bodily chastisements for crimes. See Acts xiii. 11; 1 Cor. v. 5; 1 Tim. i. 20. Nor, in this case, we have no means of knowing. It is evident that it was not of very long continuance, since in the epistle he speaks of it as a thing which it appears to receive from a new transgressor of his suffering then under it.—This was an extraordinary and miraculous power, and was used in the early government of the church in its infancy, when every thing was fitted to excite the attention of the Jews and it sound, doubtless, with the apostles. The church now has no such power. It cannot now work miracles; and all its discipline now is to inflict moral punishment, and not to inflict bodily pain and penalties, but to work a moral reformation in the sinner. This is the end which is aimed. That his soul might be saved; that he might be corrected, humbled, and reclaimed. The punishment is resultant to the pains of piety and virtue. This expresses the true design of the discipline of the church, and it ought never to be inflicted but with a view to reclaim the offender, to save the soul, and to save the soul. Even when he is cut off and disowned, the design is not to destroy the sinner, or even merely merely, but it should be to recover him and save him from ruin. ¶ *In the day of the Lord Jesus.* The day of judgment when the Lord Jesus shall come, and shall collect his people to himself.

6. *Your glorying.* Your boasting. The Corinthians were evidently proud of their state, as if you were eminent in purity and piety. ¶ *Is not good.* Is not good, or it is not a matter of boasting. It is not a matter of boasting, when, in love, there is an existing evil that ought to be removed and forgotten. When sins are disposed to boast, they should at once make the inquiry whether there is not some sin indulged in,

even Christ * our passover is | sacrificed for us:

* Or, Also Christ our passover is sacrificed for us.

on account of which they should be ashamed of it. Know ye not, that Christians, and all Christian churches, and all men of every rank and condition, would look at things as they are, they would never find occasion to boast of it? It is only when we are blind to the realities of the case, and overlook our faults, that we can boast of our state. The reason why this was improper in Corinth, Paul states—that any sin would tend to corrupt the whole church, and that therefore it ought to be cured lest it should spread. ¶ *A little leaven, &c.* A small quantity of leaven or yeast will pervade the entire mass of dough, and make it sour, or pervade through it all. This is evidently a proverbial saying. It occurs also in Gal. v. 9, in the same sense. Matt. xiii. 33. A similar figure occurs also in the Greek classic writers.—By leaven the Hebrews metaphorically understood whatever had the power of corrupting, or of spreading, like the yeast, *of any thing else.* See Note, Matt. xvi. 6. The sense here is plain, that if any sin should be allowed in the church, it would act like leaven—it would pervade and corrupt the whole church, unless it was removed. On this ground, and for this reason, direct and strong measures should be used, the sin or sinner should be removed.

7. *Purge out therefore, &c.* Put away the old leaven, that ye may be all leaven. The apostle here takes occasion, from the mention of leaven, to make a direct application to the sin and sin. The figure is derived from the custom of the Jews in putting away leaven at the celebration of the passover. By the *old leaven* he means those who had committed the sin in their church. As the Jews, at the celebration of their passover, were accustomed to removing leaven from their houses—searching every part of their dwellings, and even of their cities, to remove every particle of leavened bread from their habitations—so the

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.

* Gr. keep holy day.

apostle exhorts them to use all diligence to purge out the old leaven. ¶ *That ye may be a new lump.* That you may be like a new mass of flour, or dough, before the leaven is put into it. Think you may be pure, as a new lump of unleavened dough. ¶ *As ye are unleavened.* That is, as you are bound by your Christian profession to be unleavened. Your very profession implies this, and you ought, therefore, to be pure, and perfectly free from sin. Let impurity and sin become as strangers to you, and let your conduct be such as becomes consistent with the holiness which the gospel teaches and requires. The apostle here does not mean that this is the case with every person, but he takes occasion to exhort them to put away all sin. Not that they had not put it away, but that he means all impurity, that they might become entirely and sure holy. The doctrine is, that Christians are by their profession holy, and that they should be so in fact, and that they ought to remove every thing that is impure. ¶ *For even Christ, &c.* As the Jews, at the celebration of their passover, gave great diligence to put away all leaven from their dwellings, so we Christians, since our passover is slain, ought to give the like diligence to purge our souls from all sin, corrupting from our hearts.—There can be no doubt here that the paschal lamb is meant. It is not, however, so little that the leaven was understood to be emblematic of impurity and sin, that the ceremonial direction to put it away was intended to be an emblematic action designed to denote that all sin was to be removed and forsaken. ¶ *Our passover.* Our paschal lamb. The word passover is literally signifies. The sense is—"Our Christians have a paschal lamb; and as the Jews, when their paschal lamb was slain, were required to put away all leaven from their houses, so we, when our paschal lamb is slain, should put away all sin from our hearts and

ther with the * leaven of malice and wickedness, but with the

* Mal. 2. 14.

from our churches." This passage is evidently a direct allusion to the fact that Christ had taken the place of the paschal lamb—that that lamb was designed to represent the Saviour, and that consequently when he was offered, the paschal offering was designed to cease. Christ is often in the Scriptures compared to a lamb. See John i. 29, 36; Acts viii. 32; Rev. v. 6, 12. ¶ *Is sacrificed for us.* Margin, Or slain (θυσθη). The word here is the same as in Luke ii. 27, but it is also used often in the sense of making a sacrifice as an offering for sin. See Acts xv. 29; 1 Cor. x. 28; Heb. ix. 26; Luke xv. 23; Ex. xii. 21; v. 3, 8, 27; viii. 8, 25—28; xiii. 15; xx. 24; 2 Chron. xv. 19, where it is used as the translation of the Hebrew word זבח, and is used as the translation of this word no less than ninety-eight times in the O. T. and always in the sense of a sacrifice, or bloody offering. It is also used as the translation of the Hebrew word פסח, and פסח, to skip, to ski, &c. in Ex. xii. 11, 21, 27, 43, 48; Num. ix. 2, 4, 5; xxiii. 21, &c.; in all to eleven places in the Old Testament. It is used in the sense of a sacrifice, or offering, in Matt. xxii. 4; Luke xv. 23, 27, 30; John x. 18; Acts x. 13, 42. ¶ *Is sacrificed for us.* The phrase is evident that in the places which have been specified.—The true sense of the word here is, therefore, to be found in the doctrine respecting the passover. It was a sacrifice, and was slain for sin as proved by the nature of the offering, and by the account which is given of it in the Old and New Testament. The paschal lamb was slain as a sacrifice. It was slain in the place of the sinner, and was used as an offering; it was sprinkled and offered by the priests in the same way as other sacrifices; see Ex. xxii. 18; xxxiv. 25; 2 Chron. xxx. 15, 16. Hence, it is evident that the apostle had Christ was offered *as a sacrifice for sin*—in accordance with the same

seven passages of the New Testament, and the nature of the Jewish sacrifices (see Note, Rom. iii. 25); and that his offering was designed to take the place of the paschal lamb, and to make the ancient ceremony. ¶ *For us.* For us who are Christians. He died in our stead; and as the Jews, when celebrating their paschal feast, put away all leaven, so we Christians should put away all sin from our hearts, since that sacrifice has now been made for our sins.

8. *Let us keep the feast.* Margin, *Holy day* (ἑορτάζωμεν). This is designed to be a general exhortation, founded on what Paul frequently does, and and apply his illustration. It does not mean literally the paschal supper here—for that had ceased to be observed, and was superseded by the Lord's supper particularly; but the sense is "As the Jews when they celebrated their feast, put away all leaven, and sacrifice of the paschal lamb, put away all leaven—an emblem of sin—so let us, in the sacrificing of our sacrifice, and in all the duties of religion, put away all wickedness from our hearts as individuals, and from our church as a body. Let us be diligent in the service of God by putting away all evil." ¶ *Not with leaven.* Not with the old leaven, or with the indulgence of the feelings of corrupt and unrenewed human nature.—The word leaven is very expressive of that former or old condition, and denotes the state of sin and corruption which our nature before it is renewed. ¶ *The leaven of malice.* Of unkindness and ill will. The word malice (κακια) pervade the mass of Christians. The word malice (κακια) denotes and is used in the sense of ill will, or evil. There is a particular reference here to the case of the incestuous person. Paul means that all wickedness should be put away from those who had been guilty of the crime of incest. *Wickedness.* Christ, and, therefore, this sin in a special manner,

A. D. 55.] CHAPTER V. 89

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

a Eph. 5. 11. 2 Thess. 3. 14.

¶ *But with the unleavened bread, &c.* That is, with sincerity and truth, as in the sincere, and true, and faithful, as the Jews partook of bread unleavened in their passover, so let us live as in sincere and true. It is implied here that this could not be done unless they would put away the incestuous person.—*Not* Christians who are not willing to put away all who are not willing to put away all sin.

9. *I wrote unto you.* I have written (*ἔγραψα*). This word may either refer to this epistle, or to some former epistle. In favor of the latter it is urged, that it is not probable that the former part of this, or some former epistle which is now lost, cannot be determined by the use of this word. Its meaning, however, is, and has been considerable diversity of opinion in regard to this expression. Chrysostom, Theodoret, Oecumenius, most of the Latin commentators, and nearly all the Dutch commentators—suppose that this refers to the same epistle in which it occurs, and that the meaning is, that in the former part of this epistle (see 2:1) he had given them this direction. In support of this interpretation they say that *γράφω* is used for *ἔστειλα*, and appeal to the Hebrew passages in Rom. xv. 7, Col. iv. 8, 1 Thess. v. 27; 2 Thess. iii. 17. Grotius, Estius, Bengel, Doddridge, Macknight, &c.—suppose it to refer to some other epistle which is now lost, and which had been written to them before their messengers had reached him. This epistle might have been written, they suppose, to prepare them more than this direction. That this is the correct opinion, may appear from the following considerations: (1.) It is the natural and obvious interpretation—one that would strike the great mass of men. It is just such an expression as Paul would use if he had written a former epistle, and written a previous epistle. (2.) It is the very expression which he uses in 2 Thess. iii. 14, where he is referring to this epistle as one which he had sent to them. (3.) It is not to be supposed that the direction of this epistle given this direction. He had commanded them to remove an incestuous person, and such a command might seem to imply that they had power to excommunicate such a person; but if was not a general command not to have intercourse with the sinner. It is not probable, therefore, that Paul would write more letters than we have preserved. We have no reason to suppose that he would be labored many years, founded many churches, and had frequent occasion to write to them. (4.) We know that a number of books have been written by inspired men, and of which were regarded as of authority by inspired men. Thus the books of Jasher, of the Wars of the Lord, are referred to in the Old Testament, and there is no improbability that similar instances may have occurred in regard to the writers of the New Testament. (5.) It is not a sufficient distinction between the epistle which he was then writing and the former one, to say, as Estius, Bengel, &c. do, "I have written (*ἔγραψα*) to you," &c. an expression which he would not use if he had referred to the same epistle. This would be a very strange if we to be conceivable, and to prove that Paul had sent another epistle to them in which he had given the direction in 2:1. (6.) This agrees accurately with that of a very large number of commentators. As it is probable that Paul had written, of which he have spoken, is not now extant. Nor is it to be doubted that the direction contained in 2:1 is sufficient that there survive to us which the Lord saw to be needful. If it be objected that this may affect the doctrine of the inspiration of this epistle, it may be replied that it is supposed that God would suffer his

90

90 I. CORINTHIANS. [A. D. 55.

with the covetous, or extortioners, or with idolatery; for then must ye needs go out of the world.

writings of inspired men to be lost, if it be not to be lost, if there be evidence that those writings were inspired. Paul often makes a distinction in regard to his own words and doctrine, as inspired or uninspired, and it is not to be wondered at if something may have occurred in his writings. (6) This does not affect the inspiration of the epistles which are extant, on the supposition that those which were lost were inspired. It does not prove that those which he has not lost are counterfeit or worthless. (a) If inspired, they may have answered the purpose for which they were given by inspiration—and then have been suffered to be lost—as all inspired books have not been preserved to the world. (*b*) It is to be remembered that a large part of the discourse of the inspired apostles, and even the Saviour himself (John xxi. 25), have not been in writing. Much has perished any more wonderful that inspired books should be lost than inspired words should be lost. It is supposed that a brief letter of Paul should be destroyed than that numerous discourses, which were not written at all, should be lost to the world. (c) We should be thankful for the books that remain, and we may be assured that all the truth that is necessary for us to know has been preserved and is in our hands. Thus any inspired books have been preserved, we may be assured that God have *made to disappear from all*; a matter of wonder thus that a few books have been preserved, and we are so to gratitude that we have them that to grief that a few, probably relating to local and comparatively unimportant matters, have been destroyed. (7) Paul's direction not to associate with, see Eph. v. 11; 2 Thess. iii. 14. This, it seems, was a common direction, and he has referred to all who had this character. But the direction which he now gives (vs. 11) pretends to give, relates to a class

A. D. 55.] CHAPTER V. 91

11 But now I have written unto you not to keep company,

if a man that is called a brother be a fornicator, or covetous, or an

a Rom. 16. 17. 1 John 10.

neighbours, and as members of the same family, and yet I do not wish to have intercourse with them in not settled form. The general principles may be, that we may have intercourse with them for the purposes of good society, or to show kindness to them in neighbours and as members of the community. (2.) We are to deal *justly* with them in our intercourse with them. We may be connected with them in regard to the things which we have in common—as in business, in the matter of houses of education, &c. (3.) We are to endeavour to do them good, and for that purpose we may be in some their society. But, (4.) We are not to associate with them in their wicked sins, or as idolaters, or covetous, or extortioners, or as those who are participators with them in these things. And for the same reason we are not to associate with them in their vanity, with the proud in their pride, with the fashionable in their regard to fashion; with the friends of the theatres, the ball room, or the splendid entertainments, or the gaieties of amusements. In all these things we are to be separate; and yet to be conversant with the world in the things which we may have to associate with those; and which are not inconsistent with the holy rules of the Christian religion. (5.) We are not to be conformed to the world in these things, by their example, or so as to be led by that example to neglect prayer and the duties of religion, or to neglect charity, and the effort to do good to the souls of men. We are to make it a matter of prayer that we may not be *suffer* by that intercourse; and we are never to do any thing, or conform to any custom, or to form any intercourse with them so as to lessen our growth in grace; divert our attention from the heavenly duties of religion; or wear our Christian *adornment*.

Above. I have *disposed* to give this direction, that I may not be thought to be associated with one who is a professor of religion and who is guilty of these things. ¶ *Not to keep company.* To be wholly separated and withdrawn from such a person. Not to associate with him in any manner. ¶ *If any man that is called a brother.* Any man who is a member of the church. ¶ *Be a fornicator.* Like him who is mentioned, vs. 1. ¶ *Or covetous.* Or a person of this precious sin while the professed Christianity still attended the old idolatrous worship of Corinth. Perhaps a few such may have been found who had adopted the Christian profession hypocritically. ¶ *Or a railer.* A reproachful man; a man of course, who, from the nature of his character, characteristic it was to abuse others; to sully their character, and wound their feelings. This is a vice so much this is contrary to the spirit of Christianity, and to the example of the Master, "who when he was reviled, revited not again." ¶ *Or a drunkard.* Not a man who occasionally, or even often in the church, as there are now, who were addicted to this vice. It is not to be supposed that such would be with the church; and the apostle, therefore, scarcely argues on Christians to have no fellowship with such. ¶ *With such an one no not to eat.* Not to have intercourse or fellowship with him of any kind; not to do any thing that would seem to indicate friendship or intercourse with such an one not even to eat at the same table. A similar course is to be pursued in Rom. xvi. 17. This refers to the intercourse of common life, and not particularly to the Lord's supper. It is not lawful, indeed, to dismiss such a person, and not to do any thing that would seem to imply that he regarded him as a Christian brother. It will be seen that this is a very strict in regard to one who professed to be a Christian than to those who

idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

were known and acknowledged heathens. The reasons may have been, (1.) The necessity of keeping the church pure; and of not doing any thing that might lead the world to Christians were the patrons and friends of the intemperate and the idolater, and of the railer and the drunkard, there could be no danger of its being supposed that Christians regarded them as brothers, or allowed to them any more than the ordinary intercourse of life. But if those who professed to be Christians, but who were drunkards, or idolaters, if they were not to be treated as brothers, then, it would seem as if he acknowledged them as brothers and recognized them as Christians. The entire separation and withdrawing from all communion was necessary in these times to save the church from scandal, and from the injurious reports which would have been made, if it received Christians of all manner of crimes and abominations. These reports would have injured the church. But it was evident that mercy and plausibility would be given to them if it was known that Christians were in terms of intimacy and friendship with those who were intemperate persons. Hence it became necessary to withdraw wholly from them, to treat them as out of the communion of life, and to draw a line of total and entire separation. Whether this was, or was not, necessary now, demanded now, since the nature of Christianity is known, and since reliable reports of the conduct of Christians such reports, may be made a question. I am inclined to the opinion that the ordinary civilities of life may be shown to such persons; though certainly there should be no intimacy with them as Christians. But as neighbors and relatives; as those who stop at our houses and dwellings, it is surely not forbidden to show towards them the offices of kindness and com-

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

mon humanity. Worthy and seven others, however, understand this of the communion of the Lord's supper, and of that only.

12. *For what have I to do, &c.* I have no authority over them; and can exercise no jurisdiction over them. All the power of excommunication belongs only to those who are within the church. ¶ *To judge.* To pass sentence; to exercise the power of the keys. Christ has given the church a jurisdiction over them. ¶ *Them also that are without.* Without the pale of the Christian church; heathens; men of the world; those who do not profess to be Christians. ¶ *Do not ye judge, &c.* In not your jurisdiction as Christians, and as members of the church, and professed members of it? Ought you not to exercise discipline there, and inflict punishment on its unworthy members? Do you not judge, and do you not cast out and separate from your society unworthy persons—and ought it not to be done? Ought you not to pass sentence to the offender in your church?

13. *But them, &c.* They who are without the church are under the direction of a peculiar government of God. They are not under your care; they deserve punishment for their crimes. But it is not now to pronounce sentence upon them, and to inflict punishment. God will do that. Our province is to organize the church. We are to keep it pure, and free from all alloy. All others we are to leave entirely to the hands of God. ¶ *Therefore put ye away from among you.* Have you power to judge the members of your own society, do you exercise discipline on the offender and put him away? ¶ *Put away from among yourselves.* Cast out, and separate from your society. This is the utmost power which the church has; and this is the power which it should exercise on those who have openly offended against the laws of Jesus Christ.

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

1st. A public censure with regard to the existence of an offence in the church is proper, when it is known, or is due to the church itself that it may be pure and unstained; to the cause, that religion may not suffer by the offence; and to the individual, that he may be made to feel the guilt of the offender condemned if he is unjustly accused; or that if guilty he may be reclaimed. Secret offences, however, should not be allowed to grow until they become scandalous; but when they do, every consideration demands that the matter should be investigated; and

2d. Men are often blind with pride when they have least occasion for it; and, as it is to be feared, in many instances—who are often elated when their hearts are full of sin—when they are congratulating themselves on their superior piety, that they are most proud when the cause of religion and their members are cold in the service of God, or when they are even guilty of the most scandalous and disgrace on the gospel.

3d. We see in what way the Christian church should proceed in administering discipline; vse 2. It should not be with hardness, bitterness, revenge, or persecution. It should be with necessity that there is necessity for it; with sorrow that there is need of it; with deep grief that the cause of religion has been injured; and with such a spirit of meekness and forbearance as is fond there to prompt and decided measures to remove it.

4th. The necessity of discipline belongs to the church itself; vse 1. The church at Corinth was to be assembled to exercise the power of the keys, and to remove an offender. Even Paul, an apostle, and the spiritual father of the church, did not claim the authority to remove an offender except through the church. It was left for them to take up the case; to act on it; to pass the sentence; to excommunicate the man. There could scarcely be a more decisive proof that the right of discipline is in the church, and is not to be exercised by any independent individual, or by any one who is not in the church, or claiming an independent right of discipline. If Paul would not presume to exercise such discipline independently of the church, assuredly no man now, or no set of men, should have any such right now. Either by themselves in a collective congregational capacity, or by their representatives in a body of elders, or in a committee appointed by them; every church is clad by scripture and execute all the acts of Christian discipline and government. See the Supplementary note on vse 2.

5th. We see the object of Christian discipline; vse 3. It is not to embitter hatred, malice, or the mere exercise of power that is to lead to it; it is the good of the church, the cause of God, pureness and weight. While the church endeavours to remain pure, its aim and object should be mainly to correct and reform the offender, that its spirit may be saved. This is a different object from taken from any other motive than this; when it is pursued from private pique, or from a desire to exercise a little power; when it seeks to overthrow the influence or standing of another, it is wrong. The salvation of the offender and the glory of God should prompt to the discipline whose which should be taken in the case.

6th. We see the danger of indulging in sin, and of neglecting to reform ourselves as individuals, or in the church; vse 4. The smallest sin indulged in and not reformed, or cast out of the church, in a little leaven will effect the largest mass.

7th. We see what church should be pure; vse 5. Christ Saviour—their practical leader, was pure; and he died that they might be pure. He gave himself that his people might be holy; and by all the influence of his example, by all the labours and self-denials of his life, by all his sufferings and groans in

our behalf, are we called on to be holy.

6th. We are here presented with directions in regard to our intercourse with those who are not members of the church; vse 1. It is a matter of doubt that is more difficult to be understood than the duty of Christians respecting their intercourse with the world. And they are in danger from it, and are disposed to withdraw almost entirely from the world. And they are with deep sorrow to show, what course they are to pursue? We, what course has been done? How he shall they act? And where shall they stress the boundary line? Is it safe, is it proper, or dangerous?—A few remarks here as rules may aid us in answering these questions.

(1.) Christians are not wholly to withdraw from intercourse with the people of this world. This was the error of the monastic system, and this was one of the principal causes of the terrible corruptions and abominations in the papal church.—They are not to do this, for

(2.) It is impossible. They must needs then, says Paul, go out of the world.

(3.) Because religion is not to be wholly an discordant, and gloomy, and unlovely.

(4.) Because they have many interests in common with the world, and are connected with the church, and they are not to abandon them. The interests of business, of trade, of science, of arts, and morals, and public improvements, and education, are all interests in which they share in common with others.

(5.) Many of their best friends—father, a mother, a son, a daughter, may be out of the church, and religion does not cut off all ties, but binds them more tenderly and closely.

(6.) Christians are inevitably connected with the world, and with those who are not members of the church; and to cease to have any connection with them would be to destroy their own business, and to throw them up in a state of employment, and to break up society.

(7.) It would prevent the possibility of doing much good either to the bodies or the souls of men. The poor, the needy, and the afflicted are, many of them, out of the church, and they have a claim on the friends of Christ, and on the church of Christ.

(8.) It would break up and destroy the church altogether. Its members are from all ranks and conditions, from age to age by the efforts of Christians; and this demands that Christians should have some intercourse with the men of the world whom they hope to reach.

(9.) An effort to withdraw wholly from the world injures religion. It gives the world a false idea of religion, it nourishes, secrets, misanthropy; and all such impressions do immense injury to the cause of Christ.

(10.) The principles on which Christians should regulate their intercourse with the world, are these:

(a) They are not to be conformed to the world, in any sense, or in any thing that shall countenance the views, feelings, principles of the world or shall lead to a conformity to the world. They are not to do any thing that would show that they approve of the popular fashions, amusements, opinions of the people of the world; or that would be a testimony that they belong to the world.

(b) They are to do justice and right. They are to be honest, and to show by their conduct, character, or views, they are not to do any thing that will be a reproach to the principles and laws of the religion which they profess to the men of the world.

(c) They are to discharge with fidelity all the duties of a father, husband, brother, or friend, which they may be required of them, towards those who are out of the church; or with whom they are connected in life.

(d) They are to do good to all men—to the poor, the afflicted, the needy, the sick, the dying, &c.

(e) They are to endeavour so to live and act—as to converse, and so to form their plans as to promote the salvation of all others. They are to seek to do good to others, and to endeavour to cause by example, and by conversation, by exhortation and by all the means in

93

94

95

A. D. 59.] CHAPTER VI. 95

CHAPTER VI.

DARE any of you, having a matter 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?

96

96 I. CORINTHIANS. [A. D. 59.

shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

97

A. D. 59.] CHAPTER VI. 97

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

98

98 I. CORINTHIANS. [A. D. 55.

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

4. *Ye have judgments.* Causes; matters of law, or judgments, *relating to this life. Properly, &c.* 5 *Set them to judge, &c.* The verb translated set (κατίζετε) may be either in the imperative mode, as in our translation, or it may be in the indicative, and to be rendered "ye set them to judge, &c." Ye set them to judge who are of little repute for their wisdom and equity? i. e. ye set them to judge, &c. Ye do so, probably the correct rendering, as according to the former so good reason can be given why Paul should command them to select as judges those who were least esteemed in the church. Had he designed the latter command, he would doubtless have said, Let the most aged, wise and experienced men, instead of those "least esteemed." It is to be read as a question, that this is to be understood as a command? "Since you are about to settle your own differences, do you employ the heathen magistrates, in preference to those who are well known for their integrity and justice?" It is designed, therefore, as a severe reproof of the Corinthians for what they intend to do; and an implied injunction that they should do it no more. 6 *But brother goeth to law with brother, &c.* Who are esteemed (ἐξουθενημένους) in the church, or who are as of no value or worth, in point of judgment and integrity you can have little or no confidence. According to the interpretation of some, the first or previous part of the verse this refers to the heathen magistrates—to men who are not well known for their virtues, for just judgment Christians would have little confidence; and whose decisions, in consequence, are of very little value, and are very little likely to be correct. That the heathen magistrates were in general very corrupt there can be no doubt. Many of them were sons of abandoned characters, of dissipated lives, men who were not well known for their integrity, in whose judgment Christians could repose little confidence. Paul reproves the Corinthians for going before them with their disputes when they could have settled them among themselves. Some, however, who regard this whole passage as an instruction to Christians to avoid all lawsuits, even with the most unconscionable who were least esteemed, suppose that this refers to the *lowest orders of judges* among the Hebrews, to those who were least esteemed of all. Paul directs them to select even these in preference to the heathen magistrates. The reasoning of those who object to this is obvious and irrepressible. Paul would not have recommended, if Christians, in settling their causes, they would have recommended the selection of the most wise and virtuous among them. This is proved by ver. 5, where, in directing them to select a judge among themselves, he asks whether there is not a "wise man" among them, clearly implying that the cause should be settled by the most discreet and the least respected members of the church, if there were not any intelligent members. 7 *In the church.* By the church. That is, the heathen magistrates *whose* such a character as not to be worthy of the confidence of the church in settling matters of conference.

5. *I speak to your shame.* I derive your shame from this, that you have your matters of dispute are carried before heathen tribunals. 6 *Is it so, &c.* Is it so, that in a Christian church—the church selected in the flood and enlightened Corinth—there is not a single member so wise, intelligent and prudent that his brethren can repose confidence in and refer their causes to him? Can this be the case in a church that boasts so much of its wisdom, and that prides itself so

A. D. 55.] CHAPTER VI. 99

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

much in the sacrifice and qualification of its ministers? 7 *Now therefore, &c.* 7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do

6. *But brother, &c.* One Christian goes to law with another. This is designed as a reproof. This was wrong (1.) Because they might rather have suffered wrong than proceeded to be injured *four.* (2.) Because they might have chosen some persons who were not well known for their integrity without a formal trial; and, (3.) Because the civil constitution would have allowed them to have settled all their differences without a law-suit. Dr. Lardner, in his Jewish and other Roman Customs (Customs) prescribed the Jews in foreign countries to decide all their matters of controversy among themselves. And Dr. Lardner observes, that the Jews in Rome were so much in the habit of this permission to have settled their disputes in the same manner. Credibility, vol. i. p. 29.

7. *There is utterly a fault.* These words show that it was a very, very wrong in this thing. 7 Paul *go to law, &c.* That is, in the previous part of the verse, the heathen magistrates. This was the point under discussion, and the interpretation of the passage depends on it. Was it even wrong for the property or rights of going to law before Christian magistrates, yet the point which the apostle refers to was that of going to law before heathen. The passage, therefore, should not be interpreted as referring to all litigation, but only to that which was carried before heathen. The apostle says that that was wholly wrong; that they ought by no means to have carried their cases against their fellow Christians before heathen magistrates; that whomever had the right side of the question, and whomever might be the decision, it was wrong in itself, and injurious to religion, and that rather than dishonour religion by a trial or suit of this kind they ought to have chosen rather to suffer any personal and private injustice. The argument is, that great-

100 I. CORINTHIANS. [A. D. 55.

ye not rather take wrong? why do ye not rather *suffer* [*penalties*] to be defrauded?

a Prov. 20.22. Matt. 5.39,40. Rom. 12.19,20. 1 Thess. 5.15.

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

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

b 1 Thess. 4. 6.

the word "defrauded" refers to injury in general, and that the word "wrong" is boldly designed to refer to all kinds of injury and injustice. And the apostle says that it is wrong in itself, and relative to any kind of injustice that carry the cause against a Christian brother before a heathen tribunal. You, therefore, who are a Christian ought by no means to go to law with each other before a heathen tribunal; that they ought to be willing to suffer wrong from a Christian brother rather than do it. And by *inquiries* in the same thing is meant, that they ought to be willing to suffer *any injury to their persons and property rather than dishonour religion by litigations before civil magistrates.* 8 *Nay, ye do wrong, and defraud, &c.* Ye ought *never* prosecute, or whether courts of justice are never to be resorted to, in the settlement of your rights? To this question we say reply, that the discussion of Paul relates only to Christians and their parties in law, and that there is no case in which Christians are required to suffer by them. If ever Christ for Christians to depart from this rule, or the Christian, or any other, ever to do so, it is considered that it can be only in circumstances like the following. (1.) When there are two parties, and they have a difference, and where they know not what is right, and what the law is, and where it is necessary for them to go to a tribunal to settle and court to determine it—to have what is called an *amicable suit*, to secure facts from the proper authority what is right, and what the decision of the case. (2.) When there are cases of difference between Christians and the world, and where the world will not acknowledge the propriety of submitting the matter to the church, it may be proper for a Christian to carry the matter before a civil tribunal. Evidently, there is no other way in which the matter can be settled, and this mode may be resorted to not with a spirit of revenge, but with a spirit of love, and with a view to what are indicated for the settlement of the rights of *religion*, and men by becoming Christians do not alienate their rights as citizens. In cases where the Christian religion is commonly injured by a reference to impartial men, better than by the slow, and expensive, and tedious, and vexatious process of carrying a cause through the courts. (3.) When a Christian is *injured* in his property or rights, he undoubtedly has a right to such redress. Courts are instituted for the protection and defence of the innocent and the peaceable against the troublesome, the wicked, and the litigious. He has a right to owe it to his country, to his family, and to himself, that the man who has injured him should be brought to condign punishment. The peace and welfare of the community demand it. If a man injures my property, he injures my rights in the laws and in my country, in justice and in God, in endeavour to have the law enforced. So if a man robs my property, or injures my character, he injures my rights in the laws, so to myself that the law in such a case should be executed, and the rights of the injured be secured. In all these cases, a Christian should engage in such prosecutions not with a desire of revenge, but with a view to the ends of justice, but with the love of justice, and of God, and with a mild, tender, candid and forgiving temper, with a real desire that the opposite may be reclaimed and saved. Notes on Rom. xii.

8 *Nay, ye do wrong, &c.* Instead of rendering wrong patiently and cheerfully, they were themselves guilty of injustice and fraud. 8 *And your brethren.* Your fellow Christians.

99

100

101

A. D. 59.] CHAPTER VI. 55

sons shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

a Gal. 5. 19-21. Eph. 5. 5. Rev. 21. 8. Rev. 22. 15.

As if they had injured them of their property, or, rather, as persons they ought to be attached by most tender ties. The effects in such cases is not merely injurious, as when we do any wrong to injure a Christian than another man, but because it shows a spirit of malignity, which is the cause of all the sin of kindness and love, and injures those who are near to him, than it does where no such ties exist. It is for this reason that possible, fornication is represented as more shame as crimes of peculiar atrocity, because a child or a parent must have violated the ties of nature, and a virtue before it could be done.

9. *Know ye not, &c.* The apostle proceeds to the main point, to show the end of their conduct, and especially of the injustice which they did one to another, and their attempt to enforce and maintain the ties of nature, which they had broken. He means thus, therefore, that the subject could not be moral, or, as he expresses it, *righteous* (*dikaioi*)—such as he had just mentioned—they who did *injustice* to others, and who ought to do it, and the *association* of the *unrighteous* (*adikoi*)—Shall not possess, shall not enter into. The kingdom of heaven is often represented as an inheritance; see Matt. 25. 34; Mark 10. 17; Luke x. 25; xviii. 18; 1 Cor. xv. 50; Heb. i. 14; v. 5. ¶ *The kingdom of God.* See Note, Rom. xiv. 17. *Shall enter into heaven*, see Note, Mat. iii. 2. This may refer either to the kingdom of God in general, or to the state on earth—most probably the former. But the sense is the same essentially, whichever is meant. The man who is not fit to enter into the one is not fit to enter into the other. The man who is fit to enter the kingdom of God on earth, shall also enter into that in heaven. The apostle thinks it of important direction to be given to all. It implies, (1.) That they were in danger of being deceived. (2) That they were such as might have deceived them. (3) They might be deceived by their false opinions on these subjects. (4) They might be deceived by being deceived by their leaders, who perhaps held the opinion that some of the particular sins here mentioned might be saved. (5.) It implies, that there was necessity of their being deceived. They might know the truth. They might easily understand there was no necessity for their being deceived, that those who indulged in these things could not be saved. (6.) It implies that they had been deceived, and that they should not be deceived. For, (a) The soul is of infinite value. (b) To lose heaven—to be disappointed in regard to that, will be a tremendous evil. (c) The consequences of this evil will be a tremendous curse. (d) how anxious should all be that they be not deceived, and how careful should we be for life they do not risk down to everlasting death! ¶ *Neither fornicators, nor idolaters, &c.* See Note, Rom. i. 24; xiii. 4. Note, Rom. i. 29. ¶ *Nor effeminate (malakoi).* This word occurs in Mat. xi. 8, and Luke vii. 25, where it is applied to clothing. It is used in a variety of senses, as, in the light, this, garments were by the rich and great. It occurs as where it is used in Mat. xi. 8, and Luke vii. 25. Applied to morals, as it is here, it denotes those who give themselves up to a life of luxury, and to a mode of living, who make self indulgence the grand object of life; who are effeminate, and who are those who are self-denial in the cause of the kingdom of God. The word is applied by the classic writers to the Cynic, the Pathias, or Catamites; those who are effeminate, or who are given to luxury, pleasure, or who are kept to be prostituted to others. Diog. Laer vii. 173. Plutarch, Cato, 70. Philo, Leg. Ad. Fust. p. 583. The connection here seems to demand such an interpreta-

102 I. CORINTHIANS. [A. D. 59.

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.

12 All things are lawful unto me

a Eph. 5. 5. 1 Tim. 6. 10. Heb. 13. 4.

b Heb. 9. 14. c Rom. 6. 2. d Heb. 2. 11.

e Rom. 3. 8. f Rom. 6. 14.

ion, as it occurs in the description of one of the same class—sensual and corrupt indulgences.—It is well known that the Corinthians, as well as other Greeks—and particularly prevailed in Corinth. ¶ *Abusers of themselves with mankind.* See Note, Rom. i. 24. ¶ *Nor Sodomites.*—Those who indulged in a vice that was common among of the heathen; see Notes, Rom. i. 27.

10. *Nor covetous;* see Note, chap. v. 11. ¶ *Nor drunkards.* The apostle always ranks the covetous with the most abandoned classes of men. See Note, Rom. i. 29. *Revilers* (*loidoroi*), in chap. v. 11, is rendered *railer*; see Note on that place. ¶ *Nor extortioners;* Note, chap. v. 11. ¶ *Shall inherit.* Shall enter; shall be saved, as in v. 9.

11. *And such.* Such drunkards, lascivious, and covetous persons. ¶ *Washed.* Washed in the blood of God that could recover even such persons from sin as debasing and degrading. (1.) It shows that we are not in danger of reclaiming the most abandoned, if we have the power of God. It is well for Christians to look back on what they once were. It will promote a deep sense of the sovereign mercy of God, (2) an earnest desire that others may be saved, (3) a desire to do in a manner; comp. Eph. ii. 1, 5; v. 8; Col. iii. 7; Tit. iii. 3, 5.—The design of this is to show that they were now under obligation to lead better lives—by all the mercy which God had shown in recovering them from such a state, and by the new condition so despised. ¶ *But ye are washed;* Heb. x. 22. Washing is an emblem of purity, and is here made pure by the Spirit of God. They had been, indeed, baptized, and their baptism was an emblem of purifying, but the thing here particularly referred to is not baptism, but it is something God had been done by the Spirit of God, and must refer to his agency on the soul. The phrase is, *but ye are washed, justified.* Paul lets men close words, *washed, sanctified, justified,* to denote the same thing, and that the Holy Spirit is which the good have been indebted to. The first, that of *washing,* I understand of that work of the Spirit by which the process of purifying was commenced in the soul, and which is especially signified in baptism—the work of regeneration or conversion to God. The second, *sanctified,* denotes the deliverance of those pollutions had been washed away or removed—as filth is removed by ablution.—The agency of the Holy Ghost is represented in Scripture as necessary to this end. Tit. iii. 5. "The washing of regeneration." comp. Heb. x. 22. ¶ *Ye are sanctified.* The word sanctified is used to denote the cleansing process of purifying which succeeds regeneration in the Christian. It denotes the process of sanctification, or the state in which the person is sanctified. See Note, John xvii. 17. It does not mean that they were *perfect*—for the apostle says that they had been in that state was far from being the case with the Corinthians; but that the work of sanctification was begun, and that they had under a process of sanctification. ¶ *But ye are justified.* Your sins are pardoned, and you are treated as a righteous, and will be treated as such on account of the merits of the Lord Jesus Christ; see Note, Rom. i. 17; iii. 20, 28; iv. 3. The apostle does not say that they were *made* righteous, but simply says that this was done to them. Men are justified when they are pardoned, and when the sanctification commences in the soul. ¶ *In the name of the Lord Jesus.* That is, by the *Lord Jesus*, by his authority, appointment, influence;

A. D. 59.] CHAPTER VI. 103

but all things are not † expedient; all things are lawful for me, but I will not be brought under the power † of any.

a 1 Cor. 10. 23. a Chap. 9. 19.

Note, Acts iii. 6. All this had been accomplished through the Lord Jesus; (2.) it had been accomplished, and had been proclaimed to them (Luke xxiv. 47); and by his merits all those things had been secured to them. ¶ *And by the Spirit of our God.* The Holy Spirit. All this had been accomplished by his agency on the heart.—This verse brings in the whole subject of salvation, and shows in the most emphatic manner the various stages by which a sinner is saved, and the agency employed in the work, and the sum of the essential knowledge of the plan of salvation. All is condensed here in few words. (1.) He is by nature a sinner, and polluted sinner (v. 9, 10). (2.) He is washed from sin, (3.) He is renewed by the Holy Ghost, and washed by baptism. (3.) He is made pure, and justified, and made a righteous, through the merits of the Lord Jesus alone. (4.) He is made pure, and is made a child of God, and heir, and enter the God, and the heaven. (5.) All this is done by the agency of the Holy Ghost. (6.) The obligation these results God he should lead a life of holiness and purity. See v. 11.

12. *All things are lawful unto me.* The apostle here evidently makes a general remark, and a remark which he had been discussing—a consideration of the propriety of using meats which had been offered to idols. The expression, "all things are lawful," is to be understood by those who palliated certain religious, or who vindicated the vices of the heathen, as in v. 9, and in reply to them. He reply follows. He had been reproving them for their sins, and for their indulgence in them, not to be supposed that they would indulge in them without some show of reason. The apostle, therefore, to crush the appearance of a pretext, or a common saying—that all things were lawful; that as "God has formed all things for our use, and there can be no sin in using them," (Acts x. 15) phrase "all things" here, perhaps, may be meant many things; or things in general; or there is nothing in itself, or in the nature of things, that various persons who hold this sentiment (here can be no doubt) and who, in the time of the apostle, and there was any in the Christian church, who would openly advocate it, yet the design of Paul was to cut up the plea altogether wherever it might be found. ¶ *But I will not be brought.* Not be founded. The particular things which Paul here refers to, are those which he had just mentioned, and which he differed; i. e., pertaining to certain meats and drinks, &c. With this Paul concerts also the subject of fornication—the subject particularly under discussion. ¶ *Not expedient.* Not "lawful," by many Greeks, and was practised at Corinth; and was the sin of which the Corinthians, and Christians were particularly exposed. Paul designed to meet all that could be said in favor of it, and to show that in that these indulgences could not be proper for Christians, and could not in any way be defended.—We are not to understand Paul as admitting that there was any thing in the world had he designs to show that the practice cannot possibly be defended in any case. He has in view the occasion which had been or could be used. For this purpose, he observes, that, if it should be said that these things were lawful, there were many things which ought not to be indulged; (1) That admitting that they were lawful, yet a man ought not to be under the power of any, and should abandon, and should abandon, and habit when a had the mastery. (2.) That fornication was not lawful, yet there are many things which are not expedient; that is, which are not in accordance with the design, properly applied, they are injurious

105

106

107

A. D. 55.] CHAPTER VI. 107

the body; but be 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

a 1 Cor. 6. 15. b Rom. 14. 7, 8.

ing the pollution but in the manner prescribed by Paul; there is no man safe who will not follow his direction. Many have contracted what he moved from poverty, want, disease, curses, tears, and hell, could those two women be made to blush before him like the weeping Sinner the accusing Pharisee, and could they modify him even the monastery contemplation of the Holy Ghost, and the Holy Ghost to be taken comparatively. Rom. 8. general; the common sin which men commit with their bodies, which directly affect the body, or waste its energies, and destroy life. Such is the case with falsehood, theft, malice, dishonesty, pride, ambition, &c. They are sins against the body, as they produce constitution and mental derangements. ¶ *Is without the body.* Does not imply that other sins are not sins of the body. The more immediate object is on the mind; but the sin under consideration produces an immediate and direct effect on the body itself. ¶ Himself argues against indulgence in this fleshly argument against indulgence in this vice; and it is more striking and forcible, when we see how it directly injures the bodily energies, produces debilities, weakness, and disease; it impairs the constitution, and shortens the human duration life." Were it proper, this might be proved to the satisfaction of every man by an examination of the effects of licentious indulgence. Those who have lived in the practice of this sin feel them in Sin Rom on the Tissues of the Mind. Perhaps no sin, more than this, produces, in one of the most painful and dreadful diseases, to weaken the constitution, and shorten the days of life. Lascivious, or gluttonous and drunken men, do this sin; and yet how seldom effect

is destroying the body, but it is true of this sin in an eminent degree.

19. *What! know ye not, &c.* This is a most powerful argument against it. The Holy Ghost dwells in us: our bodies are his temples; and they should be as holy as the place of his abode. Rom. xiv. 16. ¶ As this Spirit is in us, and as it is given to us by God, we ought not to dishonour the gift and the giver by pollution and sin. ¶ *Which is in you which, &c.* This is the sixth argument which Paul uses. We are purchased; we belong to God; we are his property, purchased by a precious price paid; and we are bound, therefore, to devote ourselves, body, soul, and spirit, as he directs, to the glory of his name, not to the gratification of his flesh. see Note Rom. xiv. 7, 8.

20. *For ye are bought.* Ye Christians belong to God, and ye are his purchase; should therefore be religious as he directs. This doctrine is often taught in the New Testament, and the argument is often urged that, "ye are purchased, therefore ye belong to God; see chap. vii. 22; 1 Pet. i. 18, 19; ii. 9; 2 Pet. ii. 1; Rev. v. 9. ¶ *Ye are bought with a price.* ἀγοράζω, *a price* (ἀγορά). A price is that which is paid for an article, and which, in the opinion of the buyer, is a compensation, or a valuable consideration, why he should part with it; that is, the price paid is as valuable to him as the thing itself would be. It may not be, in fact, equivalent in value or quantity, but it is that which to him is a sufficient consideration why he should part with the article. When an article is bought for a valuable consideration, it becomes wholly the property of the purchaser. Christ has purchased the children of Ar. Relying that is to be allowed to control it

108

918 I. CORINTHIANS. [A. D. 55.

without his consent.—The language here is figurative. It does not mean that there was a literal pecuniary transaction in the redemption of the church, a literal *quid pro quo*, for the living system of patriotic to sound government, and not to conscience. It does not mean that Christ was redeemed, or recovered to God, (!) That this has been done by a valuable consideration, or by a price, in the case, was a full equivalent for the sufferings that they would have endured if they had suffered the penalty of the law. The sufferings of Christ, and the blood of Jesus, as an atoning sacrifice, as offering a ransom, which would accomplish the *same purpose* as the sufferings of the sinner and *honour of God, and the majesty of his law, as the eternal condemnation of the sinner would have done,* and which, therefore, may be called, *figuratively,* the price which was paid. For if the same ends of justice could be accomplished by his atonement, as would have been by the suffering of the sinner himself, then it was consistent for God to pardon him. (4.) Christ has done what the sinner could not do. There was no price which the sinner could pay, no atonement which he could make, which would, or could, if Christ had not died, the sinner would have been the slave of sin, and the servant of the devil for ever. (5.) As the Christian is thus purchased, he belongs to God, and is bound to devote himself to God only, and to keep his commands, and to Christ, who purchased him. (6.) Glorify Honour God; live to him; and Rom. Matt. v. 16; John xi. 26; xvii. 1. ¶ *Your body and your spirit.* Your bodies are consecrated to the glory of God. Live to him; let your life tend to his honour. No stronger arguments could be adduced for purity of life, and for our souls as well as Christians and God.

REMARKS.

1st. We see from this chapter (vse. 1—8.) the evils of law-suits, and of the necessity of avoiding them. Every law-suit between Christians is the means of greater or less dishonour to

the cause of religion. The contention and strife; the time lost and the money spent; the evil feelings produced, and bitter speeches caused; the ruffled temper, and the lasting animosities that are produced, always injure the cause of religion, and obstruct the progress of the Gospel. Law-suit was ever engaged in by a Christian that did not do some injury to the cause of religion. Scarcely a law-suit was ever conducted between Christians that ever did any good to the cause of religion.

2d. A contentious spirit, a freedom for the agitation, the excitement, and the strife of courts, is inconsistent with the spirit of the gospel. Religion is a system of peace, and it tends to the peace of all, and it never rejoices in contentions.

3d. Christians should do nothing that will tend to injure the cause of religion in the eye of the world, ver. 7, 8. How much better is it that I should lose a few pounds, than that my conduct should be so conducted as to reach better that my pause should be empty of glittering dust, even by the loss of a few pounds. Why not rather give should be taken from his disciples? And how much better even that I should be cheated out of my property, should be rendered out to pluck away my jewel, by my miscreant, from his crown. Can silver, can gold, can diamonds be compared in value to the souls of men? Christians should be

4th. Christians should rather go to law, even with others; never, if they can help it, let their law-suits, if they should be tried first; and the law should be resorted to only when all other means fail. Christians should be

109

A. D. 55.] CHAPTER VI. 109

have the least, usually, to regret when he enters the eternal world.

5th. Christians should be innocently honest—always honest, ver. 8. They should do justice to all; they should never wrong any man; they should never do more to disgrace religion than the suspicion of fraud, and the suspicion of fraud, which is too often seen on professors of religion. How can a man be a Christian, and be dishonest? Every man who is not strictly honest, and who, while in his dealings, should be regarded, whatever may be his pretension, as an enemy of Christ and his cause, ver. 9, 10. Such are the words of God, ver. 9, 10. So God has determined; and this purpose cannot be evaded or frustrated. Such men, and a great third of it as they claim will, it is true that there are large classes of men who, if they continue such, cannot inherit the Kingdom of God. The unrighteous, the unjust, the dishonest, and the covetous, cannot enter heaven. So the Judge of all has said, and so it is written in his book, ordained, and who can change his fixed decree? And so it should be. What would be the consequence if the dishonest, the unjust, and the covetous, were admitted? Who would be? How would it destroy all our hopes, dim all our prospects of happiness, if we were told that they should sit down with the just in heaven! Is it not one of the joys of heaven, that there is no pain, and that all the infinite goods shall be holy? And can God make a place of happiness, and call it heaven, an eternal Sound, the men who is unholy; whose life is stained with abomination; who lives in corrupt others; and whose happiness is in the pain, and misery, and sorrow, and ruin of others? No; religion is pure, and heaven is pure; and God will not, and he cannot, do anything they may be assured, that the fornicator, and the drunkard, and the adulterer, shall not inherit the kingdom of God.

5th. If some of these can be saved as they are, what a host are travelling down to hell? How large a part of every community is made up of such persons! How vast is the number of drunkards that are known! How vast the host of covetousness, and of covetous men, and revilers of all that is good! How vast the number of liars, and their fellow men! How difficult to turn the corner of a street without being cursed, or hearing a curse uttered against the Bands and deceptions of others! How many men and women are known to be impure in their lives! How many are known to be so much dishonest, that the day of judgment may shall be revealed at the great day in impure, who are now accounted as all covered with pollution, who are least even of purity, and who are known to be the least of all the virtuous and the lovely? Yet, if the least need to hell in through! And verily, the earth is pouring out hell a most dense and overshoots pouring out hell in the world, and misery that shall fill it with groans and gnashing of teeth for ever. Yet, all of these, if they should be first as their former course of life, as contrasted with their present service, ver. 11. Such were they, and such they would still have been had for the grace of God, and the power of the Gospel, to pollution, such as is the profane man and the reviler, such as is the drunkard, and the liar, and the cry of God. That alone has saved us, and that only can keep us. How great, how great is the love of God, and how are we bound to love and serve him for his amazing compassion, and to save us from such pollution, and such a fate, ver. 11.

6th. Christians should be pure; ver. 11—18. They should avoid the appearance of evil, and the pollution of impure; none can find too much the obligation to be holy. By every sacred and tender consideration, they should be so; and by a reference to our own happiness as well as to his own glory, he calls on us to be holy and pure. Our bodies are the temples of God, and we are not our own, ver. 19. We belong to God. We have been redeemed by sacred blood. By a reference to the

110

110 I. CORINTHIANS. [A. D. 59.

CHAPTER VII.

NOW concerning the things whereunto 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.

111

A. D. 59.] CHAPTER VII. 111

tion, let every man have his own wife, and let every woman have her own husband.

2 Let the* husband render unto the wife due benevolence: and likewise also the wife unto the husband.

* Ex. 21. 10. 1 Pet. 3.

unbelieving wife (ver 12), and that the relation should continue notwithstanding a difference of religion; and that if a separation ensued, it should be in a peaceful manner, and the parties remain unmarried (ver. 10—12). So, also, in regard to the relations of master and slave. It is not, he says, a matter of moment, the relations of life were not to be broken up by Christianity; but every man was to remain in that rank of life in which he was when he was converted, unless he could better his condition in a lawful manner; ver. 18—24.

A third subject submitted to him was, whether, under existing circumstances, that the unmarried virgins who were members of the church should enter into the marriage relation; ver. 25—40. This the apostle seems to have decided in the negative. The case of his advice on that question is, that it would be lawful for them to do so, but that it would be less advisable; and that, at all events, they should so act as to remember that life was uncertain, and that they should be engaged with the affairs of this life, but should live for eternity. He said that though it was lawful, yet, (1.) In their present distress it might be inconvenient for them to do so, as marriage tended to an increase of care and anxiety, and it might not be prudent for them to incur it; ver. 26—28. (2.) That they should live to God; ver. 29—31. (3.) That they should be free from anxiety, and look towards her husband, or towards any other his cares; but that, if it would be severe to him to forbid such a marriage, he should allow it; ver. 36—38. (4.) That it would be more advisable, under existing circumstances, not to enter into the marriage relation; ver. 39, 40.

1. *Now, concerning, &c.* In reply to your inquiries. The first, it seems, was in regard to the propriety of marriage; that is, whether it was lawful and expedient. ¶ *It is good.* It is more delicacy than Paul has done. Many MSS., however, instead of *καλὸν*, read *ἀγαθὸν*, which is not *good* in *delicacy*, or that which is *moral*, and this reading has been adopted by Griesbach in his text. However, with a delicacy and tact which the apostle Paul, was the world ever, *Friendship*, he express the same idea.

4. *The wife hath not power, &c.* Here, the rights of husband and wife are in this respect, transferred to the husband. ¶ *And likewise, also, the* husband, &c. The rights of husband and wife, in the Scriptures, are everywhere maintained. They are to regard themselves as united in most intimate union, and in most tender ties.

5 Defraud ye not one another, 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.

* Deut. 24. 5. † 1 Tim. 5. 5.

the marriage tie has been lax and feeble, or where it has been disregarded and trampled upon. Marriage is a union, and it ever will be. Society is pure and virtuous, just as marriage is honorable, and as its vows are adhered to and preserved. Society is vicious, just as the marriage vow be honoured by all. ¶ *Know for your sake.* And one wife to whom he was married, and who was converted before under the gospel; and divorce is unlawful. Let every man and woman, therefore, honour the institution of God, and avoid the evils of illicit indulgence.

2. *Let the husband, &c.* * Let those not imagine that there is any virtue in celibacy, or that they are more holy if they were in a state of celibacy.—*Prudibridge.* They are bound to each other by the ties of mutual love and kindness, and to seek to promote the happiness and purity of each other. There is a great deal of delicacy used here by Paul, and his expression is more delicate than that used in the possession of heathen writers. He, throwing in plain, but instead of using the word *ἀγαθὸν*, good, or moral, substitute and affirmative, he uses one which is not indelicate in the slightest degree. The word *εὔνοια*, *benevolence*, *kindness*, good-will, affection of mind. And by the use of the word "due" (*ὀφειλομένη*) he reminds them of the mutual claims, as proper by many who would have been ready to deny the claims of husband, property, and in every respect, they belong to each other. It was a delicate way of reproving those who the contrary might have been expected as proper by many who would have been ready to deny the claims of husband in living separate from each other;—as facts have shown that many have imbibed such an idea;—and it was not possible to give the rule with more delicacy than Paul has done. Many MSS., however, instead of *εὔνοια*, read *ἀγαθὸν*, which is not *good* in *delicacy*, or that which is *moral*, and this reading has been adopted by Griesbach in his text. However, with a delicacy and tact the apostle Paul, was the world ever, *Friendship*, he express the same idea.

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5 *Except it be, &c.* Except in the cases mentioned above. Withdraw not from the society of each other. ¶ *Except it be with consent.* Let it be understanding, that you may engage in the extraordinary duties of religion; comp. Ex. xix. 15. ¶ *And come together again, &c.* Even by mutual consent, the marriage relation was not to be dissolved; since it would expose them to injury of the evils which it was designed to prevent, and to scandal. ¶ *That Satan, &c.* That Satan take not advantage of you, and tempt you to unchastity, or to indulge with thoughts and passions which the marriage compact was designed to prevent.

112

113

114

115

116

116 I. CORINTHIANS. [A. D. 59.

a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.
14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now *a* are they holy.

a Mal. 2.15,16.

A. D. 59.] CHAPTER VII. 117

118 I. CORINTHIANS [A. D. 59.

120

121

122

123

124

125

A. D. 55.] CHAPTER VII. 139

24 Brethren, let[a] every man, wherein he is called, therein abide with God.

25 *Now concerning* virgins I

a ver.17,20.

such thing as absolute independence. This is a very beautiful, delicate and important subject, and a little more adaptation could be urged that would be more adapted to produce contentment. ¶ *Ye are bought with a price.* Though you are slaves to men, yet you have been purchased for God by the blood of his Son. Note, chap. vi. 20. You are, therefore, in his sight and in your own sight, bound to be his. ¶ *Be not ye the servants of men.* That is, "Do not regard yourselves as bound to be slaves in your humble station of life, even as servants under the laws of the land, regard yourselves as the servants of God, as obeying and serving him even in your humble station of life, for you are bought with a price—all Christians, whether bond or free—are in the same condition." Comp. ver. 21, ver. 22. In this relation, therefore, esteem yourselves as the servants of God, and as such, be faithful to him, and as really serving him, while you yield all proper obedience to your masters." Remember, Christian, and some others, however, think that Paul was a real slave himself, and that the apostle means to caution them against subjecting themselves to the yoke of bondage which the false teachers would impose on them. Others have supposed (as Chrysostom) that the apostle here should extend themselves into slavery, but assembly a caution of this kind was not needful. The view given above I regard as the interpretation which most harmonizes with the context and would prevent contentment, and would also prevent their being in any unnecessary bondage, but kept the relations of social life, by the high and solemn consideration that they were bought with a price, and that men with all Christians, the true and real servants of God. They belonged to God, and they should serve him.

have no commandment[b] of the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

b ver.6,25,40. c 1 Tim.1.13.

In all things which their masters commanded, that were in accordance with the law of God, they should be obedient with a solid conscience, they were to regard themselves as serving God in all things which their masters commanded to do that which God had forbidden, they were to remember that they were the servants of God, and that he was to be obeyed rather than man.

24, *Brethren, &c.*; see Note, v. 20.

25. *Now concerning virgins.* This is a subject on which it appears from the opinion of Paul seems to have been asked by the church at Corinth—whether it was proper that those who had unmarried daughters, or wards, should give them in marriage. The reason why this question was proposed may have been, that many in the church at Corinth were in the state of celibacy, and this, perhaps, on two grounds, (1.) Some may have adopted it from a view of the nature of things—the persecutions and trials to which Christians were exposed—it would be advisable that a man who had unmarried daughters, or wards, should not give them in marriage, because cares and trials to which they would be exposed with a family; and, (2.) Some may have adopted it from a principle of celibacy, and have contended that that state was more favourable to piety, than that of marriage. It is known that that opinion had an early prevalence, and gave rise to the establishment of monacism in the papal church; an opinion that has been productive of much misery, and licentiousness and corruption. It is not improbable that there may have been some of this opinion in the church at Corinth; and it was well, therefore, that the authority of an apostle should be exerted against it, and to honour the marriage union.

¶ *I have no commandment, &c.* No precise, express revelation; see Note

126

26 I suppose therefore that this is good for the present distress, I say, that[a] it is good for a man so to be.

27 Art thou bound unto a wife? [a] 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.

a ver.31.

as ver. 6, 10. ¶ *Yet I give my judgment.* I give my opinion, or advice; see Note, ver. 6. ¶ *As one that hath obtained mercy of the Lord.* As a person who has been a sinner, but pardoned, whose mind has been enlightened, and who has been endued with wisdom from God. ¶ *To be faithful.* To be faithful to my God. As one who would not give advice for any selfish, or unnecessary, or worldly consideration; as one known to act from a sincere and disinterested regard to the best interests of the church, even though there is no explicit command, and who is known to be a person of real, faithful, self-denying, experienced Christian—is entitled to respectful deference, even where there is no claim to inspiration. Religious people are not always, even in this age, a man who has no selfish ends to gratify, and who is known to seek the interests of the church, should not be disregarded or slighted. Paul had a special claim to give this advice, because he was the founder of the church at Corinth.

26. *I suppose, I think, I give the following advice.* ¶ *For the present distress.* In the present state of trial, or in the present state of persecution, troubles calamity, persecution, trial, &c.; see Luke xxi. 23. The word here rendered distress is used to denote that which urges us, or that which at that time presses on, or afflicts. Hence it is used to denote the trials which then were subject to train so severe as to render the advice which he was about to give proper; and, (1.) That he by no means meant that this state of trial was a permanent state of the church, and of course it cannot be urged as an argument for the monastic life; and, (2.) That the trials of that time was, is not certainly known. If the epistle was written about A. D. 55 (see the Introduction), it was in the time of Nero; and probably he had already begun to oppress and persecute Christians. At all events, it is evident that the Christians at Corinth had trials of a kind which would rendered the cares of the marriage life undesirable. ¶ *It is good for a man so to be.* The word *so* (οὕτως) is on the word *as* (ὡς ὁ). Gill is, it is best for a man to conduct in the following manner; the word *so* refering to the advice which follows.

27. *Art thou bound unto a wife?* Bengel and others understand the following manner, to wit:" Most commentators suppose that it means *as he is*; the connection, however, in the translation proposed above best suits the connection. The advice given is in this manner.

27. *Art thou bound unto a wife?* Art thou already married? Marriage is often thus represented as a tie, a bond, &c.; see Note, Rom. vii. 2. ¶ *Seek not to be loosed.* Seek not a dissolution (λύσιν) of the connection, either by divorce or by a separation; see Note, Matt. v. 31, 32; xix. 9—11. ¶ *Art thou loosed from a wife?* Art thou unmarried? It should be observed that the Greek word is not in the singular; it does not necessarily that the person had been married, though it may have that meaning, and signify those who are in the state of marriage, as in the last death. There is no necessity of supposing that Paul refers to persons who had been married, and, by the divorce, Scholmann, Doddridge, &c.

28. *Thou hast not sinned.* There is no sin in marriage, or in the married state. The counsel which I give is mere advice, and it may be observed or not as you shall judge best. Marriage is honorable and lawful; and there is no sin in the married state, when it is calculated not to enter into this relation, yet there is no law which prohibits it. The same advice

127

29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

a 1 Pet.4.7. 1 Pet.5.8.

would be proper now, if it were a time of persecution; or if a man is poor, and cannot support a family; or if he has already a dependent mother and sisters to be supported by him, it would be better for him to remain single. So also when the cares of a family would take up a man's time and efforts, so as to divert him from his duty and to a necessary life, the voice of wisdom may be in accordance with that of Paul; that a man may be free from those cares, and may give himself more entirely to the duties which more sacredly call to the solicitude of men. ¶ *Such shall have trouble in the flesh.* Such will be exposed to care, solicitude, trials. Days of persecution are coming on, and you may be led to the stake, and in those days trials your families may be more numerous than if you were single. Or you may be poor, and oppressed, and driven from your homes, and your families may be a source of care of your religion. ¶ *But I spare you.* I will not dwell on the melancholy theme of the trials which may be attendant on marriage. I will not do any thing to deter you from acting as you deem right. If you choose to marry, it is well; I will not do any thing to damp and harrow up your feelings by the description of your future difficulties. I will only state that there may arise certain circumstances to counteracting from the mind. Whatever the influence of such weighty considerations that, lay they may be exposed to poverty, persecution, and calamity.

29. *But this I say.* Whether you choose to marry, or in the present condition of life you may be, I would remind you that life hastens to a close, and that it is important that we be prepared to die. It matters little in what condition or rank of life we are, if we are prepared for death, and enter on a better world. ¶ *The time is short.* The time is contracted, short; it is consistently that both they that have wives be as though they had none;

a 1 Pet.4.7. 1 Pet.5.8.

drawn together. The word here used is commonly applied to the act of *furling* a sail, *i. e.*, reducing it into a narrow compass; and in this applied to time, it means that it is drawn into narrow limits. Perhaps there was a reference here to the fact that the time was shortened by persecution, by their impending persecutions and trials. But it is always equally true that time is short. It will soon glide away, and come to a close. The time of life should all be formed in view of this truth, year rose in season. So also the time of life should be formed in contemplation this; as engagement of life made when it will not be appropriate to be made, or when it will be entered into when the thought "time is short," would be an unwelcome intruder; see 1 Pet. iv. 7; 1 Pet. iii. 8, 9. ¶ *It remaineth* (τὸ λοιπόν). The phrase here means, "I would remind you from this consideration of the shortness of time. ¶ *Both they that have wives be as though they had none.* Let they use to treat them with unkindness or neglect, or fail in the duties of love and fidelity. It is to be taken in a general sense, that they were to be so much in the world, as to be not be unduly attached to them; that they were to be ready to part with them, if God should require it; that attachment to them is incurlow with any duty which they owed to God. For, if they were so, they would be in danger of being exposed to persecution; and as Christians they were bound to live entirely to God, and they ought not, therefore, to allow attachment to wives, or any other attachment, to turn from God, or to interfere with their Christian duty. In one word, they were to be so much in the world, that, and just as pious, in every respect, as if they had no wife and no family. Our duty is to be devoted to God is difficult, but not impossible. Our earthly attachments and cares

128

129

130

131

A. D. 55.] CHAPTER VII. 131

but she that is married * careth for the things that are of the world, how she may please her husband.

* Luke 10.40-42.

she may redeem time for secret communion with God, and for the work which she before gave to homestead objects, may now be given to pious and public ends. In this respect, she may have been distinguished for zeal, and for active efforts in every plan of doing good; subsequently, she may lay aside this zeal, and withdraw from public duties, and be thus disorganized as others. (3.) Her piety may be greatly injured by false views of what it is to "please her husband." If he is a worldly and fashionable man, she may seek to please him by fashion and worldliness. Instead of cultivating that moment of "a meek and quiet spirit," her mind may be to decorate her person, and render herself attractive to her husband, by dress, rather than of her mind. (4.) If he is opposed to religion, or if he has been brought up in habits of dissipation and worldly, she will be in danger of relaxing in her views in regard to the strictness of Christianity, and of becoming conformed to his views. Instead of maintaining firmness in regard to the Sabbath, the Bible, the proper meeting, the Sabbath-school, the duties of the Christian witness, the doctrine of the gospel, (5.) To please him, she will be fixed in a worldly, or fashionable, or dissipated circle, she may relax, or avoid companies of gravity and amusement, and will forget that she is profoundly devoted only to the Lord Jesus. (6.) To please him, out of the reach of all this, of forsaking the old religious friends, the companions of her youth, the pious, the tried, the devoted friends of Jesus; and of seeking society among the gay, the worldly, the dissipated, the fashionable, the irreligious; she becomes worldly and vain, and less and less like Christ; until heaven, and God, and many souls are lost, if she dies, and lessons her again in the blessedness of single-hearted devotion to God, and to the cause of Christ, if she has been injured by an unhappy marriage with a gay and worldly man; and if, in the mean time, the cause of morals and pure piety that is element, benevolence that is quenched, and that is extinguished by devotion, to a gay and worldly husband! How often, alas, has this been the case in our homes! How often does the cause of sacred charity sigh! How often is the Christian witness, the salvation of his friends! And O how often does it become necessary for God to remove the husband, and to bring the object of the affection of the wandering child, and to clothe her in the habiliments of mourning and to bathe her cheeks in tears, that "by the sorrow of the countenance the heart may be made better." Who can tell how many a widow is made such from the cause of her husband's being irreligious, or opposed to religion, or from drawing away the affections from God?

35. *For your own profit.* That you may avoid provocation of all your relatives, and that you may pursue such a course as shall tend most to advance your personal piety and salvation. ¶ *Not that I may cast a snare upon you.* The word rendered snare (βρόχος) means a cord, a rope, a band; and is used to denote a snare, or anything used for by any man which bind had not made; or that he would not restrain them by force, or by any law, but which would be for their real happiness, and to promote their real and permanent welfare. The word here, and in the place presented in the word cases, is usually conveyed by the use of the word yoke (ζυγός) in the Greek, and in the Hebrew, and sometimes by the word fetter; Mat. xxiii. 4; Acts xv. 28. ¶ *But*

132 I. CORINTHIANS. [A. D. 55.

which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself unseemly toward his virgin, if she pass the *for that which is comely* (εὐσχημον), decorous, fit, proper, seemly; for that which is in accordance with what conduces, and which, on the whole, will be best, and most for your happiness and peace, and for the glory and prosperity in their pursuing the course which he recommended. ¶ *That you may attend upon the Lord* You may engage in religious duties and serve God. ¶ *Without distraction.* Without being drawn away (ἀπερισπαστως) without care, without anxiety, without being so much to be free to engage with undivided fulness in the service of the Lord.

36 *But if any man think that he behaveth himself unseemly.* Acts an unbecoming part, improper or unbecoming, painful, and unfortunate consequences, or both unfortunate and improper to themselves or others. ¶ *Toward his virgin.* Toward his daughter, or his ward, or any unmarried female committed to his care. ¶ *If she pass the flower of her age.* The word here is πυρωθῆς ἡβῆ and means somewhat ripe. It is well known that in the East, females are married early, and it is considered unmarried, and under the authority of a father, therefore, to be a matter of serious thought, if his daughter is thirty and upward. Where this would be the case, it would be wrong to prohibit her marriage. ¶ *And need so require.* And the case be such, that it appears that it will promote her happiness, and if she would be unhappy, and regretful in the contrary, and would be exposed to the ridicule of others. ¶ *Let him do what he will.* He has the authority in this case, and he may do what he pleases, with the future. He may either give her in marriage or not, as he pleases, if he thinks it is advisable that she should marry, or should not. He sins not, he is not guilty of any wrong in the case. Marriage is honorable, and in this case it is advisable, and it is

A. D. 55.] CHAPTER VII. 133

torn will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then, * he that giveth her in marriage doeth well; but he

* v. 25-28.

either of these cases, he does well. If he is a man of such character and certain, he is in unmarried state, he does well or right.

38 *Doeth well.* Does right, violates no law in it, and is not to be blamed for it. ¶ *But he that giveth her in marriage doeth well.* Is not to be blamed, if it can be done. He incurs no blame, if he pursues such a course as conduces her happiness by withholding her from the marriage connection than he does by allowing her to marry. ¶ *Doeth well.* Is not blamed. See on Notes, Rom. vii. 3. ¶ *Only in the Lord.* That is, only to one who is a Christian; with a proper sense of her duties, and who will promote her in such his glory. The apostle supposed that could not be done if she were married to an unbeliever, on account of different religion. The consecrations to advances in 2 Cor. vi. 14, and it was his intention, undoubtedly, to affirm that it was proper for a widow to be married only to a Christian. The reasons at that time would be obvious (1.) They could have no intercourse in the most sacred and most important of all subjects, if the one was a Christian and the other a heathen; see 2 Cor. vi. 14, 15, &c. (2.) If she should marry a heathen, she would be exposed to ridicule, and not to deny a conviction of the importance and truth of her religion as she would be, if she married a heathen, required to be "separate," to be "a peculiar people," not "to be conformed to the world." (3.) Her prospects be altered if the society of a heathen was voluntarily chosen, and if she married one of the world. (4.) She would in this way greatly hinder her usefulness; put herself in the control of one who had no respect for her religion, and who would demand her attention, and would not allow her to sow with her attendance on the public and private duties of religion, and the

that giveth her not in marriage doeth better.

39 The wife * is bound by the law as long as her husband liveth; but if her husband be dead, she is

* Rom. 7.

office of Christian charity. (4.) She would be in danger from the opposition. There would be danger from the opposition, the taunts, the sneers of the enemy of Christ; from the sneer reflexion of living with a man who had been brought up in habits of dissipation during her late anxiety that was irreligious, and that would lead to mar. (5.) She would be in danger of being her away from single-hearted devotion to Jesus Christ. And do not these reasons still exist, and do they not now? And if so, is not the law still binding? Do not such unions now, as really as they did then, place the Christian where there is no mutual intercourse in the most sacred subject of Christian heart? Do they not show that she who forms such a union has not the spirit of the gospel, the spirit of piety, and of the pure and holy nature of her religion as she ought to have? Do they not take time from God and from charity; break up place in the affections of her heart, from the society of Christians, and from the duties of religion? Do they not expose her to ridicule, to opposition, to persecution, to contempt, and to pain? Do they not often lead into society, by a union to please the partner in life, where there is no religion, where God is never heard, and where the piety is neglected, and the beauty of simple religion is not known? Do they not, in so, sin and such marriage contrary to the law of Christ? I confess, that this is a case in which I cannot believe that marriages are a violation of the New Testament; and if they are, they are, and will be found, to perhaps nearly all instances, that they are detrimental to the piety of the married Christian, and the occasion of intimate sorrow, and of great loss of peace, and of comfort, and usefulness in the married life.

134 I. CORINTHIANS. [A. D. 59.

at liberty to be married to whom she will; only *b* in the Lord.

40 But she is happier if she so abide, after *c* my judgment: and I think *d* also that I have the Spirit of God.

b Rom. vii. 3. *c* 2 Pet. iii. 15. *d* ver. 12.

40. *If she so abide.* If she remain a widow even if she could be married. *I think also that I have the Spirit of God.* In my opinion, ver. 25. *I and I think also that I have the Spirit of God.* Macknight and others suppose that these phrases imply *entire certainty*, and that the reason why he thinks this to be so clear that he was under the influence of inspiration. He uses the same phrase in reference to Mark x. 27; Luke xii. 15; 1 Cor. iv. 9; viii. 7; xi. 16; Heb. iv. 1, &c. But the word does not usually express absolute certainty. It implies a doubt; it implies that there is something in the *mind* or *conviction*; or the best judgment which the mind can form in the case. See Matt. xvi. 14; Luke xiii. 2, 4, 46; Luke xiii. 31; x. 36; xii. 57; xxi. 24; Acts xxii. 16; xxv. 26; xxvii. 27, 28, 41. The meaning here is brief that Paul was under the influence of the infallible Spirit, and then his advice was such as accorded with the will of God. Perhaps he intends to say that the Christians at Corinth deemed themselves to be under the influence of inspiration, and that he wished to intimate to them that he was thoroughly guided and directed in what he said.—Calvin, Grotius, and others, suppose that he refers to his opinion, that he was under the influence of that Spirit was, in fact, a state in divine inspiration, so this advice should be regarded as of equal authority with the rest of his act. This interpretation is further demanded by the circumstances of the case, that the apostle would claim such divine authority in connection with the teaching of the false instructors who had sought to impose upon the people that authority in proceeding rules for the government of the church there, in view of the peculiar temptations to which they were exposed.

We learn from this chapter,

1st. The sacredness of the marriage state; and the nature of the feelings

A. D. 59.] CHAPTER VII. 135

dient; using liberty, if it can be lawfully obtained; resignedness, and calm, and cheerfulness, in the condition in which such may continue to be for life.

4th. The duty of preserving the purity of the church, ver. 12—16; 25—28. The design of the gospel is not to produce *humanitarian* or *irregularity*. It would not break by society, does not dissolve the bonds of nature, but it does dissolve, or rather, fan the ties which connect us with those around us. It is designed to produce a new creation, and this is prevented, not by ensuring society into its original elements; not by severing the marriage tie, as atheists would do; not by teaching children to disobey their parents, and violate the common constitutions of life, but by teaching them to maintain inviolate all the relations of life, and to promote the interests of society; it does not, the infidelity, dissolve them. It advances the cause of social virtue, and of all the affections, extend and sanctifies it. It makes a husband a better husband, a better parent, a more affectionate child, a kinder friend, a more tender husband, and a better citizen, and makes a better member of the community.

5th. Change in a man's calling or condition in life. Neither a man nor a Christian should not make it unless his former calling were wrong, or unless he can by it extend his usefulness. But when that can be done, it should be done, and that without delay. If the course is wrong, it should be forthwith abandoned. No consideration of gain, or of ease, or of ease, or of ease

A. D. 59.] CHAPTER VIII. 137

be right to partake of that food, either when it was offered to idols, or when it was offered, or when it was exposed for sale in the market, was a question which could not but present itself to a conscientious Christian. The objection was, that it was not right to partake of it either in the temples or at the feasts of their heathen neighbors, or even in their own houses, or elsewhere in dinners. On the other hand, there were many who argued that it was always lawful, and that the scruples of their brethren were needless. The Apostle, in the beginning, has alluded to the course of the chapter; they were, that as idol was nothing, and there was but one God, and that every one must know this; and that, therefore, there was no danger that any worshipper of the true God would be led astray by the example of others. In ver. 4, the apostle replies that though there might be this knowledge, yet, if it should be communicated to others and made so proud, and that we should be careful lest it should lead others astray. He then proceeds, in ver. 1, 2, 7, (1.) That all had not that knowledge (ver. 7); and that they were first, notwithstanding all the light which had been shed around them, still so ignorant, notwithstanding the absurdity of idolatry, still regarded an idol as a real existence, and the idol-feast as a religious act; and that it would be highly improper to countenance in any way that idea. He left the inference, therefore, that it was not proper *from* this feast, in partake of Moreover, this is idols.

A second argument in favour of eating was, that it was lawful, (2.) That, if it be so, that it must be in itself a matter of indifference; that it could not be a matter of moral duty, which all depended on *moral* purity and holiness of heart, whether a man had or had not, and that it could neither better or worse for it; and that, therefore, it was proper to partake of that food. To this Paul replies, (1.) That though this was true, as an abstract proposition, yet, in fact, in the occasion of leading others into sin, ver. 8. (2.) That the effect on a brother was to be taken into account, suppose that an idol was something, and to confirm him in his supposition, that an idol should have some regard, and be worshipped in the temple; ver. 9. (3.) That the consequence would be, that a Christian of little information and experience might be drawn into the idol-feast, ver. 10. (4.) That this would be to sin against Christ, if a feeble Christian should by this destroyed, ver. 12. And, (5.) That on he himself, if indulgence in meat were to be the occasion of sin to another, he would eat no meat as long as the world stood (ver. 13); that he would rather suffer the loss rather than the injury or destruction of an immortal soul.

1. *Now as touching.* In regard to; in answer to your question. Every thing is answer to some particular of these things. ¶ *Things offered unto idols.* Sacrificed unto idols. Meat that had been offered to idols was, when it was either exposed to sale in the market, or served up at the feasts held in the temples, or in the dwellings of the heads of their devotees. The priests, who were entitled to a part of the meat that was offered in sacrifice, would expose it to sale in the market; or the worshipper would be invited to make feasts in honour of the idol gods on the meat that was offered in sacrifice. See ver. 10; Isaiah lxv. 4; Ezek. xx. 28, 31. Some Christians would hold that there could be no harm in partaking of this meat any more than of any other, as an idol was nothing; and others would have many scruples in regard to it, since it would seem to countenance idolatry. In this chapter, however, Paul was, that he should settle some *general principle* which they might all adopt. ¶ *We know that we all.* We admit, we cannot dispute; it is so plain a case that no one can be ignorant of it. This was the reply of some of the members of the Corinthians, and perhaps they were contained in the letter which was sent to Paul. They would affirm that they were not ignorant of the nature of idols, and that they were well assured that they were

138

138 *I. CORINTHIANS.* [A. D. 59.

nothing at all; and hence they seemed to argue that it was not right or proper to partake of this food anywhere and every where, even in the temples of their heathen idols. To this Paul replies in the course of the chapter, and particularly in ver. 4. ¶ *That we all have knowledge.* That is, on this subject; we are well assured that there is no such thing as idols, and of idol worship, we all esteem an idol to be nothing, and consider it as a matter of no moral obligatory, or even any improper views in regard to this subject by participating in the feast of idols, or by the idol worship. This is the statement and argument of the Corinthians. To this Paul makes two answers. (1.) In a parenthesis in ver. 1—3, in which he admits that they have this knowledge in such a case, since the effect of mere knowledge was often to puff up, yet he says that they should but that they ought to act rather from "charity," or love; and, (2.) That though the sense of them might have this knowledge, yet that all had not knowledge. This he states in a parenthesis, ver. 7. Having stated this argument of the Corinthians, that all had knowledge, Paul, in ver. 1—3, in a parenthesis states the moral effect of knowledge, and shows that it is not sufficient to justify them in the course the Corinthians, that all had knowledge. The sense is, "Admitting that you have what is the nature of an idol, and of idol worship; yet mere *knowledge* in this case is not a safe guide; its effect may be to puff up, in the case of a heathen idolater, and to be bad you astray. *Charity*, or love, as well as knowledge, should be your guide; and this will be a safer guide than mere knowledge." There had been some remarkable proofs of the impropriety of relying on mere *knowledge* in the case of some of the members of the Corinthians, and it was well for Paul to remind them of it. These proofs had been exhibited in the case given rise to their factions, disputes, and parties, (see chap. i. ii. iii.); and Paul now reminds them that it was not safe to rely on such a guide. And he states the nature of this in ver. 1—3. Mere *knowledge*, or science, when the heart is not right, fills with pride, and puffs up the man with a high confidence and reliance in his own powers, and very often leads him astray. But if he has *charity*, or love, with right feelings, with pure principles, with a heart filled with love to God and men, may be trusted; but not mere intellectual attainments; and this is a safer guide than the information of the intellect. Unless the heart is cultivated aright, the mere intellect will be but a blind guide, and to fill him with an idea of his own importance; and thus lead him astray. ¶ *But charity edifieth.* Love (*ἀγάπη*) is a safer guide than knowledge; it will be well to translate it. Our word *charity* we now apply almost only to alms-giving, and to a kind and favourable opinion which we entertain of others when they seem to be in error. The word *love* is used in the Scripture nearer *simply* true. See Notes on chap. xiii. The sense here is, that love is better than mere knowledge, and should be trusted. Love to each other and to God, true Christian affection, will be a safer guide than mere knowledge. Your contentions on this subject have arisen from your mere abstract *knowledge*; but you should ask what love to others—what love to God—what the cause of salvation of your brethren—would demand. If *love* to them would prompt in this course, and permit you

139

A. D. 59.] CHAPTER VIII. 139

7 And if *any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.*

a Rom. 11. 36. Gal. 4. 9. Phil. 3. 8.

8 But if any man love God, the same is known *b* of him.

b Gal. 4. 9. 1 Tim. 1. 19.

to partake of this food, it should be done; if not, if it would injure them, or would be a stumbling-block to them, it should not be done." The doctrine is, that love to God and to man is a safer guide than mere knowledge. And it is so. It will prompt us to seek the welfare of others, and to avoid what would injure them. It will lead us to inquire what is right in kind; and will better tell us what to do, and how to do it in the best way, than mere knowledge, which is unmerciful. The man who is influenced by love, ever pure and ever kind, will not be in danger of giving offence, or of doing injury to the cause of God. The man who relies on his knowledge is heady, high-minded, obstinate, contentious, censorious, and is the occasion of most of the difficulties in the church arise from such men. Love makes no difficulties. It is the man who relies on knowledge leads or always sees, but is often the occasion of most bitter strife and contention. Paul was wise in recommending that the question should be settled by love, and it would be wise if all Christians would follow his intermpsel.

7. *But not in every man that do.* The connection and the scope of this passage require us to understand this to denote a peculiar, or a special, kind of knowledge, or self-confidence, which would lead us to despise others, or to disregard their interests, as if any one is ignorant of his knowledge, or of his superiority in knowledge, that he is led to despise others, and to disregard their true interests, as if they were ignorant of the extent of true knowledge to be sought to learn them. True knowledge would lead us to love others, and kind to others. It will not puff us up, and it will not lead us to overlook the real happiness of others. See Rom. xi. 25. ¶ *Eat them.* On the matter pertaining to science, morals, philosophy, or religion. This is a general axiom pertaining to all pursuits of knowledge, and to the matter nothing yet, &c. He has not known what is most necessary to be known. He has not learned the true end and design of knowledge, which is to edify and promote the happiness of others. If a man is so ignorant of this, he may be said to be in a certain sense ignorant of others; it is a proof that he has never learned the true design of the first elements of knowledge, and that he has not taught them to seek the welfare of their brethren. Knowledge, rightly used, is a great blessing to the world of all. And it is true now as it was then, that if a man is a miser in knowledge as in wealth; if he lives to accumulate, never to impart, if he is filled with a self-confidence, and if he only seeks not to benefit others by enlightening their ignorance, and guiding their inquiries, he has not yet learned the true use of science, any more than the man has of wealth who always hoards, never gives, is a miser. Knowledge, as it is offered, as the light of heaven would be valueless unless diffused all over the world, and the waters would be valueless if always hoarded up, and never allowed to pass over diffused over hills and vales to refresh the earth.

8. *But if any man love God.* If any man is truly attached to God; if he seeks to serve him, and to promote his glory, he is known of God. Love is in true and real knowledge which is not connected with love to God. This will prompt a man also to love his brethren, and to seek their welfare, and their good. A man's course, therefore, is not to be regulated by mere knowledge, but by a knowledge which leads to God and love to men. Love alone love promotes happiness; love will lead us to seek the good of others, and secure the approbation of God." This explained, this difficult verse accords

140

141

142

143

144

145

146

146 I. CORINTHIANS. [A. D. 59.

be † emboldened to eat those things which are offered to idols;

11 And through thy knowledge

* Gr. with a conscientious

partake of a heathen sacrifice, or be engaged to the idol. ¶ *Sit at meat.* Sitting down to an entertainment in the temple of the idol. Feasts were often celebrated, as they are now among the Hindoos, in the temples. These entertainments were either in the temple of the idol, or at the house of the idolater. ¶ *Shall the conscience of him which is weak.* Of the man who is not fully informed, or who has not been with sufficient freedom emancipated from his *childhood.* Margin, *Edified (made godless).* Confirmed, established. So the word *edify* is commonly used in the N. T. (Rom. xiv. 19; Rom. xv. 20; Eph. iv. 12.) Thess. v. 11. The sense here is, "Before this man's conscience was established. He had the remains of his former feelings and opinions. But he was not established in the belief that an idol was any thing; and his superstitious feelings, which he had not yet, by better Christian doctrine that they were nothing. But now, by your example, he is established in the belief that an idol is to be regarded with respect and homage. He will see you in the very temple, partaking of a feast in honour of the idol; and he will be led to think that you do so, and that it is a matter of conscience with you, and will follow your example."

12 But when ye sin so against the brethren, and wound their weak consciences, ye sin against Christ.

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.

A. D. 59.] CHAPTER VIII. 147

have possibility should enter on from a course of conduct that might have this tendency. It is an argument drawn from the danger of the soul of the man for whom the dying grace of the Son of God. If he endured so much to save the soul, assuredly we should not be willing to do any thing that tends to destroy it. If he *denied himself* so much to ordinate, we should not, assuredly, be willing to do any thing so as to be unwilling to abandon any thing that would lead to destroy.

12 *But when ye sin so against the brethren.* This is designed further to show the tendency of their conduct to wound *their* the evil which might arise from partaking of the meat offered to idols. The word here used, *ἁμαρτάνω*, *finding fault, etc.* You violate the law which requires you to love your brethren, and to seek their welfare. Your sin is against God. Your sin is properly against God; but there may be a course of injury pursued which is not a violation of the law of God, and which is not a sin against them. Christians are bound to do right towards all. The word here used (*ἁμαρτάνω*, *missing, finding fault*) is taken in the sense of *injury.* Your consciences are ill-informed. They have not been well instructed in the law. Ask for your conduct they are led further into error, and believe that the idol is something, and that it is sacred. They are thus led into sin, and their conscience is more and more perverted, and they proceed in sin more with a sense of guilt. ¶ *To sin against Christ.* Because (1.) Christ has commended you to your flock, and seek their good, and not to lead them into sin. (2.) Because he has intimately united to Christ (Notes, John xv. 1, &c.) that to offend them is to offend him. ¶ *Wound their weak conscience.* Margin, *to injure his heart and to injure*

148 I. CORINTHIANS. [A. D. 59.

neither right nor wrong; and in reference to those things which may be *lawful*, but whose indulgence might injure others. And from the chapter we learn,

1st. That Christians, though they are *truly* converted, yet may have some erroneous views and feelings in regard to certain things. Thus, in Thessalonica, there was a mixture of the ancient heathenism, and it is true of those who are now converted from heathenism, that they have many of the Pagan opinions, and prejudices, and even superstitions, abide long in the mind, and they will have a powerful influence over the regions of Christian piety. The morning dawn is at first very obscure. The change from night to daybreak is at first scarcely perceptible. So it is in the case of conversion. The views which a heathen entertained from his childhood and from his ancestors, and the influence of foreign opinions and feelings, which a sinner has long indulged, *may hang over* in his conversion, and may long endanger his piety and destroy his comfort. The habits of thoughts, associations of pollution, cannot be destroyed at once; and we see in this case the danger of the Christian life, the full vigour, and the elevated principle, and the strength of the Christian character, which is the man endowed in this manner by the Lord Jesus. This should lead us to charity in regard to the imperfections and failings of young converts. It should lead us, in our conversations, to *exceptions* not to load them into sin; and it should lead us to pray for them, to instruct them in piety, and to practise in converting from degraded heathens, which we have seen in our day, and which our converts have been trained up under all the advantages of Sabbath-schools and Bible-classes.

2d. Our opinions should be formed, and our conduct regulated, not by feelings, not by abstract *knowledge*, but by love, ver. 1. A man is usually much influenced by his feelings; and if he is moved by charity and love, then one who is guided by simple knowledge, or by self-confidence. One is humble, kind, tender towards the frailties of others, and yielding in his feelings, and *is disposed* to do right; the other *may* be vain, harsh, censorious, unkind, and yielding to his feelings, and yet be for the practical purposes of life, in an erring and false world, less in error useful, and while the one often offends, the other may offend less. When we are in doubt, and when we are not well instructed, we should make it a point from which we are never to depart, that our feelings, and our conduct, and the opinions of them, should be formed under the influence of love.

3d. We should not be self-confident of our wisdom, ver. 2. Religion produces humility. Mere knowledge *puffs* the heart with pride and vanity. True knowledge is not inconsistent with a humble heart, but is joined with a heart that is right. The men that have been most eminent in knowledge have been most distinguished for humility; but the heart was right; and they saw the folly of depending on mere knowledge.

4th. There is but one God, ver. 4. This is the great fundamental truth of all true religion; and yet it is simple that it may be known by all Christians, and yet it is so true that it is proposed to be known by all. But though simple, it is a great and glorious truth. To keep this before the minds of men was one great purpose of the ministry of Christ. To inculcate it in men is now the grand object of all missionary enterprises, and of all Christian instruction. Not only but the knowledge of this simple truth would change the moral aspect of the world, but it would change the world, should be the great aim and purpose of all true Christians; and when this truth is known by all, the business will fall in the dust.

5th. Christians acknowledge one and only one Lord, ver. 6. He rules over them. He has bought them. He has redeemed them. He is Lord of them. He can dispose of them as he pleases. They are not their own; they are his. They are to live, to labour, and for the promotion of his cause.

6th. It becomes Christians to exer-

149

A. D. 55.] CHAPTER VIII. 149

the continual care, lest their conduct, even in things which are in themselves lawful, should be the occasion of leading others into sin, ver. 9. Christians very often pursue a course of conduct which may not be in itself unlawful, but which may lead others into sin, through the weakness, or strength of principle, into error. One man may be safe where another man is not safe; one may be able to resist temptations which would entirely overcome another. A course of conduct may be, in the judgment of years and of mature judgment, which would be ruinous to a young man. And the grand principle here should be, not to do that, even though it be in itself lawful, which may be the occasion of leading others into sin.

7th. We are here the importance and the power of example, ver. 11, 12. Nothing is of more value than a correct Christian example. And this applies particularly to those who are in the more elevated stations of life, who occupy stations of importance, who are at the head of families, not only because they are the persons who are to be likely to follow the example of the learned; the poor of the rich; those in inferior life of those who are in the walks of great. Even in things, therefore, which may not be in themselves unlawful in these circumstances, they should set an example of self-denial, and of sacrifice of themselves for the sake of those beneath them. They should so live that it would be a matter of joy to follow their example. Christ, though he was rich, yet so lived that all may safely follow his example. Paul, though an apostle of God, and exalted to the highest office on the Redeemer of the world, yet so lived so that all in every rank may follow him; though he had all the powers of an apostle, yet so lived that he might teach the most humble and lowly how to live; and so lived that he could say, "Follow ye all to live as he did. So should every monarch, and prince, and rich man; every noble, and every humble man; every man of honour and office; every magnet of a family, and every man of age and wisdom, live that all others may learn of them how to live, and that they may safely walk in their footsteps.

8th. We have here a noble instance of the principle on which Paul was willing to act, ver. 13. He was willing to sacrifice any of his comforts, if his conduct was likely to be the occasion of leading others into sin. Even this, he says, he would do, if he thought it would abstain for ever, if by indulgence he would be the occasion of leading others into sin. Where is this virtue? How seldom is it practised! How few Christians and Christian ministers are there who deny themselves any indulgence, even in things lawful in sight, lest they should induce others to sin! And yet this is the great principle on which we should live, if we would influence and guide all the professed friends and followers of Christ. This principle might be applied to many things in which many are now indulging, and if it were thus applied, would produce great and important changes in society. (1.) Example, perhaps, you may be able to offer (lawful in, *offered* in the supposition that when it is lawful, you may be able to offer) to a young lead many of those who cannot afford it to imitate you, and to involve themselves in debt, in extravagance, in ruin. (2.) You might possibly be able to offer a glass of wine to a friend, or in a large party; but your example would encourage others where they would not be able to do it, and where you ought should they say that you were there, and that they were encouraged by your example. (3.) Consideration that the use of wine and other fermented liquors may be in themselves lawful, and that you might be able in using them, yet others may be led to the intemperate use of them, or contract a taste for stimulating drinks that may end in ruin. Shall we, then, be willing to continue the use of wine in such circumstances? Would Paul have done it? Such is the application of the noble principle in this chapter, that he would not touch it while the

150 I. CORINTHIANS. [A. D. 55.

CHAPTER IX.

AM I not an apostle? am I not free? have I not * seen Jesus Christ our Lord? are not ye my work † in the Lord?

* Acts 9.3,17. † 1 chap. 4.15.

world stands, if it led him to sin? Shall we, then, be willing to do any accustomed, in the circle of the gay and in scenes of merriment and mirth. I say yes might be, though the supposition is scarcely possible that Christ and Paul would be in such scenes, and though it is certain that Paul or the Saviour would not have been there, yet, if they were, it is, in the morning, and for those of inexhaustible of Christian virtue? Will they be able to do so? Will they be able to guard against those allurements so powerful? Will they be able to live the *law of purity, humility, and deity?* And what would Paul have done in such circumstances? What would Christ have done? What should Christians now do? This single principle, if it were adopted, would be fit to change the aspect of the Christian world. If all Christians had Paul's delicate sensibilities, and Paul's strength of Christian virtue, and Paul's desire to do good to others, to benefit others, the aspect of the Christian world would soon change. Many practices which now are indulged in would be abandoned. And how soon would every Christian be seen to set such an example that all others could follow him!

CHAPTER IX.

The apostle had in chap. viii. 13, mentioned his willingness to deny himself of any thing, if it would be the benefiting others. On this principle he had acted; and on this he purposed to act. The whole chapter is a principle of action seems to have led him to a further illustration of it in his own case, and in the illustration to meet an objection that had been urged against his apostleship. The main scope of this chapter seems to have been not only to give an illustration of the principle of self-denial, but to show that this principle on which he acted would account for his conduct, and would, at once, and well, meet all the objections which had been made against his apostleship. (*Old illustrations* in the New Testament, and contains one of the most beautiful illustrations of the principle of self-denial, and of the principle which should animate the Christian minister, and the Christian. The classic writings would be searched in vain, and all records of profane history, for an instance of such pure and elevated principle as is presented in this chapter.

1. *Am I not an apostle?* This was the point to be settled; and it is presumed that no one would deny that Paul that he could be an apostle, since it was empirical, in order to that, to have seen the Lord Jesus, and since it was supposed that Paul had not seen the Saviour, ver. 1. *Have I not seen Jesus Christ our Lord?* Am I not a free man; have I not the liberty to do, or to forbear, whatever is especially which all the apostles possess? The liberty referred to here is the liberty of doing what they chose, or abstaining from labour, of enjoying as others did the domestic relations of life; and of a support as a public minister and apostle. Probably some had said that he had not seen Christ, and that he had not used this right, and that he was conscious that he had no right to do so. In the following verses, he strongly implies that he was a freeman, and that he had this right, ver. 2. *Are not ye my work in the Lord?* Then it is implied, and seems to be admitted by Paul, that in order to be an apostle it was necessary to have seen the Saviour. This is often mentioned as a necessary fact, see Acts i. 21, 22. The reason of this was, that the apostles were appointed to be witnesses of the life, the death, death, and resurrection of the Lord Jesus, and that in their *future* selection, this was a necessary qualification for apostolic office. That this was the case is abundantly manifest from Mat. xxviii. 19, 20; Luke xxiv. 47; Acts i. 21, 22; ii. 32; x. 39, 41. Hence it was necessary that Paul, if any one should be such a witness, and an apostle, that he should have seen the Saviour. He was, therefore, who was called to his office after the death and resurrection of the

A. D. 55.] CHAPTER IX. 151

but that he might have required support others did; that his laboring was not a necessity, but that he had seen to deny himself to promote the welfare of others; ver. 6.

The apostle then proceeds through the remainder of the chapter to show that he had a right to support in the work of the apostleship, and that his not insisting on it was an instance of his self-denial, and of his desire that he might do good to others; that he did not urge this right because to do so would be a hindrance to his usefulness, and that whether he received support or not, he was bound to preach the gospel. On this he shows (1) from the law, (2) That God gave him the right to support, ver. 7 to the end of ver. 14. (3) That it was equitable that he should be supported (ver. 11); (4) That it was in accordance with the general law, that they which preached the gospel should live by it (ver. 14); (5) That he had not used this right himself of it because it might do injury (ver. 12, 15); (*a*) That necessity was laid upon him at all events to preach the gospel (ver. 16); (*b*) That if he did it of himself, he was sure that he would be rewarded in heaven in a distinguished manner (ver. 17, 18); (*c*) That it was the great and leading principle of his life, not to make money, but to save souls, and that he was willing to do any thing, even to forego self-denial (ver. 19—22). (6) That all this was done for the sake of the gospel (ver. 23); and (7) That he had a grand and glorious object in view, and that he was willing, in consequence of the Athletae, to keep his body under, to practice self-denial, to deny himself of any thing, even of those of which he might otherwise have partaken, and that the grandeur and glory of the end was the motive to justify all his self-denial, and to make all his sacrifices pleasant; ver. 24—27.

Thus the whole chapter is an incidental illustration of the subject of his apostleship, in illustration of the sacrifices advanced in chap. viii. 13, that he was willing to deny himself of any thing for the good of others; and is one of the most elevated, heavenly, and beautiful illustrations of the principle of self-denial, and of the principle which should animate the Christian minister, and the Christian. The classic writings would be searched in vain, and all records of profane history, for an instance of such pure and elevated principle as is presented in this chapter.

1. *Am I not an apostle?* This was the point to be settled; and it is presumed that no one would deny that Paul that he could be an apostle, since it was empirical, in order to that, to have seen the Lord Jesus; and since it was supposed that Paul had not seen the Saviour, ver. 1. *Have I not seen Jesus Christ our Lord?* Am I not a free man; have I not the liberty to do, or to forbear, whatever is especially which all the apostles possess? The liberty referred to here is the liberty of doing what they chose, or abstaining from labour, of enjoying as others did the domestic relations of life; and of a support as a public minister and apostle. Probably some had said that he had not seen Christ, and that he had not used this right, and that he was conscious that he had no right to do so. In the following verses, he strongly implies that he was a freeman, and that he had this right, ver. 2. *Are not ye my work in the Lord?* Then it is implied, and seems to be admitted by Paul, that in order to be an apostle it was necessary to have seen the Saviour. This is often mentioned as a necessary fact, see Acts i. 21, 22. The reason of this was, that the apostles were appointed to be witnesses of the life, the death, death, and resurrection of the Lord Jesus, and that in their future selection, this was a necessary qualification for apostolic office. That this was the case is abundantly manifest from Mat. xxviii. 19, 20; Luke xxiv. 47; Acts i. 21, 22; ii. 32; x. 39, 41. Hence it was necessary that Paul, if any one should be such a witness, and an apostle, that he should have seen the Saviour. He was, therefore, who was called to his office after the death and resurrection of the

152

112 I. CORINTHIANS. [A. D. 59.

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.

Saviour, and who had not therefore any claim to be considered as belonging him whom living, this was provided for by the fact that the Lord Jesus had not himself to him offer his death and ascension, in order that he might be a witness of the fact, and thus a proper apostle office, Acts i. 3—5, 11. To the fact of his having been thus in a miraculous manner made an apostle, his apostolic office, Paul frequently appeals and always with the same view that it was conferred upon him by the Lord Jesus to qualify him for this office, Acts xxii. 14, 15; xxvi. 16; 1 Cor. xv. 8. It follows from this, therefore, that no one was an apostle in the sense of the apostleship of Paul, unless the Lord Jesus. And it follows, also, that the apostles could have no successors in the peculiar character, the exclusive of their office; and that the office must have commenced and ended with the men who by any word in the Lord? Have you not been converted by my labours, or under my ministry; and are you not a proof? that the Lord, when I have been instrumental in your conversion, owned me as an apostle, and blessed me in this work? God would not give his blessing to a false apostle, or to a false pretender; and as Paul had laboured more or as apostle, this was an argument that he had been truly commissioned by the Lord, and was suggested to the hearers, that the very fact was in proof that he is sent of Him. And one of the best of all arguments that the ministry of the Lord Jesus, and multitudes of souls are converted from sin, and turned to holiness, by his ministry, is a proof of his commission, thus this can a converted that he is in the employ of God? What more convincing can there be? What more satisfactory to a world?

3 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?

2 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

A. D. 59.] CHAPTER IX. 113

where he labours that he is a minister of the Lord Jesus.

3. *Mine answer.* Or, 'it last *defense*, *my apology*; *my defence*. The word is used in Acts xxii. 1; xxiv. 10; 2 Cor. vii. 11; Phil. i. 7, 17; 2 Tim. iv. 16; 1 Pet. iii. 15; see Note, Acts xxiv. 10. It is used to denote an answer, or defence against those who set in judgment on his claims to be an apostle. ¶ *To them that do examine me.* The word is used of those who examine a matter, or who examine a person, or who are not having any claims to the apostolic office. The word used here (ἀνακρίνουσι) is used in a judicial sense, and is usually applied to judges in courts, to those who sit in judgment, and investigate the claims of those who are brought before them; Luke xxiii. 14; Acts iv. 9; xii. 19; xxiv. 8. The apostle here may possibly allude to the arrogance and pride of those who claimed to be apostles, and who, in defiance for the apostolic office. It is not usual that this answer *had* been given to the objections made to that this was the defence which he had to offer. ¶ *Is this.* This which follows is the substance of what he made in the following verses. In these statements (ver. 4, 5, 6, &c.) he seems to have designed to take up their objections to his apostolic claims and to show that they were of no force.

4. *Have we not power* (ἐξουσίαν) *to eat and to drink?* The word *power* here is evidently used in the sense of *right* (comp. John i. 12; marginal reading). The apostle says that though they had not exercised this right by demanding a maintenance of the churches, yet they might assume that they had as much right, but because they chose to forego it for wise and important purposes. ¶ *To eat and to drink.* To be maintained by the churches for the ministry which we labour. *Have we not a right to* demand that they shall *pay* us a

114 I. CORINTHIANS. [A. D. 59

wers than that they were conscious that they *had no such right.* ¶ *To eat and to drink.* To be maintained with us; to conduct from place to place; and to have them maintained at the expense of the churches among which we labour. ¶ *A sister, a wife.* Marg. "or women." This phrase has much perplexed commentators. It is evident that it was customary for the wife who should be a sister in the church, and regarded as sustaining the relation of a Christian sister.[1] Probably Paul meant to say that it was the duty of wives of the apostles were and should be Christians; and that it was a matter of right that they should be married to a wife she would be a Christian; or that he would marry no other; comp. 1 Cor. iii. 11. ¶ *As well as other apostles.* It is evident from this that the apostles were married men. The phrase used here is (ὡς καὶ οἱ λοιποὶ ἀπόστολοι) *the remaining apostles*, or the other apostles. If they were married, it is right and proper for ministers to marry now, whatever the Romish church may decree; and in order to follow the example of the apostles than the opinions of the papal church. The reason why the apostles had wives with them on their missionary tours is not stated. They may have been either to give instruction and counsel to those of their own sex, or to be a kind of nurses to have access, or to minister to the wants of their husbands as they travelled. The wives of the apostles were they travelled among heathens; they had no acquaintance and no friends there; they therefore took with them their female friends and wives to minister to them in sickness, in poverty, in sickness, trial, &c. Paul says that he and Barnabas had a *right to do this;* and that the pagan doctrine of the celibacy of the clergy is contrary to scripture and to reason. ¶ *Are married.* Or, for ministerium to marry, and to take their wives with them in heathen lands. The apostles were missionaries, and spent their lives in heathen lands; and the inference is that there may be as good reasons for missionaries marrying now as there were then. ¶ *Are married.* Marg. "or women." Paul, who can do more good without being married. There are circumstances, like his, where it is not advisable to be married; but there are there can be no doubt that Paul regarded the unmarried state for a missionary as preferable and advisable; and it is probable that he would be most ministerial at the present day, that they could do more good if unmarried than married. He was unmarried with the cares of families. ¶ *And as the brethren of the Lord.* The brethren of the Lord Jesus,—James and Jesus, and Simon and Judas; Mark, vi. 3; Matt. xiii. 55; John vii. 5, although at first they did not believe in him (John vii. 5), and had regarded him as an impostor; Acts i. 14, 15, and that they had subsequently become converted, and were employed as ministers of the gospel. The fact is also here this statement that they were married, and were attended with their wives in their travels. ¶ *And Cephas.* Peter; Note, John i. 43. Cephas is the Syriac form of the name; rather in Mat. xiii. 14, that Peter had been married. (2.) That he had a wife, and that she was with him in his wife, engaged in the work of the ministry. (3.) That his wife accompanied him in his travels. (4.) That it is right and proper for ministers and missionaries to be married now. It is not strange that the pretended successor of Peter, the pope of Rome, should be ignorant of the fact that himself was married! So it not a proof how little the papacy regards the Bible, and how little the pretended authority of those from whom it pretends to derive its power? And is it not strange that this, with all the celibacy of the clergy, which has been the source of abomination, impurity, and licentiousness every where, should have been sustained and countenanced by the Bible? Is it not strange that it is not strange that this, with all the other corrupt doctrines of the papacy,

A. D. 55.] CHAPTER IX. 105

6 Or I only and Barnabas, have not we *power to forbear working?*

a 1 Thess.3.8,9.

should be interrupted by regard on the enlightened people of the United States, or of Great Britain, as a part of the religion of Christ?

¶ *Have not we power.* Barnabas. Paul and Barnabas had wrought together in tent-makers at Corinth; Acts xviii. 3. Paul, in this place, has intimated that they have that they have had no claim to a support. ¶ *Power to forbear working.* Not to work for their living, and to receive support as others do. The question implies a strong affirmation that they had such power. The sense is, 'Why should I not have the same power, and why have no right to support? Have we been less faithful than others? Have we not been as much the ministers of Christ as those that we are sent by the Lord, so that God approves us in our work? Have we been less engaged and diligent than others who have had support? Why then should we be compelled to be at our own expense? Why should we be compelled to labour for our support? *Is there no other unanimitable* reason why we should be treated worse than a commissioner that we have no right to support from the church? Such reasoning is evident from ver. 12, that Barnabas as well as Paul relinquished his right to a support, and laboured to maintain himself. And it is ascribed from the peculiar *ἔφοδος* (*Doddridge*) against these two ministers of the gospel, that they had no support. It might have arisen from the cruelty and opposition of Judaizing teachers, who had made a party against them in sinners among the Gentiles, and who could find no other cause of complaint against them than that they had no support themselves, and not live in idleness, or to use the church for their support. That must have been a bad cause which was sustained by such a reproach.

7 *Who goeth a warfare, &c.* Paul now proceeds to illustrate the power which he have ministers had to a sup-

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?

b 2 Tim.2.4.
c Deut.20.6. Pr.27.18.

port (vver. 7—14), and then to show the manner why he had not availed himself of that right; ver. 15—23. The right he illustrates from the authority of Scripture (ver. 8—10); from the example of the priests (ver. 11—14); and from the right of a soldier or warrior to his wages. The Christian ministry is compared to a warfare, and it is a warfare against sin and Satan; see 1 Tim. i. 18. The soldier had a right to receive pay from him who employed him, and he was to pay his own expenses. This was a maxim of common equity; and on this principle Paul says it is a warfare in which he. Paul says it is bad regulation also that the soldier of the Lord Jesus should be restricted, and should not be required to support himself. And why, then, should I be? Paul says it is a warfare that the man who devotes his strength, and time, and talents to the defence of the gospel, and who, in this ministry is as arduous, and as self-denying, and perhaps as dangerous, as the work of a soldier; and common justice, therefore, demands that he should have a competent support, and this is, for the benefit of others, should have a competent support. Paul says it is a bad regulation that perfect support who settle to serve men, as well as he who lives in devotion to God. Paul says it is a bad regulation

158 I. CORINTHIANS. [A. D. 59.

for our sakes? For our sakes, no doubt, *this* is written; that he * that ploweth should plow in hope; and that he that threshetb

ATTRACT.

supposing that this settled a principle of humanity and equity in the divine law, according to which it was a matter of course to expect such support; and, (3.) The word "*ought*" (ὀφείλει) does not of necessity imply a moral obligation, but may be rendered *duly, meetly, properly, or doubtless*: Luke iv. 22, "To will *meetly* (ὀφείλοντι, *ought*), *doubtless*) my unto me (ὀφείλει, *ought*) to be done." "Must by all means (πάντως, *certainly, meetly*) keep this feast: Acts xxi. 22, "Doubtless (πάντως, *certainly, well, certainly, meetly, inevitably*) come together," &c.; Acts xxviii. 4, "Doubtless (πάντως, *certainly*) a murderer," &c. The word here, therefore, seems that the principle stated in the law about the oxen was as broad and human, that it might be applied to other cases, and be regarded as applicable to the case under consideration. An important principle of equity was thus drawn from it, as separated from the less to the greater. The principle enjoined justice, equity, humanity; and that was seen applicable to the case of a man who was laboring "than to the case of oxen. ¶ *For our sakes*, &c. To show that the law was designed to be of a general kind, and equitable; not that Moses had Paul or any other minister in his view, or that the law was to be applied particularly to this case. ¶ *That he that ploweth*, &c. The Greek in this place would be more literally and more properly rendered, "that he that ploughs (ἀροῦν) should (ἀρόσας) to plow in hope:" *i. e.* in hope of reaping a harvest, or of obtaining a crop. The sense is, as Bloomfield says, "The man who cultivates the earth, in order that he may be excited to plow and sow, ought to have a reasonable prospect that he shall himself be permitted to enjoy

to hope should be partaker of his hope?

11 If * we have sown unto you spiritual things, is it a great

1 Sam. 25.27.

the fruit of his labours. This is the case with those who do plow; and I, this should be the case with those who are laboring in the gospel. It is reasonable that those who labour in God's husbandry, and who devote themselves to the work, should be encouraged with a reasonable prospect of success and support." ¶ *And that he that threshetb*, &c. This sentence, in the Greek, is very elliptical and literally is, "and that threshing, duly, "He that threshetb *ought to* partake of his hope;" *i. e.* of the fruits of his hope, of the fruits of his labour. It is fair and right that he should enjoy the fruits of his toil. *Be* ye not deceived, &c. Do not suppose that they who toil for the advancement of his cause should be supported and rewarded." The same sentiment is expressed in 2 Tim. ii. 6, "The husbandman that laboureth must be first partaker of the fruits."

11 *If we have sown unto you spiritual things.* If we have been the means of imparting to you the gospel, and bestowing upon you its high hopes and privileges; see Note, Rom. xv. 27. "If we have been the means of the preaching of the gospel, is not unfrequently employed in the Scriptures to denote the preaching of the *word*, Mat. xiii. 3, &c. ¶ *Is it a great thing*, &c.; Note, Rom. xv. 27. Is it a matter of great importance, or frankness? Is it to be supposed that we are receiving that for which we have not rendered a valuable consideration? The sense is, that we are receiving a great value than we receive. We receive a supply of our temporal wants. We receive the means of our salvation, the gospel, with all its hopes and consolations. We make you acquainted with the way of life, and of salvation; with the hope of heaven. We instruct your children; we guide you

A. D. 59.] CHAPTER IX. 159

thing if we shall reap your carnal things?

in the path of comfort and peace; we raise you from the degradation of idolatry and sin, and we open before you the hope of the resurrection of the dead and of eternal life. We are devoted to this, we give ourselves to toil and peril by land and by sea. And is it a great thing, is it a matter of wonder, whether all these high and exalted hopes are of as much value to dying men as the small amount which shall be needful to minister to the wants of those who are thus laboring to impart these blessings? Paul reasons, therefore, from the reasonableness of the thing, that the ministers of religion be further argued, (1.) Because without it the ministry would be comparatively a useless one. Physicians, lawyers, and farmers, should be allowed to attend mainly to the great business of their lives, and to their appropriate work. No physician, no lawyer, would be expected to accomplish much, if his attention was constantly turned off from his appropriate business to other and foreign objects. And how can the minister of the gospel, if his time is nearly all taken up in other pursuits, be expected to do of his family? (2.) The great mass of ministers spend their early days, and many of them all their property, in preparing to preach the gospel to others. If, then, the minister should lay upon his early years in learning a trade, and the physician and lawyer is supposed to be entitled to receive support in that calling, why should not the minister of the gospel? (3.) Men who labour for others should be those who labour for them. They consume not the minister, the physician, the lawyer, the merchant, the mechanic; and they do it cheerfully, because they receive a valuable consideration for the money. But it is not so with regard to ministers. They do not, they cannot, literally or certainly benefited by the labours of a faithful clergyman and yet they are to be left to support him as a laborer? Is this consistent with reasonableness? Are not the affairs

160

160 I. CORINTHIANS. [A. D. 59.

rather? Nevertheless * we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

ATTRACT.—Ps. 19.8.

right, and to labour for our own support. The reason why they had done this, he states in the subsequent part of the verse, "lest we should hinder," &c. ¶ *And suffer all things.* Endure all things, and submit to all things, and put ourselves in poverty, want, hunger, thirst, nakedness, rather than urge a claim, or even claim, to have the support to which, on a different and ordinary notions. The word used here (ἐνέχομεν *suffer*) means *properly* to court, to keep off, as ruin, &c., and then to endure, to bear, to undergo, to suffer. Here it means to bear, or endure all hardships; comp. Notes, chap. iv. 11 ¶ *Lest we should hinder the gospel of Christ.* Paul here states the reason why he had not urged a claim to support in preaching the gospel. It was not because he was not entitled to it, or because he was ignorant of the fact, but because he was that by denying himself of this right he could do good, and avoid some evil which would have been done, if he had strenuously urged it. His conduct therefore in this was just the reverse of that of the false teachers which he had left, viz. (1.) he would always act; a readiness to deny himself of things lawful, if by that he could promote the welfare of others. (2.) It would have been a thing which might have hindered the gospel many *have been* many. (3.) It might have been a thing which would have given to the charge of being *mercenary*. (2.) It would have prevented his preaching the gospel in places where he was bound to preach the gospel at all events, and that he was actuated in it by a simple execution of its truth. (3.) It might have alienated many from the gospel, and prevented the good he had in embrace it. (4.) It would have prevented the exercise of self-denial which he was bound to exercise, and from that self-denial, &c., ver. 11, 16, 22, 27.

13 Do ye not know, that they which minister about holy things * live of the things of the temple? and they * which wait

1 Sam. 2.36. 2 Sam. 12.8. Ezra. 6.10.

13. *Do ye not know, &c.* In this verse Paul illustrates the doctrine that the ministers of religion were to be supported by their people, and that those who were appointed to offer sacrifice receive a maintenance from the altar. ¶ *They which minister for about holy things.* Probably the *Levites*. Their office was to render service to the priests, who lived and moved among the tabernacle, and subsequently around the temple. It was also their duty to see that the temple was kept clean, and to prepare the shewbread, the incense, the oil, the wine, incense, &c. They had the care of the revenues, and after the time of David they were appointed to sing in the temple, and to play upon instruments. Num. iii. 5—38; iv. 1, 38, 43, 47; viii. 5—22; 1 Chron. xxiii. 3—5, 24, 27; xxv. 1—7; 2 Chron. xxxv. 3. ¶ *Live of the temple.* Live, *i. e.*, are supported in their work by the offerings of the people, and by the revenues of the temple. Comp. 1 Sam. ii. 36. ¶ *And they which wait at the altar.* The priests, who were actually employed in offering sacrifice. ¶ *Are partaker with the altar.* That is, a part of the animal offered in sacrifice is burned on an offering to God, and the remainder was divided between the priest for his support; and thus the altar and the priest became joint partakers of the offering. Those who have offerings the priest derived their maintenance; see Num. xviii. 8—19; Deut. xviii. 1—8. The meaning of the apostle here is this: "As the ministers of religion under the Jewish dispensation were entitled to support by the authority and law of God, and by the reasonable and just principle which is applicable also to the gospel, that he intends that the ministers of the gospel should be supported by their hard work. If it was reasonable then, it is reasonable now. If God com-

161

A. D. 55.] CHAPTER IX. 161

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.

a Luke 10.7.

b Acts 18.3. c 1 Tim.5.18.

d Acts 20.33. e 2 Tim.2.6.

[illegible] ¶ *Even so hath the Lord ordained.* Hath the Lord appointed, commanded, *ordained* that it should be so (διεταξε). The word is used of a command, of a law, or law required it. The word "Lord" here doubtless refers to the Lord Jesus. He has made it the duty of ministers to labour in the great harvest of the world. ¶ *That they which preach the gospel.* They who are sent forth by him; who devote their lives to the work of the ministry, and are employed by him in this service. This refers, therefore, not only to the apostles, but to all who are employed in this work, and who are his ambassadors. ¶ *Should live of the gospel.* Should be supported by the gospel. As the gospel is the great publication made by the appointment of the Lord Jesus, when he sent forth his disciples to preach, Mat. x. 19; Luke x. 8; Mark xvi. 15, 16, it is fitly and well said to "live by the gospel," she is supported while he preaches it, or while he is employed in this great work. Here we may observe, (1.) That the command is that they shall *live* (ζην) of the gospel. It is not that they should *give* rich, or lay up treasures, or become merchants, or manufacturers, farmers, teachers, or bankers for a living; but it is that they should live by the gospel, whatever it constitutes a livelihood. They should be made comfortable; not rich. They should be kept from care, and from their minds from being harassed with cares, and their families from want; not so much as to lead them to forget their dependence on God, or on the gospel for their support. It is that God they should be able to live as the sense of the people among whom they live would require, and that they should be able to receive and entertain the poor and be willing to do it; and so that the rich also may not despise them, or ordained, that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die than that any man should make my glorying void.

a Acts 18.3. b Cor.11.10.

c Acts 20.33. d Rom.15.18.

[illegible] turn away from their dwelling. (3.) This is a *command of the Lord Jesus.* It is not a matter of choice, or of expediency, or of convenience, or of the kindness of the Redeemer. And if this is a command, then the minister is *entitled* to a support; and then also a people are bound to support their minister. Unless there are so strong reasons why they should support him, as there are why they should pay a debt, or employ a lawyer, a physician, or a day-labourer. The minister usually toils as hard as others; expends as much in preparing for his work; and does as much good, if he is faithful, as any other man in this case. God has given an express command in this case; he has not in any other case. The support of a minister should not be regarded as a gift merely, any more than the pay of a lawyer or a physician should be so regarded. He has a claim to it, and that has commanded that it should be paid. It is, moreover, a matter of stipulation and of compact, by which a people secure the services of a man in his services. And yet, is there any thing in the shape of debt where there is so much reluctance to pay as this is subjected? Are men usually so conscientious in this as they are in paying a physician or a merchant? Are not ministers often or dismissed for this cause, or have their salaries withheld which they have a right to expect? And is not their usefulness, and the prosperity of religion intimately connected with obeying the rule of the Lord Jesus in this particular?

15. *But I have used none of these things.* I have not urged and enforced this right. I have chosen to support myself by the labour of my own hands. (1.) This was a reason why he was an a reason why he could not be an apostle. He been shown that the apostles had a right to be fed, and urged this claim; but that it was because in this way he could do most to honour the gospel and secure the souls

162

162 I. CORINTHIANS. (A. D. 55.

[illegible] of sons; comp. Acts xx. 32; 2 Thess. iii. 9. The sense is, "Though my conduct in this matter has been so inconsistent with others, both by reason of the nature of the case, the examples in the law, and the command of the Lord Jesus, yet there are reasons why I have not made use of my rights in this right, and why I have not urged those claims." ¶ *Neither have I written these things.* I have not presented this argument now in order to induce you to provide for me. I do not intend now to ask or receive a support from you. I urge it to show that my conduct is not an argument that I am conscious I am not an apostle, or that I have done what were there not strong reasons which determine me not to do it. I neither ask you to send me now a support, nor, if I ask you again, do I expect you will do it. ¶ *It were better for me.* ¶ *For it were better for me to die, &c.* There are advantages which are of more importance than to me than life. Rather than forego them, I would prefer—to give in poverty and want—to die. Rather than lose my soul, and eternal rest, I would prefer—to give in poverty and want—to die. Life should close. I return my "glorying," the advantage of my course, to be of more value than life itself. ¶ *Than that any man should make my glorying void.* *His glorying*, or boasting, or *rejoicing*, as it may be more properly rendered, is the reason of his boasting (1 Cor. i. 29; Deb. iii. 6); was, (1.) That he had preached the gospel without expense to the people, and had not used his power in the exercise of that. (2.) That he had been able to keep his body under, and pursue a course of self-denial that would reach in his happiness and glory in heaven, ver.

16 For though I preach the gospel, I have nothing to glory of: for a necessity is laid upon me; yea, woe is unto me if I preach not the gospel.

a Jer.20.9. b Jer.20.15.

[illegible] 23—27, "Any man" would have made that "void," if he had supported the gospel, or if he had not been able to do labour, and had then exposed him to the charge of having preached the gospel for the sake of gain.

16. *For though I preach the gospel, &c.* This verse, as well as the preceding verses, is a very difficult passage, and has been very variously understood by commentators. The general scope and purpose of the passage is to show what was the ground of his "glorying," or of his hope of "reward" in preaching the gospel. In ver. 15 he had stated that it was not on account of any "reward" that that cause was one which he was determined no one should take from him, or make void, and that he no doubt what that was. He says, it was not simply that he preached, for there was a necessity laid on him, and he could not help it; he said was such, that unless he did it, woe was to him; it would be miserable if he did not do it. *But* all idea of "glorying," or of reward, was taken away by the fact that some voluntary service—something which would show the motivation, and which would be a ground of hope in him in his case could not be well shown, where a "necessity" was laid on him, and where he could not be an unwilling servant, or refuse to drink; in denying himself, in being willing to forego comforts which he might lawfully enjoy; and in thus showing that he was actuated by a pure motivation to do any thing to promote the gospel. The essential idea is, that there was no merit in what was a necessity laid on him in his call to preach the gospel, that his compliance was not a matter of choice, or of voluntary commitment, connected with reward, and that in his case the circumstances which showed that reward would be proper, was, his denying himself, and making his gospel without

163

A. D. 55.] CHAPTER IX. 163

[illegible] charge. This would show that his hand was in the thing; that he was not urged on by necessity; that he loved the work; and that it would be consistent for the Lord to reward him for his faithfulness in the work of service. ¶ *I have nothing to glory of.* The force of this would be better seen if it were translated literally, "I have to no glorying." i.e. this is not the cause of my glorying, or rejoicing (see *on* ver. 15). In ver. 15 he had said that he had a cause of glorying, or that he was not in a state of mind that *joy or glorying* did not consist in the simple fact that he *preached* the gospel. He intimated that there was some other cause and source of his joy or glorying than that simple fact; ver. 16. Unless preached the gospel also, in consequence of the laws of God, he was not fitted to be a man of joy, but it was not the source of his *peculiar joy*, for he was in such a state of mind that such a manner was rendered inevitable, that he should preach the gospel. (*for*) Gospel, or Christianity, was a Gospel to land upon me. My preaching is in a manner inevitable, and cannot therefore be regarded as that in which I gesticulate glory. I was constrained to preach in a peculiar manner. I was addressed personally by the Lord Jesus; I was commanded to go and preach; I had a direct commission from heaven. There was no room for hesitancy or choice on the subject (Ibid. v. 18), and I felt no room for hesitation. He was

[illegible] fear; but there was not the slightest room for debate on the subject. The evidence of his call was so strong that he could not but yield. Probably some now have evidence of their call to the ministry as strong as this. There are many, very many, who feel that a kind of necessity is laid on them to preach, and who would be miserable if they do it. They would be miserable in any other employment. The course of Providence has that them up to it. Like Saul of Tarsus, they may have been "persecutors, and injurious" to them, "or blasphemers (1 Tim. i. 13); or they may, like him, have concerned themselves in other ways, or they may have been engaged in some scheme of money-making or of pleasure; and in the course of their lives, or perhaps at the time have been arrested by the truth of God, and their attention directed to the gospel ministry. Many a minister, before entering the ministry, has felt a strong desire to do good, but the providence of God turned his way, bestowed in his groups, and compelled him to be a minister against his will. ¶ Yea, woe is unto me, &c. I should be miserable and wretched if I did not preach. My preaching, therefore, is itself necessary to my happiness. I am bound to it. I am shut up to it. I am urged to it in every way. I should be wretched if I did not do it. I should be in a wretched state of mind. My conscience would reproach me. My judgment would condemn me. My heart would pain me. I should have no peace of mind, and I should be miserable. Woes would fall upon me. Woes, woes, (2.) That Paul had been successful. Were he not so, he would be miserable. He presented the Saviour. With the feelings which he also had, he would be miserable if he did not do it. Men with these which he also had, he would have been wretched out of it. He would have been in the place of the charged. (3.) All ministers who are duly called to the work can say the same thing. They would be wretched in any other calling. Their consciences would condemn them. They would have no interest in the glory of the world; in the schemes of wealth, and

164

165

166

167

A. D. 55.] CHAPTER IX. 167

21 To them that are without law, as without law, (being not [a] without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak [b] became I as

[a] Rom. 3. 1, 10 to 31.
[b] Rom. 14. 1, 10 to 21.

salvation, and be the occasion of converting them to the Christian faith.

21 *To them that are without law.* To the Gentiles, who have not the law of Moses, see Rom. 2. 12 to 16. ¶ *As without law.* Not practising the peculiar rites and ceremonies of the Jews, as Peter, Acts 10. 28, insisting on them, or urging them; but showing that the obligation to those rites had been done away; and that they were not binding, though some Christians, Jews, still continued to observe them; see Notes, Acts 10.; and the argument of Paul in Rom. 3. 1 to 31. Paul, from the ceremonial precepts of the Mosaic law, when I was with those who had not the law, as Peter, Acts 10. 28, I did not observe them, because I knew that the binding obligation of those ceremonial precepts had ceased. I did not, therefore, urge them upon the Gentiles, nor I superstitiously and publicly practise them. In all this, Paul has reference to those Christians who, considering them as in themselves indifferent, and a matter of conscience, and his purpose was not needlessly to excite the prejudice or the opposition of the world, to comply with the Jewish ceremonial opposition for the more sake of opposition. Nothing tends more to hinder the progress of the law of the Christian of conscience and truth a man should be free, and should lose his life rather than violate his conscience. Nothing, indifference, of mere custom, of prejudice, he should yield, and accommodate himself to the modes of thinking among men, and adapt himself to their prejudices, and to the modes of thinking to way who these to Christ. ¶ *Being not without law to God.* Not regardless of the law of God, or not without law, or as being freed from obligation to obey God. Even in all this, I am conscientious, so far as that it might be seen that I felt myself bound by law to God. I was not a despiser, and contemner, and neglecter of law, or such, but only regarded himself as not bound by the peculiar ceremonial law of Moses. This is an instance of the most consummate prudence. Paul not there room to have it supposed for a moment that he disregarded all law, or was a despiser of the law, and in the conduct in which he was referring he felt that he was obeying the law. He was bound by higher law than those ceremonial observances which he was not bound to observe. This passage would destroy all the refuge of the Antinomians. Whatever the law of God, or the law of God, it has not set us free from the restraints and obligations of law, and it is not lawful for us to use our liberty to disregard the moral law of God. Christ came to magnify, strengthen, and to honour the law, not to destroy it. ¶ *But under the law to Christ.* Under the law of God enjoined by Christ; under the law of affectionate gratitude and duty to him. Christ, in his character of Lawgiver and instructor, sought his honour—yielded to his will. In this he would violate none of the rules of the moral law. And he here intimates, that his obedience to the law was conformable to the law of the Saviour, and that this was the governing purpose of his life, to do what was pleasing to his right. In doing this, he would never violate any of the precepts of the law of God, but would honour and enjoined their observance. He would never feel that he was without law to God, for Christ obeyed God, and enjoined it on all. He would never feel that he was without law to him free from law, or to authorize licentiousness; for its grand purpose, and the great purpose of Christ, was bind them every where to the observance of the pure law of the Redeemer.

(Bullet.) are not "without law to God." Rom. 2. 12 to 16. They do not seek to set

168

160 I. CORINTHIANS. [A. D. 59

weak, that I might gain the weak.] [a] I was made all things to all men, that I might by all means save some.

[a] Comp. 10. 33.

inspired by a nature can it condemn them. Still the authority of Christ made them to so, and he was the Lord of the Sabbath, and dead. Even they are "not without law to God, being under law to Christ" See the Supplementary Notes on Rom. vii.]

22. *To the weak;* see Note, Rom. 14. 1. Paul was not a time-server, a politician in regard to certain observances; whose consciences were tender and who were easily offended, or who were offended even by things which might be in themselves lawful. He did not humour their feelings, and run counter to their prejudices, for the mere sake of pleasing them. He was free, and I did not shock them. I complied with their customs. I conformed to their modes of thinking, and adapted himself to them, and even in the services of religion. I abstained from food which they deemed it their duty to abstain from, and which they deemed partaken of, and which they would have offended Paul did not do this to gratify himself, or them, but, to do them good, and to promote their salvation. I did not to make it the main business of life to gratify ourselves; and it should be the main business of life to gratify others; not to excite their prejudices needlessly; not to offend them when it will do no good. If truth offends men, we cannot help it. But we should be willing to conform to their modes of thinking, their prejudices, and habits, and customs, and forms, we should be willing to conform to them, if it be done for the sake of the pure purpose of saving their souls. ¶ *I am made all things to all men.* I have conformed to all men, I have made modes myself to them in all things, so far as can be done with a good conscience. ¶ *That I might by all means save some.* That I might save some, and not lose all. Paul was not a time-server, but he was willing to make any sacrifice he could. Paul was willing to make any sacrifice he could. It is implied here that the opposition to the gospel was everywhere great, and that it was difficult to endeavor it, that the great mass were prior to ruin, and that Paul was willing to make the highest possible exertions, to *deny himself*, and practise self-denial, if by this he could save a few at least out of the innumerable multitudes that were going to death and hell. It follows from this, (1.) That men are in danger of ruin, and that it is a great work to save men. We should deep ourselves, and give ourselves to toil and self-denial, if we can save a few souls from ruin. (2.) The doctrine of universal salvation is not true. If it were, what use or propriety would there have been in these efforts or in these words? Why should he deny himself, and labour, and toil, to save "some?" Why should he be willing to make sacrifices to save a few at least, if he well knew that all were to be saved? Assuredly Paul did not know or believe that doctrine. It was not in the head of the Saviour, or he would have been quite as likely to have known it as in modern advocates and deboshers.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

[a] Rom. 15. 14.

23 And this I do for the gospel's sake, that I might be partaker thereof with you. ¶ *I might be partaker thereof with you.* Paul regard yourselves as Christians; and I wish to give evidence that I am a Christian, and that I am a fellow-heir of the kingdom of the redeemed. This he did, by so denying himself as to give evidence that he was actuated by Christian principles.

24. *Know ye not, &c.* In the second chapter, he alludes to the Isthmian games the general excitement in which he had been dwelling—the duty of preaching the gospel, and the great importance of a reference to the well known games which were celebrated near Corinth. Throughout the chapter, his object had been to show that in all his labours, and even in his preaching, he had done it, not because he was conscious that he had no claim

169

A. D. 55.] CHAPTER IX. 161

24 Know ye not that they which run in a race run all, but one receiveth a prize? So run, [a] that ye may obtain.

[a] Heb. 12. 1, 14. 1 Tim. 6. 12. 2 Tim. 4. 7.

in it, but because by doing it he could promote the interests of religion, and the furtherance of the gospel, and in his peculiar case (ver. 16, 17) could obtain better evidence, and furnish to others better evidence that he was actuated by a pure and disinterested love to the gospel. He had denied himself. He had voluntarily submitted to the loss of all things, for a great object in view in doing it. And he now says, that in the well known athletic games at Corinth, the same thing was done by the racers in the Isthmian games, and (ver. 25.) ver. 25. If they had done it, for objects in comparatively unimportant and perishable, and in a corrupt world, assuredly it was proper for him to do it to obtain a crown which should never fade away. This is one of the most beautiful allusions, and one which had been, in all ages, and in every place, seized; and is a striking instance of the force with which the truths of the gospel, and the effects of Christianity can be vindicated, and can be seized by a reference to the well known facts of this life. By the phrase "know ye not," Paul intimates that these games to which he alludes were well known to them, and that they must be familiar with the nature of them, and the manner in which they were conducted. The games to which the apostle alludes were celebrated every year, every fourth year, on the isthmus which joined the Peloponnesus to Greece, and, not on a part of which the city of Corinth stood. There were in Greece four species of games,—the Pythian, or Delphic; the Isthmian, or Corinthian; the Nemean, and the Olympic. On these occasions persons were assembled from all parts of Greece, and the time of the celebration was consecrated to extraordinary festivity and amusement. The Pythian games were celebrated, were celebrated in the narrow part of the Isthmus of Corinth, to the north of the city, and were doubtless the most well known, and the most celebrated. Certainly alluded, though the guests in each of the places were substantially of the same nature, and the same illustration would in the main apply to all. The Pythian games were celebrated at *Nemea*, a town of *Argolis*, and were instituted by Hercules, in honour of his friend Archemorus, who died by the bite of a serpent, but were renewed by Hercules. They consisted of horse and foot races, of leaping, leaping, running, &c. The victors were crowned with a crown of olive, afterwards, of green parsley. They were celebrated every third year, or, according to others, every fifth year. The *Pythian* games were celebrated every four years at Delphi, in honour of Apollo, who slew the monster Python, where was the seat of the celebrated Delphic oracle. These games were of the same character substantially as those celebrated at the Isthmus, and were attended not only from other parts of Greece, but from distant countries, see Travels in Greece, Pausan. 10. 7. 8. 9. 10. 11. The *Olympic* games were celebrated in Olympia, a town of Elis, on the southern bank of the Alphius river, on the western part of the Peloponnesus. They were, perhaps, the most celebrated of any in Greece. They were said to have been instituted by Hercules, in honour of his father, called *Alcis*, which he dedicated to Jupiter. They were attended not only by the people of Greece, but from the most distant countries. These were celebrated every fourth year; and hence, in Grecian chronology, a period of four years was called an Olympiad, see Pausan. 5. 8. 9. 10. 14. 15. It thus happened that in one or more of these places there were games almost every year, and that a great part of the inhabitants of Greece were attracted. Though the specific allusion is to the Isthmian games, yet the Isthmian games celebrated in the vicinity of Corinth, yet his illustra-

170

171

172

173

A. D. 58.] CHAPTER IX. 173

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away.

A Sketch.

career of ambition, in the pursuit of pleasure and wealth, make immense efforts to obtain the fading and perishable crown of earthly glory, and should not a man be willing to make *as great* efforts at least to secure *eternal glory?* ¶ The value of the interest at stake. Eternal happiness or misery, is the result of the efforts of life. If a man should be indeed, by any thing in nature so valuable, be induced to make efforts of *eternal glory!* What *should* be thereon him if this should not?

¶ *I therefore so run.* The Christian course, is my effort to obtain the prize, the crown of immortality. I exert myself to the utmost, that I may not fail of securing the crown. ¶ *Not as uncertainly.* Not as one This word occurs no where else in the New Testament. It usually means, *to be in doubt, to be perplexed.* Here it means that he did not run as not knowing to what object he aimed. "I do not run at hap hazard; I do not exert myself for naught; I move not without a mark, or without an object on the object; I have the goal and the crown in view." Probably also the idea is included in the word, that the idea, "I so live and act that I am sure of obtaining the crown. I make it a great and grand point of my life to secure the crown. I have no room for doubt or perplexity about this matter. I believe it may be obtained; and that by a proper course there may be no uncertainty about my obtaining it, I run." O how happy and blest I should it be if all Christians thus lived! How much perplexity, doubt, and dependence would it remove from many a Christian's mind! And yet if Christians in our day, and if Christ's heralds were to be only as anxious and careful as were the ancient Grecian wrestlers and racers in the games, they would have the undivided attention of the world. ¶ *So fight I.* The design and Machwright, however, vor-

der this "a not out of view;" or as not distinguished, meaning that the apostle was not unsure, but that he was fixed in his purpose, under the view of the judge, the Lord Jesus Christ. I prefer the other interpretation, however, as more in keeping with the connection and with the proper meaning of the word. ¶ *So fight I* (οὕτω πυκτεύω). This word is applied to the boxers, or the pugilists, in the Grecian games. The phrase *so fighting*, or *fighting* with the fist, was a part of the entertainment with which the Grecian spectators were delighted to amuse themselves. ¶ *As one that beateth the air.* The phrase here is taken from the habits of the prophets or bards, who were accustomed to practise their fists with the gauntlet, in order to acquire greater skill in the contest. The phrase, *as one that beat the air*, commenced, in play with their fists and weapons, by way of show or a mock-battle, or a *sham-fight*, as it is called. The phrase alludes to a *missing the aim*, when a blow was struck in a real struggle, or when a blow was struck at an object, the blow, so that it would be spent in the empty air. This last is the idea here. "I do not run as one who did not aim his aim; I did not exert myself and spend his strength for naught. Every blow I strike, I intend it. For I do not wish to expend that which would produce no result. He did not strive with rash, ill-advised, or uncertain blows; but he was a skilful combatant, and by good account, to the good purpose of subjugating his enemy—sin, and the world, and himself, and of bringing every thing into captivity to God. Much may be learned from this. Many are all the time fighting and beating the air. The energy is misdirected, or misspent. There is a waste of wisdom, or skill, or preservering

and being *a* into subjection; lest

174 I. CORINTHIANS. [A. D. 58.

there is a failure of plan; or there is a mistake in the mode in which it is done, and what should be done. There is often among Christians very little wisdom in the mode in which the efforts are wasted, misdirected, inefficient efforts; so that, at the close of life, many a man may say that he has spent his ministry or his Christian life in fighting, and in beating the air. Besides, many a one sets up a man of straw, and fights that. He imagines that he has a man of straw, and opposes that. He becomes a *Jerusalem-hunter*; or he opposes some imaginary evil, which, if it did exist, would die of itself, or he fixes all his attention on some minor evil, and devotes his life to the destruction of that alone. When death comes, he looks back on his life, and view it one of the cool and dangerous remains of the gospel; and the simple inquiry is, what good has been the ministry and many a private Christian might be, "Here this one who spent his life in beating the air."

¶ *But I keep under my body.* The word here translated *keep under* occurs in New Testament only here and in Luke xvii. 8. "Lest by her continual coming she should wear me out." It is derived probably from ὑπώπιον, the part of the face under the eye (*Parkhurst*), and means literally, *to place under the eye*, and so to render the part livid, or as we say, black and blue; or as is vulgarly termed, to give any one a black eye. It is used, of course, of course, from the athletic exercises of the Greeks. It then comes to mean, *to treat with severity, to treat with severity, or cruelty*; and thence also, to treat any evil inclinations or dispositions, as we would treat a man, *to mortification or self-denial*, or to a severe and rigid discipline, that all the evil inclinations might be removed. The meaning here, then, that Paul made use of all severe measures to subdue his corrupt and carnal inclinations; to show that he was not under the dominion of the flesh, but was, in fact, he was under the dominion of the gospel. ¶ *And bring it into subjection.* (δουλαγωγέω). This word properly means, to reduce to servitude or slavery, and properly signifies, to make a person a slave, by subduing an enemy, and leading him captive from the field of battle; as the Romans were accustomed to do with their captives. It is here used, figuratively, to signify to subdue, to conquer, to reduce to bondage and subjection. Paul means by it, the purpose to obtain a complete victory over his inclinations, his corrupt propensities, and a design to gain the mastery over all his natural and evil propensities. ¶ *Lest that by any means.* Note, ver. 23. Paul designed to make every possible effort to be saved. He was not sure that he would not be cast-away. He felt that there was danger of being deceived and lost; and he second by some means to have evidence of piety, and to secure the end, at the last day of judgment. ¶ *When I have preached to others.* Doddridge renders this, "lest, after I have preached the gospel to others, I should myself be disapproved;" and supposes that there was allusion in this to the Grecian herald, whose business it was to proclaim the victory, and to crown the victorious competitors, &c. In this interpretation, also, Macknight, Rosenmüller, Koppe, and Schöttgen, Doddridge, and others, agree. They suppose, therefore, that the allusion in the games is carried through all this description. But there is this difficulty in this interpretation, that it makes the apostle as bold a herald and a contender in the games, and thus brush the idea of humility and modesty in the place. Probably, therefore, this is to be taken in the usual sense of the word, and the apostle here is to be understood as dropping the metaphor, and as speaking of the ministry which he had preached to others, to many others. He had proclaimed the gospel far and near. He had preached to many thousands, and had been the instrument of their conversion. The context, the agony, the struggle in which he had been engaged, was not in his preaching to others, in his most official manner. And yet he felt that there was a possibility that even after all this he might be lost.

175

A. D. 58.] CHAPTER IX. 175

TO apostle's language seems not to imply any doubt in regard to his own final perseverance, and salvation. Some have, indeed, *strove to* represent the most modified sentiment; but points taken in the context, and the whole tenor of the sentiment, and without which could not even be plausibly maintained, are, that he was, in ch. xiii, which is only his portion, and where he speaks of himself, and of his own golden state as to be lost. But just before his purpose and without exertion and self-denial, he would be cast-away, and be excluded in the future, as well as in the past. Paul therefore, "run, and fought, and beat his body, lest that by any means he should be disapproved. If a certain, that all who neglect the diligent use of means, under the pretence of depending on God for themselves, shall, in the day of ruin, be rejected, as base and counterfeit metal. It is a warning against those, even in danger to be "cast away." ¶ *I myself should be a cast-away.* Paul, in this place, speaks of himself, and warns, and properly denotes those which will not bear the test that is applied to them; that are found to be base and worthless, and are therefore rejected. Paul means, that if he apostle had subjected himself to trials. He had given himself to self-denial and to the severest labors, to hunger, pearls, and cold, and nakedness, and hunger. He had done this, among other things, to give his religion a fair trial, to see whether it would bear the test of trial, and to show to others the fire to see whether it is genuine, or is base and worthless. In doing this, he had subjected himself to his current occupations, and being everything into captivity to the Redeemer, and to the cause of God. He was a sincere, and humble, and devoted Christian. Many have supposed that the word "cast-away" here refers to those who had entered the ministry, and who, after they had, and had then been examined as to the manner in which they had conducted the ministry, and had been found, and have departed from the rules of the gospel, and who were then rejected, and cast out, and disapproved, and condemned. The simple idea of Paul is, that he was afraid that he should be disapproved, rejected, after all, that, it would appear, after all, that he had no religion, and would then be cast away as unfit to enter into heaven.

Hence, many remarks which might be made from this interesting chapter, we may select the following:

1st. We see the great anxiety which Paul had to save souls. This was his great, and almost only, object. He was willing to deny himself and to bear any cross.

2d. We should be kind to others; we should not needlessly offend them; we should conform to them, so far as it can be done consistently with Christian duty.

3d. We should make an effort to be saved. ¶. If men made such exertions to obtain a corruptible crown, how much more should we exert ourselves to obtain one that fadeth not away!

4th. Ministers, like others, are in danger of being cast-away. Paul was a 5th like danger, who is there among the ministers of the cross who should not feel it? If Paul was not safe, who is? (See the Supplementary Note on ver. 23.)

5th. The fact that a man has preached to many is no certain evidence that he will be saved. Paul had preached to thousands, and yet he felt that after all this there was a possibility that he might be lost.

6th. The fact that a man has been instrumental in the conversion of others is no certain evidence that he will be saved. God converts men; and he may sometimes use, for the purpose of converting those who themselves are destitute, or are deceivers. They may preach Christ, and yet, in the end, be found false, and under if the decree of serving the soul. There is no conclusive evidence that a man is a Christian simply because he is a minister, and preaches the gospel, any more than there is that a man is a Christian because he is a good farmer, and cultivates his farm, and makes it yield the abundance on his fields. Paul felt that even his success was no certain evidence that he was not a cast-away. And if Paul felt thus, who should not feel that after the most distinguished success he may himself be at last a cast-away?

7th. It will be a solemn and awful

176

176 I. CORINTHIANS [A. D. 59.

CHAPTER X.

MOREOVER, brethren, would not that ye should

a Ps. 78.15,16. Num. 3.4.20.

thing for a minister of the gospel, and yet how many there are who do so feel. What more fearful doom can be conceived, than after having led others in the way to life, after having described to them the glories of heaven, and the terrors of hell, after having "saved souls beyond the swelling flood" of death, he should find himself himself a castaway, and lost in hell! What more terrible can be imagined in the world of perdition, than that a man who had been a minister of God, and once esteemed as a light in the church and a guide of souls, now sentenced to irretrievable woes, while multitudes saved by his ministry are in heaven! How fearful is the condition and how solemn the vocation of a minister of the gospel!

Mk. Ministers should be solicitous about their personal piety. Paul, one might suppose, might have rested contented with the remarkable manifestations of divine grace, which he have supposed that put the matter beyond all possible doubt. But it was not so with Paul. It was necessary to have evidence day by day that he was thus a Christian. He felt that he was in danger of slipping to lies on past experience, and to trust to such experience. Of all men, he had perhaps most reason to trust to such experience; and yet how anxious he was about it! The great question with him was, "Am I now a Christian? Am I now in the state I should wish? am I relying to others, am I giving to myself daily, constant, and satisfactory evidence that I am in the pure principles of the gospel, and that that gospel is the object of my constant, and earnest, and whole heart and constant desire? and what would be the ministry, if all should endeavour every day to live and act for Christ and for souls with as much *faithfulness and fidelity* as did the apostle Paul

be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

b Exo. 13.21,22.

CHAPTER X.

In the latter part of this chapter commentators have not been agreed. Some have supposed that there is no connection with the preceding, but that this is a digression, or a new train of thought introduced suddenly, and some of the moderns, as Grotius, supposed that the connection with the 9th, 10th, 11th, and 12th chapter described himself as mortifying his flesh, and keeping his body under, that he might gain the prize. In this chapter they suppose that he exhorts the Corinthians to be temperate in the same; and that in order to do this he admonishes them not to be puffed up with pride on account of the many spiritual gifts which had been conferred upon them. This seems to be a very forced and improbable connection. Others have highly favoured also, but who had sometimes been led into idolatry. This is also the view of Doddridge, Calvin, and others, who have treated this chapter as an independent discussion of the three questions, which he supposes to have been proposed to him. (1.) Whether they might innocently go with their friends into the heathen temples, and eat of the meats which were there made in honour of the idol. (2.) Whether they might buy and eat meat sold in the markets which had been sacrificed to idols. (3.) Whether, if invited to the houses of the heathen, they might partake of the meat sacrificed to idols, which was set on the table, as was the common meal.—I regard this chapter as having a very close connection with the 9th, 10th, 11th, and 12th chapters. (ver. 1.) Paul had stated, when examining the question whether it was right to eat meat offered in sacrifice to idols, that the grand principle by which he was to be guided was, that he should act, was that of self-denial. To illustrate this he employs the case of the Israelites in the wilderness. Acted on it in reference to a similar

A. D. 59 CHAPTER X. 177

now; showing that it was this principle that led him to decline a support from the Corinthians, which he is now illustrated that, he returns in this chapter to the subject which he was discussing in chap. viii.; and the design of this chapter is further to illustrate the nature of the principle advanced there, and to settle some other inquiries pertaining to the same subject. The design of this chapter, therefore, as which he insists is, the *danger of relapsing into idolatry*—a danger which would arise should they be in the habit of frequenting the heathen temples, and partaking of the meats offered in sacrifice; ver. 1—24. Against this he had cautioned them in the latter part of chap. viii. 9—12. The danger he now sets forth by a variety of illustrations. He first shows from that the Jews had been highly favoured, and had actually enjoyed the same privileges which they had been under the divine protection and guidance (ver. 1—4); yet that they had been guilty of ingratitude and provoking God when they sinned; ver. 5. He shows that notwithstanding their privileges they had fallen in horrible distress (ver. 6); that they had become idolaters (ver. 7); that they had been guilty of fornication (ver. 8); that they had tempted God (ver. 9); that they had murmured (ver. 10); and that, as a consequence of all this, they had been destroyed. In view of all this, Paul cautions the Corinthians not to be self-confident, or to feel secure, and not to throw themselves in the way of temptation (ver. 11—13). He then resumes the subject (ver. 14—). This danger he further illustrates (ver. 15, 21) by showing that they had been guilty of idolatry, or, they by feast became identified with the worshippers of idols. This was a fact which showed that the Christian communion, those who partook of the Lord's supper were identified with God (ver. 16, 17); that in the Jewish sacrifices the same thing took place, and that those who partook of them were regarded as Jews, and as worshippers of the same God with them (ver. 18); and that Paul then concludes his discussion by

179 I. CORINTHIANS. [A. D. 59.

stating the noble rule that is to guide in all this: that every thing is to be done to the glory of God (ver. 31), and that the great effort of the Christian should be so to act in all things as to do no injury to others, not to lead others into sin; ver. 32, 33.

Consequence, brethren. That, now &c.] This verse, with the following illustrations (ver. 1—4), is properly connected to Paul's argument with the statements which he had made in chap. viii. 9—12, and designed to show the danger which would result from their partaking of the meats which had been offered in honour of idols. It is not improbable, as Mr. Locke supposes, that the Corinthians might have urged that they were constantly solicited by their heathen acquaintance to do it, and that in their circumstances it was scarcely possible to avoid it; that they were in no danger of relapsing into idolatry; and that their doing so could not be offensive to God, since they were known to be Christians; since they had been baptized, and had professed to be Christians, and devoted to his service; since they knew that an idol was nothing in the universe; and since they had been highly favoured, as the people of God, with so many extraordinary endowments, and were so strongly guarded against the possibility of becoming apostate. In these circumstances, Paul refers them to the examples of the ancient Jews. They also had been highly favored, had been solemnly dedicated to Moses and to God. They had been preserved in the wilderness, had been fed from heaven, and with drink miraculously poured from the rock. Yet notwithstanding all this, they forgotten God, had become idolaters, and had been destroyed. By their example, therefore, Paul would warn the Corinthians against a similar danger which might be apprehended in their case. A large part of the church at Corinth were Gentiles. It could not be supposed that they would be well informed respecting the ancient history of the Jews. Probably they had read these things in the Old Testament; but they might not have been accustomed to bring the events of those things from distinctly before their minds, or to illustrate and enforce the duties of religion. Could not have you unmindful or forgetful of these things; I would have you recollect this case, and suffer these example to influence your conduct. Our fathers] The ancient Israelites were even a nation connection to God and the possession of distinguished favours, yet they were warned against the danger of sin, and even apostacy; since the example of the ancient Israelites was given to them such circumstances there is done. ¶ *Here that all our fathers.* That is, the fathers of the Jewish community; the fathers of us who are Jews, or who have been brought into the Jewish, and refers to his own ancestors as such. The word "all" here seems to be used in a general sense, since the fact that even those who were destroyed (ver. 5) also had this privilege. It could not be pretended that they had not been devoted to God, since they had been baptized, and professed profoundly to his service. The entire Jewish community which had been baptized unto Moses, had been devoted to him. ¶ *Were under the cloud.* The cloud—the Shechinah—the visible symbol of the divine presence and protection that attended the Israelites in their journeyings, guided them by day as a cloud to guide them, and by night it became a pillar of fire to give them light; ver. 1. It was also in the dangers of the Jews, when closely pressed by the Egyptians, it was a cloud to cover them from view of the Egyptians, but light to the Israelites, thus constituting a defence; Ex. xiv. 19. In the wilderness, when journeying through the burning desert, it was a cloud to cover them from the fire camp as a covering, and a defence from the intense rays of a burning sun; Ps. cxxv. 5. "The Lord is thy keeper: the Lord is thy shade upon thy right hand." Num. xiv. 14. "Thy cloud standeth over them, and thou goest before them by day." It was a symbol of the divine favour and protection; compa

A. D. 55.] CHAPTER X. 179

2 And were all baptized unto Moses in the cloud and in the sea;

Isa. iv. 5. It was a guide, a shelter, and a defence. Ps. cxxxvi. 16. Hence we say that "the cloud accompanied the camp of the Israelites as a well encampment a city, nor could the enemy come near them." Philo Judæus, Vita Mosis, lib. iii. p. 669. The probability is that the cloud extended over the whole camp of Israel, and that it was spread out as it appeared as a pillar. ¶ *And all* passed through the sea. The Red sea, under the guidance of Moses, and by the miraculous interposition of God, was divided. This was also a proof of the divine protection and favour, and is so adduced by the apostle in the same manner as the evidences of the divine favour to them, and to show that they had as many assertions against apostasy as the Corinthians had, on which they were exhorted.

2 *And were all baptized.* In regard to the meaning of the word *baptizein*, see Matt. iii. 11. We are not to suppose that the rite of baptism, as we understand it, was formally administered to the Israelites in any other sense than as the Jews, for many years before, had evinced that any such rite was then known, and the very circumstances here referred to show that the Israelites, in fact, were baptized "in the cloud" and "in the sea," and this cannot be denied, unless the plain sense of the word is altered by the hand of man. It is to be remembered that the word *baptizein* has two senses—one *literal*, or *ritual*, in which it is used in any religious ceremony, and in this it does; and the other the sense of *dedicatory*, *consecrating*, *initiating into*, or *bringing under the authority of*. In this last sense it is that the latter sense that the word is used here, as denoting that the Israelites, when they were in the desert, they were brought under his laws, they became bound to obey him, they were placed under his authority, and consecrated to the service and protection of God. This was done by presence and protection. It was

3 And did all eat the same spiritual meat; *

* Ex. xv. 5, 22; Num. ix. 5, 22; Ps. lxxviii. 25.

There is the fullest proof that they were not submerged in the water. The cloud was spread over them, and up above their heads, and they "they seemed to be immersed in it." This might be true; but this is to give up the idea that the word *baptize* means to immerse, and that, if there is a fact, according to this supposition, that they were not thus immersed, but that the cloud was spread over them, be found, therefore, in that they were in this manner initiated into the religion of Moses, placed under his protection, and brought under subjection to him as their leader, lawgiver, and guide. This passage is a very important one to prove that the word baptizein does not necessarily mean to immerse in water. It is perfectly clear that neither the cloud nor the sea could be said to have been "passed through the midst of the sea on dry ground." It remains only to be asked whether, if immersion was the only mode of baptism known in the New Testament, the word would not have had the word and only so as not necessarily to imply that, but as necessarily to imply something else.

3 *And did all eat the same spiritual meat.* That is, manna. Ex. xvi. 15, 31. Neh. ix. 15, 20. The word meat is used in the old English sense of food, and not necessarily of flesh food. They lived on manna. The word *spiritual* here is evidently used in the sense of being given by the Spirit, or by God; that which was the result of his miraculous gift, and which was given in a miraculous and hearty way, and which was not the great food on which men are usually to live, but which was exceedingly superior from its being a direct and immediate gift of God, and is thus called "angel's food." Ps. lxxviii. 25. It is called by Josephus "divine food" (θειοτέρας τροφῆς). Ant. iii. 1. 6. In the language of the Scriptures, that which is distinguished for excellence is ascribed to God, and to God, which is within that which is great and of earthly origin, is called divine, as being superior in excellence and excellence. Comp. Rom. xii. 1, 1 Cor. iii. 1; xv. 44, 46; Eph. i. 3.

180 I. CORINTHIANS. [A. D. 55.

not to give rain on the Israelites, or on the land, but it was to guide, shade, and protect them from God. (3.) It is doing violence to the Scriptures to introduce suppositions in this manner without the slightest authority. It is further to be observed, that the supposition here is made to give any ad to the cause of the Baptist after all. In what conceivable sense could the cloud be said to immerse, *baptizein*? Is it conceivable in water when one is engaged in a shower of rain, or in a cloud, is "immersed" or "drenched" by rain, but is it not a violation of all propriety of language to say that a man is *immersed* in a shower? If the supposition, therefore, be that they were not wet by rain from the cloud as it passed over the Jews, and that this is meant here by the phrase "passed through the sea," it follows that sprinkling would be the mode referred to, since this is the only form that has resemblance to a falling shower. But the supposition is entirely gratuitous. We have no reason to suppose that water was applied to them at all. The thing itself is sufficient to show that it was not so; and the simple supposition that the apostle means that they were initiated into the religion of Moses, seems to me the simplest and under the cloud between the Israelites and subject to his laws. And if this interpretation is correct, then it is perfectly clear that there is not the slightest necessity more to immerse. ¶ *And in the sea.* This is another proof of the miraculous interposition of the world Egypt. The sea referred to here is the Red sea, and the reference is to the miracle by which that sea. The fact is the same with that the Lord caused a strong east wind to blow all night, and made the sea dry land, and the waters were divided. Ex. xiv. 21. The waters were a wall unto them on the right hand and on the left, Ex. xiv. 22. The apostle here adduces the fact to show that they passed through the sea without being *immersed* in it. The waters were made to stand as a wall for the very purpose that they might pass between them dry and safe.

A. D. 55.] CHAPTER X. 181

4 And did all drink the same spiritual drink; * for they drank of

* Ex. xvii. 6; Num. xx. 11.

1 or, meat sub.

The idea of Paul here is, that all the Israelites were vouchsed and supported in this remarkable manner by the same kind of food, and that they all had thus the evidence of the divine protection and favour, and were all alike under it.

4 *And did all drink the same spiritual drink.* The idea here is merely that they all had been thus favoured, that they had been tokens of God, and equally tokens of the divine care and guardianship. That was manifested in the miraculous supply of water, and in their thus showing that they were under the divine protection, and were objects of the divine favour. The idea of the drink that by "spiritual drink" here, the apostle refers to the water that was made to gush from the rock that was smitten by Moses. Ex. xvii. 6; Num. xx. 11. The word "spiritual" has been a subject on which there has been such difference of opinion. It is evident that there was any thing peculiar in the nature of the water, for it was evidently the same in kind with other water. Hence, it is evident, as many have supposed, that there was a miracle in the rock and in the drink and in the Lord's supper. But it must mean that it was a miracle of a different and supernatural nature; and the word "spiritual" must be used in the sense of being given by God, or being immediately given by God as an evidence of the divine favour. That the term and the word "spiritual" is used in this sense, is evident from the former details from which are immediately given by God as an evidence of the divine favour. That the term and the word "spiritual" is used in this sense, is evident from the former details from which are referred to, and that because it is called a supernatural manner and as a great

spiritual Rock that followed them: and that Rock was Christ.

of the divine favour. ¶ *For they drank of that spiritual Rock.* Of the waters which flowed from that Rock, as a fact, they drank, and they drank not from any thing peculiar in the nature of the rock, but because it was the rock from which God poured out exercise, and because that God made an and demonstration of the divine favour, and that they were thus supported upon them by God. ¶ *That followed them.* Margin, *Were with* (**ἀκολουθοῦσης**). This evidently means more that the rock itself literally followed them, and that they drank of it literally drank the rock, for one is an expressly affirmed, if it be taken literally, that they drank of the water, and they "drank of the rock," it must mean that they drank of the water that flowed from the rock; or when it is said that the "rock followed" or followed them, it must mean that the water that flowed from the rock accompanied them. This figure of speech is not uncommon. Thus, in the Saviour said (1 Cor. xi. 25), "This cup is the new testament," "This bread is my body," "This cup is the new testament," "This bread, &c.; and Paul says (1 Cor. xi. 25, 27), "whosoever shall drink this cup of the Lord unworthily," that is, the wine in the cup, &c., and that he shall be guilty of the body and blood, in the wine contained in the cup. It would be absurd to suppose that the rock literally followed them, or literally followed them in the wilderness, and there is not the slightest evidence of it. The Rock was Christ. The Rock Water was (was Nought of a rock to supply the wants of the children of Israel. Thus at mount Horeb, as recorded in Ex. xvii. 5, in the wilderness of Sin, Ex. xvii. 1, and in their departure from Egypt. The second time water was brought from a rock was at Kadesh, in the desert of Moab, at Kadesh, and probably in the fortieth year of their departure from Egypt. Num. xx. 1. In the former of these occasions that the apostle evidently refers. In regard

183

184

185

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191

A. D. 55.] CHAPTER X. 191

we are all partakers of that one bread.

18 Behold Israel after *a* the flesh: *b* are not they which eat of the sacrifices partakers of the altar?

a Rom.4.1.18. b Lev.7.15.

The same bread is an emblem of the fact that we are one. In almost all nations bread and wine have been regarded as a symbol of unity or friendship. ¶ And *our body*, Our society, united together. ¶ *For we are all partakers*, &c. And we thus show that we are all one, because we belong to the same great family. The argument is, that if we partake of the sacrifices of those who are idol worshippers, we shall thus show that we are a part of their society.

18. *Behold Israel after the flesh.* The design here is to illustrate the sentiment which he was establishing, by a reference to the fact that among the Jews these who partook of the altar were regarded as being one people, and as worshipping one God. So, if they should partake of the altars of idols, they would be regarded also as being fellow-worshippers of idols with them. ¶ *After the flesh*, literally, *according to the flesh*. The phrase refers to those who were not converted to Christianity; the natural descendants of Israel, or those who were Israelites according to *the exterior*. A portion of the sacrifices offered to God was eaten by the priests, and a portion was given to the private. Some portions of the animal, or the fat, were burned, and the remainder, when it was a sacrifice for sin, was burned without the camp, the property of the priests who had officiated, or of the persons who had brought it. Ex. xxix. 13, 22; Lev. iii. 3, 4; vii. 3, 4, 31, 32, 34. The right shoulder and the bread was the part which was assigned to the priests, as their peculiar property for the office. ¶ *Partakers of the altar.* Worshippers of the same God. They were united in worship, and were so regarded. And in this manner, if you partake of the sacrifices offered to idols, and join with their worship-

19 What say I then? that the idol *a* is any thing? or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things *b* Deut.32.8.

pers in their temples, you will be justly regarded as united with them in their worship, and as partaking with them in their abominations.

19. *What say I then?* This is in the present tense, *or do pass*, what do I say? What is my meaning? The meaning of the phrase is, Shall I to say that an idol is anything; that it has a real existence? Does my argument lead me to such a conclusion? and am I to be understood as affirming that an idol is *in itself* of any consequence? The design of the argument is that the Corinthian Christians are introduced by Paul (chap. viii. 4) as saying that they knew that an idol was nothing in the world. That did not prevent their partaking of it, and reasoning had led him to the necessity of calling the propriety of their conduct in question. He asks the question, and he introduces the reader now by asking these questions, Do I say that an idol is anything? Am I thus directly affirming it at once. Am I in this reasoning to be understood as affirming that an idol is any thing, or that the meat there offered is any thing? Do I say that? I well know, says Paul, that this is not my meaning. I admit that an idol is nothing in the world. I admit, therefore, that it is right for you to attend in their temples; for though an idol is nothing, yet the offerings are *really made to devils*; and I would not have you engage in such a service." vse. 20, 21. ¶ *That the meat which is offered in sacrifice to idols*, wood or stone is a real living object of worship, to be treated as *meat*? Do I say that? Do I say that the meat which *is offered in sacrifice to idols is any thing?* Or that the meat which is offered, that the mere act of offering it changes its qualities? I do not admit or suppose this.

192

192 1. CORINTHIANS. [A. D. 55.

which the Gentiles sacrifice, they sacrifice to devils, *a* and not to God: and I would not that ye should have fellowship with the devils.

a Lev.17.7. Deut.32.17. Ps.106.37.

21 Ye cannot drink the cup of the Lord, and the cup *a* of devils: ye cannot be partakers of the

a Deut.32.38.

table of the spirit by which they are supposed to be actuated—a spirit which would be manifested in them on their worship. I would not have you, therefore, join in a mode of worship which I know to be idolatrous and judged. You are solemnly dedicated to Christ; and the homage due to him should not be divided with homage offered to devils, or to imaginary beings.

20. *Ye cannot drink the cup of the Lord, &c.* This does not mean that it would be improper for them to do it, or that it was a moral impossibility, for they certainly had power to do it. But it soon seem that they could not consistently do it. It was not fit, proper, and right. They had been dedicated to serve and obey Christ; they had devoted themselves to him; and they could not, without violating these obligations, join in the worship of demons. This is a striking instance of the power of consistency, not of decorum nor natural but moral fitness. ¶ *And the cup of devils*, Demons, ver. 19. In the feasts to honour of the gods, wine was poured out as a libation. See Ps. xvi. 4. Jer. xvi. 7. The custom of drinking toasts at entertainments, and of pouring out a portion of pouring out wine, or drinking in honour of the beneficent gods, was very common, and was in all of the nature of heathenism. It was one of the abominations of heathenism, and was one of the things which would be prominent, and that he would great the desire of the worshipper. It was a mode of worship, of expressing a sentiment, or preparing a treat, allowed in drinking wine, but it was one of the things which would which now usually accompanies the drinking of a glass in this manner, if

and ye have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and of the table of devils.

22 Do we provoke the Lord

1 Deut.32.21. Job 9.4. Ezek.22.14.

it mean anything, it now also a proper; but to whom? to the god of the table of devils. Does it be supposed that it is a proper offered to the true God, the God of purity? Is it a proper offering that should be offered to him in such a manner? Can it be acceptable to him? Either the sentiment is unmeaning, or it is a proper offered to the true God. ¶ *Ye cannot drink the cup of the Lord*, and in either case it is improper and wicked. And it may be remarked that this is the sense of the time of Paul. "Ye cannot consistently drink the cup of the Lord at the communion table, and the cup where a course is offered to a false God, and where it is offered to a false God, if it means any thing, it is a mockery of *Jehovah*." Now can a Christian, or any consistent person, or propriety join in such celebrations, and in such unmeaning or profane mockery? Can he join in the feast in the temple of an idol, and partake of the idolatrous celebrations there? ¶ *And of the table of devils*. Demons. It is not needful to the force of this that the idols should be devils, or that demons necessarily evil spirits. They were not God; and to worship them was idolatry. The sense is, that Christians could not consistently join in the worship that was offered in the temple of the Gods celebrated in honour of Gods.

22. *Do we provoke the Lord to jealousy?* Do we provoke him by joining in the worship of idols, provoke or *irritate* God, or excite him to anger? This is evidently the meaning of the word παραζηλοῦμεν, rendered "provoke to jealousy." The word will, usually rendered by this word by the LXX., has this sense in Deut. xxxii. 21, 16, 19, 27. Ps. lxxviii. 58. Ezra viii. 3. Ps. lxxvii. 18. There is a reference here, doubtless, to the second command, where God is said to be "a jealous God;" and that he regards the worship of idols as a direct

193

A. D. 55.] CHAPTER X. 193

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194

195

196

197

A.D. 55.] CHAPTER X. 107

for * the earth is the Lord's, and the fulness thereof.

29. Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

a ver. 26. *I am thankspiving.*

Yet these might be present some weaker brethren, who perhaps might have strong doubts of the propriety of partaking of the food, and who would believe it to be other, or worse, than it really is. Such persons, if we act differently, do not feed him into sin; do not pain and wound his feelings. ¶ *And for conscience' sake.* Eat not, out of regard to the feelings and conscience of him that told thee that it had been offered to idols. The word conscience here, and in the preceding verse (ver. 28), will be should make it a matter of conscience not to wound his weak brethren, or lead them into sin. ¶ *For the earth is the Lord's, &c.*; Ps. xxiv. 1. This is omitted by Griesb. in many MSS. (see Mill's Gr. Test.), and in the Vulgate, Syriac, Coptic, Ethiopic, and Arabic versions, and by Griesbach. Grotius says that they should be omitted. There might have been a mistake in transcribing them, as in ver. 26, and in ver. 28 in the MSS., however, *in favour of retaining them;* and they are quoted by the Greek fathers, and Griesbach says, if they are to be retained, they are to be interpreted, probably, in this sense: "Let not the Christian abstain from partake of this food. All things belong to God; and he has made ample provision for your wants without subjecting you to the necessity of eating what is offered to idols. Let not, then, to regard the scruples of those who have doubts of the propriety of eating what is offered to idols."

28. *Conscience, I say, not thine own.* I know that you may have no scruples of conscience, but I mean that with you this need be a matter of conscience. I do not put it on that ground, as if an idol were any thing, or as if it were in itself wrong, but I put it on the ground that an offered had been changed; but I

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.*

† Rom.xiii. 7. Col.iii.24.

just it on the ground of not wounding the feelings of others, and not causing them sin, or of leading them into sin. ¶ *For only in my liberty, &c.* There is much difficulty in this verse, and, in my mind, it seems to be entirely contradictory to what the apostle had been saying. He had been urging them to have respect to other men's conscience, and not to wound it by using their liberty to their opinions and feelings. Macknight and some others suppose that the apostle here, as I hope you will say, did why is my liberty to be ruled by another man's conscience? Doddridge supposes that this and ver. 28 come in in a kind of parenthesis, and that he is intending his former caution beyond what he designed. "I speak only of my liberty, and of what is convenient for me in what immediately lies between God and my own soul, why is my liberty to be ruled by what is considered at the bar of another man's conscience?" But it is probable that this is not an objection. The sense may be thus expressed:—"I am free; I have a right to do what I please; but if I please, there is no law against it, and it is not morally wrong; but I do not do it because it would be an having been ascribed to idols, my liberty—the right which I exercise—is made the subject of reproach, and the so-called good thing is made to be used here by others. The weak and scrupulous believer will censure, judge, condemn me as regardless of the feelings of others, and as not in unison with the customs of Christendom; and still suppose that I cannot have a good conscience in the matter. Under these circumstances, why should I not be to respect myself in this censure and condemnation? It is the conscience of others that is to be my liberty in the case, but not my own self for the sake of others." 30. *For if I be grace be a partaker,*

108 I. CORINTHIANS. [A.D. 55.

the earth,—"If I partake by grace; if I have a right to partake of it, why am I a right to partake of this; yet why should I so conduct as to expose myself to the censure and the reproaches of others? Why should I lay myself open to be blamed on the subject of eating, when there are so many occasions of Providence for which I have a right to partake of this food, without doing injury, or exposing myself to any manner to be blamed? Why should I pursue such a course as to expose myself to blame or censure? I have a right to eat, I am free to eat, for my food. The phrase "for which I give thanks" seems to be a periphrasis for food, or for that of which he partook to sustain life. It is intended to denote the gratitude for food; and that this was with him such a universal custom, that the phrase, "for which I give thanks," might be used as convenient and appropriate phraseology to denote his food, or that of which he partook. Grotius, *in loco.*—"By the favour of God, I have a right to partake of this food. But if I did, I should be evil spoken of, and do injury. And it is immaterial, in the circumstances, to me, whether *therefore for our support,* for which I may be thankful. I will not partake of it, and thus be evil spoken and reproach, or be the occasion of injury to others by partaking of the food, and thus be blamed."

31. *Whether therefore ye eat or drink.* This direction should be strictly and promptly applied to the case in hand: that is, to the question of eating what had been offered to idols, that had been offered in sacrifice to idols. Still, however, it contains a general direction, that in all our eating and drinking at all times, and the phrase "whatsoever ye do" is used to denote that it should extend to the direction universal. ¶ *Do whatsoever ye do.* In all the actions and place of life; whatever be your employment, your station, or your rank, let the direction, *do all to the glory of God.* The phrase "the glory of God" is equivalent to the honour of God; and the direction

A.D. 55.] CHAPTER X. 109

32 Give * none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

a Rom.xiv.13, 2 Cor.vi.3.

is, that we should act in all things as his servants, and as those who have a Creator, our Redeemer, and so as to lead others by our example to prove that we are his servants. As a child acts or as an honest a fellow when he always displays exceptional and proper thoughts of him; when he is thankful for his favours; when he is ready to do his will; when he seems to advance his plans and his interests and when he so acts as to lead all who see him to form a favorable opinion of the character of a father. He dishonours him when he has no respect for his name; when he does not do his laws; when he leads others to think he has with disrespect. In the answer, we live to the glory of God when we honour him in all the relations which we sustain to him; when we do his will; when we partake of his favours with thankfulness, and with a deep sense of our dependence on him; when we pray with him; and when we so live as to lead those around us to cherish a high opinion of his character, power, and mercy, and holiness. Whatever plan or purpose will tend to advance his kingdom, and to make him better known and loved, will be to his glory. Whatever will tend to his honour. ¶ *Give none offence.* Do not, generally, we should in all other things. (1.) It is the great rule of conduct, and the great rule of conduct, and that we should be often reminded of it. The acts of eating and drinking must be performed often; and the command is given, that we may be often reminded of it, and that we may be kept from sin. (2.) *Give none offence,* that we should honour God in our families and among our friends. We can with a good conscience, in the circumstances of Providence, and God designs that we should honour him when we partake of his mercies; and we should do it with a sincere desire to be unscathed by a religious effect to glorify him. (3.) We should devote the strength which we derive from the benefits of his hand to his honour and to his ser-

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.

1 Rom.

by eating justly, temperately, and thankfully.

32. *Give none offence.* Do inoffensive, so as not to lead others into sin; see Note, Rom. xiv. 13. ¶ *Neither to the Jews, &c.* To the Jews, who are opposed to the Gospel and to God as strangers to him. To the Lord be insufficient, because they think that the least approach to idol worship is to be admitted. Do not act so as to lead them to think that we are partakers at or approve idol worship, and so as to prejudice them the more against the Gospel, and to harden them in their sins and more to oppose it. In other words, do not attend the feasts in honour of idols, or eat the food of idols. To the pagans who are uncovertted. They are attached to idol worship. They seek every way to justify themselves in it, and to lead others to do the same, and thus lead them into the sin of idolatry. ¶ *Nor to the church of God.* To the church of God, or to Christians. They may not, be so fully instructed as you are. Your example may lead them to think that you are transgressors, from things which, though they are in themselves strictly lawful, may yet be the occasion of leading others into sin, and endangering their salvation.

33. *Even as I &c.* Paul here proposes his own example as their guide, and as worthy of their imitation. It is that which he had exhibited as described in this and the preceding chapter. He had sought to please all men; i. e. not to alienate their prejudices, or needlessly to excite their opposition; see Note, Rom. xv. 2. (1.) He had made known to them the will of God, and sought their salvation.—It is well when a minister can without ostentation appeal to his life of self-denial and holiness by his even manner of living, and by what he

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1 D. 28.] CHAPTER XI. 219

29 But let a man examine * himself, and so let him eat of that bread, and drink of that cup.

* 2 Cor. xiii. 5 Heb. iv. 12.

so spirit with those who put him to death. They entered the same feelings towards the Lord Jesus that his murderers did, and showed the same scorn, profaneness, and derision, and showed that with the same spirit they would have joined in the act of crucifying him of God. They manifestation of the same spirit as far as they could do, by showing contempt for the memorials of his death, and treating them with scorn. We mean, however, as I understand the text, more to say that any of the Corinthians had actually crucified the Lord of glory afresh. He does not charge on them the murderous intention. But he states what is the free and obvious construction which is to be put on their conduct in regard to the Lord's supper. And the design is to guard them, and all others, against the sin of treating the memorials of those who celebrate his death in mockery and derision are held guilty of his body and blood. They show that they have the spirit of his murderers, and that they would do the awful way possible; and they who would thus join in a profane celebration of his death would have joined in the cry, "Crucify him, crucify him." For it is a most fearful and solemn act to trifle with such things; and especially to hold up to mockery and scorn the latter covenant by which the Son of God accomplished the redemption of the world.

(2) *Let a man examine himself.* Let him search and see if he have the proper qualifications—if he be a believer (Note, vse 28); if he has true repentance for his sins; true faith in the Lord Jesus; and true love to God, as the author of a Christian, and to his fellow men; and if he be thus qualified, and in a calm, collected and sincere manner; such a manner as may be the result of a careful and faithful self-examination. ¶ *And so let him eat, &c.* And as the result of such examination, let him come to the ordinance; that is, let the act of eating that bread be always preceded by a serious self-examination. Hesychius renders it, "and then," "then only." The sense is, that the ordinance should always be preceded by an honest and prayerful self-examination.

29 *For he that eateth, &c.* In order to excite them to a deeper reverence for this ordinance, and to a more solemn mode of observing it, Paul in this verse and the following, represents participating of it in an improper and irreverent manner, *unworthily*, vse 27. This is evidently a figurative expression, meaning that by eating and drinking condemnation, judgment, or damnation, which is here expressed by eating and drinking condemnation to himself. The word *krima*, properly, in common language, exists strictly to the future and final punishment of the wicked in hell. But the word here used first out of necessity from the use of the word *krima*, and the use of the word *now*, there is a harsh, cruel and severity in our translation of the word "damnation" which probably was not conceived by the word "damnation" when the translation was made. In the Greek it is correctly rendered "judgment." The word here used (*κρίμα*) properly denotes *judgment*; the result of judgment, that is, a sentence; then a sentence or judgment which is to be executed; condemnation; punishment. Rom. iii. 8; xiii. 2. It has evidently the sense of judgment here; and the sense is, that in the improper manner of observing this ordinance, they would expose themselves to the wrath of God, and to his condemnation. And it seems, I think, to be punishment or judgment which the apostle immediately specifies, vse 30, 31. It means a manifestation of the divine displeasure in the calamities of life in this life; and which, in the case of the Corinthians, was manifested in the sickness and death of many upon them. It cannot be denied, however, that a profane and intentionally irreverent manner of observing the Lord's supper will meet with the wrath of God, both in this and the world, and aggravate the doom of those who are guilty of it. But it is not this that is the punishment which the apostle had here in his eye. This is apparent, (1.) Because the Corinthians did so unworthily, and yet the judgments inflicted on them were temporal sickness, bodily weakness, and temporal death (vse. 30); and, (2.) Because the reason he assigns why they were judged, lest they might not be condemned with the world; i. e. as the wicked are in hell, vse. 32. ¶ *Not discerning the Lord's body.* Not *discriminating* (μὴ διακρίνων) between the bread and wine, and common food. Not making the proper difference and distinction between this and common meals. It is evident that this was the great error of the Corinthians (see Notes, vse 20, 21), and this is the proper sense which the word here bears. It is not to be taken to be any intellectual or physical power to perceive that that bread represented the body of Christ, or any kind of spiritual perception which it is often supposed that piety has to distinguish this; but to any view which faith may

220 I. CORINTHIANS. [A. D. 56.

29 For he that eateth and drinketh unworthily, eateth and drink-

† damnation to himself, not discerning the Lord's body.

† judgment, Rom. iii. 8.

Because by self-examination one may search out and remove those things which are unfitting in his heart, and which so easily lurk so may be known and admitted. (c) Because the apostle here speaks of the Christian approach to the Lord himself, is a solemn profession of attachment to him; is an act of consecration to his service; and, therefore, a solemn act of trust, and of prayer, should be in a calm, collected and sincere manner; such a manner as may be the result of a careful and faithful self-examination. ¶ *And so let him eat, &c.* And as the result of such examination, let him come to the ordinance; that is, let the act of eating that bread be always preceded by a serious self-examination. Hesychius renders it, "and then," "then only." The sense is, that the ordinance should always be preceded by an honest and prayerful self-examination.

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A. D. 56.] CHAPTER XI. 221

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.

* Ps. lxiii. 1. John v. 14.

be supposed to have to discern the body of the Lord through the elements of bread and wine, and not distinguish or discriminate between this and common meals. They had so much of the spirit of the world, but supposed it to be simply an historical commemoration of an event, such as they were in the habit of observing in honour of an idol or a hero by a festive meal. Many, in our day, are able to "discern the Lord's body" in the sense intended here, who will not observe the ordinance of the institution appointed by the Lord Jesus to commemorate his death; and who distinguish thus between this and ordinary meals and all festivals and feasts of a commemorative character. In other words, who deem it to be *designed to show forth the fact that* the Lord's supper was not designed or deem it observed it as such. It is evident that all true Christians may have sufficient of this kind of faith to discern the Lord's body, any more in regard to this. The heathen and abiding, follower of the Saviour, with the fashion faith and love, may discern the Lord's body, the death of his Redeemer; and observing it thus, will meet with the divine approbation.

30, *For this cause.* On account of the improper manner of celebrating the Lord's supper, see vse 27. ¶ *Many are weak (ἀσθενεῖς).* Many are feeble, sickly, subject to bodily sickness and disease. This is the natural and obvious interpretation of the phrase. It is evidently used by God and seen among them bodily diseases as an expression of the divine displeasure at their improper mode of celebrating the Lord's supper. That it was not an extraordinary manner for God was extraordinary manner for God was extraordinary manner, or death for their sins, is evident from the New Testament; see Note, chap. v. 5; Acts v. 1—10; xiii. 11; 1 Tim. i. 20; and perhaps 1 John v. 16; and James v. 14, 15. It may possibly have been the case that the extraordinary sickness and death which prevailed on these occasions was the direct cause of no small part of the sin of the Corinthians, and which in some cases had terminated in death. ¶ *And many sleep.* Have died. The death of Christians in the Scriptures is commonly represented as a sleep (see Matt. ix. 24; Luke viii. 52; John xi. 11, 12; 1 Cor. xv. 51; 1 Thess. iv. 14; v. 10. *Perhaps* it is used here to denote that they died with love, instead of the hatred of the heathen word death, that these were true Christians. This sentiment is in accordance with all that Paul states in the Epistle to the Corinthians. Notwithstanding all their irregularities, he does not deny that they were true Christians, and that their feelings and reasonings proceed on that supposition, though there was among them a spirit of strife and contention. He often visits his own people with trials and though they are his children, yet this does not exempt them from affliction and discipline on account of their improper conduct. Paul, in the predicted issues taught by visits, that Christians should serve God with fear, and rejoice in trembling, in every form; and that the commission of sin will expose them, as well as others, to the Divine displeasure. The sense in which this doctrine was reflected on the Corinthians was, that there ought to a suitable impression made of the holy nature of that ordinance, and of the manner in which they observe it in a proper manner. If it be asked whether God ever visits his people with such visitations for their improper manner of observing this ordinance, we may reply, (1.) That he visits his people with trials. That he inflicts bodily diseases and corporal punishments on account of their sins. (2.) There is no reason to doubt that the improper observance of the Lord's supper, like the impro-

223

224

225

A. D. 58.] CHAPTER XII. 225

2 Ye know that ye were Gentiles, carried away unto these dumb * idols, even as ye were led.

* 1 Thess. i. 9.

not every those who had been more highly favoured; and that those who had been more highly favoured, or who had been more signally favoured, should not look down on those beneath them with contempt. It followed also, that they should regard themselves as all on a level, and should cherish each other with constant Christian affection.

2. *Ye know.* It seems that it was not improper to desire the highest endowments, but says that he will prepare an object more to be desired, and more excellent—and that is love, ver. 31.

3. *Spiritual.* It is now time that I should speak of spiritual endowments. He had no doubt been delayed in this discussion by the probably curious questions had been proposed, which he now proceeded to answer. ¶ *Concerning spiritual.* The "gifts" is not in the original. The Greek refers to "spiritual" things in general, or to any thing that is of a spiritual nature. The whole discussion, however, relates to the gifts, the various endowments, gifts, or graces that had been bestowed in miraculous manner on the members of the church—including the distinctions in graces, and in degrees of office and rank, which had been made in the Christian church in general (chap. iv. 1, 2), and in the particular endowments of the gift of tongues which had been bestowed upon many, chap. xiv. 1, 2, 3, 4, and other miraculous gifts. The subject is of no much importance that it demands particular attention in the discussion of it, chap. xiii. 1, 2. I would not have you ignorant in regard to the nature of those endowments, the spirit with which they should be received, the rules to which they should be subjected, the end to be subjected, and the feelings and views which should be cherished in all the distinctions which have arisen in the church. Nothing is of more importance in the church than the doctrine respecting the influences and endowments of the Holy Spirit.

226 I. CORINTHIANS. [A. D. 58.

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.

* Mark iii. 30. 1 John iv. 2, 3.

spiritual privileges as they now had, and consequently their present state was far preferable to their former state when they had not so had. Were led by the priests in the temples of the idols. They were led astray, and were led by them, as of unreasoning and unprincipled men. The idea is, that they had been under a strong infatuation, and were entirely at the control of their spiritual leaders. Idolatry was, and was felt to be, also now in all forms of importance in the world. No system of paganism ever has had much influence on the nature of the mind of man; but it is everywhere characterized as a system of *power*, and not of *thought*; and all the arrangements are made to secure the control of the mind, and to prevent the assent of the understanding and the heart.

3. *Wherefore I give you to understand.* I make known to you. The force of this expression is, *I give you this only to distinguish*, or by which you may know what influences and endowments are from God. The design of the passage is, to give them some sample general guide by which they might be able to distinguish the influence of the Spirit of God, and determine whether they who claimed to be under the influence of the Spirit of God were so, that all who were truly influenced by the Holy Ghost would be disposed to acknowledge and to have Jesus Christ; and where this disposition was not found, it was a clear demonstration that it was the operation of the Spirit of God. The same sentiment occurs in chap. iv. 6, 7, 1 John iv. 1, by which he took the nature of the spirit by which men were influenced, and by which they knew to be the Spirit of God. Every spirit that confesses that Jesus Christ is come in the flesh is of God," comp. 1 John Note to Matt. xvi. 13. ¶ *That no man speaking by the Spirit of God.* Not to a man, or to demons, or to those who pretended to be under inspiration of the Jews who may have pretended to be under the influence of God's Spirit, and who yet anathematized and cursed Jesus as an impostor. The idea is, bounded simply as a general rule; meaning that *if any one*, whatever he may be, or whatever he may be the name of Jesus, whatever may be pretensions, whether professing to be under the influence of the Holy Spirit among the Jews, or to be inspired among the heathen, if he should say that he was an impostor. The argument is, that *the Holy Spirit is all* on the side of the cause of the Lord Jesus Christ, and would prompt all who were under his influence to love and reverence his name. ¶ *Speaking by the Spirit of God.* Under the influence of the Holy Spirit. "Not, I say, or would say: that is, no such one would use the language of anathema and execration." Bloomfield. *Calleth*, *accursed*, see Note, Acts xxiii. 14; Rom. ix. 3; comp. 1 Cor. xvi. 22; Gal. i. 8, 9. The word is one of execration, or cursing; and the meaning is, that no man under the influence of the Holy Spirit could curse the name of Jesus, or denounce his cause as that of an impostor. The effect of the influences of the Spirit would be in all instances to respect and reverence the name of Jesus. It is probable that the Jews were here principally intended, since there is a bitterness and severity in the language which accords with all their enmity to the name and cause of Jesus of Nazareth. It is possible, also, and indeed probable, that the priests and those who were under their influence tended to be under the influence of insinuation might denounce the name of Jesus as that of an impostor, and appeared to the purity a no religious. ¶ *And that no man can say.* That is, that it cannot occur, or even happen, that any one will acknowledge Jesus Christ, and be influenced and influenced by the Holy Ghost. The meaning is, not that no one has physical ability to say that Jesus is

227

A. D. 58.] CHAPTER XII. 227

say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are *diversities* * of gifts, but the same Spirit.

* Heb. ii. 4. 1 Pet. iv. 10.

Lord unless aided by the Holy Ghost, or unless under its influence. Such a man will be disposed heartily to say it; no one will acknowledge him as their Lord; it can never happen that any one who has been under the influence of the Holy Ghost, who has been brought to this state by the agency of the Holy Ghost. ¶ *In the Lord.* Jesus Christ. Acknowledge him as their Lord. ¶ *But by the Holy Ghost.* Unless he is influenced by the Holy Ghost. This is the important point, not only in regard to the particular subject under consideration in the time of Paul, but also in the practical bearing at present. We have no evidence, in fact, that any man is under the influence of the Holy Spirit who is honestly and heartily disposed to receive the work of Jesus Christ. (1.) These forms and modes of religion; those religious opinions and principles, which he would be accounted with, this he would be accounted of God, which do not to honour the name and work of Jesus Christ. (2.) It is true that many may be disposed to speak well of the gospel for Jesus Christ, and love his name and work, unless he is influenced by the Holy Ghost, and derive from the name and work of the Redeemer by following simply the inclinations of his own corrupt heart. In all instances of those who have been brought to this state, and who have been true, it has been by the agency of the Holy Ghost. (4.) If any man, in any instance, is disposed to speak well of the of Christ, to speak lightly of his person or his name; or holds doctrines which are inconsistent with the truth respecting his divine nature, his purity, his atonement, it is proof that he is not influenced by the Spirit of God. Just in proportion, as he shall dispenge that work or some part in that proportion does he give evidence that he is not influenced by the Holy Ghost. (5.) In the proud reason, or he imagination, or by a heart that is not reconciled to God. (3.) All true religion is the work of the Holy Ghost. (4.) All true religion consists essentially in a willingness to honour, and love, and serve the Lord Jesus Christ. (5.) Every such work, is to be ascribed to the Holy Spirit. (6.) The influence of the Holy Spirit should be cherished. To grieve away that Spirit is to drive from us the influence of God, and to cut from the soul; to do this is to leave the heart to coldness, and darkness, and hardness, and death. ¶ *Now there are diversities of gifts.* There are different endowments conferred on Christians. For the meaning of the word *gifts*, see Rom. xii. 6; 1 Cor. xii. 4, 9, 28, 30, 31; Eph. iv. 7, 11; 2 Pet. iv. 10. ¶ *But the same Spirit.* The same Holy Spirit, the same Holy Ghost. What these *diversities* of gifts are, the apostle enumerates in ver. 8–10. The design of his reference to these various endowments is evidently to show those whom he addressed, that more they are all produced by the same Holy Spirit, and that they were bestowed, not for one all intended to answer some important purpose and end in the church, and that, in regard to these, none are to be despised; not is one man to regard himself as authorized to treat any other with contempt. All are divided and conferred by the Holy Spirit according to his sovereign will, and his arrangements should be regarded with submission, and the gifts which he bestows should be received with thankfulness. That the Holy Spirit—the third person of the Holy Trinity—is the meaning of the word "Spirit," seems to be manifest on the face of the passage, and it was so in the early ages of the church until it was called in question by some recent Unitarian commentators, who, in the interest of heterodoxy, it is not the design of these Notes to go into an examination of questions of criticism, such as an inquiry like this would involve.

228

229

230

231

A. D. 59.] CHAPTER XII. 229

same Spirit; to another the gifts of healing, * by the same Spirit;
10 To another the working of

* Mark 16.18. James 5.14.

another *the gifts of healing*; see Mark xvi. 18. This was promised to the disciples of the Saviour; and in the early ages of the church it was many; comp. Acts v. 12, 15, 16; xix. 12. It would seem from this that the power was not always confined on some in a more eminent degree than on others.

10. *To another the working of miracles.* Commentators have felt some difficulty in the distinction between what is mentioned in ver. 9, of the gift of healing. It is evident that the apostle does not mean to speak of healing miracles in healing contagious and violent diseases. The expression here and, "working of miracles," (literally, "*works of miracles*,) refers probably to the exercise of miraculous or supernatural kinds of miracles; to those which were regarded as in advance of the power of healing diseases. It is probable that it may denote what the Saviour had reference to in Mark xvi. 18, where he says, "they shall take up serpents; and if they drink any deadly thing it should not hurt them; and possibly also to the power of raising up the dead. That this power was possessed by the apostles is evident; and it is possible that it was possessed by others also of the early Christians. It is evident that there was a great difference even among those who had the power of working miracles, and that this power was conferred on some in a more eminent degree than on others. Indeed, the extraordinary endowments conferred on the apostles and the early Christians, seem to have been bestowed on them in a manner not in accordance with the rule by which ordinary endowments are conferred on men, as the power of reasoning, memory, imagination, bodily strength, &c., yet one has these in a greater degree than another, and these are so characteristic for the possession of one of those qualities more than for another. Yet all are bestowed by miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues;

1 Cor. 14.1.

the same God. So it was in regard to the extraordinary endowments conferred on the early Christians; comp. 1 Cor. xiv. 1, 2, 3, 4, 5, 6, 7, 8.

11. *To another prophecy*: see Note, Rom. xii. 6. ¶ *To another discerning of spirits.* The Greek word here may refer to some power of searching into the secrets of the heart; of knowing what were a man's purposes, views, and feelings. It may relate to the power of discerning whether an evil spirit, or a man spoke who pretended to be inspired, whether he was truly inspired, or was a false teacher, or impostor, or it may refer to the power of seeing whether a man was sincere or not in his professed conversion. That the apostles had this power, is apparent from the case of Ananias and Sapphira, (Acts v. 1—10), and from the case of Elymas, Acts xiii. 9—11. The power of discerning of spirits, of prophecy and inspiration was possessed, and where it would confer great advantage on the church, it would, it there would be many pretenders to it; and that it would be of great importance to the infant church, in order to prevent impostors, that there should be some power of detecting the impostors. ¶ *To another divers kinds of tongues.* The power of speaking foreign languages, see Acts ii. 4, 7—11. This passage also seems to imply that the extraordinary endowments of the early Christians were not conferred on all alike. ¶ *To another the interpretation of tongues.* The power of interpreting foreign languages, or of interpreting the language of others, as in the case of "prophecy" in their communications; see Note, chap. xiv. 27. This was a power of great importance, as the power of speaking a foreign language, and yet it might be equally or fol. In regard to the power of speaking foreign languages, who were not thus active approved of the meaning, and

232 I. CORINTHIANS. A. D. 59.

to another the interpretation of tongues.
11 But all these worketh that one and the self same Spirit, divid-

that interpreters were needful in order to express the sense to the hearers. Or it may have been that in a promiscuous assembly, or in an assembly made up of those who spoke different languages, some one rose in the assembly and was inspired, and it was needful that an interpreter should arise and speak in the gentiles; see Notes on chap. xiv. 27.

11. *But all these.* All these various endowments. ¶ *Worketh.* Is the cause. All these are to be traced to one source, namely, the Holy Spirit. The Holy Spirit, Acts v. They were all, though so different in themselves, and so adapted to the rank and station in all the natural endowments of men—their strength, memory, judgment, &c.—yet they were all bestowed, and are to be traced to the same God. ¶ *Dividing to every man severally.* Conferring on each one as he pleases. He confers on each one that which he thinks is best adapted to his condition, proper. ¶ *As he will.* As he chooses, or as in his view seems best. Dr. Doddridge, on this place, says, "God does "not so much express arbitrary pleasure, as a determination founded on wise reasons, by which he judges, that he does it as a sovereign, so he seems to be right and best. The distribution these favours are to him seems best adapted to promote the glory of God, and the good of, and advance his cause. Some of the doctrines which are taught by this verse are, that the gifts of the Holy Ghost is a person. For, he acts as a person; distributes favours, confers gifts, and is a person who acts "as he will." This person that he is, in some respects, distinguished from the Father and the Son. It would be absurd to say of an attribute of God, that it distributes favours, conferred the various endowments of speaking with tongues, and raising the dead; and if so, then the Holy Ghost is not an attribute of God. (2.) He is a sovereign. He gives to all as he pleases. In regard to spiritual endowments, he gives to all as he pleases; and men are to be thus in the common endowments, as bestowed on men, and as he does in temporal blessings. He does not bestow the same blessings on all alike, but he does it in a way which his favours by a rule which he has not made known, but which, we may be sure, is wise, and adapted to his glory and goodness. He wrongs no one; and he gives to all the favours which might be connected with eternal life. (3.) No man should be proud of his endowments, as if they were not, and they are the gifts of God, bestowed by his sovereign will and mercy. But no man should be proud of his rank, or that which is the mere gift of sovereign and which has been bestowed, not in consequence of merit, but simply as a blessing in his mere sovereign will. (4.) No man should be depressed, or should despise his own gifts, however humble they may be. In their sphere they are as much the gifts of God as higher endowments of others. That God has placed him where he is, or has given him the gifts which he possesses, then he has to obey, is as first of his. There is no crime in it; and he should, instead of being proud, "rejoice in his station," and to make known his talents in the rank where he is placed. And, (5.) No man should despise another because he is in a lower station, or has less talents than himself. God has made the different human, and we should respect and love all who are in his service, and show that respect and honour by regarding with kindness, and treating as brothers, those who are in a lower or more humble rank than we do.

12. *For as the body is one.* The general sentiment which the apostle had been illustrating and enforcing was, that all the endowments which

A. D. 59.] CHAPTER XII. 233

members of that one body; being
many, are one body; so * also is
Christ.
13 For by one Spirit are we all

* ver. 27.

were possessed in the church were the gifts of God, and that they were to be that they ought to be appropriately cherished and prized, as being all from the same source. The apostle. This sentiment he now illustrates (ver. 12—27) by a beautiful similitude taken from the mutual dependence of the various parts of the human body. The human body, he says, is composed of various members and parts that all unite harmoniously together, and are one body, although they are many; or while they are in some respects separate, and perform distinct and different functions, yet they all unite in one harmonious whole. So it is with Christ. The church is represented as the body of Christ (ver. 27), meaning that it is to him what the body is to the relation of Head; comp. Eph. i. 22, 23. As the head is the most important part of the body, and is the end for the whole body; so Christ is to the church; and the church is to pay for the whole body of which he is the head; and means here the Christian church, and not the world. This figure, of a part for the whole, is one that is common in all languages; see Note, Rom. xii. 4.

13. *For by one Spirit.* That is, by the agency or operation of the same Spirit, the Holy Ghost, we have been united into one body. The idea here is that we are all baptized into one body (ver. 7, 11), by which all the endowments of Christians are traced to the same Spirit, the Holy Ghost, and that Spirit had so ordered them as to fit them to constitute one body, or to be in the church what the parts of the curious duties which resulted from their union in the same Christian church. The idea of its having been done by one and the same Spirit is that it was a wonderful work, and that the endowments conferred on them might be duly appreciated. ¶ *Are we all.* Every member of the

baptized into one body, whether
we be Jews or Gentiles,[1] whether
we be bond or free; and have been
all made to drink *into one* Spirit.

1 Rom. 1.16. 2 Acts 9.15. 3.

church, whatever may be his rank or station, or whether he be a Christian from the same Spirit. ¶ *Baptized into one body.* Many suppose that this refers to water baptism, and the cause of baptism by water. But the connection seems rather to require us to understand it of the baptism of the Holy Ghost (Mat. iii. 11); and if so, as we are all baptized into one by the Holy Spirit, they had all been fitted, each to his appropriate place, to constitute one body, the church. It, however, it refers to the ordinance of baptism, as Bloomfield, Calvin, Doddridge, &c. suppose, then it means, that by the very profession of Christ, and by the ordinance of baptism, being but one baptism (Eph. iv. 5), they had all professedly become members of one church. On the former interpretation, however, seems to me best to suit the connection. ¶ *Whether we be Jews or Gentiles.* There is no difference. All are on a level. In regard to the grand point, no distinction is made, whatever may have been our former condition of life. ¶ *Be bond or free.* Whether we be many who were slaves were converted to the Christian faith. Religion, however, made no change in the rank and conferred no favours on the free which it did not on the slave. It was one of the great principles of Christianity, that it taught men that in the civil matters pertaining to their eternal interests they were on the same level. This doctrine would tend to make the slave more willing to serve, could, the proper treatment of those who were in bondage, and of those who were in authority, and at the same time it would tend to disorder, but would increase their real happiness, and would make the free, those who were above them, if they regarded them as fellow Christians, and destined to the same heaven; see Note, chap vii. 22. ¶ *And have been all made to drink, &c.* The prophet

234 I. CORINTHIANS. [A. D. 59.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set * the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

* Rom. 12. 5. & 1 Cor. 12.

refers to their partaking together of the Lord's Supper, which, it is evident, was that to have drinking of the same cup commemorating the death of Christ, they had partaken of the same influences of the Holy Ghost, and had consented to walk together in that ordinance in a proper manner. They had shown also, that they believed that they were all one, and united together, and that however various might be their graces and endowments, yet they all belonged to the same body.

14. *For the body, &c.* The body is made up of many members, which have various offices. So it is in the church. There are many members and variety there; and we are not to prescribe either that all will be alike, or that the variety which God has placed there will be useless.

15. *If the foot shall say, &c.* The same figure and illustration which Paul here uses occurs also in Isaiahes (ch. 1. ver. 5, 6), and the same which was used by Menenius Agrippa, as related by Livy (lib. 2. cap. 32), in his celebrated address to the citizens which had been excited against the nobles and senators, as useless and burdensome to the state. The design in order to show the folly of this, represents the different members of the body murmuring against the stomach, as being inactive, and as refusing to perform their proper functions. The consequence of the conspiracy which the feet, and hands, and mouth, and eyes, and ears, formed against the sway of the whole frame, for want of the nutriment which would have been supplied from the stomach. This, it is argued, it would be by the conspiracy against the nobles, as being inactive, and as useless to the state, that the representation had the desired effect, and quelled the rebellion. The same figure is used also by *Ælian*. The idea here is, that as the foot and the hand were not inferior to the other parts of the body, and even not unimportant, because they were not the eye, or the head, or the more conspicuous parts of the body; so as Christians, however humble his endowments, could pretend that he was useless because he was not more highly favored, or did not occupy a more elevated rank.

17. *If the whole body, &c.* The idea is, that the various members of the body are useful in their proper place, and that it would be an absurd supposition to expect that all the members of the church, however large the same endowments, should be to attempt to make the body *all eye*. It all were the same; if all had the same endowments, the work which now is done by the other members would be unknown. All, therefore, is to be honored in their place and in their proper place.

18. *But now are they many members, &c.* God has formed the body, with its various members, as he saw would be most conducive to the harmony and usefulness of it.

19. *And if all were one member.* If there were nothing but an eye, an ear, or a limb, there would be no body at all. The design of the apostle in this illustration is, that if there was not variety of talent and endowment in the church, the church *could not* exist at all.

A. D. 59.] CHAPTER XII. 235

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:

* Rom. 6. 13. & 12. 1.

21 And those members of the body which we think to be less honourable, upon these we * bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have

1 Or, put on.

were teaching, but question, or prophesy, or teaching, but question, or some but those who spoke with tongues or could interpret them, the church could not exist. A variety of talents and attainments, and endowments, is necessary to fill up the various members of the human body.

21. *The eye cannot say to the hand, &c.* The hand in its place is as useful as the eye; and the foot as the head. Nay, the eye and the head could not perform their appropriate functions, and the foot and the hand would be useless but for the aid of the hands and feet. Each is useful in its place, and so is each in the church. Those that are most talented, and most richly endowed with gifts, cannot say to those less so, that there is no need of their aid. All are useful, and those who are less talented, or are more richly endowed, could very imperfectly perform their duties without the aid of those who have these of more humble attainments.

21. *Which seem to be more feeble.* Those who are less talented are less able to bear fatigue and to encounter difficulties; which are more easily injured, and which become more easily affected with disease. It is the same with the members of the church. Those that are most talented, and most richly endowed with gifts, cannot say to those less so, that there is no need of their aid. All are useful, and those who are less talented, or are more richly endowed, could very imperfectly perform their duties without the aid of those who have these of more humble attainments.

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236 I. CORINTHIANS. [A. D. 59.

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

* Or, division.

for as we can to adorn them. The face is the more than we have conceived. The idea is, that, in like manner, the members of the church, disregard those members of the church who are of lower rank, or who are less favored than others with spiritual endowments.

24. *Our comely parts.* The face, &c. ¶ *There is need.* No need of clothing or ornament. ¶ *But God hath tempered.* Has so formed it (Literally *mingled* or *united*), that it has made to coalesce, or strictly and closely joined. He has formed a great union; he has made one part to coalesce with another, and adapted to the harmony and proper action of another. Every part is useful, and God has so arranged the various parts of the whole. God has so arranged it, in order to produce harmony and beauty, that the parts of the body which are less comely by nature should be more adorned and guarded by apparel. ¶ *Having given more abundant honour, &c.* By making it necessary to have more clothing and ornament, and the same attention, expense, or be clothed or adorned. The "more abundant honour," therefore, refers to the greater attention, expense, and care which we bestow those parts of the body.

25. *That there should be no schism, &c.* Literally, "that there may be no division." The sense here is, that the body might be united, and be one harmonious whole, that there should be no division, or that the different parts should be equally necessary, and equally dependent on each other; and that no member should be regarded as separated from the others, or as rebellious to 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

sacrifices to the welfare of all. The sense is to be illustrated by this is, that no member of the church, however high or low, should be considered as to be despised or neglected as unnecessary or valueless; that all are needful in their places; and that it should not be supposed that they belonged to the church, or that they could not not associate together, yet more that the less honourable and comely parts of the body are to be treated as unworthy or unfit to be united to the parts that were deemed to be more beautiful or honourable. ¶ *Should have the same care.* Should care for the welfare of the whole, and consider the interests of all, as we feel an equal interest in all the members and parts of our bodies, in the health, the circulation, the healthy action, and the harmonious and regular movement of the whole. ¶ *Whatever part of the body is affected, with disease or pain, we feel a deep interest in the welfare of the whole.* The idea is, that no member of the church should be overlooked or neglected, but that all the members should feel a deep interest for, and exercise a constant solicitude over, all the members.

26. *And whether one member suffer.* One member, or part of the body. ¶ *All the members suffer with it.* This, we all know, is the case with the eye, the ear, the head, the foot, or the head carries deep sympathy. The interest is not confined to the part which is diseased, but all the parts are affected, and that our body, as a whole, demands our care. The idea is, that the church should be one in unison. It is true also that not only we feel an interest in the part that is affected, but that disease in one part tends to affect the whole through the circulation of the blood; if not arrested, it is conveyed by the blood through all the members until life itself is destroyed. It is not by

A. D. 59.] CHAPTER XII. 237

31; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

more interest, then, or sympathy, but it is by the natural connection and the inevitable result that a diseased member affects the whole body. There is not, indeed, in the church the same *physical* connection and physical effect, but the union is really not less close and important, nor is it less certain that what affects one member will affect all. It is implied here also, that we should feel a lively interest in the welfare of the members of the body of Christ. If one is tempted or afflicted, the other should sympathize with him, and "bear his burden, and so fulfil his law." If one is poor, the others should aid him, and supply his wants; if one is persecuted and opposed, the others should sympathize with him, and make common cause with him. If one is prosperous, and devotes himself to their mutual welfare, they should feel that they have a common cause, and regard it as a privilege to aid one another. Nor should a man be ashamed to show his sympathy and kindness to a poor or afflicted brother in the church, then it should be a matter of joy to his other friends and the heart, and the hands should sympathize when *any* other member of the church is honoured. If applied to the body, this means, if one member or part be expected and treated with special care, he should honourable; if one be neglected, all suffer in the same condition. If applied to the church, it means, if one of its members is honoured by God with distinguished endowments; or he raised to a station of honour and influence above others, the other should rejoice in his place with it. That is, in the body, all the other members partake of the benefit and honour. If one member be cured and healthy, the benefit extends to the whole body. So if one is made the head, the large, the brain be in a

28 And God hath set some in the church; first, apostles;* secondarily, prophets;* thirdly, teachers;* then, miracles;* then, gifts of healing,* helps,* governments,* diversities of tongues.*

healthy condition, the advantage is felt by all the members, and all derive advantage from it. So in the church, if one be raised to station with remarkable talent, or is moved to a station of influence, and exerts his influence in the cause of Christ, all the members of the church partake of the benefit, and rejoice in the good; and all should rejoice in it. This consideration should repress envy and jealousy, and should lead all the members of a church to rejoice when God, by his providence, has raised up a brother of his providence, confers extraordinary endowments, or gives opportunity for extended usefulness to others.

28 *Now ye.* To Christians of Corinth, who, as a part of the church that had been redeemed, ¶ *are the body of Christ.* The phrase is not to be taken literally, but figurately. As all the members of the human body compose one body, having a common head, so it is with all the members and parts of the Christian church. The phrase means, that Christ is the Head of the whole church; that he presides over all; that all are under his control; that each other the relation of fellow-members in the same body, and are bound to each other by the ties of love. Note, chap. xi. 3. The church is often called the body of Christ; Eph. i. 23; Col. i. 24. *And severally in particular.* Or, each one of you is a member of the body of Christ; or each individual is a member of that body.

Hath set. Or, *hath set.* That is, has appointed, constituted, ordained. He has established these various offices in the church, and has, by his apostle, having illustrated the main idea that God had conferred various endowments on the members of the church, proceeds here to specify some of the principal offices, and to refer more directly to the various ranks

238

238 1. CORINTHIANS. [A. D. 59.

then gifts of healing,* helps,* governments,* diversities of tongues.*

* vs 8. † Note 31, 32. ‡ Note 10, 11, 28. § Note 28, 29, 30.

which existed in the church. ¶ *Some in the church.* The word "some," is here used in the sense of "certain persons," "and whom God hath placed in the church," or, they whom God has appointed to be in the church, in the manner above mentioned, as, first, apostles, &c. ¶ *First, apostles.* In the first rank or order, or as superior in honour and in office. He has placed them in the highest station in the church; he has more signally endowed them and qualified them than he has others for the work of the gospel. As second in regard to endowments and importance. *For the meaning of the word "apostles,"* see Note on Rom. xii. 7. ¶ *Thirdly, teachers.* Teachers occupying a high station in point of importance and valuable endowments. On the meaning of the word, and the nature of this office, see Note on Rom. xii. 7. ¶ *After that, miracles.* Power, or gifts. Those who had the power of working miracles; referred to in ver. 10. ¶ *Then, gifts of healing.* The power of healing those who were sick; see Note on ver. 9; comp. Rom. xii. 7. ¶ *Helps, governments.* This word occurs no where else in the New Testament. It is derived from a word which means, *to lay hold of, assistance, help*, and then those who render aid, assistance, or help; those who lay hold to help, or relieve. They might have been those to whom was intrusted the care of the poor, and the sick, and strangers, widows, and orphans, &c.; i. e. those who performed the office of deacons. Or they may have been those who attended on the apostles to aid them in their journeys. See Note on Rom. xvi. 3. "Great Priscilla, and Aquila, *my helpers* in Christ Jesus." Rom. xvi. 3. "Have *had helpers* in Christ," see Note on Rom. xvi. 3. It is not possible, perhaps, to determine the precise meaning of the word, or the nature of the office which they discharged; but

29 *Are all apostles?* are all prophets? are all teachers? are all workers of miracles?

1 or, deeds. 2 Acts 2.4-11. 1 or, graces.

the word means, in general, those who in any way aided or rendered assistance to others. It was used, also, of the temporal offices of the church, in the care of the poor, the distribution of the alms, and also, as in the instance of the seven in Acts vi. 1-6, referred directly to the apostles. There is no evidence that it refers to a distinct and permanent office in the church, or that it was used in contrast by any class in any way. Probably many persons were profitably and usefully employed in various ways, such as in promoting the temporal or spiritual welfare of the church. ¶ *Governments (κυβερνησεις).* This word is derived from κυβερνα, *to govern, to steer, to guide, to direct, to govern, to steer or steering of a ship.* The word occurs no where else in the New Testament. The word *κυβερνητης* (*governor*) occurs in Acts xxvii. 11, rendered "master," and in Rev. xviii. 17, rendered "shipmaster." It is not easy to determine what particular office is denoted by the word. Doddridge, in accordance with Anger, supposes that distinct offices are here referred to, and that the same persons may be denoted in these expressions as being distinguished for different qualities. The same persons were called helpers in reference to their skill in aiding and assisting, and governors in regard to their talent for doing business and their ability in presiding in councils for deliberation, and in directing the affairs of the church. It is, however, more probable that the terms here used referred to permanent and established ranks and offices in the church, and that the church, at its permanent offices which were to continue in all times as the means of its prosperity and safety. It is certain that the "order" of apostles has ceased, and also the "order" of miracles, and the order of healings, and of diversity of tongues. And it is certain that in the

239

A. D. 59.] CHAPTER XII. 239

one of these forms of office, the apostles does not affirm that they would be perpetuated in the church, to the very existence of the church; and from the passage before us, therefore, it is not certain that there is, or ought to be an order of men in the church who were to be called *helps*, or *governments*. The truth probably was, that the circumstances of the primitive church made it necessary that some persons in various capacities which might not be needful or proper in other circumstances, should exist; and then, therefore, this is to be regarded as a permanent arrangement that there should be "governments" in the church, or an order of men intrusted with the care of the church, which is to be inferred not from this passage, but from other parts of the New Testament. The word which is here used and translated "governments" does not refer to the power of ruling, but to a person endued with a deep and comprehensive mind, or to the act of ruling indeed; and in this view Modlin, Macknight, and Bishop Horsley contend that it refers to the elders to whom the exercise of discipline was intrusted. Grotius understands it of those who ruled, or of the elders who presided over particular churches. Rom. xii. 8. Locke supposes that they were the same as those who had the power of discerning spirits, or of trying the spirits, or, that of ruling, or exercising government; but whether this refers to any particular class of persons, or to persons who were specially qualified by their wisdom and prudence, and in whom was lodged the power of directing the affairs of the church by giving counsel, &c., or whether they were selected and appointed for the purpose for a time; or whether it refers to persons who in other ways also have exercised other functions, and this in addition, cannot be determined from the expression here. All that is clear is, that there were those who administered government in the church, who had the power of determining the form, or manner, or time in prayer—whatever may be

Hence—that such an office was to be permanent in the church.

1. There can be little doubt that the apostles were the highest officers of rank and authority in the church. Two things are here mentioned, which show that the primitive church there were some, the third from the people or church members, to whom was intrusted the care of the church. 2. That these orders were appointed of God—"God set them in the church." As to the manner in which they were appointed, it seems this passage affirms nothing, a fact which must be made but from those offices which are mentioned in other parts of the Bible, which therefore must come, and those of an ordinary kind, which are essential to the affairs of the church, and which, from the social compacts which the apostles received from their Master to make discipline of all an, and to form a system of government, and of it, because it was their practice to ordain elders in every city, and because in course of time, when the church was more fully established, the bases on of it should affix rate in particular places. The infallible guide, the Holy Spirit, directed the apostles more immediately in succeeding instances. But being, in their case, controlled by the power of God, and being, in fact, the mere instruments, their act, is ordered implicitly to their inspiration and directions; and it warrants the inference, that in the ordinary course of ordinary conditions, that actions of faith and morality which they were authorized to do, we may do, and that, in fact, it is a certain truth that this system was completed when the canon of scripture was closed—it is evidence of it, that it is not, in fact, the agency of God, as was a regard with Moses to whom Jesus Son committed them. Among the ordinary offices of the church, which, in the text here, are to be marked as only preaching the word, and dispensing the sacraments, but also, as the ordinary offices of the church, in so much, which is implied in the idea of the church, and which, in fact, is implied in p. 27. Now, though from extraordinary circumstances, the apostles were the highest of the operative and of extraordinary influence, it by no means follows, that the ordinary offices of the church, which, in fact, are, and, as they were greatly altered in particular kind, and could not possibly be included after the withdrawal of the apostles, yet, the ordinary offices, from that which, and depending on and governed, in a subject to the control of the church of every age, and, in fact, the ordinary offices of the church, that it impossible to suppose all to be wrongly to be the constitution of the church, from one age to another, and, that, in fact, what is extraordinary cannot be permanent, but ordinary must be so. See the Apostolic constitutions, lib. viii. c. 4.

240

240 I. CORINTHIANS. [A. D. 59.

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet [a] earnestly the best [b] gifts: and yet shew I unto you a more excellent way.

241

A. D. 59.] CHAPTER XIII. 241

CHAPTER XIII.

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

242

242 I. CORINTHIANS. [A. D. 59.

243

A. D. 58.] CHAPTER XIII. 245

2 And though I have the gift[a] of prophecy, and understand all

a Mark 13.

to all creatures which arises from true piety, and which centers ultimately in God.—*Doddridge*. It is this love *alone importance* Paul, in this beautiful chapter, dishonors as being unaccompanied by any other, and as sole endowments without it. It is not necessary to suppose that any one of the endowments here named, as the power of speaking with the tongues of men and angels, or had the gift of prophecy, or of all faith, or of all knowledge, was had in view. The apostle supposes a case; and says that if it were so, if all these were possessed without love, they would be comparatively valueless. Love is the most valuable endowment than all the others would be without it. ¶ *I am become*. Greek, γεγονα, *I am becoming*, *I am*. Probably a trumpet. The word properly means brass; than that which is made of brass; a trumpet, or wind instrument of any kind made of brass or metal. The idea here is that of a sounding or resounding instrument, making a great noise, applied to persons who possess no moral reality; a mere instrument; a base metal that merely makes a noise. Thus noisy talents, or talents without vitality, would be valueless in the sight of God, compared with love. ¶ *Or a tinkling cymbal*. A cymbal giving a clanging, clattering sound. The word here used, κυμβαλον (*a-wedge*, from κυω or κυιω, *a swelling*) properly denotes a hollow cup, or bowl, or anything of that form, and there also a cool cup or measuring cup of lamentation or grief; the bowl of sorrow. Hence, it is used in the sense

247

248

249

A. D. 59.] CHAPTER XIII. 249

also here used in comparative, and
signifies, *I will yet show you a
ethod*, the only thing which one who
is under the influence of love or true
ligion seeks. True religion, or
ove to God, will prompt us to seek
ery welfare, and to show it by
personal sacrifice and toil. Similar
expressions, to denote comparison,
occur in other places in the Scrip-
tures. Thus, where it is said (Hos.
vi. 6; comp. Micah vi. 6, 8; Mat. ix.
13), "I will have mercy, and not
fice," it is meant, "I desired mercy
more than I desired sacrifice; I did
not wish that mercy should be forgot-
ten or excluded in the attention to the
ceremonial institutes." The ob-
ation here is, therefore, that a man
under the influence of true love or
religion will not be so much in the
pinion or adoption the mere or bod-
ing thing; he does not make all other
things subservient to this; he seeks
the welfare of others, and desires to
promote it, even at great personal sac-
fice, even at great personal sacrifice
and self-denial. It is the characte-
ristic of true religion, that it prefers
his own worth, health, happiness, or
salvation, but that he lives to do good
to others, and to promote their good
to that, and that alone. There is not
a particle of selfishness in true love.
It seeks the welfare of others, and of
all others. That true religion will
produce this, is the doctrine of all
the New Testament; and especially
in the life of the Lord Jesus, whose
life was spent in promoting the good
of others. In contrast, "who
cared about souls some?" Acts x. 33.
(1.) He was a Christian who lives
That no man is a Christian who lives
for himself alone; or who makes it his
main business to promote his own
happiness and salvation. (2.) He was
a Christian who did not live for himself
self, or no one who is not willing to
sacrifice his own comfort, time, wealth,
health, and life, if it could be
avoided. (3.) It is this principle
which is yet to convert the world.
Where it has not been, it has not
have been converted, but all Chris-
tians been under its influence. And
Mons. ara, Christians make it their
grand object not to seek their own,
but the good of others. It is this
charity shall occupy its appropriate
place in the heart of every profoundly
child of God, then this world will be
speedily converted to the Saviour.
Then shall there be no need of men to
go to spread Bibles and tracts; to sus-
tain missionaries, or to establish col-
leges and schools. There will be no
need of men who shall be willing
to go to any part of the earth to preach
the gospel; there will be no need
of men who are to implore the divine
mercy on a ruined and perishing
world. O may the time soon come
when all the selfishness in the human
heart shall be eradicated, and when the
whole world shall be embraced in the
benevolence of Christians, and the
whole church shall be regarded as
consecrated to God, and employed and
expended under the influence of
Christian love! Comp. Note, Heb.
ix. 14. (4.) Charity is not easily provoked.
This word occurs in the
New Testament only in one other
place, viz. Rev. iii. 8, "I have set
before thee an open door, and no man
can shut it; for thou hast a little
strength, and hast kept my word,
and hast not denied my name." Even
though there might be occasions to
anger, yet that he would not be roused,
provoked, or angry. The meaning
of the phrase in the Greek is,
that a man who is under the influence
of true religion is not easily roused
into anger or unmanpiness; it is not
his character to be hasty, excited, or
passionate. He is calm, serious,

250 I. CORINTHIANS. (A.D. 59

patient. He cards adverty at things;
and though he may be tried, he suf-
governs his passion, restrains his
temper, subdues his feelings. This
is the character of true religion.
And this is apparent. If we are under
the influence of benevolence, or love
to God, we will be slow to take
sudden hands of feeling. We shall
look kindly on his actions; put the
best construction on his motives;
deem it possible that we have mis-
taken his motives or misunderstood
conduct; seek or desire explanation
(Mat. v. 23, 24); wait till we can look
on the matter with calmness; and
suppose it possible that he may be
influenced by good motives, and that
his conduct will admit a satisfactory
explanation. That true religion is
this, we have the clear testimony in
every where in the New Testament,
and especially from the example of
Christ. That it is not what it would
produce it is apparent from all who
come under its influence in any pe-
riod of the world. It is not what we
see where she does catching and quar-
rel than in charging a brother apo-
cally quick, excitable, and irritable, to
see that is calm, and gentle and mil-
ed. It is not what we see in a man
sense of God will do much to produce
this state of mind; and if we truly
love God, we will be slow to be angry
with men. ¶ Thinketh no evil. That
is, puts the best possible construction
on the conduct of others, and on
others. This expression also is ver-
ponetic. It means that love, or that
a person under the influence of love
is not malicious, censorious, disposed
to think ill of others, or to report
confess to others. It is not only "not
easily provoked," not soon excited,
but it is not easily moved to think
there was any evil intention even in
cases which might tend to irritate or
provoke us. It is not easily to
think that there was any evil in the
case; or that what was done was with
a bad motive or intention or design;
is, it puts the best possible construc-
tion on the conduct of others, and
supposes, as far as can be done, that
it was in consistency with honesty,
truth, friendship, and love. The Greek
word (λογιζομαι) is that which is com-
monly used in the New Testament to
rendered here thinketh. It means,
does not reckon, charge, or impute to
a man the evil which he may do.
We desire to think well of the man
whom we love; nor will we think ill
of him if we can avoid it. We shall
until we are compelled to do so by
most irrefragable evidence. Bona-fide
religion, therefore, will prompt to charit-
able judging; nor is there a more strik-
ing evidence of the influence of true
religion than a disposition to impute the
good motives and opinions to a man.
Nor is it the character of true religion
rejoice over the sinful infirmities, does
not take delight when they are guilty of
crime, or when, in any manner, they fall
into sin. It does not find pleasure in
the mere circumstance of their being
having it proved that they committed
it. It does not find a malicious plea-
sure in the mere circumstance of their
wrong, or in following up that report,
and finding it established. Wicked
men often find pleasure in this (Rom.
i. 32), and rejoice when others have
fallen into sin, and have been detected
and ruined themselves. Men of the
world often find a malignant pleasure
when it is found that a brother or even
a member of the Church has brought
dishonour on his profession. A man
who has been injured by a brother,
neighbor, or a slanderer has committed
some crime, and when he has shown
an enemy, or spirit, showed a rash ex-
pression, he will rejoice very much
shall involve him in difficulty. But
love does none of these things. It
does not desire that an enemy a per-
son should be involved in difficulty
or should disgrace and ruin himself
It does not rejoice, but grieves, when
a brother has been in error or sinned
religion—when a personal friendship
has done any thing wrong. It neither
rejoices in the evil done, nor in the
has been done. And perhaps there is
no greater triumph of the gospel than
in its enabling a man to rejoice that
even his enemy and persecutor in any
way has been injured, or that a brother
has in any way honoured and re-
spected among men. Human nature,
without the gospel, rankleth a gif-

A. D. 59.] CHAPTER XIII. 251

7 Beareth [a] all things, believeth
[b] all things, hopeth [c] all things,
endureth [d] all things.

a Rom. xii. 1. b Ps. cxii. 6. c Rom. xv. 13.
d Ps. lxxiii. 26.

8 Charity never faileth: but
whether there be prophecies, they
shall fail; but whether there be
e Job xii. 18.

fered feeling—and it is only as the
heart is subdued by the gospel, and
the love of God is shed abroad in it,
it is brought to rejoice when all men
do well. ¶ *Rejoiceth in the truth.*
That is, it is pleased with what is true,
in integrity, and moral virtue, purity,
goodness. It does not rejoice in the
error, but in the cause of truth. It is
pleased to rejoice when that is the
cause of any thing that occurs. It
is not a man who is willing to do
in such a way as to please God, and
promote the cause of truth and
happiness. They who are under the
influence of that love rejoice that
truth is spread, that it is received
and advanced, whoever may be the
instrument; rejoice that others are
successful in their plans of doing
good, though they do not well so,
that others are prospered in what
this will cured for virtue and purity
of life, though they may differ from us
in opinion, or be connected with
a different denomination. They do
not rejoice when other denominations
of Christians fall into error, or when
their plans are blasted; or when they
are unsuccessful in their efforts to
revival. By *unnecessary* good is done,
or whenever, it is to them a matter
of grief; see Phil. i. 15—18. When
is done, or whenever, it is to them
a matter of grief; see Phil. i. 15—18.
(2.) Love is not a man who is
error, and rejoiceth not in the
happiness of any one; and so love
rejoiceth in the truth, and love
love should wish to the ways of virtue,
and is grieved when they do not.
What a change would the prevalence
of this feeling produce in the conduct
of Christians! Would it not produce
(1.) unfeigned joy would it express at the
faults of others? How much would
it prevent the disposition to rejoice
when taken to complain reports the
advantageous to his adversary; to find
fault with a brother; to injure his
character; to prove that he has not
or done something disgraceful and
evil? And how much would it do
even among Christians, in restraining
the spirit of censure, of rash judge-
ment, and inquisition of the
friends of restraints of religion, and in
the spirit of the world, and
errors in search, instead of taking a
malicious pleasure in promulgating
them to the world? This would be a
great change in the Church, and
would be in reality; and the church
would be a different church if there
were none in its bosom but those who
were under the influence of the spirit
of humble and self-denying piety.
7 *Beareth all things.* Comp. Note,
Rom. viii. 28. The word here rendered
"covers all things." The word here
used (στεγω) properly means to cover
(from στεγη, a covering, roof; Mat.
viii. 8; Luke vii. 6); and then to hide,
conceal, to keep secret (Acts xxiii. 5).
In the sense here, then it means that
love is disposed to hide or conceal the
faults of others, and would do so
not to promulgate or blazon them
abroad, or to give any unfavorable
them. Benevolence to the individual
or to the public would require that
the faults of others should be con-
cealed. If this is the sense, then it
accords nearly with what is said in
the preceding verse. It is also
also more, to forbear, bear with, en-
dure. Thus it is used in 1 Thess. iii.
1, 5. The meaning of the phrase, I
stand it here, as meaning that love is
patient, long-suffering, not soon angry
or easily provoked, and so it is
in this sense, it accords with the ex-
pression in ver. 4, "love suffers long."
The more usual classic meaning is the
former; the usage in the New Testa-
ment is in favor of the latter. The
Hieronymian renders it, "Omnia
things." Household prefers the other
sense, and Bloomfield and Rosenmüller
render it "amare." The word sense of
the passage is not materially varied,
whichever meaning is adopted. It
is meant, that in regard to the errors
and faults of others, there is a disposi-

252

253

254

255

A. D. 55.] CHAPTER XIII. 255

I thought as a child; but when
I became a man, I put away child-
ish things.
12 For now we see through a

1 C. 13. 8. 1 Ps. 17. 15.

we shall have in heaven, is like that which is possessed in infancy compared with that we have in manhood; or, if we take the word in a moral sense, we by acts, as unworthy of our attention, the views, feelings, and pursuits of childhood, compared with which we then esteemed to be of no great importance, so, when we reach heaven, we shall lay aside the views, feelings, and plans which we have in this life, as of no great importance or even as valuable. The word *child* here (νήπιος) denotes properly a babe, or infant, but is used also to denote the limitation of age. It refers to the first periods of existence; before the period which we denominate boyhood, or youth. Paul says that when he was a child he spoke, thought, and reasoned as a child. Knowledge, or even scriptural intelligence—which he possessed—was limited, as it was in *a child*. Just beginning to reflect, to reason, and to acquire knowledge, he was in his knowledge at present, compared with the knowledge of heaven, is like the broken and scarcely intelligible efforts of a child to speak compared with the language of a man in manhood. ¶ *I understood as a child.* My understanding was feeble and limited, and I was in consequence childish views of things. I knew little; I fixed my attention on objects which I now see to be of no importance; acquired knowledge which has vanished, or which has sunk in the superior intelligence of riper years. I was officious as a child. I was thoughtless, and I was easily pleased or displeased on the slightest occasion, which rarely reason taught me to despise. ¶ *I thought as a child.* Margin, *Reasoned.* The word may mean either. I thought, argued, reasoned, or I was thought in childish manner. My thoughts, and plans, and ratiocinations were puerile, and

a 2 Cor. 5. 6.

b 1 C. 8. 3.

such as I now see to be short-sighted and erroneous. Thus it will be with our thoughts compared to heaven. There is a great difference, indeed, between our present knowledge, and plans, and views, and those which we shall have in heaven. It is like the difference between the plans and views of a child and those of a man. Just before his death, Sir Isaac Newton made this remark:—'I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all unfathomed before me.' Brewster's Life of Newton, 8vo. p. 399, 2d. New York, 1832.

13. *For now we see through a glass.* Paul here makes use of another illustration to denote the imperfection of our knowledge here. Compared with what it will be in the future world, it is like looking through a glass which we have in looking through an obscure and opaque medium compared with the view which we have when we look at it "face to face." The word here (ἐσόπτρου) denotes properly a mirror, a looking glass. The mirrors of the ancients were usually made of polished metal, or of glass. Job xxxvii. 18. Many have supposed (see Doddridge, in loc. and Robinson's Calmet, Antiquities, p. 1000) that of seeing objects by reflection from a mirror, which reflects only their superficial forms. But this interpretation does not well accord with the sense of the word, which means obscurely. The most natural idea is that of seeing objects by an imperfect medium, or of looking through anything in contemplating them. It is, therefore, probable that he refers to the manner in which people looked in the ancients (not as we do, which they used in their windows occasionally) such

256

256 I. CORINTHIANS. [A. D. 55.

as this plates of horn, transparent stone, &c. Windows were often made of the lapis specularis described by Pliny (Nat. Hist. 36), which was polished, and which was transparent. Perhaps this *lamina* or scales, probably the same as mica. Humboldt mentions that it is used in the place of glass in South America in church windows.—*Bloomfield.* It is not improbable, I think, that even in the time of Paul the ancients had the knowledge of glass, and had it in their houses, or very imperfect and obscure. There is some reason to believe that glass was known to the Phoenicians, the Tyrians, and the Egyptians. Pliny says that it was first discovered by some of the Phoenicians, who, with nitre or fossil alkali, having been driven on shore on the coast of Palestine near the river Belus, the crew went in search of provisions, and not finding any stones, used for this purpose which they dressed their food upon pieces of fossil alkali. The river and the sand of the shore near the place of forment was vitrified by its union with the alkali, and thus produced glass.—See Encl. Ency. art. Glass. It is known that glass was in quite common use among the Romans, even in the Christian era. In the reign of Tiberius an artist had his house destroyed for the discovery of glass, in his. About this time drinking vessels were made commonly of glass; and glass lamps, glass vases, and glass flowers were in common use. That *glass* was in quite common use has been proved by the remains that have been discovered in the ruins of Herculaneum and Pompeii. It is not, therefore, so improperly to suppose that Paul here may have alluded to the use of a kind of transparent glass which was then in extensive use, for we have no reason to suppose that it was not known and used in the time of a new made. It was, doubtless, an imperfect and obscure medium, and, as such, it was proper to illustrate the nature of our knowledge here compared with what it will be hereafter. ¶ *Darkly.* Margin, *In a riddle* (ἐν αἰνίγματι). The word *αἴνιγμα* is a riddle; an enigma; then an obscure intimation. In a riddle a statement is made with some resemblance to the truth; a puzzling question is proposed, and the solution is left to be conjectured. We see, therefore, here, obscurely, darkly, imperfectly. Little is known; much is left to conjecture. We see only a resemblance of part of that which passes for knowledge. Compared with heaven, our knowledge here is such even as the obscure intimations in an enigma compare with the full and unmistakable truth. ¶ *But then.* In the fuller revelations in heaven. ¶ *Face to face.* Margin, *Face unto face.* We shall object openly, and not through an obscure and dark medium. It here means, face to face, clearly, plainly, distinctly. ¶ *I know in part;* viz. ¶ *But then shall I know.* My knowledge shall be clear and distinct. I shall have a clear view of those things which I now see in an obscure and obscure. I shall be in the presence of those objects about which I now have but a dim view. I shall have a clear acquaintance with the divine perfections, plans, and character. This does not mean that he would know *every thing*, or that he would be perfectly omniscient in regard to those points of inquiry in which he was then interested, he would be there in possession of the fullest and clear—a view that would be clear, arising from the fact that he would be in the presence of those, and admitted to see them, instead of seeing them at a distance, and by imperfect mediums. ¶ *Even as also I am known.* In the same manner (καθὼς) in which I am known by God, or in a manner that would have God or Christ and as fully as God would know me, I shall know them. I shall be certain to the extent, but to the manner and the comparative observers of the Christian religion, I shall know them as he was now seen and would be seen there. It would be face to face. He would be in their presence. It would not be where he would be seen clearly and distinctly, but it would be where he is look upon all objects continually and obscurely, and through an imperfect medium. But he would be with

257

A. D. 55.] CHAPTER XIII. 257

13 And now abideth faith, *a* hope, charity, these three; but the
greatest of these is charity.

a Rom. 15.13. 1 Pet. 1.21.

three, and these only, would be here; would see them without any medium; would see them in the same manner as they would see him. Disembodied spirits, and the inhabitants of the world of glory, see God, and Christ, and what we are there, we shall see the trophy, not at a distance and obscurely, but face to face.

13. *And now abideth.* *Νυνὶ δὲ* (νῦνι). The word means properly to remain, continue, abide; and is applied to persons remaining in a place, in a state, or in a condition, in contradistinction from emigrating, changing their place, or passing away. Here it must be understood as a word of time, or as referring, when the other things of which he had spoken had passed away; when the time came when the gift of tongues should cease, and the need of prophecy, &c.; that is, time should service them all. And the connection seems to require this. He is speaking of his as saying that faith, hope, and love would survive all those things of which he had spoken, and would, therefore, include knowledge (ver. 8.), as well as miracles and the other endowments of the Holy Spirit. He would not say that faith would be valuable when they should cease; and should, therefore, be mainly sought, and of these the greatest and most valuable would be love. Many commentators have supposed that Paul is speaking here only of this life, and that he means to say that faith, hope, and charity exist in this scene only, but that when we shall enter heaven they will be done away, and therefore the greatest of these is charity.—*Bloomfield.* See also Doddridge, Macknight, Rosenmuller, Clarke, &c. But to me it appears that he means to say that faith, hope, and love will survive all those other things of which he has spoken, and that they will not be vanish away, or be lost in superior attainments and endowments; that the time would come when they would be useless; but that faith, hope, and love

would then remain, not of time, for important reasons, love was the most valuable. Not because it would endure the longest, for the apostle does not intimate that, but because its nature and its effects would be more valuable in a more eminent virtue than they are. As the strain of the argument requires this, it is not necessary to suppose that when prophecy shall cease and knowledge shall vanish away, at the same period of antiquity, or in the same sense, understood here as saying that faith, hope, and love would be there; and that there, as here, *love* will be of more importance than both and hope. Faith will be no longer needed, and there will be no occasion for faith and hope in heaven. That is assumed without proof, and is not the idea of Paul. He gives no such intimation. Faith is confidence in God and in Christ; and there will be as much necessity of confidence in heaven as on earth. Hope is the expectation of a place of salvation is to continue confidence in God among alienated creatures; and there will be as much need of hope as without confidence; and faith, therefore, must be eternal. No society—be it in heaven, be it in the world of glory, or on a mission; be it successful, professional, or a mere association of friendship—can subsist a moment without mutual confidence or faith, and in heaven there will be as much need of faith as ever. And so of hope. It is true that many of the objects of hope here will be there, and hope will be succeeded by possession. But will the Christian have nothing to hope for in heaven? Will he have no more desire and desire greatly augmented knowledge, eternal enjoyment; perfect peace in all coming ages, and the happy security of the blessed for ever? All these are objects of hope. And, if there is any thing *future* that is an object of desire, there will be room for hope. The Christian is made up of a desire for an object and an expectation of obtaining it. But both these will exist in heaven. ¶ *Charity* to say that a redeemed saint will

258

258 I. CORINTHIANS. [A. D. 59.

CHAPTER XIV.

FOLLOW after charity, and desire spiritual * gifts,

not desire these eternal happiness; it is equal folly to say that there will be no strong expectation of obtaining it, or that it is unlawful to desire what is so sweet to man, and hope so much loving an existence in heaven, is said to be a violation of the Bible, and a violation of what was called the truth, and is contrary to the whole scope of the reasoning of Paul here. ¶ *But the greatest of these is charity.* Not because it is the most important virtue; it exerts a wider influence; it is more necessary to the well-being of society; it overcomes more evils. It is the great principle which is to bind the universe in harmony, which unites God to his creatures, and his creatures to each other; which binds and cementeth all holy beings with each other. It is therefore more important than any other virtue, and is to the great kingdom of which God is the head, and because it enters into the whole organization of that kingdom, and organization. Faith and hope rather pertain to individuals, love pertains to society, and is that without which the kingdom of God cannot stand. Individuals may have faith, and hope; but the whole common kingdom of God depends on love. It is the great principle which binds all other graces and endowments; more important than prophecy and miracles, because it will remain when these are; more important than faith and hope, because, although it may co-exist with them, and though they all shall live together in the common kingdom of the nature of the kingdom of God, binds society together; unites the Creator and his creatures, the Redeemer and the ransom of all the redeemed, and the angels, and of God, even now.

CHAPTER XIV.

This chapter is a continuation of the subject commenced in chap. xii. and pursued through chap. xiii. In chap. xii. Paul had entered on the discussion of the various endowments which

that rather that ye may prophesy.

* Gr. πνευματικὰ.

the Holy Spirit conferred on Christians, and had shown that these endowments were bestowed in a different degree on different individuals, and that the use to promote in the best way the edification of the church. It was proper, he said (chap. xii. 31), to desire the greater gifts; but, in order to do this, and yet there was one gift of the Spirit of more value than all others, which might be obtained by all, and which was more than all others to be desired. That was LOVE; and to show the nature, power, and value of this, was the design of the 13th chapter, which—certainly one of the most tender and beautiful portions of the Bible. In this chapter the subject is continued with special reference to the subject of the use of the gift of tongues, and of the extraordinary endowments, or the extraordinary gifts of the Spirit.

The design of the apostle seems to correct an erroneous estimate which they had placed on the power of speaking in foreign tongues. This was, perhaps, because it gave them an importance in the eyes of the heathen. And in proportion as they valued this, they underrated the gift of being able to edify the church by speaking in a known and intelligible language. To correct this unapostolic preference, to show the relative value of these endowments, and especially to recommend the gift of "prophecy" as the more useful and valuable, was the design of Paul in the leading design of this chapter. In doing this, Paul first directs them to work for charity. He also recommends to them, as in chap. xii. 31, to desire the greater endowments, or the more endowments especially to desire prophecy: ver. 1. He then proceeds to show the superiority of speaking in an intelligible language, or of speaking so that the church may be edified, by the following considerations, which comprise the chapter:—

1. The advantage of *being understood*, and of speaking for the edification of the church; ver. 2–5.

2. No man could be useful in the

A. D. 59.] CHAPTER XIV. 259

church except he *delivered* that which was *understood*, any more than the sounds of a musical instrument, or of war, would be useful, unless it were so sounded as to be understood by the hearers; ver. 6–12.

3. It was the duty of all to seek to edify the church; and if a man could speak in an unknown tongue, it was his duty also to seek to be able to interpret, that others might be edified; ver. 13.

4. The use of tongues would produce embarrassment and confusion, and would be a sign to those who would be ignorant of what was said, and be unable to join in the devotions; ver. 14–17.

5. Though Paul himself was more signally endowed than any of them, yet he prized *the* more highly the power of promoting the edification of the church, even if he should speak but few words, if they were understood, than all the power which he possessed of speaking in a foreign language; ver. 18.

6. This sentiment illustrated from the Old Testament; ver. 20, 21.

7. The real use of the power of speaking foreign languages was to be a sign to those who were ignorant of the religion was from God, and not to be used among those who were already acquainted with it; ver. 22.

8. The effect of their all speaking with tongues would be to produce confusion among those who were unbelievers, and the conviction that they were deranged; but the effect of order, and of speaking intelligibly, would be to convince and convert them; ver. 23–25.

9. The apostle then gives rules in regard to the proper conduct of those who had the power of speak foreign languages; ver. 26—33.

10. The great rule was, that order should be observed, and that God was the author of peace; ver. 33.

11. The apostle then gives a positive direction that no females are women to be allowed to speak in the church, and that they should show this to be inspired; ver. 34, 35.

12. He then required all to submit to what he had said, as being what he had spoken was from the Lord; ver. 36, 37. And then,

13. Concludes with *directing them to desire to prophesy*, and not to forbid speaking with tongues, under the rules above, but to do all things in decency and order; ver. 38—40.

1. Follow after charity. Pursue love (chap. xiii. 1); that is, earnestly desire it; *strive* to possess it; make it the object of your endeavors and number affections to obtain it, and to be satisfied by it above all other things. In your own hearts, as the richest and best endowment of the Holy Spirit, and as the most valuable thing to be possessed on all around you. ¶ *And desire spiritual gifts.* I do not forbid you, in your zeal for charity, to forget that your great object, and while you do not make the desire of spiritual gifts the occasion of envy or strife, to desire the miraculous endowments of the Spirit, and especially the particular endowments which he imparts: see Note, chap. xii. 31. The main thing is, that they should be spiritual; but it was not improper also to desire to be endowed as to promote their highest usefulness in the church. On the phrase "spiritual gifts," see Note, chap. xii. 1. ¶ *But rather that ye may prophesy.* But especially, or particularly desire to be qualified for the work of prophecy. This phrase does not mean to say that prophecy is to be preferred to love or charity; for love is the great principle, and was proper for them to desire and seek, prophecy was the most valuable. That is, they were not most earnestly and especially to desire to be able to speak in a foreign language, or to speak with tongues, but they were to desire to be qualified to speak in a manner that would be useful to the church. This, it is evident, perhaps, most highly prized the power of working miracles, and of speaking in foreign tongues. The part of his chapter is to show that the ability to speak in a plain, clear, intelligible manner, so as to edify the church and convince sinners, was more valuable than either the power of *working miracles*, or the power of speaking foreign languages. On the phrase "to prophesy," see the Note, Rom. xii. 6. To what it and there on the nature of this office, is

260 I. CORINTHIANS. [A. D. 59.

2 For he that speaketh in an unknown tongue, * speaketh not

* Gr. πνεύματι.

sense necessary only to add an idea of inspiration, or of being under the Holy Ghost, or, (ἐν πνεύματι,) that the prophets were distinguished from the other people by this, that while the latter spoke in a calm, connected, didactic discourse adapted to instruct and edify the hearers, the former spoke under the impulse of sudden inspiration, from the light of a sudden revelation at the moment (1 Cor. xii. 28, ἀποκαλύψεις), and his discourse was more in the nature of a burst of powerful exhortation, to awaken the feelings and consciences of the hearers.

The idea of inspiration, which he adds, seems to be fundamental to the correct idea of the nature of the prophecy here referred to. Yet the communications of the prophets were not always in an unknown tongue, but were always in intelligible language, and in this respect different from the speaking with tongues in foreign languages. The same truth might be spoken by both; the influence of the Spirit was equally necessary in both; but the former was of much more important use in the establishment and edification of the church. The gift of tongues, however, as it was the most showy, and was probably, and probably the most rare, was most highly prized and coveted. Therefore of Paul here, and in the whole chapter, the endowment of less value, and should be less desired by Christians than the gift of prophecy, which was more fitted to edify the church in language intelligible and understood by all, under the immediate influences of the Holy Spirit.

2 *For he that speaketh in an unknown tongue.* This verse is designed to show that the faculty of speaking in a way that would be useful to the church, is of more value than the power of speaking a foreign language. The reason is, not that it was of any way in the endowment in itself, and however important the truth which he uttered, yet it is as if he spoke to God only. No one could understand

unto men, but unto God: for [b] no man understandeth *him;* howbeit

[b] Heb. i. 1 mean.

¶ Speaketh not unto men. Does not speak so as to be understood by men. The address is really not made to men, that is, to the church. He speaks in a way that would not be suitable to speak to the edification of the church. It is possible that the power of speaking in foreign languages and prophecying were sometimes united in the same person; but it is evident that the apostle speaks of them as different endowments, and they probably were, in most cases, in different individuals. ¶ *But unto God.* It is as if he spoke to God. No one could understand him. The phrase evidently refer to the addresses to the church, when Christians only were present, or when those only were present who spoke in same language, and who could understand the foreign tongues. Paul says that there that faculty would be valueless—as it would be if addressed to God—in a manner that should edify the church. He did not underrate the power of speaking in foreign tongues, when foreigners were present, or when they went to present to foreigners; see ver. 23. It was only when it was useless, when all present spoke one language, that it was valueless, and that it was comparatively little value. ¶ *For no man understandeth him.* That is, no man could understand the foreign tongue, and that language was different from what was spoken by him who was speaking in foreign tongues. As God only could know the import of what he said, it would be lost upon the church, and would be useless. ¶ *Howbeit in the Spirit.* Although, by speaking in a foreign dialect, he did not deliver the most important and sublime truths. This would be useless to the church, and those who were thus endowed could deliver most important truths, but they would be useless to the church, and would, because they could not understand them. The phrase "in the Spirit," evidently means "by the Holy Spirit," i. e., by his aid and influence. Though

261

A. D. 59.] CHAPTER XIV. 261

belt 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 wish 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.

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?

1 Cor. 2.

2. But he that prophesieth. Note, ver. 1. He that speaks under the influence of inspiration is the common language of his hearers. This seems to be the distinction between those who spoke in foreign languages and those who prophesied. Both were under the influence of the Holy Spirit; both might speak the same truths; both might occupy an equally important and necessary place in the church; but the language of the latter was universally intelligible to the church, the other not; the one was designed to edify the church, the other to address those who were without, or strangers, for a demonstration, by the power of speaking foreign languages, that the religion was from God, and was designed for men. So as to be understood by those who were present. ¶ *To edification;* Note, chap. 8. 1. ¶ *Exhortation.* Note, Rom. 12. 8. ¶ *Comfort.* Note, Rom. 15. 4. Its applies and enforces the practical duties of religion, and urges obedience to God. ¶ *Wish.* Note, 1 Tim. 2. 1. *Rather.* Encouragement. That he prescribes the promises and the *hopes* of the gospel, and the consolations and comfort adapted to administer comfort in the time of trial. The other might do this, but it would be in a foreign language, and would be useless to the church. Ver. 9.

262 I. CORINTHIANS. [A. D. 59.

that the church may receive edifying.

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the tones, how shall it be known what is piped or harped?

1 Cor. 13.

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 you will be speaking into the air.

6. Speaking with tongues. Note, ver. 2. Speaking in foreign languages; that is, speaking them *only*, without any *interpretation*. Paul had the power of speaking foreign languages, but he did not use it for any this power for ostentation or display, but merely to communicate the truths of the gospel to those who understand his native tongue. ¶ *Either by revelation.* Macknight renders this, "by the revelation of some secret;" and explains it, "by the revelation peculiar to an apostle." Doddridge, "by the revelation of some gospel doctrine and mystery." Locke interprets it, "by some new revelation, prophecy, hatter, or knowledge," &c.; but says in a note, that we cannot now certainly determine the precise meaning of the four words here used. "It is sufficient," says he, "to know that they were all of them such as the apostles discourse treating to the edification of the church." Rosenmüller says, "Perhaps the apostle has stated the four "*vitae* and *ratio* [as] of any truth arising from meditation." It is probable that the word here does not mean what we now mean by it, or usually does, but that it stands opposed to that which is unknown and incomprehensible. The words *γνῶσις* (*knowledge*) stands opposed to what is unknown, *concealed*, hidden, obscure. Here, therefore, it is synonymous, perhaps, with *explained*. "What is *revelation*? It is what was before spoke be brought out of the obscurity and darkness of a foreign language, into the light of our own tongue." The original sense of the word *revelation* here is, I suppose, intended (*ἀποκάλυψις*, from *ἀποκαλύπτω*, to *uncover*), not usual, but the same sense in which we now use the word, that what is spoken could not be of value. ¶ *Or by knowledge.* By making a intelligible, so that the hearers could understand. Knowledge here stands opposed to the *ignorance* and *obscurity* of a person who speaks unintelligibly unless in a foreign language. ¶ *Or by prophesying.* Note, ver. 1. That is, unless it be communicated, through interpretation, in the manner in which it was uttered by the prophet, so as to be made intelligible, and explained, or I actually brought down to the usual language of the hearers, so as to be made in their own language. ¶ *Or by doctrine.* By teaching (διδαχῇ). By teaching, or by giving them a plain and familiar instruction. The sense of this passage, therefore, is clear. Though Paul should utter among them, as he had abundant ability to do, the most sublime and important truths, yet, unless he interpreted what he said in a manner clear from obscurity, so as to be understood by them, and so as to constitute *knowledge*, or in the manner that the prophets spoke, so as to constitute *prophecy*, or in the manner usual in simple and plain instruction, it would be useless to them. The principle of this is illustrated, and well explained in Locke, Bloomfield, and Doddridge.

A. D. 59.] CHAPTER XIV. 263

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the tones, how shall it be known what is piped or harped?

1 Cor. 13.

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 you will be speaking into the air.

7. Things without life. Instruments of music, as the pipe and harp. This instrument (*αὐλὸς*) was usually made of reeds, and probably had a resemblance to a flageolet. ¶ *Or harp.* This instrument (*κιθάρα*) was strung with several strings, and was in some way as a modern harp. It usually had ten strings, and was struck with a plectrum, or quill. It was commonly employed in praise. ¶ *Except they give a distinction in the tones.* Except there be a clear distinction in the tone, and in an air adapted to the present for music. ¶ *How shall it be known, &c.* That is there would be no time, no music. Nothing would be produced that would be fitted to excite the emotions of sorrow or of joy. All music is destroyed. Nothing would be heard, if there be no difference in the tones, no caution would be produced. So it would be in words uttered. Unless there was something that would lead to a distinction in sound, it would be what was spoken was made intelligible, so easier how important in itself it may be, it would be useless.

8. *For if the trumpet give an uncertain sound.* The trumpet was used in battle, as it is now. It was a wind instrument, and was made of brass, silver, &c. It was used for various purposes in war—to summon the soldiers, to announce that the enemy was in sight, to direct the troops to sound a retreat; and to signify to them what they were to do in battle, &c. It was made of silver, brass, &c. It therefore employed a language which was intelligible to all who were in the habit of using it, in which none of these things were indicated, or in which it could not be known what was intended. ¶ *Who shall prepare himself, &c.* The apostle selects a single instance of what was indicated by the trumpet, as an illustration of what is meant. The idea is, that foreign tongues spoken in a manner that would be useless to men in regard to their duty, their comfort, and edification, as would be the sound of a trumpet when it gave one of the usual and intelligible signals, would be of no value to those the soldiers were required to do. Just as we would say, that the mere beating of a drum would be useless in a case where some was played by which it was known that the soldiers were summoned to the parade, to advance, or to retreat.

9. *So likewise ye, &c.* To apply the case. If you use a foreign language, how shall it be known what is said? ¶ *Except ye utter by the tongue.* Unless it is made intelligible by interpretation? ¶ *Utter by the tongue.* Unless it be made in your own language. ¶ *Words easy to be understood.* Significant words (*σημαν-τοι*), words in which *your* auditors are accustomed. ¶ *For ye shall speak into the air.* You will not speak to any purpose, or to any end. It will be just the same as if no one was present, and you spoke to the air. We use the same phrase in English, when we say, "You may as well speak to the winds"—that is, you speak where it is of no value to any one, and where your words would have no effect. It may be observed here, that the practice of the papists accords with what the apostle here condemns, when they celebrate their worship in a language unknown to the people, and that there is much of this same kind of speaking in our own day, when unknown words are used, or words are employed that are above the comprehension of the people, when there are long prayers in which are unintelligible, and which are regarded by them without interest, when the preaching is not plain, simple, perspicuous, and adapted to the capacity of the hearers.

10. *There are it may be, &c.* There has been considerable variety in the

264

265

266

267

A. D. 55.] CHAPTER XIV. 267

ed say Amen at thy giving † of thanks? seeing he understandeth not what thou sayest.

17 *Thou* indeed *givest* great thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than you all:

† Or, blessing. Luke 24. 30. Acts 27. 35. 1 Tim. 4. 3, 4.

others. ¶ *He that occupieth the room.* Is in the place, or the seat of the unlearned; that is, he who is unlearned, or who occupies the place of a learner. Note, Luke xiii. 5. *To fill a place* means to occupy a station, or to be found in a state or condition. ¶ *Of the unlearned (τῶν ἰδιωτῶν).* On the meaning of the word, see Acts iv. 13. Here it means one who was unacquainted with the foreign language in question. It does not mean, as it properly denotes, a man in private, in contradistinction from a man in public life; and hence a man who is ignorant and unskilled in any thing. ¶ *Say Amen.* This word means *truly, verily;* and is an expression of affirmation (John iii. 3) used in the sense of *so be it, so let it be.* How can he pronounce the *amen*; how can he express his assent; how can he say that it is true, when he did not, might have been, and probably was, expressed aloud; and there is no impropriety in it. It may, however, be social—an silent assent in what is said, and a participation in the act of thanksgiving. In one way or the other, or in both, the sacred should be kept distinct from those who join in acts of public worship.

17. *For thou verily giest thanks well.* Thou art a good man, speaking foreign language. You do it with the heart; and it is accepted by God as your offering; but the other, who cannot understand it, cannot be benefited by it.

18. *I thank my God.* Paul here shows that he did not underrate or despise the gift of speaking foreign languages. It was with him a subject of thanksgiving that he could speak with tongues, and he knew they were more valuable endowments than this; see the next verse. ¶ *With tongues more than ye all.* I am also

268

268 I. CORINTHIANS. [A. D. 55.

understanding: howbeit in malice † be ye children, but in understanding be † men.

† Or, be ye. Mat. 18. 3. Rom. 16. 19. 1 Pet. 2. 1. † perfect, or of a riper age. 2 Pet. 3. 18.

themselves were children. It is manifest that he did not speak of himself in this manner, and to show them that what they are engaged in is unworthy of men, and that it is a puerile pursuit to occupy the time and attention of an immortal mind. Much, alas! very much of that which engages the attention of Christians is just as unworthy of men, and of the attention of their immortal nature, as were the aims and desires which the apostle reproved in the Corinthian Christians. Much that pertains to dress, to accomplishment, to living, to employment, to amusement, to conversation, to society, to appear, where we come to die, to have been like the pigeltings of children; and we shall feel that the immortal mind has been employed, and the time has been occupied, in pursuits which is that which was foolish and puerile. ¶ *Howbeit in malice be ye children.* Be children in malice, in the exercises of resentment and of animosity. He had just told them that in one respect they ought not to be children. Yet, as of this would appear to be a strange, or, as it might be supposed, Paul would not speak lightly of any one, even of a child—he adds, that in malice they should be children, and be like them—nay, not only like children, but like infants. The phrase "be ye children" is, literally, in the face of the original *νηπιάζετε*, meant, "be infants," and is emphatic, and was used, evidently, by the apostle of design. The meaning may be thus expressed: *Malice in the exercise of foreign languages is like the sports and plays of childhood.* In this respect, it is worthy of children, and infants. Let aside such childish things. Act worthy of the *understanding* which you have, and of the character of mature Christians. Yet I would not speak unkindly or with contempt even of children. Let not malice be in you into them. Nay, you should not only be like children, that are somewhat

269

A. D. 55.] CHAPTER XIV. 269

people; and yet for all that will they not hear me, saith the Lord.

21 Wherefore tongues are for a sign, † not to them † that believe, but to them that believe not: but

† Heb. 10. 11. Acts 2. 4.

of foreign languages, which was contemplated in the passage in Isaiah. It was, in the first place, a sign for important purposes by the use of a foreign language in regard to his access to the Christian church. He will make use of foreign languages to accomplish important purposes still. He will use them in the Christian church to effect important objects, though not in the same manner, nor for the same end, as in the time of the captivity. What the design of the prophecy, and what the design of it in the Christian church, the apostle immediately states; ver. 22. ¶ *Yet* for all that. Though it should be the first instrument that shall be inflicted on the Jews in a distant land, and among a people of a different language, they will still be a rebellious people, as they have been in every age, as it is used by Isaiah; see Isa. xxviii. 12. It is not quoted literally by the apostle, but the sense is fully retained. He does not appear to design to apply this to the Corinthians, unless it may be in a general way. The fact that speaking foreign languages did not effectually secure obedience. It might be that this power might be possessed, and yet they be a sinful people; just as they might be subjected to the judgments of God, inflicted by means of a people speaking a foreign language, if they were not reformed or made holy.

21. *Wherefore.* Thus (τοίνυν), or means to say that what he was about to state was a direct conclusion from the passage of Scripture which he had quoted, and that it followed from all that he had said in the previous chapter of the subject. "The true statement or doctrine is, that tongues are for a sign." ¶ *Are for a sign.* The power of speaking foreign languages. ¶ *Are for a sign.* An indication, an evi-

270

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,

† 1 Tim. 5. 6.

dence, or a proof that God has imparted this power, and that he attends it with his blessing. It is a sign for appreciation. It is a sign, or a token, which, like all other miracles, may be used as a means of producing a belief of the fact that the religion is from God. ¶ *Not to them that believe.* Not to those who are already convinced of the truth of religion, and they would not be benefited by that which was spoken in a language which they could not understand. ¶ *But to them that believe not.* It was not designed to convince them of the truth of the Christian religion. God would not employ a power of speaking, and as it was conferred expressly to aid in the propagation of the gospel, it proved that it was from God, as from an Jews, it was a sign, connected, *didactic manner*, in language intelligible to all under the law, and was designed to convince them. ¶ *For those that believe not.* Is not particularly intended for those who are already in the outward pale of the church. It is not so striking, as replete with proofs of the divine presence and power as the gift of tongues. Though it may be really equally valuable, and equally divine, and may be really by inspiration, yet it is not so evidently such as is fitted to convince those who are without. It was, therefore, better adapted to edify the church than to convince those without. The truth of the gospel revealed by it, and the consolations administered by it, might be as clear evidence to the church of the attending presence of God, as the power of speaking foreign languages might be to infidels.

23. *If the whole be come together into one place.* *For public worship.* ¶ *And all speak with tongues.* All speak with a variety

271

272

273

A. D. 56.] CHAPTER XIV. 273

another that attieth by, let the * first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

a Ps. 29. 11. b 1 John 4. 1.

In accordance with truth. And if this was a duty then, it is a duty now; if the prophets then were the only persons claimed to be under divine inspiration, it is much more the duty of the people now to be cautious, and not to claim a right to demand that all that he speaks shall be regarded as truth, unless he can give good reasons for it: so man is to be debarred from the right of examining the pretensions of others, the Bible, and with sound reason, all that the minister of the gospel advances, is to be received, in the exercises of his office, and a proper acquaintance with the truth, and confidence in it, would desire to publish the people from the most full and free discussion of all that, in the pulpit, may be called, that the Scripture everywhere encourages the most full and free discussion of the doctrines that are advanced; and that true religion advances just in proportion as the spirit of free inquiry, calm and prayerful examination, prevails among a people; see Note, Acts xvii. 11; comp. 1 Thess. v. 21.

30. *If any thing be revealed to another.* If any thing should occur, an important truth is revealed to another, or is suggested to his mind by the Holy Spirit, which he thinks it is important to communicate. ¶ *Let the first hold his peace.* That is, let the speaker who commenced the discourse, and let them not to the confusion arising from two persons speaking at the same time. Doddridge understands this as meaning, that the first who spoke, or who made should sit still, until the other was done speaking, and not rise and interrupt the speaker. There is no evidence in the language. So Macknight understands it, that the speaker who had begun should finish his discourse, and be silent, before the other began to speak. But this is evidently a forced construction. Locke understands it as meaning, that if any one should be interrupted in speaking of what he said was revealed to another, the first was to cease speaking, and give the other the opportunity required. But the obvious meaning of the passage is, that the man that was speaking would close his discourse and be silent. It does not mean that he should be rudely interrupted. He might close his discourse deliberately, or perhaps at a convenient time, or at a time when the revelation was made. At any rate, two were not to speak at the same time; but the one who was speaking was to conclude before the other was permitted to speak.

31. *For ye may all prophesy, &c.* There is time enough for all; there is no need of hurry, confusion, and disorder. Every person may have an opportunity of expressing his sentiments, and of being heard in his own turn. In such a manner that there may be edification. This might be done if they would speak one at a time in their proper order.

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.

1 Gr. revelation, or acquaintance. a 1 Sep. 11. 12.

32. And the spirits of the prophets. See in ver. 1. for the meaning of the word prophets. The evident meaning is, that they had the control of their inclination to speak; they were not under a necessity of speaking, as they were when they were inspired. There was no need of disorder. This verse gives confirmation to the supposition, that the extraordinary movements of the Holy Spirit were not such as to overbear the powers of man as a man's natural endowments. They were conferred by the Holy Spirit, but they were conferred as free agents, and did not interfere with their free agency. And so a wise, prudent, and kind parent, governing and commanding children, but control over his own mind, and is not con-

274 I. CORINTHIANS. [A. D. 56.

34 Let * your women keep silence in the churches; for it is not permitted unto them to speak; but

a 1 Tim. 2. 11, 12. b Eph. 5. 22. Tit. 2. 5. 1 Pet. 3. 1, 5.

pelled to speak, as it was with those who are here called prophets. The phrase here evidently refers to those who are called prophets in the New Testament; and the inter-pretation is perfectly easy. It is not improbable, however, that the same thing was true of the prophets of the Old Testament; and that it is really true as a general declaration, that when persons were inspired, they had control over their own minds, and could speak or not speak at pleasure. The spirit of true inspiration differed essentially from the views of the heathen, who supposed themselves so driven on by a wild controlling influence, that they were the mere instruments of what they were unconscious of what they said. Universally, in the heathen world, the priests and prophets were supposed or feigned that they were under an influence which was incompatible with the exercise of the powers of self-command, and which made them the mere organs or unconscious instruments of communicating the will of the gods. The Scriptures represent the inspiration as a very different thing. In whatever way the mind was influenced, or however it was influenced, if the truth was conveyed, yet it was not such as to destroy the conscious powers of the mind, or to make it the destroy the individuality of the inspired person, or to annihilate what was peculiar in his mode of thinking, his style, or his customary manner of expressing himself.

33. *God is not the author of confusion.* Marg. *Tumult*, or *unquietness*. The word means properly *tumult*, *disorder*. He is the God of peace; and his religion will tend to promote peace, and to prevent tumult and disorder. ¶ *As in all churches of the saints.* As was everywhere approved in the churches. That here appears to them, and were that this was that *they are commanded* to be * under obedience, as also saith * the law.

a Gen. 3. 16. Num. 30. 5—15. Ruth 1. 18.

fact wherever the true religion was spread, that it tended to produce peace, and that it was a thing unknown in it was true. And we may learn, therefore, (1.) That where there is true religion, there is peace. The religion does not produce it, and the tendency of tumult and confusion is to drive religion away. (2.) True religion will not lead to tumult, to disorder, and confusion. It will not permit men to speak or pray at once; nor will it justify tumultuous and disorderly meetings. (3.) Christians should regard God as the author of peace. They should always in the sanctuary demean themselves in a reverent manner, and with such demeanor as becomes those who are in the presence of a holy and pure God, and engaged in his worship. (4.) Any thing that produces tumult, disorder, or sudden and striking they may be, which are attended with disorder, and which produce a tumultuous feeling, be suspected. Such excitement may be connected with genuine piety, but it is no part of pure religion. That is calm, serious, orderly, heavenly. It is not that which would be disposed to engage in scenes of confusion and disorder. Grateful he may be, and will be, for the blessing and gratitude; prayerful he will be, and he will pray; anxious for others he may be, and he will be anxious for anxiety, but it will be with seriousness, tenderness, love; with a desire for the order of God's house, and not with a desire to break in upon and disturb the solemnities of public worship.

34. Let *your women keep silence, &c.* This is a very plain and important and necessary. There is no ambiguity in the expressions; and there can be no doubt as to what the apostle intended to suppose, in regard to their meaning. The sense evidently is, that in all those things which he had specified, the women were to keep silence; they were to take no part. He had di-

A. D. 56.] CHAPTER XIV. 275

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.

at home: for it is a shame for women to speak in the church.

and of speaking and the modes of worship, and the reason why the reason is, that it regard to all those they were to keep silence, or were not to engage in them. These pertained to the public worship, and to the religion. These things constituted the business of the public teaching; and in these things the women of the congregation were to be silent. They were not to teach the people, nor were they to interrupt those who were speaking.—*Shamefulr.* It is probable that in the heathen world, and in Corinth, the women had assumed the office of public teachers. In chap. xi. 5, they were represented as doing this in a certain manner—without their veils (chap. xi. 4), and he had there spoken of it as improper in that manner, it was improper for them to assume the office of public teachers, and to conduct the devotions of the church. The force of the argument in this place, and in chap. xi. 5, would be a sufficient reason against the practice, even if there were no other reasons against it, demonstrated propriety that they should appear in that manner in public. He here argues against the practice on a-ness sacred; forbids it altogether. The reason why it was improper, and why it was to be regarded as improper for them even so much as to ask a question in the church, was, that it was, therefore, an inconsistency between the argument in chap. xi. and the argument here. The reason why the whole is, that on every consideration it was improper, and to be expressly prohibited, for women to claim or exercise the office of teachers, or to refer to persons who claimed to be inspired, but to all; it does not refer merely to acts of public preaching, but it is to be applied to all cases of taking questions, when the church is assembled for public worship. No doubt, the reason here given is more positive than this, and however plausible may be the reasons which may be urged for disobeying it, and for suffering women to take part in con-

276 I. CORINTHIANS. [A. D. 59.

36 What! came the word of God out from you? or [a] came it unto you only?

37 If [b] 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.

a chap.4.7. b 2Cor.10.7; 1John 4.6.

tures is violated in their speaking for the edification of each other, or in leading in social prayer. It may be added here, that on this subject the Jews were very strenuous, and their laws were very strict. The Rabbins taught that a woman should know nothing but the use of the distaff, and they were specially prohibited from asking questions in the synagogue, or even from reading. See *Lightfoot*. The same rule is still observed by the Jews in the synagogues.

36. *What! came the word of God out from you?* The meaning of this is, "Is the church at Corinth the *mother church?* Was it first established; or has it been alone in sending forth the word of God? You have adopted customs which are unusual. You have permitted women to speak in a manner unknown to other churches; see chap. xi. 16. You have admitted irregularity and confusion unknown in all the others. You have allowed many to speak at the same time, and have tolerated confusion and disorder. Have you any *right* thus to differ from others? Have you any authority, as it were, to dictate to them, to teach them, contrary to their uniform custom, to allow these disorders? Should you not rather be conformed to them, and observe the rules of the churches which are older than yours?" The *argument* here is, that the church at Corinth was *not* the first that was established; that it was one of the *last* that had been founded; and that it could, therefore, claim no right to differ from others, or to prescribe to them. The same argument is employed in chap. xi. 16; see Note. ¶ *Or came it unto you only?* As you are not the first of those who believed, neither are you the only ones. God has sent the same gospel to others, and it is travelling over the world. Others, therefore, have the same right as you to originate customs and peculiar habits; and as this would be attended with confusion and disorder, you should all follow the same rule, and the customs which do not prevail in other churches should not be allowed in yours.

37. *If any man think himself to be a prophet;* Note, ver. 1. If any man claim to be divinely endowed. Macknight renders it, "be really a prophet." But the more correct meaning here is, doubtless, "If any man *profess* to be a prophet; or is *reputed* to be a prophet." *Bloomfield.* The proper meaning of the word [illegible] is to seem to one's self; to be of opinion, to suppose, believe, &c.; and the reference here is to one who should *regard himself*, or who should believe and profess to be thus endowed. ¶ *Or spiritual.* Regarding himself as under the extraordinary influence of the Spirit. ¶ *Let him acknowledge*, &c. He will show that he is truly under the influence of the Holy Spirit, by acknowledging my authority, and by yielding obedience to the commands which I utter in the name and by the authority of the Lord. All would probably be disposed to acknowledge the right of Paul to speak to them; all would regard him as an apostle; and all would show that God had influenced their hearts, if they listened to his commands, and obeyed his injunctions. I do not speak by my own authority, or in my own name, says Paul. *I* speak in the name of the Lord; and to obey the commands of the Lord is a proof of being influenced by his Spirit. True religion everywhere, and the most ardent and enthusiastic zeal that is prompted by true religion, will show their genuineness and purity by a sacred and constant regard for the commands of the Lord. And that zeal which disregards those commands, and which tramples down the authority of the Scriptures and the peace and order of the church, gives demonstration that it is not genuine. It is false zeal, and, however ardent, will not ultimately do good to the cause.

277

A. D. 59.] CHAPTER XIV. 277

38 But if any be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let [a] all things be done decently and in order.

a ver.26,33.

38. *But if any be ignorant, &c.* If any one *affects* to be ignorant of my authority, or whether I have a right to command. If he affects to *doubt* whether I am inspired, and whether what I utter is in accordance with the will of God. ¶ *Let him be ignorant.* At his own peril, let him remain so, and abide the consequences. I shall not take any further trouble to debate with him. I have stated my authority. I have delivered the commands of God. And now, if he disregards them, and still doubts whether all this is said by divine authority, let him abide the consequences of rejecting the law of God. I have given full proof of my divine commission. I have nothing more to say on that head. And now, if he chooses to remain in ignorance or incredulity, the fault is his own, and he must answer for it to God.

39. *Covet to prophesy;* Note, ver. 1. This is the *summing up* of all that he had said. It was *desirable* that a man should wish to be able to speak, under the teaching of the Holy Spirit, in such a manner as to edify the church. ¶ *And forbid not, &c.* Do not suppose that the power of speaking foreign languages is useless, or is to be despised, or that it is to be prohibited. *In its own place* it is a valuable endowment; and on proper occasions the talent should be exercised; see in ver. 22.

40. *Let all things be done decently and in order.* Let all things be done in an *appropriate* and *becoming* manner; *decorously*, as becomes the worship of God. Let all be done *in order*, *regularly*, without confusion, discord, tumult. The word used here ([illegible]) is properly a military term, and denotes the order and regularity with which an army is drawn up. This is a general rule, which was to guide them. It was simple, and easily applied. There might be a thousand questions started about the modes and forms of worship, and the customs in the churches, and much difficulty might occur in many of these questions; but here was a simple and plain rule, which might be easily applied. Their good sense would tell them what became the worship of God; and their pious feelings would restrain them from excesses and disorders. This rule is still applicable, and is safe in guiding us in many things in regard to the worship of God. There are many things which cannot be subjected to *rule*, or exactly prescribed; there are many things which may and must be left to pious feeling, to good sense, and to the views of Christians themselves, about what will promote their edification and the conversion of sinners. The rule in such questions is plain. Let all be done *decorously*, as becomes the worship of the great and holy God; let all be without confusion, noise, and disorder.

In view of this chapter, we may remark:—

(1.) That public worship should be in a language understood by the people; the language which they commonly employ. Nothing can be clearer than the sentiments of Paul on this. The whole strain of the chapter is to demonstrate this, in opposition to making use of a foreign and unintelligible language in any part of public worship. Paul specifies in the course of the discussion every part of public worship; *public preaching* (ver. 2, 3, 5, 13, 19); *prayer* (ver. 14, 15); *singing* (ver. 15); and insists that all should be in a language that should be understood by the people. It would almost seem that he had anticipated the sentiments and practice of the Roman Catholic denomination. It is remarkable that a practice should have grown up, and have been defended, in a church professedly Christian, so directly in opposition to the explicit meaning of the New Testament. Perhaps there is not even in the Roman Catholic denomination, a more striking instance of a custom

VOL. V. T

278

278 I. CORINTHIANS. [A. D. 59.

or doctrine in direct contradiction to the Bible. If any thing is plain and obvious, it is that worship, in order to be edifying, should be in a language that is understood by the people. Nor can that service be acceptable to God which is not understood by those who offer it; which conveys no idea to their minds, and which cannot, therefore, be the homage of the heart. Assuredly, God does not require the offering of unmeaning words. Yet, this has been a grand device of the great enemy of man. It has contributed to keep the people in ignorance and superstition; it has prevented the mass of the people from seeing how utterly unlike the New Testament are the sentiments of the papists; and it has, in connection with the kindred doctrine that the Scripture should be withheld from the people, contributed to perpetuate that dark system, and to bind the human mind in chains. Well do the Roman Catholics know, that if the Bible were given to the people, and public worship conducted in a language which they could understand, the system would soon fall. It could not live in the midst of light. It is a system which lives and thrives only in darkness.

(2.) Preaching should be simple and intelligible. There is a great deal of preaching which might as well be in a foreign tongue as in the language which is actually employed. It is dry, abstruse, metaphysical, remote from the common manner of expression, and the common habits of thought among men. It may be suited to schools of philosophy, but it cannot be suited to the pulpit. The preaching of the Lord Jesus was simple, and intelligible even to a child. And nothing can be a greater error, than for the ministers of the gospel to adopt a dry and metaphysical manner of preaching. The most successful preachers have been those who have been most remarkable for their simplicity and clearness. Nor is simplicity and intelligibleness of manner inconsistent with bright thought and profound sentiments. A diamond is the most pure of all minerals; a river may be deep, and yet its water so pure that the bottom may be seen at a great depth; and glass in the window is most valuable the clearer and purer it is, when it is itself least seen, and when it gives no obstruction to the light. If the purpose is that the glass may be *itself* an ornament, it may be well to stain it; if to give light, it should be pure. A very shallow stream may be very muddy; and because the bottom cannot be seen, it is no evidence that it is deep. So it is with style. If the purpose is to convey thought, to enlighten and save the soul, the style should be plain, simple, pure. If it be to bewilder and confound, or to be admired as unintelligible, or perhaps as profound, then an abstruse and metaphysical, or a flowery manner may be adopted in the pulpit.

(3.) We should learn to value *useful* talent more than that which is splendid and showy; ver. 3. The whole scope of this chapter goes to demonstrate that we should more highly prize and desire that talent which may be *useful* to the church, or which may be useful in convincing unbelievers (ver. 24, 25), than that which merely dazzles, or excites admiration. Ministers of the gospel who preach as they should do, engage in their work to win souls to Christ, not to induce them to admire eloquence; they come to teach men to adore the great and dreadful God, not to be loud in their praises of a mortal man.

(4.) Ministers of the gospel should not aim to be admired. They should seek to be useful. Their aim should not be to excite admiration of their acute and profound talent for reasoning; of their clear and striking power of observation; of their graceful manner; of their glowing and fervid eloquence; of the beauty of their words, or the eloquence of their well-turned periods. They should seek to build up the people of God in holy faith, and so to present truth as that it shall make a deep impression on mankind. No work is so important, and so serious in its nature and results, as the ministry of the gospel; and in no

279

A. D. 55.] CHAPTER XV. 279

CHAPTER XV.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

a Gal. 1. 11. b Comp. 1. 4-6. c 1 Pet. 3. 21.

work on earth should there be more seriousness, simplicity, exactness, and more unshaken adherence to the rule and unvarying adherence to simple and ascertained truth. Of all places, the pulpit is the last, in which to seek for sacrilegious admiration, or where the mind should be allowed to prevent of an abstract and subtle argumentation, *for the sake of* secure the attention, or to secure the peculiar character of what a minister of the gospel should be, in the well-known and most beautiful passage in the Pastoral Epistles.

Paul is here a practical, such as Paul. Were he on earth, would were, *appears, and* *Jesus.*

Paul, himself himself direct see. 1 Corinthians 15. *minister-ministers, and direct from his design* I would express him simple, grave, sincere, *and plain in manner, decent, serious, sincere and natural in gesture; much respected* *and well-received in his office, and* And well-received in his office, and well-received. *Very fact* to fact, affectionate in look, *Very fact* to fact, affectionate in look, *a stumbling-block to the Jews, and* a stumbling-block to the Jews, *a stumbling-block to the Jews, and* a stumbling-block to the Jews, *a stumbling-block to the Jews, and* a stumbling-block to the Jews

282 I. CORINTHIANS. [A.D. 55.

2 By which also ye are saved, if
* ye keep † in memory * what I
preached unto you, unless * ye
have believed in vain.

* Heb. ye.
† Or what.

3 For I delivered unto you first of
all that which also I received, how
that Christ died for our sins according
to the Scriptures;

* Or, in.
† Gal. 2. 6.

by which they had been converted, and by which the church had then for
its foundation. 2 By which also ye are saved Christians of the truths which were preached to them when they were converted, and which were instrumental in their conversion. When they were first converted to Christianity, when they had given their minds to speculation and philosophy, they had been saved by the truths that they were converted by the simple truths, that Christ died, and was buried, and rose from the dead. The phrase *ye are saved* from a Greek perfect, which denotes that they were at the point and conclusion of their conversion, and that, therefore, they should still continue to be saved, and should place all their hopes. ¶ *Which also ye have received.* Which you embraced; which you received as the means of your conversion. I would remind you, that, however that truth may *now* be denied by you, it was once received by you, and you were converted by it. That is, that Christ rose from the dead, and that the saints would rise. ¶ *And wherein ye stand.* In which you have been established, and by which all your piety and hope have been produced, and which is the foundation of your religion. You were built up by him, and by this only can you stand as a Christian church. This doctrine was vital and fundamental. This demonstrates that the doctrine of Christ died "for sins," and rose from the dead, are fundamental truths of Christianity. Without these there could be no true religion.

2 *By which also ye are saved.* On which your salvation depends; the belief of which is indispensable to your salvation. See Note on Mark xvi. 16. The apostle thus shows the importance of his doctrine. In every respect it demanded their attention. It was that which was first preached to them; it was that which was the ground of their hope; it was that which they had been built up; and that which was connected with their salvation. It does not mean simply that they were saved in the common phrase state (Clarke, Macknight, Whitby, Bloomfield, &c.), but it means that they were saved by the truths of the Bible; and by this they were then in *fact* saved from the condemnation of sin, and were then in the direct way to hope of eternal life. ¶ *If ye keep in memory.* Margin, as in the Greek, *If ye hold fast.* The idea is, that they were saved by this, or would be, if they should continue to hold the doctrine as he delivered it; if they observed it, and still believed it, notwithstanding all the arts, and pretences, and all the arts of false teaching to wrest it from them. There is a doubt delicately suggested here, whether they did in fact still hold it, or whether some of them had not abandoned it in part to the opposite. ¶ *Unless ye have believed in vain.* Margin, *Except.* That is, if you adhere to it, unless it shall turn out that it was vain to believe, or unless it shall appear that it was not false, he proceeds to demonstrate. Unless all your trials, discouragements, and hopes were to no purpose, and all have been the result of a mere delusion, and your profession is false and hollow, you will be saved by this great doctrine which I have delivered to you.

3, *For I delivered unto you.* Note, chap. xi. 23. ¶ *First of all.* Among the first things I taught you, and as the leading and ordinary doctrine of Christianity. ¶ *That which I also received.* That which I had been commissioned to teach. The doctrine of which I was the author, or which were to be

A. D. 55.] CHAPTER XV. 283

4 And that he was buried, and
that he rose again the third day
according * to the Scriptures,

* Or, for.
† Luke 24. 34, 46.

5 And that he was seen of * Ce-
phas, then of the twelve.

6 After that, he was seen of
† Luke 24. 34, 36.

suggestion, that the apostle here refers to the fact that he had received these doctrines from the Lord Jesus by inspiration; comp. Note, chap. x. 32 ibid. v. 3. This is one instance in which he claims to have had divine guidance, and to have received his doctrines from God. ¶ *How that Christ died for our sins.* That the Lord Jesus, died as an expiatory offering on account of our sins. They caused his death; he them he shed his blood; to make expiation for them, he died as a sacrifice for them, and on the cross. This passage is full proof that Christ did not die merely as a martyr, but that he died in order to make atonement for sin. That he died as an atoning sacrifice, or as a sacrifice for our sins. It was this that Paul to be among the *first* things that he taught; and the grand fundamental truth on which the church at Corinth had been founded, and by which it had been established, and by which it would be saved. It follows that there can be no true church, and no well-founded hope of salvation, where this doctrine is not held that Christ died for sin. ¶ *According to the Scriptures.* See Note on Luke xxiv. 44. Comp. Note on Acts v. 29. It is not certain to what parts of the Old Testament Paul here refers. He teaches simply that the doctrine which he delivered was that Christ would die for sin; and, in his preaching, he doubtless adduced and dwelt on those passages of the Bible in the places where this is taught; see the Bibliotecy Sac. vol. iii. 24, 25; Bibl. Sac. vol. iii. 24, 25; Dan. ix. 24, 26. See also Hengstenberg's Christology of the O. T. vol. i. pp. 187, 188, translated by Keith.

4, *And that he was buried.* That he was buried, according to the Scriptures; see Isa. liii. 9. ¶ *And that he rose again the third day, &c.* That he rose from the dead, as this was foretold in the Scriptures. It is not of necessity implied that it was predicted that he would rise on the third day, but that he should rise from the dead. See the argument for this stated in the discourse of Peter, in Acts ii. 24—32. The particular passage to which he refers, as proof of his resurrection, is David (Ps. xvi. 10).

5, *And that he was seen of Cephas.* Peter; see Note, Luke xxiv. 34. The resurrection of Christ was a fact to be proved, like all other facts, by competent witnesses. Paul proceeds, therefore, opposite to the witnesses who had attested, or was yet ready to attest, the truth of the resurrection of the Lord Jesus; and shows that it was a fact which could not, from the nature, should have been doubted. As this was not the first time in which he had mentioned the fact of his death, and as his purpose was merely to remind them of what they had heard and believed, he does not adduce all the witnesses to the event, but refers to a few of the most prominent. He does not, therefore, mention the woman to whom the Saviour first appeared, Mark xvi. 9; John xx. 14, 15; nor when the Lord Jesus manifested himself to his disciples. But he does not omit the fact that he appeared, but mentions names, and refers to persons who were then alive, who could attest the truth of the resurrection. It may be observed, also, that he mentions the persons in the order in which the Lord Jesus appeared to the disciples, though he does not mention all the persons. For an account of the persons to whom the Lord Jesus appeared after his resurrection, and the order in which it was done, see Note on the Gospels, vol. i. pp. 203—208. ¶ *Then of the twelve.* Not of the apostles, though Judas was not one of them. It was common to call the apostles "the twelve." Jesus appeared to the apostles at one time, when Thomas was absent (John xx. 19, 24); and also to them when Thomas was present, John xx. 24—29.

284 I. CORINTHIANS. [A. D. 55.

above five hundred brethren at
once; of whom the greater part
remain unto this present, but some
are fallen asleep.

Probably Paul here refers to the latter occasion, when all the surviving disciples were present.

6, *Above five hundred brethren at once.* More than five hundred Christians or followers of Jesus at one time. This was probably in Galilee, where the Lord Jesus had spent the greater part of his public ministry, and where he had made most disciples. The place where this assembling took place, of course, cannot be known. It is remarkable that this fact is omitted by all the evangelists; but why they should have omitted or remembered this, and other appearances of the Lord Jesus, is unknown. There is a slight circumstance hinted at in Mat. xxviii. 16, which may have led to this passage. After his resurrection, Jesus said to the women who were at the sepulchre, "Go tell my brethren that they go into Galilee, and there shall they see me." And in ver. 16 it is said, "The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." Jesus had spent much of his public life in Galilee. He had made most of his disciples there. It is probable, therefore, that those disciples, who would, of course, hear of his death, should have some public conference of the fact that he was to be seen there. It is probable, also, that the eleven who went down into Galilee after his rose would acquire the brethren there to meet them, and that, as it was usual, Jesus would meet them on a certain mountain; and it is merely certain that such a meeting of so large a great number in Galilee would be known together by the report that the Lord Jesus, after his resurrection, was about to be seen there again alive. Such is human nature, and such was the attachment of these disciples to the Lord Jesus, that it is probable that all who had heard of it would assemble on the slightest rumour that such an occurrence was to happen. It is probable, also, that a rumour spreadeth to draw a concourse of people than a rumour that one who was dead would appear again; and in this instance, where they ardently desired to see a person whom they believed that he would rise, they would naturally assemble in great numbers to see him once more. One thing is proved by this, that the Lord Jesus was not a mere phantom, as it is generally supposed. If there were five hundred who could be assembled at once to see him, and to whom he had appeared, there is every reason to suppose that there were many seen in other parts of the country, and in other parts with the proof, *as we now also*, and can be appealed to, is proof that they saw him. What more *conclusive* argument could be given? What more could there be then that five hundred persons had seen him, who had been with him in his ministry, who had been his, and who had become his followers? If the testimony of five hundred could not avail to prove his resurrection, no number of witnesses could. And if this testimony could be set aside, or refuted, any number could; and it would be impossible to substantiate any fact in ancient history, or in the history of our existence. ¶ *But some are fallen asleep.* Have died. This is a common and appropriate phrase in the language to describe the death of saints. It denotes, (1.) The calmness and peace with which they die, (2.) sinking into a gentle sleep; (3.) The fact that they expect to awake from sleep with the expectation of again awaking; see Note, John xi. 11; 1 Thess. iv. 14.

7, *After that, he was seen of James.* This appearance is not recorded by any other writer. The only reference is the fragment of the apocryphal gospel according to the Hebrews, which is of no value in this matter. It is probable that the Lord Jesus appeared to the disciples, as he was forty days on earth after his resurrection, and the evangelists have recorded only a few of the most prominent instances, and enough to substantiate the fact of his resurrection. This

A. D. 59.] CHAPTER XV. 285

7 After that, he was seen of James; then of all the apostles.
8 And last * of all, he was seen

a Acts 9. 27.

James, the fathers say, was James the Less, the brother or cousin-german of the Lord, the author of the epistle which bears his name. He, it was who, with Cephas and John, (Gal. 2.) when this epistle was written. This James, the author of the epistle that bears his name, was not one of the twelve. When Paul went there, after his return from Arabia, he had an interview with James, who was the author of the apostles are I seen, save James the Lord's brother"), and it is highly probable that Paul would state to him the rules which he had of the Lord Jesus, and the Lord's brother and that James also would state to Paul the fact that he had seen him after his resurrection, and perhaps why Paul here mentions the fact, because he had it from the lips of James himself. ¶ *Last of all.* The apostle, by the mention of Peter, recorded in John xxi. 14. Or it is possible that he frequently met the apostles at Jerusalem, and saw them. Paul means to say, that during the forty days after his resurrection he appeared to them all.

8 *And last of all.* After all the other times in which he appeared to them, after he had ascended to heaven. This passage proves that the apostle saw the same Jesus, and the same body which had been seen by the others, or else his assertion would be false, and his testimony would be dead. It was not a fancy, therefore, that he had seen him; it was not the mere impression of his mind, or even a revelation that he had risen; it was a real vision of the ascended Redeemer. ¶ *He was seen.* The word ὤφθη, *he was seen*, is the same as in ver. 5. ¶ *As of one born out of due time.* Marg. *Or, an abortive.* Our translation, by most readers, would be taken to mean, the untimely bearing of this place. The expression, "as of one born out of due time," would seem to imply that Paul meant

A. D. 59.] CHAPTER XV. 285

of me also, as of † one born out of due time.
9 For I am the least * of the

† or, an abortive. a Eph. 3. 8.

to say that there was some unfitness or irregularity in his birth, which was the cause of his being so late in being as clear and satisfactory a view of him as those had who saw him before his ascension. But this is by no means the sense in which the word here used (ἔκτρωμα) properly means an abortion, one born prematurely, or before the time, as it is used in the New Testament; and here it means, as the following verse shows, one that was *exceedingly unworthy*; that was not worth regard; that was not fit to be ranked with those to whom the Lord Jesus; that had the same relation to that which was worthy of the apostleship, as an abortion or untimely bat is a living child. The word occurs (in the Septuagint) in Job iii. 16, Ps. lviii. 8, in the sense of untimely, sapless, an abortion, or untimely birth. The expression seems to be powerful, and to denote any thing that is vile, offensive, loathsome, unworthy, as Job iii. 16, Ps. lviii. 8. I think, has no reference to the mode of *training* of the apostle, as if he had been a wild, untamed, uncultivated, or otherwise and was therefore, compared with their advantages, like an untimely child compared with one that had come to maturity before its birth, as Bloomfield, Macknight, and others. Taking the derivative station, as Wetstein suppose, but it means that he felt himself to be as unworthy, as unfit, as a prematurely, and so unworthy to be an apostle. The verse following shows that this is the sense in which the word is used.

9 *For.* A reason for the apostle's saying that he was unworthy to be an A. ¶ *I am the least of the apostles.* Not on account of any defect in his commission, or any want of qualification to bear witness to what he saw. He felt himself to be unworthy, from his life, the fact that he had been a persecutor. Paul could never forget that; as a man who has been profiter

286

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

a Matt. 21. 32.

and a scoffer, when he becomes converted, can never forget the deep guilt of his former life, and it will tend to produce humility, and a deep sense of unworthiness, ever *onward.* ¶ *And his grace which was with me.* Paul felt it to be regarded as a follower of the Lord Jesus, and as appointed to defend his cause, and to be a leader among the apostles. Paul had a deep sense of his unworthiness, and the memory of his former life tended even to keep him humble. Such persons, who have felt the deep guilt of the commission of a life of sin as those who become converted to the Lord Jesus, are often found to be distinguished with the high office of the ministry, and occupy a station of importance in the church of God. ¶ *Because I persecuted the church of God.* Paul felt, and it is evident from this that deeply as Paul might feel his unworthiness, and his unfitness to be an apostle, yet he felt that he was not under him an incorrigible sinner of what he had seen. He was unwary, he was in error, he was blind, he was seen the Lord Jesus; and amidst all the expressions of his deep sense of his unfitness for his office he assumes nominative the slightest hint that he was not a man of sound, rich himself fully qualified to testify to that; and with increasing firmness he goes on to show that he felt that he was very deeply sensible that he unworthy of an elevated station or office, and that he was not qualified for a witness. Humility does not disqualify a man to give testimony, but rather fits him for the office of witness. There is no man to whom we mean more attractively, or whose words we more readily believe, than the modest and humble man,—the man who has been in circumstances allow to observe that of which he testifies, and yet who is deeply humble. Such a man was the apostle Paul; and

286 I. CORINTHIANS. [A. D. 59.

was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, * but the grace of God which was with me.

a Matt. 21. 32.

he evidently felt that, much as he felt his unworthiness, and ready as he was to feel that he was not competent to the subject of the resurrection of the Lord Jesus ought to have, and would have, been ready to do it. ¶ *But by the grace of God.* Certainly, says, Note on Acts ix. 15.

10 *But by the grace of God I am what I am.* Not by any merit of my own. What I have to be to be treated to him, and not to say native tendency to goodness, or any native inclination to his service, or to say that I am what I am, or that I am heaven; *all my zeal*; *all my success*; all my piety; all my apostolic endeavors, and all my success, I ascribe to God's grace. This is more common in the writings of Paul, than a disposition to have all that he had to the *mere mercy and grace of God.* And nothing is a more decisive evidence of piety than such a disposition. The reason why Paul here introduces the subject seems to be, that he felt, in the discussion of it, unbargainly, introduced a comparison in our respect between himself and the other apostles, and the high office and advantages which they had. Most of all, he was overwhelmed with the consideration of his former sinful conduct. He felt, therefore, that there was a peculiar obligation resting on him to make up by diligence for the want of those advantages of an early acquaintance and intercourse with the Lord Jesus, and to express his gratitude that so great a sinner had been made so much more by the grace of God than he had not been able. He had been enabled by the grace of God, to labour more than all the other apostles, and he has shown that he had not been ignorant of his obligations. ¶ *But I laboured more abundantly, &c.* I was more diligent in preaching. I encountered more difficulties than they have recorded more. The records of his life, compared with the records of the other apostles, fully show this. ¶ *Yet*

287

11 Therefore whether it were I or they, so we preach, and so ye believed.
12 Now if Christ be preached

a Acts 18. 8.

not I. I do not attribute it to myself, I do not claim it as my work. I am a plain, and unknowing, man. I have laboured. But I would not attribute it to myself. I would not be proud or vain. I would remember my former sin, and my unworthiness. I was a persecutor; would remember that all my disposition to labour, and all my success, I owe entirely to God, and attribute it to the mere favour and mercy of God. So every man who has just views of himself, will be humble with success in the ministry. If a man has been successful as a preacher, if he has been self-denying, laborious, and the instrument of good, he cannot, without sinfulness, and would be foolish affectation to pretend ignorance of it. But he may feel that it is all owing to the mercy of God, and the effect will be to produce humility and gratitude, not pride and self-exaltation.

11 *Therefore whether it were I or they.* For the other apostles. It is comparatively immaterial by whom it was done. The establishment of the truth is the great thing, and it matters not by whom it is done is one of secondary importance. ¶ *So we preach.* So we preach, and so we believe. In some great doctrines, we all insist on the fact that the Lord Jesus died and rose again. We therefore you all have believed. The doctrine is confirmed by all who have believed, and who have entered into the faith of all who believe. The design of Paul is to affirm that the resurrection of the Saviour was one of the great, undeniable, and fundamental doctrines of Christianity; that they had preached it as a fundamental part of the gospel, and believed by all Christians. They were, therefore, bound to maintain it, and it was from entire essentiality into the hopes of all.

12 *Now if Christ, &c.* Paul, having (ver. 1—11) stated the direct

287

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 resurre-

a Tim. 2. 18.

evidence for the resurrection of the dead, he now proceeds to show that the dead would rise, by showing how it followed from the fact that the Lord Jesus had risen, and by showing what consequences would follow if he had not risen. The whole argument is based on the fact that the Lord Jesus had risen. If that was true, it was evident that it was proper that his people would also rise. ¶ *Is preached.* The word preached here means to hold the idea of or preach, or say or teach that he did so, or to assert that he had risen. It was on this the doctrine on which the church was based, that the Lord Jesus rose from the dead. How can any of the resurrection of the dead be denied? ¶ *How say.* How can any say; how can it be supposed, &c. This is the sense of the introduction to the chapter. Who these were is unknown. They may have been some of the philosophic Greeks, who spurned the doctrine of the resurrection (Acts xvii. 32), or they may have been some followers of Sadducean teachers; or they may have been those who simply had corrupted views. It is most probable, I think, that the denial of the resurrection was the result of reasoning after the manner of the Greeks, and the effect of introducing a false philosophy into the church. This has been the fruitful source of most of the errors which have been introduced into the church. ¶ *That there is no resurrection of the dead.* That the dead would not rise. That there was no resurrection, while yet it is admitted that Christ had risen. The inconsistency was (1.) That Christ was one instance of a fact which demonstrated that there was a resurrection, and (2.) the connection it was possible. (1.) That such was the connection between Christ and his people that the admission of this fact involved also the no-

288

289

290

291

A. D. 59.] CHAPTER XV. 291

19 If in this life only we have hope in Christ, we are of all men most miserable.

a John 15. 5. chap. 4. 15, 17 Gen. 3. 15.

will be destroyed? That they will perish with the profane, and livestock, and reptiles? Shall the Lord come down to dwell with the polluted and the wicked? "Shall not the Judge of all the earth do right?" Gen. xviii. 25. If it cannot be so, then it is evident that the apostle has proved a fact, here that the system is true which saves them, and, of course, that the system which does not save them is false. Our remark here, that a denial of the truth of Christianity involves the letter of this argument, is, that it leaves others, that all their hopes are vain, and that their expectations are delusive. He, therefore, who becomes an infidel believes that his pious friends are deluded and deceived; that his lovely Christian sister or child, is deluded and deceived; that they will be disappointed in their expectations; that their hopes of heaven will all vanish, and that they will be destroyed with the profane, the impure, and the revengeful. And if infidelity admits of any comfort, it is that it leaves a system which strikes at the very happiness of social life, and at all our conceptions of the future world, for a system that is withering and blighting to the best hopes of men. Can it be supposed that the Lord Jesus, the man who are long to be honest; who are pure in heart, and lovely in life, and who have been much by the Christian religion? If it cannot, then every thing that is dear to them, and to the Bible, and that infidelity is our friend.

19. *If in this life only we have hope.* Some have, as we have already seen, ask be followed by the resurrection of the dead and future glory, and if all hopes of future happiness, as they are, do Doddridge, Macknight, Grotius, and some others, suppose that this refers to the apostles themselves, and that the sense is, that if there were no resurrection, they would be most to be pitied, since they had exposed themselves to such a variety of dangers and trials, in which nothing could endure them but the hope of immortality. If they failed in that hope, they would be the most to be regretted on the score of the human family; they suffered more from persecution than any other; and, if there were none—and if, after all, they were to be deprived of all their hopes, and disappointed in their expectation of the resurrection, their condition would be more deplorable than that of others. But there is no good reason for supposing that the word "we," in the phrase, "if in this life only we have hope," refers to the apostles particularly in the previous verses; and, (2.) The argument demands that it should be understood of the Christian world, and that it is as true, substantially, of all Christians as it was of the apostles. ¶ Of all men most miserable. Than the pious or unmoralized Jews or other class of men. The word here used (ἐλεεινοτεροι) means, properly, more pitiable. It may mean, more miserable, more wretched or unhappy; but this is not necessarily its meaning, nor is it its meaning here. The apostle speaks of their condition and hopes than to their personal feeling; and does not mean to intimate that they felt that their religion does not produce comfort, but that their condition would be more deplorable; they would be more deserving of pity than any other class of men. Of all men; (1.) Because no other men had so elevated hopes, and, of course, no others could experience so much disappointment. They were subjected to more vexations than any other class of men. They were persecuted, hated, and slandered, and, and private, and vain, on account of their religion; and if, after all, they were to be disappointed, their condition was truly deplorable. (3.) They do not indulge in the pleasures of this life; they do not give themselves, as others do, to the enjoyments of this world. They vicar-

292

292 I. CORINTHIANS. [A. D. 59

tarily subject themselves to total self-denial; and if they are not admitted to eternal life, they are not only disappointed in this but they are deprived of the enjoyments which their fellow-men enjoy in this world.—Calvin. (4.) On the whole, they have been deprived of all earthly hopes, and trials, and poverty and want, and all for naught; and no condition would be conceived to be more deplorable than where a man was looking for happiness in this world, and found himself in a life of want, and poverty, persecution, and tears, and should be disappointed in his hopes. If, therefore, classical comfort or temporal prosperity are not attended with happiness, it does not mean that, even if there were no future state, a man would not be more happy in the pursuit of the paths of virtue than if he lived a life of sin; it does not mean that the Christian would not be happier in himself—in the love of God, and in prayer, and praise, and in purity of life, than in a life of sin, and that, even if there were no heaven, a life of virtue and piety would be more happy than a life of sin. But it means that the condition of the Christian would be more miserable than that of other men; he would be more to be pitied. All his high hopes would be disappointed, and he would be with reason to be pitied on this ground, and, of course, no other men would be so much to be pitied as he would be. The argument in this verse is derived from the high hopes of the Christian.—Could they believe that all their hopes were to be frustrated? Could they endure the sufferings, the privations, trials and persecutions, without believing that they would rise from the dead? Could they endure the scoffs, the jeers, for doctrine of the resurrection, to put themselves in the condition of the most miserable of the members of the human family—to subject that they were in a condition most to be deplored? ¶ 20. *But now is Christ risen, &c.* This language is the burning forth of the soul of the apostle in triumphant exultation. It would seem as if Paul were impatient of the slow process of argument; weary of meeting objections, and of stating the consequences of a denial of the doctrine; and longing to give utterance to what he knew, that Christ was risen from the dead, and that, on this fact, he was full of certain. He had seen him after he was risen; and he could no more doubt it than he could doubt any other which he had witnessed with his own eyes. He makes, therefore, this strong affirmation; and in doing it, he of the same time affirms that the dead rise, and that, as he has proved (vers. 12—18) that all the objections to the doctrine of the resurrection was vain, and that it was a fact, he, of course, had shown that his resurrection involved the certainty that his people also would rise. There is particular force in the word "now" in this place. It is as if he had said, "I have expressed—I have shown! the consequences which would follow from the supposition that there is no resurrection of the dead; I have shown how it would destroy all our hopes, plunge us into grief, anxiety, and misery, and make us the most miserable of men; and I have shown that our pious friends have perished, and that we are yet in our sins. I have shown how it would produce the deepest and most overwhelming misery. But this was mere supposition. There is no reason to apprehend any such consequences. Now, I tell you, that Christ is risen. Of that there is no doubt. That is not to be called in question. It is a fact well attested by credible testimony; and your pious friends have not perished, and we are yet in our sins, and we shall not be disappointed. The word translated *first fruits* (απαρχη) occurs in the New Testament in the following places: Rom. xvi. 5; 1 Cor. xv. 20, 23; Note on this place; xi. 16; xvi. 15; 2 Cor. xv. 20, 23; xvi. 15; James i. 18; Rev. xiv. 4. It occurs in the LXX. in the translation of קדם, *ribah*, *Ant.* or Heaven (Num. xviii. 12, 26, 29, 32); as the translation of רשית, *number*, the tenth or tithe (Neut. xii. 6.); of בכורים, *bikkurim*, the first fruits (Exod. xxiii. 19); of ראשית, *reishit*, the beginning, the commencement, the first (Ps. xxxi. 10; Lev. xxiii. 10; Num. xv. 18, 19, 20.)

293

A. D. 59.] CHAPTER XV. 293

21 For *since by man came death, by man came also the resurrection of the dead.*

a Rom. 5. 15, 17. b John 11. 25.

22 For as in Adam all die, even so in Christ shall all be made alive.

of τοτε, *thereupon*, *citation*, *offering*; lifting up; of that which is lifted up or raised as the first sheaf of the harvest (Lev. xxiii. 10, 11, 12; Num. v. 2; xviii. 8, 9, &c. The first fruits, or the first sheaf of ripe grain was offered to the priest, for the Lord, and was waved before him by the priest, as expressing the sense of gratitude by the husbandman, and his recognition of the fact that God was the author of all his good. Lev. xxiii. 10—14. The word, therefore, comes to have two senses, or is used in two senses, (1.) That of the first, the beginning, or that which has the priority of time; and, (2.) That of the first fruits, or the first part of a whole which is to follow, and which is the earnest or pledge of that; as the first sheaf of ripe grain was not only the first in order of time, but was the earnest of the whole harvest, or the rest which was soon to succeed. In allusion to this Paul uses the word here, and says that the resurrection of Christ was the first in order of time that rose from the dead, for Lazarus and the widow's son had been raised before him; but it was that he was the first in order of time, and the dignity and importance of his rising; he was connected with all that should rise, as the first sheaf was with the rest of the crop; he was a part of the mighty harvest of the resurrection, and his rising was the pledge of our rising, as the sheaf was a portion of the harvest itself, and he was so connected with them all, and their rising so dependent on his, that he could not rise, and be disappointed, that they would rise. It may also be implied here, as Grotius and Schoettgen have shown, that the first fruits were those who were raised so as not to die again, and that, therefore, those raised by Christ, who died again, would not come into the account. They all died again; but the Saviour will not die, nor will those whom he will raise up in the resurrection die any more. He is, therefore, the first of those that rise one, and a portion of that great host which shall be raised to die no more, and who shall be immortal. The first sheaf of the harvest was consecrated to God, and then all the harvest was at his disposal and subject to him. May it not be implied that, by the resurrection of the Lord Jesus, all those of whom he speaks are regarded as sacred to God, and as consecrated to his service, by the resurrection and acceptance of him who was the first-fruits? ¶ Of them that slept. Of those who died. Note, iii. 6.

21. *For since by man came death.* By Adam, or by means of his transgression. The sense is, that, as a matter of evidently, that in consequence of the sin of Adam all men die, or are subjected to temporal death. Or, in other words, man would not have died if Adam had not sinned. Adam was the first man; see Note on Rom. v. 12. This passage may be regarded as proof that if Adam had not sinned, he would have had, in not here for transgression; or, in other words, if man had not sinned, he would have enjoyed immortal on the earth, or would have been translated to heaven, as Enoch and Elijah were, without seeing death. The apostle here, by "man," intimates that there is, in this, a particular and specific idea which he intends to insist on is, that, as death came into the world by one man, and by a man, as it was important and proper that immortality, or freedom from death, should come in the same way, by one who was a man. Man introduced death; man also would recover from death. The evil was introduced by one man; the recovery from it by one man. The sense is, also, By the Lord Jesus, the Son of God in human nature. The resurrection of the dead came by him, as man—from of those who should rise again for; because he proclaimed the doctrine, and placed it on a firm foundation; and because by his power the

294

295

296

297

A. D. 55.] CHAPTER XV. 229

24 Then cometh the end, when he shall have delivered up the kingdom * to God, even the Fa-

* Dan 7 14, 27.

ther; when he shall have put down all rule and all authority and power.

Bucer, has his excellent note on the passage, which deserves to be transcribed. *Nihil enim ita confirmatos facit fidelis ad expectandum, ut, si, dum ita vivunt, tantum ista cœlestis Christi, quam ipsorum, quorum ipse est caput, in hac in Christo sit ut illum non sint ipsi et ipsi, qui ipsum, non sint ipsi, qui ipsum, non sint ipsi, qui ipsum, non sint

390 I. CORINTHIANS. [A. D. 59

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

* Psa 8 6; 45 3-6; 110 1; Eph 1 20, 22; 4 8, 10.

† Hos 13 14; 2 Tim 1 10; Rev 20 14. * Psa 8 6.

25. *For he must reign.* It is He, or proper (So.), that he *should* reign till this is accomplished. It is probable that the Messiah's reign should continue till this great work is effected. The word "must" here denotes the necessity of the accomplishment of his reign, and is the first thing that was contemplated and predicted in the prophecies. This was accomplished. He came to subdue all his enemies, see Ps. 2; and in Ps. 110, 1, "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." Paul, doubtless, had this passage in his eye as affirming the necessity that the Messiah should reign till he should be subdued. That this refers to the Messiah is abundantly clear from Mat. xxii. 41, 45.

26. *The last enemy that shall be destroyed is death.* The last enemy of God should be subdued *before* the final resurrection. The conquest of the last enemy would be the time of the triumphs of the gospel. The sceptre of Satan should be broken and his power be at an end. False systems of religion that had prevailed over man should be destroyed. The gospel should have spread everywhere, and the world be converted to God. This could not be done by death, but by subdue or destroy death, and that would be by the resurrection. It would be by the power of resurrection would be a triumph over death, showing that there was one of greater power than death, and that man was rescued from the bonds of death. (1.) Because death would cease to reign, and would never die. All that should be raised up would live for ever, and the effects of the redemption in this world would be thus for ever ended, and the kingdom of God would be established. Death would no longer exercising despotic power over the human race; and he is to be subdued.

A. D. 55.] CHAPTER XV. 391

under his feet. But when he saith, All things are put under him, it is manifest that he is excepted

which did put all things under him.

28 And when all things shall be

it was to be complete and entire. His dominion, therefore, was a complete *fulfilment*, *i. e. filling up* (πλήρωσις) of the words in the psalm. Under him alone was there to be an entire subjugation of all. It is as there said, and as that psalm was to be fulfilled, as it was to be true that all things were put under him, and were subject to him, it was to be fulfilled mainly in the person of the Messiah, whose human nature was to be exalted above all other creatures. When God says, or when it is said, when that promise is made respecting the Messiah, it must be so, it must be so; it must be so understood and interpreted. ¶ *That is excepted.* Not that God is excepted, for it cannot mean that the supreme power is to be subject to him. Paul may have made this remark for several reasons. Perhaps, (1.) To prevent a misunderstanding of the construction of the phrase, "all things," as if it meant that God himself was to be subject to the Messiah, as among the heathen, Jupiter is fabled to have expelled his father Saturn from his sceptre and from heaven. (2.) It might be to prevent a misunderstanding, when Paul had said of the extent of the Son's dominion, that he was in any sense subordinate to God. This is implied by this exception here, that when the necessity for the peculiar dominion of the Messiah should cease, there would be a resuming of the authority and dominion of the Father, in the same sense in which it existed before the necessity. (3.) The phrase may also be regarded as intensive or emphatic, as denoting, in the most absolute sense, that God himself was not, in the kingdom that God, which was not subject to him. God was the only exception; he was the only one who could be absolute over all other beings and things.

29. *And when, &c.* In this future time, when this shall be accomplished. This implies that the time has not yet arrived, and that his dominion is now exercised, and that he is carrying forward the work of subjugating to him of all things to God. ¶ *Shall be subdued unto him.* Shall be brought under his dominion. All his enemies shall be overcome and destroyed; or when the hearts of the rebellious shall be subdued to God. When God's kingdom shall be fully established over the universe. It shall then be seen that he is Lord of all. In the previous verses he had said that all things were put under him, should be subjected to God; in this, he speaks of *its* being actually done, and of the time when it should be subject, &c. It has been proposed to render this, "even then shall the Son," &c.; implying that he had been all along subject to God; but some have thought that this would be a subjection would continue even then in a sense similar to that in which it now exists, and that the Son would then continue to exercise a delegated authority over his people and kingdom. See a discussion of the "Relation of Christ's kingdom," by Prof. Mills, in Bib. Rep. vol. iii. p. 749, seq. But to this interpretation there are objections. (1.) It is not the Son who is subjected, but it is what not seem to comport with the design and scope of the passage, which most plainly refers to the Son as surrendering back of the authority of the Messiah; or to some resumption of power by the Father. (2.) The Son as God, is a different sense from what existed under the Messiah. (3.) Such a statement would be unnecessary and vain. Who could reasonably suppose that the Son was not subject to God when all things had been subdued to him as he was before? (4.) It is a forced construction of this in order to reconcile the passage with what is said of the perpetuity of

392 I. CORINTHIANS. [A. D. 55.

subdued * unto him, then shall the Son also himself be subject unto

* Psa 2 8.

him † that put all things under him, that God may be all in all.

† 1 Cor 3 23.

Christ's kingdom and his eternal reign. That he would reign, that his kingdom would be perpetual, and that his dominion would be universal, is clearly predicted; see 2 Sam. vii. 16; *Ps.* xlv. 6; Isa. ix. 5, 7; Dan. ii. 44; vii. 14; Luke i. 32, 33; Heb. i. 8. But these predictions may be all consistent with the supposition that the peculiar mediatorial kingdom of the Messiah shall be given up to God, and be merged in the kingdom of God. For, (1) His kingdom will be perpetual, in contradistinction from the kingdoms of this world. They are fluctuating, changing, short in their duration; but his kingdom shall continue to the end of time. (2) His kingdom shall be perpetual, because the laws of God by which the laws of God by him shall remain subject to those laws for ever. The kingdom of God, and the kingdom of Christ, shall abide to all eternity. (3) Christ, the Son of God, in his divine nature, or God, shall never cease to reign. As Mediator, he may cease to exercise the duties of his office, having made an atonement, having rescued his people, having brought them to glory, and having said, "Go ye one with the Father; or (in) Father of the everlasting age." (Isa. ix. 6.) He will then cease to reign. The functions of his mediatorial office have been discharged, and delegated power laid down, and that which appropriately belongs to him in virtue of his office will cease. Redemption will be ceased and succeeded for ever; and it shall still be true that the reign of God, and of Christ, shall continue with the Father, shall continue for ever. (4.) The interpretation of this passage, "Then shall he subject to the Father in the sense of laying down his delegated authority, and ceasing to exercise his mediatorial reign, has been the common interpretation of the Church. It cannot be of value only, because, in the interpretation of plain words, it is not probable that men of all classes and ranks in different ages would err. ¶ *The Son also himself.* The term Son is used here, as it is usually, of Jesus with reference to his human nature, his incarnation by the Holy Ghost, and his resurrection from the dead; see Note on Rom. i. 4. (For the meaning of the term Son, see the supplementary Note on the same passage.) It refers, I suppose, to the Son in his human nature, not from that the second person in the Trinity, as such, should be subject to the Son; but the human nature, the Son, the Son of God, was raised from the dead, and to whom this wide dominion had been given,—the government of the universe, and the government should be so assumed by the Divinity as God. As man, he was to be subject to God in this dominion. This does not mean, evidently, that the union of the divine and human natures will be dissolved, nor that important purposes may not be to be accomplished by that union, but that the divine perfections may not shine forth in some glorious manner, which they have not done, but that the purpose of government shall no longer be exercised in that way, that the redemption of his people, shall no longer be continued, and power shall be exercised by God as God. The redeemed will still adore their Redeemer as their intercessor, and will still be under the obligations of his work, and upon his perfections (Rev. i. 5, 6; v. 11; xi. 15); but the work of redemption, the power which he now has, and which was needful to effect their redemption, will be no longer needed. That God may be everyone; that the Divinity, the Godhead, may rule; and that it may be seen that he is the Sovereign God." (Bloomfield.) "Bloomfield, I think correctly, understand the Godhead, the Divine Sov-

A. D. 59.] CHAPTER XV. 303

29 Else what shall they do which * are baptized for the dead, if the

* Gr. 5 S.

tere, the Divinity, consisting of the three persons, without respect to any particular person. (*b*)

29. *Else what shall they do.* The apostle here reasons the argument for the resurrection which was interrupted at ver. 19. He goes on to show what absurdities and incoherences follow from the denial of this doctrine, and thence infers that the resurrection is a fact. There is, perhaps, no passage of the New Testament in respect to which there has been a greater variety of interpretation than this; and the views of expositors are very much divided in regard to its meaning. It is possible that Paul may here refer to some particular ceremony, or rite, in use respecting baptism, the knowledge of which is now lost. The various opinions which have been entertained in regard to this passage, together with an examination of them, *may be seen in Poole's Synopsis, Rosenmüller, and Bloomfield.* It may be proper, in a few words, to state some of them, that the perplexity of commentators may be seen. (*1*.) It has been thought that the phrase refers to a custom the Mormons who were put to death, the plural being used for the singular, meaning "the dead man." (*2*.) By others, that the word baptized is used in a figurative sense, meaning cleansing, purifying, as in Mat. viii. 4; Heb. x. 22; and that the sense is, that they who were cleansed, purified, and purified when buried, with the hope of the resurrection, and, as it were, baptized into Christ. (*3*.) By others, that to be baptized for the dead means to be baptized or dead being baptized into Christ, or being baptized into Christ, and that by those who were baptized they were regarded as dead. (*4*.) By others, that the apostle refers to a custom of vicarious baptism, or to a custom of being baptized for the dead, referring to the practice of having some person baptized in the place of a friend who died without baptism. This was the opinion of Grotius, Michaelis, Tertullian, and Ambrose. *Such* was the estimate which the early fathers put upon the importance of baptism, that when one had died without being baptized, some other person was baptized *over* his dead body in his place. That this practice prevailed in the early ages of the Christian church, has been abundantly proved by Grotius, and is generally admitted. (*5*.) The reasons for this interpretation are obvious. (*a*) There is no evidence that such a custom prevailed in the time of Paul. (*b*) It cannot be believed that Paul would refer to such a custom as a thing of esoteric and so contrary to the Scripture, or that he would make it the basis of an argument for the resurrection. (*c*) It does not accord with the drift and purpose of his argument. If this custom prevailed, what inference would have led him to say,—"What will become of them *for whom* others have been baptized? Are *we* to believe that they have perished?" (*d*) It is not probable that the apostle would have referred to this opinion arose from an erroneous interpretation of the phrase, if such a custom had prevailed in the time of Paul. (*5*.) There remain two other opinions, both of which are plausible, and one of which is probably the true one. One is, that the phrase is used figuratively, as it is in Mat. xx. 22, 23; Mark x. 38; Luke xii. 50, in the sense of being overwhelmed with calamities, trials, and sufferings; and as meaning that the apostles and others were subjected to the same dangers and sufferings, and, i. e. in the hope of the resurrection; or with the expectation that the dead would be raised. This is the opinion of Lightfoot, Rosenmüller, Bloomfield, Doddridge, Rieger, and of Prof. Robinson (Lex. art. Βαπτίζω), and has much to plausible. That the word is used in this sense, and that it is used into calamities, there can be no doubt. And that the apostles and early Christians were exposed to great and overwhelming

304 I. CORINTHIANS. [A. D. 59.

dead rise not at all? why are they then baptized for the dead?

30 And why stand we in * jeopardy every hour?

* Or for.

calamities on account of the hope of the resurrection, is equally clear. This interpretation, also, accords with the general tenor of the argument; and is an argument for the resurrection. It is, in fact, a proof of the full and constant belief of all who endured these trials, that there would be a resurrection. It would be an occasional word be, that they should be slow to adopt an opinion which would imply that all their sufferings were endured for naught, and that they had been deceived in the certain; that God had plunged them into all those sorrows, and had suffered them to be deceived and ruined thus. That this view is plausible, and that it suits the strain of remark in the following verses, is evident. But there are objections to it. (*a*) It does not accord with the usual meaning of the word baptize. (*b*) A metaphorical use of a word should not be adopted when a literal, or the literal meaning of the word here will as well meet the design of the apostle. (*c*) Bloomfield (Gr. Test.) says, the prevalent does not relieve us from one of the difficulties in regard to the phrase "for the dead;" and, (*e*) it is altogether more natural to suppose that the argument would be drawn from the baptism of all who were Christians, than from the figurative baptism of those who were in the perils of martyrdom.—The other opinion, therefore, is, that the apostle refers to the baptism of the dead, or to all believers. This is the most current opinion; is the most simple, and best meets the design of the argument. According to this, it means that they who were baptized were baptized in expectation of a resurrection of the dead. They had received this as one of the great doctrines of the gospel when they were baptized. It was a part of their faith and their belief that there would be a resurrection. According to this interpretation, it is that this was an essential article of the faith of a Christian; that it was embraced by all; that it constituted a part of their very profession; and that, if it should be found that they that which entered into the very foundation of the Christian faith. If they denied the doctrine of the resurrection, they struck a blow at the very foundation of all the hopes which had been entertained and expressed at their baptism. And what could they do? What would become of them? What would be the meaning of their being baptized? Was it to be believed that all their hopes at baptism were calculated to deceive them? Unless such a belief could not be entertained, the apostle infers that, if they held to Christianity at all, they must hold to this doctrine as a part of their very profession. The phrase, "for the dead" means, with reference to the dead; with reference to the resurrection of the dead, and their hopes; with a belief that the dead will rise. It is evident that the phrase is used in the same manner as we speak of a thing done in relation which has been suggested. Mr. Locke says, frankly, "What this baptizing for the dead was, I know not; it seems to be something wherein they engaged themselves to the danger of death." Bloomfield, however, and Doddridge, renders it, "*in the room of the dead*, who are just fallen in the battle, or who have just been carried off by a succession of new converts, who immediately offer themselves to fill up their places, as ranks of soldiers that advance to the conflict in the room of those who have just been slain in their sight."

30. *And why stand we in jeopardy.* The apostle proceeds to show that he had encounter danger of every kind. This refers particularly to Paul himself, and to those who were with him, constantly exposed to peril by land or by sea in the arduous work of making known the gospel. The argument

A. D. 59.] CHAPTER XV. 305

31 I protest by your rejoicing * which I have in Christ Jesus our Lord, I † die daily.

* Or, by the glorying or matter of mine. † Gr. 1 S. † Or, I am dying.

here is plain. It is, that such efforts I would be vain, useless, foolish, unless there was to be a glorious resurrection. Why should I be exposed to encountering these dangers thus to make known the truths connected with the resurrection, if there was not to be such future state, it would be wise for them to avoid these dangers. "We are not to suppose that Paul would have begun the work of preaching, unless we were endowed with the hope of the resurrection, and unless we had evidence which convinced our minds of the reality of the fact of the resurrection." † *Every hour.* Constantly; comp. 2 Cor. xi. 26. So frequently, and in such manner, that they might be said to occur every hour. This was particularly the case in the instance to which he refers in Ephesus; ver. 32.

31. *I protest.* (Gr.) This is a particle of swearing, and denotes a strong asseveration. The subject was important, and he was speaking of his glorying; and he makes in regard to it a strong protestation; comp. John ii. 3. *By your rejoicing.* Margin, "By your glorying." Not the correct reading is doubtless that which is in the present Greek text, by your rejoicing. The reading in the margin, which is adopted by all to be obscure, is probably, "I protest, or solemnly swear, by the glorying or matter of which I have on your account; by all my ground of glorying is you; by all the matter of boasting and exposition which I have in your behalf." He hoped for their salvation. He had laboured for that. He had boasted of it, and confidently believed that they would be saved. The phrase is so safe and certain, he says it was *just as certain* that he died daily on account of his hope of the resurrection. "By our hope and joys as Christians; by our desires and petitions and grounds of confidence, I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us † eat and drink; for to-morrow we die.

† Isa. lxvi. 13. † Or, to speak after. † Isa. lxvi. 13, 14.

I swear, or solemnly declare, that I die daily." Men swear or affirm by their objects of dearest affection and hope. I have exposed myself to death, I certainly so I confidently expect your salvation, and so certainly as we look for your salvation, I am dying daily. I am constantly exposed to die, and suffer that which may be called a death daily. "I die daily, for the Christ Jesus. The object of boasting, glorying in regard to you which I am permitted to cherish through the grace and favour of the Saviour. His hope of the salvation of the Corinthians, in regard to the Corinthians, he enjoyed only by the mercy of the Lord Jesus, and by his favour and grace." † *I die daily;* comp. Rom. viii. 36. I endure so many sufferings and persecutions, that it may be said to be a daily dying. I am constantly in danger of death, and my sufferings are as great as the pains of death. Probably Paul here referred particularly to what he had just stated, that he had contended at Ephesus; and his object was to impress their minds with the feeling of his belief in the resurrection, and to show that he was willing to suffer as much, and to show them that all their hopes rested also on this doctrine.

32. *After the manner of men.* Marg. *To speak after the manner of men* (κατὰ ἄνθρωπον). There has been a great variety of opinion in regard to the meaning of these words. The following are some of the interpretations which have been given. (*1*.) Some have thought that the phrase is used only with reference to this life, and on the ordinary principles of human conduct, as men fought with wild beasts for their preservation. (*2*.) Or, if, humanly speaking, or speaking after the manner of men, I have fought with beasts at Ephesus, I have had contended with men who should be regarded as wild beasts. (*3*.) Or, than I may speak of myself as men

304

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312

812 I. CORINTHIANS. [A. D. 59.

but *there is one kind of* flesh of men, another flesh of beasts, an-

grain. It is, probably, here intimated that God would give to each one of the dead at the resurrection such a body as he should choose, though it will be, doubtless, in accordance with the laws of God, a body adapted to its own body. That which appropriately belongs to it; which is filled to perfection with life and vigor. It does not cause a stalk of rye to grow from a kernel of wheat; nor of maize from a kernel of rye, or any other grain. He has fixed proper laws, and he takes care that they shall be observed. So it will be in the resurrection. Every one shall have his own, and God will give to each one what he shall bring to him, and be fitted to him. The wicked shall not rise with a body adapted to heaven; nor shall the saints rise with a body adapted to perdition. There shall be a fitness or appropriateness in the new body to the eternal state of each man. The *change* proposed here is designed to meet the inquiry *how* should the body be raised. It is a change in the manner, and a change remarkable and impossible in the destiny of the resurrection, than in the ordinary operations of nature. A grain that seems to rot sends up a shoot or stalk, and is reproduced in a wonderful and beautiful manner. In a manner similar to this, the body will be raised. This illustration, then, obviates all the difficulties about the fact of the resurrection. It cannot be more difficult to raise the body than the other; and as the facts of vegetation are constantly passing before our eyes, the fact of the resurrection strange if *another* fact shall take place hereafter in regard to the resurrection of the dead.

"*By all flesh is not the same flesh.*" This verse and the following are designed to answer the question (ver. 35), "with what bodies do they come?" It is a general observation, that "*men are many kinds of bodies*; that all are not alike; that while they are bodies, yet they partake of different qualities, forms, and properties; and

other of fishes, *and* another of birds.

that, *therefore*, it is not absurd to suppose that God may transform the human body into a different form, and cause it to be adapted to a different state of things, or to a different world. What, then, is the argument, why should it be regarded as impossible? Why is it to be held that the human body is so peculiar in its organization, or, or that it will be absurd to suppose that it may be different in some respects from what it is now? It is not a matter of fact that there is a great variety of bodies even on the earth? The word *flesh* here is used for denote *body*, as it often is. 1 Cor. 6 : 16, 18; 7 : 28; 15 : 39, 50. Col. 2 : 5; 3 : 22. 1 Pet. iv. 6. The idea here is, that although all the bodies here are made of the same substance, viz. flesh of the same elements, yet God has produced a wonderful variety in their organization, strength, beauty, colour, and places of abode, as the Creator of all things, he has the sovereignty, therefore, to suppose that the body that shall be raised shall be properly fitted to the state of things. It is certainly possible that there may be *as great* a difference between that body and the present, as there is between most perfect form of the human frame here and the lowest reptile. It would still be a body, and there would be no absurdity in the transformation. The worm that is now crawling on the earth, and the butterfly in the sun. It is the same animal still. Yet how different! Who would have dreamed, from the creeping and unfeathered caterpillar? So there may be a similar change in the body. It will be a body, and yet be still the same. Of a sceptic on this subject we would ask, whether, if there had been a resolution of the question which a caterpillar might, on creeping upon a leaf, propose, whether—a new species of existence adapted to a new element, requiring new food, new organs, new form, and new habits of life—if he had never seen such a transformation, would it not be attended with all the difficulty which he now encumbers the doctrine of the

A. D. 59.] CHAPTER XV. 813

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

* Gr. *are.*—*Ch.*

resurrection? The sceptic would no more have believed it on the authority of revelation than he will believe the fact of the resurrection of the dead. And no infidel can prove that the one is attended with any more difficulty than the other. Ver. 40.

40 *There are also celestial bodies.* The planets; the stars; the host of heaven; see ver. 41. ¶ *And bodies terrestrial.* On earth; earthly. He enumerates, ver. 41, men, beasts, birds, &c.; perhaps, also, all trees and vegetables. The sense is, that there are many such bodies. Look upon the heavens, and see the splendour of the sun, the moon, and the stars. And then look upon the earth, and see the bodies there—the beasts, the birds, the trees, the herbs. You see here two entire classes of bodies. You see how they differ. Now, he says, it is not absurd that there should be a difference between our bodies when on earth and when in heaven. Do we, then, see, that there is a difference? Do we see, when we look around our eyes here on earth and in the sky? And why should we deem it strange that between bodies adapted to this world and those adapted to the heavens, there should be a difference, illustrated by that which is seen between the bodies on earth and those which are those which appear in the sky? The argument is a popular one; but it is one which, in the nature of things, can be but in vain. ¶ *The glory of the celestial is one.* The splendour, beauty, rigidity, magnificence of the heavenly bodies differs much from those on earth. The sun, moon, and stars are of entirely objects in another and a different thing. Beautiful as may be the flower, the fruit, the mine, the tree, the tapes, or the diamond; yet

moon, and another glory of the stars: for star differeth from another star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption.

A. D. 59.]

they differ from the heavenly bodies, and are not to be compared with them. Why should we deem it strange that there should be a difference between the body as adapted to its residence here and as adapted to its residence there? Ver. 41.

41 *There is one glory of the sun,* &c. The sun has one degree of splendour, and the moon another, and so also the stars. They differ from each other in glory, or in splendour and beauty. The idea is this—they differ from that in the former. In that state, there will be as much, and as great difference between the different classes of bodies; between those in heaven and those on earth. He here says, that in the former class, in the heavenly bodies, there is a great and real difference. They not only differed from those on earth, but they differed among themselves. The sun is more splendid than the moon, and one star more beautiful than another. The idea is, that there will be a difference in the bodies of the saints in heaven shall differ from those on earth, but that they shall differ among themselves, in a sense somewhat like the difference between the sun, the moon, and the different stars. Though all shall be unlike what they are now, yet there will be a difference, yet there may be a difference in the splendour and glory. The great difference in *fact* in the worlds of God, why should we doubt that he is able to make the human body different from what it is now, and to clothe it with immortal and eternal perfection.

42 *So also is the resurrection.* In the resurrection there will be a difference, and in the different degrees of splendour and magnificence in the bodies in the sky and on the earth. The

814 I. CORINTHIANS. [A. D. 59.

43 It * is sown in dishonour; it is raised in glory: it is sown

* Gr. It is sown in dishonour, &c.—*Ch.*

dead shall be raised in a manner analogous to the springing up of grain, and there shall be a difference between the bodies of men here and in the resurrection. ¶ *It is sown.* In death. As we see or place the dead body in the tomb, we consider it in the grave; in a place where it shall be corrupt; in a form tending to putrefaction, disorganization, and dust. ¶ *It is raised in incorruption.* In the resurrection. The apostle (ver. 18—41) has had reasoned from analogy, and had demonstrated that there was no more difficulty in the one case, or that there was no greater difficulty attending it than actually occurred in the events which were in daily and hourly occurrence. He here commences, and he would be, and affirms that it was not only possible, but that such a resurrection would take place, and that the body would be raised "in incorruption," "incorruptible" (ver. 52); that, in contrast with the present state, in organization, and production. This is one characteristic of the body that shall be raised, that it shall be no more liable, as here, to wasting sickness, to decay, to pain, to death, to corruption of the grave. That God can form a body of that kind, no one can deny; and that he will do it, the apostle positively affirms. That such will be the bodies of the saints is one of the most cheering ideas which can be presented to those who are here wasted away by sickness, and who look with dread and horror on the loathsome putrefaction of the tomb. It is a view of a glorious state of things, where it is shut out from human view; buried away from the sight of man, and represented in Scripture as a state tending to decay. There is, moreover, a kind of disgrace and dishonour attached to the grave, as the curse of God, as, on account of sin, condemned to the offensiveness of the grave. ¶ *It is raised in glory.* In honour; in beauty; honoured by God by the removal of the curse, and

in weakness; it is raised in power:

in a form and manner that shall be glorious. This refers to the fact that every thing like dishonour, vileness, and corruption, shall be taken away, and be removed there, and that the body shall bear a resemblance to the glorious state of the Saviour. Phil. iii. 21. It shall be adapted to a world of glory, and every thing which here rendered it vile, unlovely, contemptible, offensive, or degraded, shall be there taken away. The inquiry, how this can be, we can get from this is chiefly negative, and consists in denying that the body shall be in a state of corruption, which here makes it vile or loathsome. The word glory (δόξα) means dignity, splendour, magnificence, and beauty, and is here used in denoting the combination of all those things which shall result from incorruptibility and disease. ¶ *It is sown in weakness; it is raised in power.* Here disease prostrates the strength, takes away its power, consigns it to the dust. The idea is, that all these evils, frailties, and infirmities to which we are here exposed, its feeble powers are soon prostrate; its vital functions soon cease to dwell. Its strength is gone, and it is laid down, dumb power like that of God, not like the angels. It does not affirm that it shall be in a state of vigour, or that it possesses physical strength, or that it shall have the power of performing what it has to do in the resurrection state. It is to be regarded as the opposite of the word "weakness," and meaningless it shall be no longer liable to disease; no more overcome by the attacks of disease, and no more be subject to the frailties and weaknesses which it here expresses. It shall not be prostrate by the power of disease, and it shall be capable of the service of God without weariness and languor; for it is said of the saints in heaven (see Rev. vii. 15; comp. xxii. 5), that it shall be in a world where there shall be no fatigue; intimating that the saints there shall be capable of service, or engage in the service of God for ever.

A. D. 59.] CHAPTER XV. 315

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

a Luke 20.35, John 5.29.

There is, however, no improbability in supposing that the physical powers of man, as well as its functional, may be greatly augmented in heaven. But on this point there is no revelation.

It is sown a natural body. Gr. ψυχικὸν. This word, "natural," denotes a property that which is endowed with life, or which is possessed of vitality. The word from which it is derived (ψυχὴ) denotes properly the breath; vital breath; the soul, as the vital principle; the animal soul, or that which is the seat of the vital, and of the animal desires, passions, and propensities; and then a living thing; a living being, whether human, or animal, or any living thing, whether brutes or men. It is distinguished from the soul or spirit (πνεῦμα), inasmuch as that more commonly denotes the rational soul, or the intellectual, that which thinks, reasons, reflects, &c. The word "natural" here, then, is used to denote the body of man, which breathes and acts by the laws of the animal economy; that which draws in the breath of life, and which is endowed with the powers and which has need of the supports of animal life, and of the enjoyments derived from food, exercise, sleep, &c. The apostle does not here affirm that the body is spiritual, unless it may that it will need that which is now necessary to support life, and to enjoy life in heaven; it will not be sustained in that way; it will lay aside those peculiar organs and powers which are now to us so necessary. The word *natural*, or to possess that which we now include under the name of vital functions, literally means, *to be endowed* or *furnished with animal functions*. It is the dwelling-place indeed of an immortal spirit, but it is made up of the portion of animal life, and is subject to the same laws and inconveniences which the animal body is. It is sustained by breath, and food, and sleep; it is endowed with the organs of sense, the eye, the ear, the smell, the

316 I. CORINTHIANS. [A. D. 59

45 And so it is written, a The first man Adam was made a living soul; the b last Adam *was made a* quickening spirit.

a Gen. 2.7. b Ch. 15.45.

sustained by this passage. It will be a body without the vital functions of the animal economy; a body sustained by other means than we now enjoy the same to us. It will be a *natural body*. This mode of speaking by Paul is the way of strong affirmation arising from earnestness, and from the desire of strong affirmation. The affirmation is, that there is a natural body; that it appeared; that it was sown; that it is; that it shall, &c. with equal certainty, says Paul, there is a spiritual body. It is just as certain and indisputable. This assertion is made, not because it needed proof, but it is made as made on his apostolic authority, and is to be received on that authority. The fact, then, was as certain and apparent to all, that there was a spiritual body was a position which he could prove as certain as the other. The only proof which he alleges is in ver. 45, which is the proof arising from revelation.

45 *And so it is written*, Gen. 2. 7. The passage from the Old Testament which is quoted. ¶ *The first man Adam was made a living soul.* This is the same language which is used by the LXX., except that the apostle has added the words "first" and "Adam." The former is done to designate whom he means. The meaning of the phrase "was made a living soul" (ἐγένετο εἰς ψυχὴν ζῶσαν—lit. *believe*, ἐγένετο εἰς, *became a living, animated soul*) is, that he became a living being. The use of the word "soul" in our translation, for ψυχὴ and πνεῦμα (Hebrew נפש and רוח), is improper. We apply the word soul, usually, to the intelligent and the immortal part of man, that which thinks, reasons, reflects, remembers, is conscious, is responsible, &c. The Greek and Hebrew words, however, more properly denote that which is alive, which is endowed with animal life, and which is animal nature. Note on ver. 44. And this is precisely the idea which Paul sees here, that the first man was

A. D. 59.] CHAPTER XV. 317

46 Howbeit that was not first *which* is spiritual, but that which is natural; and afterward that which is spiritual.

47 The a first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such are *also* the earthy:

a Gen. 2.7.

either as affirming what was true on the subject, or as intimating that supposing the substance of what was revealed respecting the Messiah is the same, yet there is a sense in which reference is what the Saviour himself taught, that he was the source of life, that he had the power of imparting life, and that he gave life to all whom the Father gave him. See John 5. 21, "For as the Father hath life in himself, so hath he given to the Son to have life in himself." "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." The word "spirit," here applied to Christ, was evidently intended to denote a living being," as applied to Adam, and seems to be used in the sense of spirit of life, or that which was adapted to raise the dead, and imparting life to them. He was constituted *red* as having life in himself, and as having the power of imparting life; as endowed with that spiritual or vital energy which was needful to impart life. All life is the creation or production of God, whether it be that of the Father, the Son, or the Holy Spirit. *Spirit* is the source of all vitality, and the Father is the fountain of all life. And the idea here is, that Christ had such a spiritual existence, and was endowed with such a vital energy of life to his people. The word spirit is applied to his exalted spiritual nature, in distinction from his human nature, in Rom. 1. 4. 1 Tim. 3. 16. 1 Pet. 3. 18. The apostle does not here affirm that he had not a human nature; or a vital energy in his human nature. The characteristic is contradistinction from Adam was, that he was endowed with a vital energy, or a spirit, which was capable of imparting vital existence to the dead.

46 *Howbeit.* There is a due order observed, ver. 37. The decaying, the dying, the weak, the corruptible, in the proper order of events, was first. This is a general principle, which is observed everywhere. It is seen in the grain that dies in the ground, and in the corruptible body, ver. 42. The perfect is succeeded by the perfect; the impure by the pure; the vile and degraded by the precious and the glorious. The idea is, that there is a similar order observed in the world. God observes the proper order by which that which is most glorious shall succeed that which is inferior; and that things in the beginning should be perfect; but that perfection should be seen to be in a state of progress, and to succeed in an appropriate order of events. The design of Paul in this verse seems to be to confirm the statement which he had made, by showing that it was in accordance with the general order whose observed that the proper order should be maintained. This idea is more fully in ver. 47 and following.

47 *The first man.* Adam. ¶ *Is of the earth.* Was made of the dust, see Gen. 2. 7. ¶ *Earthy.* Partook of the earth; he was a mere creature of earth. The word here is primarily called "earth" Gen. 2. 19. Of course, he must partake of a nature like that of the earth, mortal and corruptible. ¶ *The second man.* Christ; see Note on ver. 45. He is called the second man, because he is the second who mentioned in relation to men that was materially to affect their condition. Adam was the first man; and (see ver. 45), we should naturally be prepared beforehand to the succeeding. ¶ *The Lord from heaven.* Called in chap. 2. 8, the "Lord of glory;" see Note on that place. The reason here is, the fact that the Lord Jesus had a heavenly origin, in contradistinction from Adam who was formed from the earth. The Latin Vulgate renders this, "the second man from heaven." The idea is, that he also seems to accord with the meaning in the former member of the

319

320

321

A. D. 59.] CHAPTER XV. 321

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.

* 1 Thes. 4. 16. * 2 Pet. 3. 10. Mat. 24. 31.

exact time God did not, for wise reasons, intend to make known. ¶ Shall not all sleep. Shall not we all die. ¶ *But we shall all be changed.* There is considerable variety in the reading of this clause. The common reading, "We shall all rise, but we shall not all be changed," seems to have been the reading of the Syriac, as the Vulgate, "We shall all rise, but we shall not all be changed." But the present Greek text has a different and better reading; and the sense is, that all who are alive at the coming of the Lord, shall be in a state of change as to fit them for their new abode in heaven; or such as shall make them like those who shall be raised from the dead. This change is not a transmutation of matter; it is evident that God can or easily can change the living as he can raise the dead; and as the dead, when they will then have come to an end, there will be no necessity that those who are alive should be subjected to death; nor would it be proper that they should go down in for any time to the grave. The ordinary laws, therefore, by which men are removed from this world, are not applicable to them, and they will be removed at once to their new abode.

53 *For this corruptible must put on incorruption.* In an instant, as of time; a point of time which cannot be cut or divided (*ἀτομος χρονος*, Greek writers). A single instant; immediately. ¶ *In the twinkling of an eye.* This is an expression also denoting the least conceivable portion of time. The ordinary division of the coming of the Lord *Jesus* is elsewhere compared to the coming of a thief in the night; 2 Pet.

53 For this corruptible must put on incorruption, and this mortal * must put on immortality.

54 So when this corruptible shall have put on incorruption,

* 1 Cor. 5. 53. 2 Cor. 5. 4. 1 Pet. 4. 19.

ch. 16. The word rendered "twinkling" (*ριπη*, from *ριπτω*, to throw, cast) means a throw, cast, jerk, as of a dart, or arrow, or stone, or a blow, or a wink.—*Robinson.* ¶ *At the last trump.* When the trumpet shall sound for the last time. The phrase "last" here does not imply that any trumpet shall have been *before* sounded; it simply means that it is intending that this is the concluding, or close of things; it will end the economy of this world; it will be succeeded with the *last* state of things. See Note, Mat. xxiv. 31. Compare Note, Mat. xxiv. 31. ¶ *And the dead shall be raised.* Note, John v. 28.

52, 53. *We shall be changed.* It is necessary that a change should take place, either by dying and then being raised, or by being changed without seeing death; for we cannot enter heaven as we are. Note, Mat. v. 8. The word here used (*αλλαγω*) properly means to go in, to exchange, to change, to substitute, to put one thing in any thing; as the seed is so to wear, clothed with, or invested with a body; to put on, to clothe, to invest, to furnish with, or furnished with. It is equivalent to saying that corruptible must become incorruptible, and this mortal must become immortal. We shall be changed, corruptible must put on, and must become incorruptible and immortal. The *righteous* who are alive at the coming of the Lord will be so once changed, and invested, as Enoch and Elijah were, with incorruptible and immortal bodies.

54, 55. *When, &c.* In that future glorious world, when all this shall have been accomplished. ¶ *Then shall be brought to pass.* Then shall the prophecy, which I now quote, shall then receive their entire fulfilment; or this event shall meet all that is implied in these words. ¶ *The*

322

322 I. CORINTHIANS. [A. D. 59.

and this mortal shall have put on immortality, then shall be brought to pass the saying that

* Isa. 25. 8.

saying that is written. What is written, or the record which is made, is the prophecy of Isaiah, xxv. 8; and the fact that Paul thus quotes them, and the connection in which he uses them, show that they have reference to the times of the gospel, and to the resurrection of the dead. Paul does not quote directly from the Hebrew, or from the LXX., but gives the sense of the passage. The word Rendering here, undoubtedly, is doubt in the proper sense; death as prostrating, or as giving the victory over, to the grave. ¶ *Is swallowed up.* Κατεπόθη (from κατεσθιω, to drink down, to swallow down) occurs in other places, as Heb. xi. 16; to overwhelm, to drown, to destroy, to devour, to destroy or remove. The idea may be taken from a whirlpool, or Maelstrom, or from a vast ocean, or from a flood, and the sense is, that he will abolish or remove death; that is, cause it to be no more, as if it were drowned. ¶ *In victory* (εἰς νῖκος). Unto victory; so as to obtain a complete victory. The Hebrew (לנצח) and the LXX. often render the word לנצח, properly, to the end, or to the end of a period; *lasting, perpetuity, eternity, perfection*, by νικος, victory; 2 Kings ii. 3, 5, 7, 12; iii. 19; iv. 19; 1 Chron. xxiv. 28; Amos i. 11; viii. 7. The Hebrew word here may be rendered either *lasting* or *to the end*, or *perfection*, or *unto victory*, with triumph. It matters little which is the meaning, for they both come to the same thing. The idea is, that the grave and death would be so completely destroyed, or brought to an end.

O death. This triumphant exclamation is the commencement of the *fourth* division of the chapter.—*O death, where is thy sting?* Greek text. It is such an exclamation as every man with right feelings will be disposed to make, who contemplates the ravages of death; who looks upon a world where in all forms he has

to written, Death * is swallowed up in victory.

55 O * death, where is thy

* Hos. 13. 14.

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323

A. D. 59.] CHAPTER XV. 323

sting? O grave, * where is thy victory?

* or, hell.

and painful. The language here is the language of consolation, as if death was taken away or destroyed. ¶ *O grave, where is thy victory?* Greek text, *O death.* It is not improperly rendered, however, *grave.* The word properly denotes a place of darkness; then the world, or abodes of the dead. Accordingly, it was used for the place where was a vast subterranean receptacle, or abode, where the souls of the dead were, and it was used for the grave. The descent to it was through the grave; and the spirits of all the dead were supposed to be assembled there; the righteous occupying the upper part, and the wicked the lower; see Note on Isa. xiv. 9; comp. Lamb. Lect. on Heb. Poet. vii. 2. The word is used, also, for the state of the dead, and means that the grave, or Hades, should no longer have a victory. ¶ *Thy victory.* Thy victory over the human race, in which all the dead are given up all that dwell in them; man or man will die after that, where is its victory? It is now at an end. The victory of the power of death and the grave is vanquished, and Christ is triumphant over them. The sense of the passage is, that the death in this verse rises above the plain and simple language of grave, and resembles a hymn, into which the apostle breaks out in view of the great victory which he has presented to the mind. The whole verse is indeed a somewhat loose quotation from Hos. xiii. 14, which we translate,

"O death, I will be thy plagues;
O grave, I will be thy destruction."

But which the LXX. render,

"O death, where is thy punishment?
O grave, where is thy sting?"

Probably Paul did not intend this as a direct quotation; but he spoke in the manner of a person who was filled with the language of the Scriptures, and used it to express the sense which he intended, without pausing to make

56 The * sting of death is sin; and † the strength of sin is the law.

* Rom. 6. 23. † Rom. 4. 15.

in a direct and literal quotation. The form which Paul uses is so poetic in its structure that Pope has adopted it in his Essay on Man, in the closing lines of the numbers, in the "Dying Christian."

"O grave, where is thy victory?
O death, where is thy sting?"

56. *The sting of death.* The sting which death bears; that with which he effects his purpose; that which is the cause of death. ¶ *The strength of sin is the law.* The sin which is the cause of death. There would be no death without sin. The apostle here personifies death, as if it were a living being, and as making use of a sharp instrument, called the sting, or envenomed instrument, with which he inflicts the mortal wound. Sin is represented as the cause of death. It introduced it; it makes it certain; it is the cause of the sting of death, the poison with which it stings it. Had there been no sin, men would not have died. If there were no sin, death would not be attended with horror or alarm. For what is the sting of death, or what is it? What has innocence to fear anywhere in the universe of a just God? The sting of death is sin. It is the fact that they are sinners; the fact that they feel guilty; the fact that they feel themselves to be guilty, and that they are afraid to go into the presence of God. This sting is to be taken away, if sin be removed, if course the horror, and remorse, and fear of death, if sin be taken away, will be removed also. ¶ *It is the law.* It is the cause of it; see Note, Rom. v. 12. The law has a great influence over the mind; its sanctity and dreadful energy; and especially its power in producing a sense of guilt. ¶ *Is the law.* The pure and holy law of God. This idea Paul has illustrated at length in Rom. vii. 9—13; see Notes on that passage. He probably here alludes particularly to the law of God as given to the Jews, and to show that the law of God had no power to take away the fear of death; and that,

324

325

326

327

A. D. 59.] CHAPTER XVI. 327

2 Upon the first * day of the week let every one of you lay by

* Acts 20.7. Rev. 1.10.

him in store, as God hath prospered him, that there be no gatherings when I come.

the collection should be made. The word *collection* (*λογεία*) does not occur anywhere else in the New Testament, and is not found in the classic writers. It is from *λέγω*, to collect, and means a gathering, or a collection, or collection of money for a charitable purpose. The word occurs in the Sept. in 2 Chronicles, 24.5, 2 Chronicles; in the prescribed Circulations in Judea. There were many there; and they were generally poor, and exposed to various trials. In regard to the collection, see Notes on the circumstances and occasion of this collection; see Notes on Rom. xv. 25, 26. *Let every one of you lay by him in store.* As I have directed, explained, commanded, arranged. It does not mean that he had assumed the authority to tax them, or that he had commanded them as a matter of authority, or that he had left directions as to the best manner and time in which it should be done. This was the manner in which it had observed in all the churches (Rom. xv. 26, 27; 2 Cor. ix. 2); and Paul had left no directions as to the manner, or the amount, or the time in which it should be done. Self-denial and liberality were among the distinguishing virtues of the early Christians; and to be a Christian was to be one who, if he had wealth, would freely impart of his property to aid the poor and the needy. The order here mentioned was the manner in which the collection; and as Paul had suggested one mode to the churches in Galatia, he now suggests the same to the Corinthians. ¶ *To the churches of Galatia.* Galatia was a province in Asia Minor. On its situation, see Note, Acts xvi. 6. There were many churches in the region, and of is that region; see Gal. i. 2. At what time he gave this order to the churches of Galatia is not known, although it was doubtless on occasion of a visit to the churches there; see Acts xvi. 6.

3 *Upon the first day of the week.* Greek, "On one of the Sabbaths." The Jews, however, used the word *week* to denote the week, the period of seven days; Mat. xxviii. 1; Mark xvi. 9; Luke xviii. 12; xxiv. 1; John xx. 1, 19; comp. Lev. xxiii. 15; Deut. xvi. 9. It is universally agreed that the phrase means the first day of the week, or the Lord's day. ¶ *Let every one of you.* Let the collection be made by every one who observes his day and his privileges to give to this object. It was not to be confined to the rich only, but was the common duty of all. The poor, as well as the rich, were to contribute according to their ability. ¶ *Lay by him in store (καθ' ἑαυτὸν τιθέτω παρ' ἑαυτῷ).* Lay it by himself, treasuring up as he has been prospered. The Greek phrase, "by himself," means, (1) by himself, or separately from the rest (ἰδίᾳ); let him deposit a certain portion; let him do this *by himself*, when he is at home, when he can calmly look at the evidence of his prosperity, and when it is not under the influence of pulpit appeals, or for the sake of display when he is in the house of God, or in the matter of principle, and when he is by himself. The phrase in Greek, "τιθέτω παρ' ἑαυτῷ," may mean that he was to put the part which he had laid by in his own hands, or in his house. This interpretation seems to be demanded by the latter part of the verse, "as God hath prospered him;" for into the common treasury that there might be no trouble of collecting when he came, he was to put what he had laid by, means that they were individually to remove it up, having designated in their own mind the sum which they could give, and have it in readiness when the time came. This was strictly to be done not on one Sabbath only, but was to be done on each Lord's day, as he was prospered. ¶ *As God hath prospered him.* The word "God" is not in the original, but it is evidently implied. The word translated "prospered" (εὐοδόω) means, properly, to set forward on one's way; to prosper one's

328

329

330

330 I. CORINTHIANS. [A. D. 56.

8 But I will tarry at Ephesus until Pentecost.
9 For a great door * and effectual is opened unto me, and there are many adversaries.
10 Now if Timotheus * come, see that he may be with you without fear: for he worketh * the work of the Lord, as I also do.
11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.
12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come.

* 2 Cor. 2. 12. Rev. 3. 8.
* Phil. 2. 19, 20.
* 1 Tim. 4. 12.
* 1 Tim. 6. 13.
* 2 Tim. 4. 21.
* 2 Cor. 8. 18.

God, and regarded all as under his control, and as subject to his dominion (1 Cor. iv. 9), and the Note on that place.

8. *But I will tarry at Ephesus.* This passage proves that this letter was written at Ephesus. We have such indications as this usually that we are able to determine the place where the epistles were written. As regard to the situation of Ephesus, see Note on Acts xviii. 19. ¶ *Until Pentecost.* This was a Jewish festival occurring fifty days after the Passover, and called the feast of Pentecost. See Note, Acts ii. 1. As there were Jews at Corinth, and Jews from all parts of the world, we understand the time which Paul referred to; and as he was a Jew, he would be understood by the Jewish reading class where it would be understood. Doubtless the great festivals of the Jews were well known among most of the cities of Greece, as there were Jews in almost every one of the cities in their dispersion. It is no improbable supposition, also, that many of the Gentiles would be familiar with deep interest, as being the day on which the Holy Spirit descended on the apostles and on the people of Jerusalem. Acts ii.

9. *For a great door.* There is abundant opportunity for usefulness. The word *door* is used evidently to denote a place where there is opportunity for doing any thing. It is the means by which we have entrance or access to a place, or opportunity for doing any thing when there is no obstruction; see Acts xiv. 27; 2 Cor. ii. 12; Col. iv. 3; Rev. iii. 8. ¶ *And effectual.* That is, efficient, or adapted to secure; presenting opportunity for great efforts. There is abundant opportunity to preach the gospel; there is opportunity for great efforts; there is interest in it; there is great encouragement to labour. It is possible that the mind of Paul was turned to Paul had changed his mind about

A. D. 56.] CHAPTER XVI. 331

13 Watch * ye, stand * fast in the faith, quit you like men, * be strong.
14 Let * all your things be done with charity.

* 1 Pet. 5. 8.
* 2 Tim. 4. 5.
* Eph. 6. 10.
* 1 Pet. 5. 8.
* 2 Sam. 10. 12.
* 1 Cor. 14. 1.

special manner to be among his people, and to encourage the church. His presence is needed to comfort and encourage the church; and, as he is a man of great zeal and piety, it is often the best time to present truth, and to defend successfully the great doctrines of the Bible. ¶ Ministers should not be discouraged at the opposition which they meet with. It is our ground of encouragement. It is an indication of the prevalence of the gospel, and of its success. And it is far more favorable as a season to do good than a dead calm, and a state where there is no opposition, and no interest.

8. *Now if Timotheus come.* Paul had sent Timothy to them (see Note, chap. iv. 17, 18), but as he had many things to do, he was not at all certain that he would go to Corinth. ¶ *May be with you without fear.* Let no one treat him with contempt. Timothy was then a young man; Acts xvi. 1—3; 1 Tim. iv. 12. There might be some disposition to slight his labours on account of his youth. Paul, therefore, asks that no one should treat him with contempt, and that he should receive the great Paul, therefore, asks them to encourage him, to receive him kindly, and to treat him with respect. There might be some reference to the false teachers whom Timothy might find there, who might be bold and powerful, and they might endeavour to intimidate and alarm him. Paul, therefore, asks the Corinthians to aid him in his efforts to defend the truth. ¶ *For he worketh the work of the Lord.* He is engaged in the service of the Lord; and he is worthy of your confidence, and worthy to be sustained by you.

11. *Let no man, therefore, despise him.* Let no one treat him with contempt on account of his youth and inexperience. It is probable that some of the more

332 I. CORINTHIANS. [A. D. 56.

at this time; but he will come when he shall have convenient time.
12 Watch * ye, stand * fast in the faith, quit you like men, * be strong.
13 Let * all your things be done with charity.

* 1 Pet. 5. 8.
* 2 Tim. 4. 5.
* Eph. 6. 10.
* 1 Pet. 5. 8.
* 2 Sam. 10. 12.
* 1 Cor. 14. 1.

vision he might not be induced to return there while those dissensions lasted and there might be employment for him elsewhere, or a time in which required his presence there impaired. The Latin fathers say that Apollos was at Corinth, and that Corinth, where the religious differences had been settled—*Hieroglyd.* It is probable that the Corinthians had requested, by the messengers who had come to Paul, that he would exhort he or Apollos would come and visit them. Paul states, in reply, that he had earnestly exhorted Apollos to go, but had not succeeded. ¶ *He will come when he shall have convenient time.* The Greek word means, when he shall have time, or a good opportunity, or he might, then he engaged, or he might be unwilling to go while their contentions were so great. Paul, in chap. i. 12 *exhorted* to make him the head of a party, and as that was not done, he was unwilling to return at present among them. But Paul assures them that he designed to come among them at some future time. This was said probably to allay the fears of the party which his affection for them, and had a tendency to allay the fears of the party which might, perhaps, have inferred that he was offended, and had no desire to return to them.

13. *Watch ye.* The exhortation in this and the following verse is given evidently in view of the peculiar dangers and temptations which surrounded the church at Corinth. *Γρηγορεῖτε* (*Gregorite*) means, to keep awake, to be vigilant, &c.; and this may, perhaps, be a reference to the danger from the day of those who are mentioned as anxious to guard a camp, or to be vigilant in a time of danger. The term is frequently used in the New Testament, and the duty frequently enjoined; Mat. xxiv. 41, 42; xxv. 13; Mark xiii. 37; Luke xxi. 36; Acts xx. 31; 1 Thess. v. 6; 2 Tim. iv. 5. The meaning is, that they were to watch, or be vigilant, against all the evils of which he had spoken—against false teachers, false doctrines, or erroneous doctrines, of disorder, of false teachers, &c. They were to watch lest their souls should be ruined, and their salvation endangered. They were to watch lest wolves and of baliness should steal silently upon them, and surprise them. They were to be on their guard against that is required of a sentinel who guards a camp, lest an enemy should come suddenly upon them, and surprise them and slay them. ¶ *Stand fast in the faith.* Be firm in holding and defending the truths of the gospel. Do not be shaken in your belief of those truths, and adhere to your confidence in God and to the doctrines of the gospel. See the Introduction to this epistle, chap. xv. 1. Be firm in maintaining what you believe to be true, and in holding on to your personal confidence in God, notwithstanding the sneers, the contentions, the insinuations of unbelievers and the friends of false doctrine. ¶ *Quit you like men.* Gr. ἀνδρίζεσθε (*andrizesthe*). This word occurs no where else in the New Testament. In the LXX. it occurs in Deut. xxxi. 6, 7; Josh. x. 25; xxviii. 10; 2 Chron. xxxii. 7; Neh. iv. 14; and in eighteen other places. See Trommius' Concordance. It occurs also in the classic authors. It means, to be a man, to act like a man, to act manly or brave; to show one's self a man; that is, not to be a child, or to act like a child in opinion or action, but to be bold and brave. We have a similar phrase in common use, "act like a man," or "act like a gentleman," that is, be not mean, or be not cowardly. ¶ *Be strong.* Be firm,

A. D. 55.] CHAPTER XVI. 333

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

* Rom. 16.5. † Heb. 13.17.

food, *steadfast*; comp. Eph. vi. 10, "Be strong in the Lord, and in the power of his strength."

14. *Let all your things*, &c. All that you do. This direction is repeated on account of its great importance, and because it is a summing up of all the rules given in the preceding chap. xiii. xiv. 1. There he says, that charity or love, was to regulate all our conduct; and, in the present case, and if this was observed, every thing would be done well.

15. *I beseech you, brethren.* The construction here is somewhat irregular. The literal rendering of the words, "I beseech you," in this connexion, seem to be taken in connexion with what follows, "that ye submit yourselves unto such," &c. The design is to exhort them to show a proper regard to Stephanas and to all who sustained high rank and character; and the remainder of ver. 15 is designed to state the *reason* why they should show this regard, namely, the character of Stephanas. ¶ *Ye know the house.* You are acquainted with the benevolent, the pious, the hospitable, the upright, or all, of the family of Stephanas had been converted to the Christian faith. ¶ *Stephanas.* See Note, chap. i. 16. Paul there says that he had baptized his family. ¶ *First-fruits of Achaia.* They were the first converted to the Christian faith in Achaia. See Note, Rom. xvi. 5. Respecting Achaia, see Note, Acts xviii. 12. ¶ *They have addicted themselves*, &c. That they have devoted themselves to the service of Christians by showing hospitality; by providing for their wants; by attending and aiding the apostles in their journeys, &c.

16. *That ye submit yourselves*, &c. The word used here means evidently more than to yield, or to show deference and respect; that you would treat them with distinguished respect and honour for what they have done. ¶ *And to every one that helpeth with us, and laboureth.* Those who in the ministry, or provides for our wants, &c. It is possible that Stephanas was a minister of the word (Note, chap. i. 16), though he had been converted in Achaia; and it is probable that, as Corinth was a central place and a thoroughfare, others of the companions of Paul, and of his personal friends of Paul, and who had aided him in the ministry. Towards all such, Paul enjoins a respectful, and tender and respectful regards.

17. *I am glad of the coming.* That I am glad that they have come to me at Ephesus. It appears that Fortunatus was converted by my ministry in Achaia and who has so long shown himself to be a personal friend to me, and who has been a laborious minister. ¶ *Stephanas.* The same person evidently mentioned in the preceding verse, and who, with the other deliver and most respected members of the church, had been selected by the church at Corinth, as messengers (comp. ver. 1) to Paul, and to consult with him respecting the affairs of the church there. ¶ *Fortunatus and Achaicus.* These persons are not mentioned in any other part of the New Testament. It appears that Fortunatus survived Paul, for he was subsequently a companion of Clemens, who in Corinth is dated at Rome, and here back to the Corinthians the epistle which Paul wrote to them from Rome, was then again, § 18. ¶ *For that which was lacking*, &c. The word which is here used, and rendered

334

334 I. CORINTHIANS. [A. D. 55.

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 Priscilla

a 1 Thess. 5.12. † Acts 18.26.

"that which was lacking" (ὑστέρημα), does not occur in the classic writers. It means properly that which is wanting, or that which is lacking, or that which is need to denote a want or lack of any kind, whether of support, sustenance, or of anything else (comp. or counsel; see Luke xxi. 4; Phil. ii. 30; 1 Thess. iii. 10. What this was which the Corinthians had neglected or failed to furnish Paul, we know not. It may have been the presence of those persons, can be only a matter of conjecture; and different conjectures have been made on the subject. It might be a neglect to provide for his wants, or a defect of sympathy, or a failure to send the letter which they had sent him; or it might be that these persons had furnished, by their presence and conversation, those consolations and comforts which the Corinthians at Corinth could have rendered had they been all present; and Paul may have felt that he was left to contend with them that friendly intercourse and Christian communion which he had enjoyed in other places, was lacking, i. e. which he had not been permitted to enjoy by reason of his absence. This is the view which is given by Bloomfield, Doddridge, Macknight, and others. It does not seem here intended to blame them, this view is most in accordance with the general tone of the epistle.

18. *For they have refreshed my spirit.* By their presence and conversation, they have communicated information respecting the state of things in the church; and their society has been with me of the most gratifying and cheering kind. ¶ *And yours.* Your spirit, as well as mine, has been lacking, i. e. which he had not been permitted to enjoy by reason of his absence. This is the view which is given by Bloomfield, Doddridge, Macknight, and others. It does not seem here intended to blame them, this view is most in accordance with the general tone of the epistle.

19. *The churches of Asia.* The seven churches of Asia Minor (see Note on Rom. xvi. 5). Though he signed his own name, and expressed his Christian salutation in ver. 19, in ver. 21, Paul, in ver. 19, speaks of "us," i. e. "Sosthenes, a brother, who with me was written; was a proof that it was his own, and was a valuable token of the authenticity of the letter, in case that there was fraud or imposition. Why he employed an amanuensis is not known.

20. *If any man love not the Lord Jesus Christ.* This is a most solemn and affecting close of the whole epistle. It was designed to direct them to the great and fundamental principle of religion, the love of the Lord Jesus, and was intended, doubtless, to turn the minds of the parties, and of those which had agitated them, the disputes and dissensions which had rent the church, from all other things to the one thing, whether they truly loved the Saviour. It is implied that there was danger, in their disputes and strifes about minor matters, of neglecting the great duty of love to God, and of ardent attachment to a party in the place of that love to the Saviour which should be the ruling principle of their eternal life. ¶ *Let him be anathema.* On the meaning of the word anathema, see Note, Rom. ix. 3. It means, strictly, means accursed, or devoted to destruction; and the idea here is, that he who did not believe in the Lord Jesus, and love him, was cut off from the favour of God, from salvation, or accursed of God. It expresses what ought to be done; it expresses the feelings of the writer, the feelings, not the duty of the speaker. No matter what any man's endow-

335

A. D. 55.] CHAPTER XVI. 335

19 The salutation of our Paul with mine own hand.

22 If any man love * not the

* Eph. 6.24. † Gal. 1.8. ‡ Jude 14,15.

vented in Ephesus. They felt a deep interest in the church at Corinth, and sent to them Christian salutations. ¶ *With a holy kiss*; see the Note on Rom. xvi. 16.

21. *The salutation of me, Paul, with mine own hand.* It is evident that Paul was accustomed to employ an amanuensis in writing his letters (see Note on Rom. xvi. 22), though he signed his own name, and expressed his Christian salutation in ver. 19 of this, 2 Thess. iii. 17. Comp. Col. iv. 18. Why such a caution to what was written; was a proof that it was his own, and was a valuable token of the authenticity of the letter, in case that there was fraud or imposition. Why he employed an amanuensis is not known.

22. *If any man love not the Lord Jesus Christ.* This is a most solemn and affecting close of the whole epistle. It was designed to direct them to the great and fundamental principle of religion, the love of the Lord Jesus, and was intended, doubtless, to turn the minds of the parties, and of those which had agitated them, the disputes and dissensions which had rent the church, from all other things to the one thing, whether they truly loved the Saviour. It is implied that there was danger, in their disputes and strifes about minor matters, of neglecting the great duty of love to God, and of ardent attachment to a party in the place of that love to the Saviour which should be the ruling principle of eternal life. ¶ *Let him be anathema.* On the meaning of the word anathema, see Note, Rom. ix. 3. It means, strictly, means accursed, or devoted to destruction; and the idea here is, that he who did not believe in the Lord Jesus, and love him, was cut off from the favour of God, from salvation, or accursed of God. It expresses what ought to be done; it expresses the feelings of the writer, the feelings, not the duty of the speaker. No matter what any man's endow-

336

336 Lord Jesus Christ, let him be anathema † maran-atha.‡

† Gal. 1.8. ‡ Gal. 4.6.

ments might be; no matter what might be his wealth, his standing, or his talent; no matter if he were regarded as a ruler in the church, or at the head of a party; yet if he had not the love of God in his heart, he was not to be saved. This sentiment is in accordance with the declaration of our Saviour, "Except a man be born of the Spirit," John iii. 11; Mark xvi. 16, and the Note on the latter place. ¶ *Maran-atha.* The Syriac words, *Marana Eltha*—the Lord comes;" i. e. will come. The reason why this expression is added may be, (1) To give the greater solemnity to the denunciation, and to show that it is given it an emphatic form. (2) To intimate that, though there were no immediate signs of the coming of the Saviour; though the state could not, and ought not to punish it; and though the church could not exclude all who did not love the Lord Jesus, yet he would come, and there is not escape. For, the Lord would himself come to take vengeance on those who had rejected his salvation. Though, therefore, those who did not love the Lord Jesus could not be punished by the church, they could not escape divine condemnation. The Lord would come to execute vengeance himself, and they could not escape. It is probable (see Lightfoot and others) that the phrase was intended to use such a form in their greater excommunication, and that the phrase, "let him be anathema," was thus devoted to destruction, and excommunicated, must be destroyed; and that the Lord would come to execute sentence on all his enemies. "It certainly was not now, for the first time, that the phrase was used in this sense; but was the application of a current mode of speech to the purpose he had in contemplation. Perhaps, therefore, by inspecting the sources of the phrase, we may obtain a better view of this singular passage. The nearest approach to it that I have

336 I. CORINTHIANS. [A. D. 55.

23 The grace of our Lord Jesus Christ be with you.

a Rom 16.24.

24 My love *be* with you all in Christ Jesus. Amen.

been able to discover is in the following extract from Mr. Bruce; and though, perhaps, this does not come up to the full power of the apostle's imprecation, it is a very good one, and an idea which was commonly attached to the phrase among the public. Mr. Bruce, in his travels in Abyssinia, mentioned, in Egypt, he take him on board his vessel, as if to carry him to a certain harbour, Mr. Bruce was not an anathema; but, having set him on shore at the place of his destination, whence he came, "we slacked our vessel down the stream a few yards, and he was left to shift for himself. On seeing this, our mind fell into a desperate passion, cursing, blasphemous, and bitter imprecations, the poor wretch crying *Alaa Ellah!!*", or, "*May God send and do justice!*" This appears to be the strongest execration this passionate Arab could utter. "I wish he may be anathema, is not of my power; I wish him to the vengeance of God." Is not this the very spirit of the imprecation *ἤτω ἀνάθεμα*? — Taylor in Calmet. This solemn declaration, or denunciation, is evidently made with a view to place in the autocracy of all that be loved, in order that it might be universally regarded. There is not a more solemn declaration in the Bible; there is not a more awful denunciation; there is not one that will be more certainly executed. No matter what we may have been, what we may be, what we may or accomplishment, or adorning, of the praise and flattery of the world; no matter what we may have, what office and to rank; no matter if we are honoured by the present age, we gain a reputation to be transmitted to future times; yet if we have not the love of God, we are accursed. We must be devoted to the cause; and the Lord Jesus will soon return to judge the world, and to execute on a guilty world. How important then to ask whether we have this love! Whether we are attached to the Lord Jesus in such a manner as to secure his appreciation? Whether we so love him as to be prepared to hail his coming with joy, and to be received into his kingdom and glory? In the notes of the Notes on this epistle, I may ask any one who shall read those pages to pause, and to ask himself, if he may press it upon the attention of each one, though I may never see their faces in the flesh, as the great inquiry which is to determine their eternal destiny, and to the decision of which stands here, that if they do not love the Lord Jesus, they will be, and they must be, accursed, and anathema. The Lord Jesus will soon return to make investigation, and to judge the world; but here will be no escape; and no longer can express the awful language as a mere imprecation, or execration or can *Ἔρχου* or *ναι ἔρχου*.

23. *The grace, &c.* Note, Rom. 16.20.

24. *In Christ Jesus.* Through Christ Jesus; or in connection with Christ Jesus. Note, Rom. 16.24. This is an expression of tender regard to them as Christian brethren; of his love for the church; and his earnest desire for their welfare. It is a solemn and tender benediction with which he closes his epistles; and it is peculiarly tender, affectionate, and solemn here, from the peculiar manner in which he had been treated by many of the Corinthians; and as he was about to visit them shortly. *Amen.* Paul loved them intensely, and was ever ready to pray for their continuate regard for their all, and his earnest desire for their salvation.

The subscription to the epistle, "The first epistle to the Corinthians," is evidently made by a person of much other hand than that of Paul, and has no claim to be regarded as inspired. Perhaps it was probably added a considerable time after the epistles were first written; and in some instances evidently by some per-

A. D. 55.] CHAPTER XVI. 337

sons who was not well informed as the Notes on the Epistle to the Romans. In this instance, the subscription is evidently in error, as the contents of the epistle bears internal marks that it was written from Ephesus, though there is every probability that it was sent by three of the persons mentioned in the subscription. It is, however, to suppose that *Timothy* was concerned in bearing the epistle to Corinth, as he was then at Ephesus, and was written he was already on a visit to the churches, and on his way to Corinth; see Notes on chap. xvi. 10, 11. There is also a considerable internal evidence that it was written from Philippi; but every thing in the Introduction to the epistle. There is, however, a considerable variety among the MSS. in regard to the subscription, some of them being destitute of any authority, and as these subscriptions generally omitted the Introduction to the epistle, have been better but they been omitted.

Indexes

Index of Pages of the Print Edition

i ii iii iv v vi vii viii ix x xi xii xiii xiv 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21
22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52
53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83
84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110
111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133
134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156
157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179
180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 200 201
202 202 203 204 206 205 206 207 208 208 209 210 210 211 212 212 213 214 214 215 216 216 217
218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240
241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263
264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286
287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309
310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332
333 334 335 336 337 338