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COMMENTARY

COMMENTARY ON  
1 CORINTHIANS

*by Adam Clarke.*

*“Follow peace with all men, and holiness, without  
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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# A COMMENTARY AND CRITICAL NOTES

ON THE

# HOLY BIBLE

## OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING  
OF THE SACRED WRITINGS

**BY ADAM CLARKE, LL.D., F.S.A., &c.**

A NEW EDITION, WITH THE  
AUTHOR'S FINAL CORRECTIONS

**For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.**

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## INTRODUCTION TO THE FIRST EPISTLE TO THE CORINTHIANS.

IN my preface to the Epistle to the Romans I have made several extracts from Dr. Paley's *Horæ Paulinæ*, in which, from internal evidence, he demonstrates the *authenticity* of that epistle. His observations on the first Epistle to the Corinthians are distinguished by the same profound learning and depth of thought: and as, in an age in which *skepticism* has had an unbridled range, it may be of great consequence to a sincere inquirer after truth to have all his doubts removed relative to the *authenticity* of the epistle in question; and as Dr. Paley's observations cast considerable light on several passages in the work, I take the liberty to introduce them, as something should be said on the subject; and I do not pretend to have any thing equal to what is here prepared to my hands. I have scarcely made any other change than to introduce the word *section for number*.

### SECTION 1.

§ Before we proceed to compare this *epistle* with the *history*, says Dr. Paley, or with any other *epistle*, we will employ one section in stating certain remarks applicable to our argument, which arise from a perusal of the epistle itself.

By an expression in the first verse of the seventh chapter, "Now, concerning the things whereof *ye wrote* unto me," it appears that this letter to the Corinthians was written by St. Paul in *answer* to one which he had received from them; and that the *seventh* and some of the following chapters are taken up in resolving certain doubts, and regulating certain points of order, concerning which the Corinthians had in their letter consulted him. This alone is a circumstance considerably in favour of the *authenticity* of the epistle; for it must have been a far-fetched contrivance in a forgery, first to have feigned the receipt of a letter from the Church of Corinth, which letter does not appear, and then to have drawn up a fictitious answer to it, relative to a great variety of doubts and inquiries, purely economical and domestic; and which, though likely enough to have occurred to an infant society, in a situation and under an institution so novel as that of a Christian Church then was, it must have very much exercised the author's invention, and could have answered no imaginable

purpose of forgery, to introduce the mention of it at all. Particulars of the kind we refer to are such as the following: the rule of duty and prudence relative to entering into marriage, as applicable to *virgins* and to *widows*; the case of *husbands* married to *unconverted wives*, of wives having *unconverted husbands*; that case where the *unconverted party* chooses to *separate*, or where he chooses to *continue* the union; the effect which their conversion produced upon their prior state; of *circumcision*; of *slavery*; the *eating of things offered to idols*, as it was in *itself*, or as *others* were affected by it; the *joining in idolatrous sacrifices*; the *decorum* to be observed in their *religious assemblies*, the *order of speaking*, the *silence of women*, the *covering*, or *uncovering of the head*, as it became *men*, as it became *women*. These subjects, with their several subdivisions, are so particular, minute, and numerous, that though they be exactly agreeable to the circumstances of the persons to whom the letter was written, nothing I believe but the existence and the reality of those circumstances could have suggested them to the writer's thoughts.

But this is not the *only* nor the *principal* observation upon the correspondence between the Church of Corinth and their apostle which I wish to point out. It appears, I think, in this correspondence, that although the Corinthians *had written* to St. Paul, requesting his *answer* and his directions in the several points above enumerated; yet that they had not said one syllable about the enormities and disorders which had crept in amongst them, and in the blame of which they all shared; but that St. Paul's information concerning the irregularities then prevailing at Corinth had come round to him from other quarters. The quarrels and disputes excited by their contentious adherence to their different teachers, and by their placing of them in competition with one another, were not mentioned in their *letter*, but communicated to St. Paul by more private intelligence: "It hath been declared unto me, my brethren, *by them which are of the house of Chloe*, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." (<sup>40111</sup>1 Corinthians 1:11, 12.) The incestuous marriage "of a man with his father's wife," which St. Paul reprehends with so much severity in the fifth chapter of this epistle, and which was not the crime of an individual only, but a crime in which the whole Church, by tolerating and conniving at it, had rendered themselves partakers, did not come to St. Paul's knowledge by the *letter*, but by a rumour which had reached his ears: "*It is reported commonly* that there is fornication among you, and

such fornication as is not so much as named among the Gentiles, that one should have his father's wife; and ye are puffed up and have not rather mourned, that he that hath done this deed might be taken away from among you." (**1 Corinthians 5:1, 2.**) Their *going to law before the judicature of the country* rather than arbitrate and adjust their disputes *among themselves*, which St. Paul animadverts upon with his usual plainness, was not intimated to him in the *letter*, because he tells them his opinion of this conduct before he comes to the contents of the letter. Their *litigiousness* is censured by St. Paul in the *sixth* chapter of his epistle: and it is only at the beginning of the seventh chapter that he proceeds upon the articles which he found in their letter; and he proceeds upon them with this preface: "Now concerning the things whereof ye wrote unto me," (**1 Corinthians 7:1;**) which introduction he would not have used if he had been already discussing any of the subjects concerning which they had written. Their *irregularities* in celebrating the *Lord's Supper*, and the utter perversion of the institution which ensued, were not in the letter, as is evident from the terms in which St. Paul mentions the notice he had received of it: "Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse; for first of all, when ye come together in the Church, *I hear* that there be divisions among you, and *I partly believe it.*" Now that the Corinthians should, in their own letter, exhibit the fair side of their conduct to the apostle, and conceal from him the faults of their behaviour, was extremely natural and extremely probable: but it was a distinction which would not, I think, have easily occurred to the author of a forgery; and much less likely is it, that it should have entered into his thoughts to make the distinction *appear* in the way in which it does appear, viz. not by the original letter, not by any express observation upon it in the answer, but distantly by marks perceivable in the manner, or in the order in which St. Paul takes notice of their faults.

## SECTION 2.

§ This epistle purports to have been written after St. Paul had already been at Corinth: "I, brethren, *when I came unto you*, came not with excellency of speech or of wisdom," (**1 Corinthians 2:1;**) and in many other places to the same effect. It purports also to have been written upon the *eve of another visit* to that Church: "I will come to you shortly, if the Lord will," (**1 Corinthians 4:19;**) and again: "I will come to you when I shall pass through Macedonia," (**1 Corinthians 16:5.**) Now the history relates that St. Paul did in fact visit Corinth *twice*; once as recorded at

length in the *eighteenth*, and a *second* time as mentioned briefly in the *twentieth* chapter of the Acts. The same history also informs us (<sup><4401></sup>Acts 20:1) that it was from Ephesus St. Paul proceeded upon his second journey into Greece. Therefore, as the epistle purports to have been written a short time preceding that journey and as St. Paul, the history tells us, had resided more than two years at Ephesus before he set out upon it, it follows that it must have been from Ephesus, to be consistent with the history, that the epistle was written; and every note of *place* in the epistle agrees with this supposition. “If, after the manner of men, I have fought with beasts at *Ephesus*, what advantageth it me, if the dead rise not?” (<sup><46152></sup>1 Corinthians 15:32.) I allow that the apostle might say this wherever he was; but it was more natural and more to the purpose to say it if he was at Ephesus at the time, and in the midst of those conflicts to which the expression relates. “The Churches of Asia salute you,” (<sup><46169></sup>1 Corinthians 16:19.) Asia, throughout the Acts of the Apostles and the epistles of St. Paul, does not mean the whole of Asia Minor or Anatolia, nor even the whole of the proconsular Asia, but a district in the anterior part of that country called Lydian Asia, divided from the rest much as Portugal is from Spain, and of which district *Ephesus* was the capital. “Aquila and Priscilla salute you,” (<sup><46169></sup>1 Corinthians 16:19.) Aquila and Priscilla were at *Ephesus* during the period within which this epistle was written. (<sup><441818></sup>Acts 18:18, 26.) “I will tarry at *Ephesus* until Pentecost,” (<sup><46168></sup>1 Corinthians 16:8.) This, I apprehend, is in terms almost asserting that he was at Ephesus at the time of writing the epistle.--“A great and effectual door is opened unto me,” (<sup><46169></sup>1 Corinthians 16:9.) How well this declaration corresponded with the state of things at Ephesus and the progress of the Gospel in these parts, we learn from the reflection with which the historian concludes the account of certain transactions which passed there: “So mightily grew the word of God and prevailed,” (<sup><441920></sup>Acts 19:20;) as well as from the complaint of Demetrius, “that not only at Ephesus, but also throughout all Asia, this Paul hath persuaded and turned away much people.” (<sup><441926></sup>Acts 19:26.) “And there are many adversaries,” says the epistle. (<sup><46169></sup>1 Corinthians 16:9.) Look into the history of this period: “When divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them and separated the disciples.” The conformity therefore upon this head of comparison is circumstantial and perfect. If any one think that this is a conformity so obvious, that any forger of tolerable caution and sagacity would have taken care to preserve it, I must desire such a one to read the epistle for himself; and when he has done so, to declare whether

he has discovered one mark of art or design; whether the notes of *time* and *place* appear to him to be inserted with any reference to each other, with any view of their being compared with each other, or for the purpose of establishing a visible agreement with the history in respect of them.

### SECTION 3.

§ <sup><40417></sup>**1 Corinthians 4:17-19:** “For this cause I have sent unto you Timotheus, who is my beloved son, and faithful in the Lord; who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every Church. Now some are puffed up, as though I would not come unto you; but I will come unto you shortly, if the Lord will.”

With this I compare <sup><41921></sup>**Acts 19:21, 22:** “After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and *Achaia*, to go to Jerusalem; saying, After I have been there, I must also see Rome; so he sent into Macedonia two of them that ministered unto him, *Timotheus* and Erastus.”

Though it be not said, it appears I think with sufficient certainty, I mean from the history, independently of the epistle, that Timothy was sent upon this occasion into *Achaia*, of which Corinth was the capital city, as well as into Macedonia: for the sending of Timothy and Erastus is, in the passage where it is mentioned, plainly connected with St. Paul’s own journey: *he sent them before him*. As he therefore purposed to go into *Achaia* himself, it is highly probable that they were to go thither also. Nevertheless, they are said only to have been sent into Macedonia, because Macedonia was in truth the country to which they went immediately from Ephesus; being directed, as we suppose, to proceed afterwards from thence into *Achaia*. If this be so, the *narrative* agrees with the *epistle*; and the agreement is attended with very little appearance of design. One thing at least concerning it is certain; that if this passage of St. Paul’s history had been taken from his letter, it would have sent Timothy to Corinth by name, or expressly however into *Achaia*.

But there is another circumstance in these two passages much less obvious, in which an agreement holds without any room for suspicion that it was produced by design. We have observed that the sending of Timothy into the peninsula of Greece was connected in the narrative with St. Paul’s own journey thither; it is stated as the effect of the same resolution. Paul purposed to go into Macedonia; “*so* he sent two of them that ministered

unto him, Timotheus and Erastus.” Now in the epistle also you remark, that when the apostle mentions his having sent Timothy unto them, in the very next sentence he speaks of his own visit: “For this cause have I sent unto you Timotheus, who is my beloved son, &c. Now some are puffed up, as though I would not come to you; but I will come to you shortly, if God will.” Timothy’s journey, we see, is mentioned, in the *history* and in the *epistle*, in close connection with St. Paul’s own. Here is the same order of thought and intention; yet conveyed under such diversity of circumstances and expression, and the mention of them in the epistle so allied to the occasion which introduces it, viz. the insinuation of his adversaries that he would come to Corinth no more, that I am persuaded no attentive reader will believe that these passages were written in concert with one another, or will doubt that the agreement is unsought and uncontrived.

But in the Acts, Erastus accompanied Timothy in this journey, of whom no mention is made in the epistle. From what has been said in our observations upon the Epistle to the Romans, it appears probable that Erastus was a Corinthian. If so, though he accompanied Timothy to Corinth, he was only returning home, and Timothy was the messenger charged with St. Paul’s orders. At any rate, this discrepancy shows that the passages were not taken from one another.

#### SECTION 4.

§ ~~461610~~ **1 Corinthians 16:10, 11:** “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: 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.”

From the passage considered in the preceding section, it appears that Timothy was sent to Corinth, either with the epistle, or before it: “For this cause have I sent unto you Timotheus.” From the passage now quoted we infer that Timothy was not sent *with* the epistle; for had he been the bearer of the letter, or accompanied it, would St. Paul in that letter have said, “*If Timothy come?*” Nor is the sequel consistent with the supposition of his carrying the letter; for if Timothy was with the apostle when he wrote the letter, could he say as he does, “I look for him with the brethren?” I conclude therefore that Timothy had left St. Paul to proceed upon his journey before the letter was written. Farther, the passage before us seems to imply that Timothy was not expected by St. Paul to arrive at Corinth till after they had received the letter. He gives them directions in the letter how



to treat him when he should arrive: "If he come," act towards him so and so. Lastly, the whole form of expression is most naturally applicable to the supposition of Timothy's coming to Corinth, not directly from St. Paul, but from some other quarter; and that his instructions had been when he should reach Corinth, to return. Now how stands this matter in the history? Turn to the *nineteenth chapter* and *twenty-first* verse of the Acts, {<sup><41921></sup> **Acts 19:21**} and you will find that Timothy did not, when sent from Ephesus, where he left St. Paul, and where the present epistle was written, proceed by straight course to Corinth, but that he went *round through Macedonia*. This clears up every thing; for although Timothy was sent forth upon his journey before the letter was written, yet he might not reach Corinth till after the letter arrived there; and he would come to Corinth when he did come, not *directly* from St. Paul at Ephesus, but from some part of Macedonia. Here therefore is a circumstantial and critical agreement, and unquestionably without design; for neither of the two passages in the epistle mentions Timothy's journey into Macedonia at all, though nothing but a circuit of that kind can explain and reconcile the expression which the writer uses.

## SECTION 5.

§ <sup><40112></sup> **1 Corinthians 1:12**: "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ."

Also <sup><41316></sup> **1 Corinthians 3:6**: "I have planted, Apollos watered, but God gave the increase."

This expression, "I have planted, Apollos watered," imports two things; first, that Paul had been at Corinth before Apollos; secondly, that Apollos had been at Corinth after Paul, but before the writing of this epistle. This implied account of the several events and of the order in which they took place, corresponds exactly with the history. St. Paul, after his first visit into Greece, returned from Corinth into Syria, by the way of Ephesus; and dropping his companions Aquila and Priscilla at Ephesus, he proceeded forwards to Jerusalem; from Jerusalem he descended to Antioch, and from thence made a progress through some of the upper or northern provinces of the Lesser Asia, <sup><441819></sup> **Acts 18:19, 23**; during which progress, and consequently in the interval between St. Paul's first and second visit to Corinth, and consequently also before the writing of this epistle, which was at Ephesus, two years at least after the apostle's return from his progress, we hear of Apollos, and we hear of him at Corinth. While St. Paul was

engaged, as hath been said, in Phrygia and Galatia, Apollos came down to Ephesus; and being, in St. Paul's absence, instructed by Aquila and Priscilla, and having obtained letters of recommendation from the Church at Ephesus, he passed over to Achaia; and when he was there we read that he "helped them much which had believed through grace, for he mightily convinced the Jews, and that publicly;" <sup><44827></sup>**Acts 18:27, 28.** To have brought Apollos into Achaia, of which Corinth was the capital city, as well as the principal Christian Church, and to have shown that he preached the Gospel in that country, would have been sufficient for our purpose. But the history happens also to mention Corinth by name as the place in which Apollos, after his arrival in Achaia, fixed his residence; for, proceeding with the account of St. Paul's travels, it tells us that while Apollos was at Corinth, Paul, having passed through the upper coasts, came down to Ephesus, <sup><44901></sup>**Acts 19:1.** What is said, therefore, of Apollos in the *epistle*, coincides exactly and especially in the point of *chronology* with what is delivered concerning him in the *history*. The only question now is whether the allusions were made with a regard to this coincidence? Now the occasions and purposes for which the name of Apollos is introduced in the Acts and in the epistles are so independent and so remote, that it is impossible to discover the smallest reference from one to the other. Apollos is mentioned in the Acts in immediate connection with the history of Aquila and Priscilla, and for the very singular circumstance of his "knowing only the baptism of John." In the epistle, where none of these circumstances are taken notice of, his name first occurs, for the purpose of reproving the contentious spirit of the Corinthians; and it occurs only in conjunction with that of some others: "Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." The second passage in which Apollos appears, "I have planted, Apollos watered," fixes, as we have observed, the order of *time* amongst three distinct events; but it fixes this, I will venture to pronounce, without the writer perceiving that he was doing any such thing. The sentence fixes this order in exact conformity with the *history*; but it is itself introduced solely for the sake of the reflection which follows: "Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase."

## SECTION 6.

§ <sup><40411></sup>**1 Corinthians 4:11, 12:** "Even unto this present hour we both hunger and thirst, and are naked, and ate buffeted, and have no certain dwelling place; and labour, working with our own hands."

We are expressly told in the *history*, that at Corinth St. Paul laboured with his own hands: “He found Aquila and Priscilla; and, because he was of the same craft, he abode with them and wrought; for by their occupation they were tent-makers.” But in the text before us he is made to say, that “he laboured *even unto this present hour*,” that is, to the time of writing the epistle at Ephesus. Now, in the narration of St. Paul’s transactions at Ephesus, delivered in the *nineteenth* chapter of the Acts, nothing is said of his *working with his own hands*; but in the *twentieth* chapter we read, that upon his return from Greece he sent for the elders of the Church of Ephesus to meet him at Miletus; and in the discourse which he there addressed to them, amidst some other reflections which he calls to their remembrance, we find the following: “I have coveted no man’s silver, or gold, or apparel; yea, you yourselves also know, that *these hands have ministered unto my necessities*, and to them that were with me.” The reader will not forget to remark, that though St. Paul be now at Miletus, it is to the elders of the Church of Ephesus he is speaking, when he says, “Ye yourselves know that these hands have ministered to my necessities;” and that the whole discourse relates to his conduct during his last preceding residence at Ephesus. That manual labour, therefore, which he had exercised at Corinth, he continued at Ephesus; and not only so, but continued it during that particular residence at Ephesus, near the conclusion of which this epistle was written; so that he might with the strictest truth say, at the time of writing the epistle, “*Even unto this present hour* we labour, working with our own hands.” The correspondency is sufficient, then, as to the undesignedness of it. It is manifest to my judgment, that if the *history* in this article had been taken from the *epistle*, this circumstance, if it appeared at all, would have appeared in its *place*, that is in the direct account of St. Paul’s transactions at Ephesus. The correspondency would not have been effected, as it is, by a kind of reflected stroke, that is, by a reference in a subsequent speech to what in the narrative was omitted. Nor is it likely, on the other hand, that a circumstance which is not extant in the history of St. Paul at Ephesus, should have been made the subject of a factitious allusion, in an epistle purporting to be written by him from that place; not to mention that the allusion itself, especially as to time, is too oblique and general to answer any purpose of forgery whatever.

## SECTION 7.

§ ~~4020~~ **1 Corinthians 9:20**: “And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law.”

We have the disposition here described exemplified in two instances which the *history* records; one, ~~4163~~ **Acts 16:3**: “Him (Timothy) would Paul have to go forth with him, and took and circumcised him, *because of the Jews in those quarters*; for they knew all that his father was a Greek.” This was before the writing of the epistle. The other, ~~4213~~ **Acts 21:23, 26**, and after the writing of the epistle: “Do this that we say to thee; we have four men which have a vow on them; them take, and purify thyself with them, that they may shave their heads; and all may know that those things whereof they were informed concerning thee are nothing; but that thou thyself also walkest orderly, and keepest the law. Then Paul took the men, and the next day, *purifying himself with them, entered into the temple.*” Nor does this concurrence between the *character* and the *instances* look like the result of contrivance. St. Paul, in the *epistle*, describes, or is made to describe, his own accommodating conduct towards Jews and towards Gentiles, towards the weak and over-scrupulous, towards men indeed of every variety of character: “To them that are without law as without law, being not without law to God, but under the law to Christ, that I might gain them that are without law; to the weak became I as weak, that I might gain the weak; I am made all things to all men that I might gain some.” This is the sequel of the text which stands at the head of the present section. Taking therefore the whole passage together, the apostle’s condescension to the Jews is mentioned only as a part of his general disposition towards all. It is not probable that this character should have been made up from the instances in the Acts, which relate solely to his dealings with the Jews. It is not probable that a sophist should take his hint from those instances, and then extend it so much beyond them; and it is still more incredible that the two instances in the Acts, circumstantially related and interwoven with the history, should have been fabricated, in order to suit the character which St. Paul gives of himself in the epistle.

## SECTION 8.

§ ~~4014~~ **1 Corinthians 1:14-17**: “I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I baptized in my own name; and I baptized also the household of Stephanas: besides, I know not whether I

baptized any other; for Christ sent me not to baptize, but to preach the Gospel.”

It may be expected that those whom the apostle baptized with his own hands were converts distinguished from the rest by some circumstance, either of eminence or of connection with him. Accordingly, of the three names here mentioned, *Crispus*, we find from <sup><418></sup>**Acts 18:8**, was a “chief ruler of the Jewish synagogue at Corinth, who believed in the Lord with all his house.” *Gaius*, it appears from <sup><416></sup>**Romans 16:23**, was St. Paul’s host at Corinth, and the host, he tells us, “of the whole Church.” The household of *Stephanas*, we read in the sixteenth chapter of this epistle, “were the first fruits of Achaia.” Here therefore is the propriety we expected; and it is a proof of reality not to be contemned; for their names appearing in the several places in which they occur, with a mark of distinction belonging to each, could hardly be the effect of chance, without any truth to direct it: and on the other hand, to suppose that they were picked out from these passages, and brought together in the text before us in order to display a conformity of names, is both improbable in itself, and is rendered more so by the purpose for which they are introduced. They come in to assist St. Paul’s exculpation of himself against the possible charge of having assumed the character of the founder of a separate religion, and with no other visible or, as I think, imaginable design.\*

\* <sup><410></sup>**1 Corinthians 1:1**; “Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes, our brother, unto the Church of God, which is at Corinth.” The only account we have of any person who bore the name of Sosthenes is found in the eighteenth chapter of the Acts. When the Jews at Corinth had brought Paul before Gallio, and Gallio had dismissed their complaint as unworthy of his interference, and had driven them from the judgment seat; “then all the Greeks,” says the historian, “took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat.” The *Sosthenes* here spoken of was a Corinthian; and, if he was a Christian, and with St Paul when he wrote this epistle, was likely enough to be joined with him in the salutation of the Corinthian Church. But here occurs a difficulty: If Sosthenes was a *Christian* at the time of this uproar, why should the *Greeks* beat him? The assault upon the Christians was made by the *Jews*. It was the *Jews* who had brought Paul before the magistrate. If it had been the Jews also who had beaten Sosthenes, I should not have doubted that he had been a favourer of St. Paul, and the same person who is joined with him in the epistle. Let us see, therefore, whether

there be not some error in our present text. The Alexandrian manuscript gives **παντες** alone, without **οι ελληνες**, and is followed in this reading by the Coptic version, by the Arabic version published by Erpenius, by the Vulgate, and by Bede's Latin version. Three Greek manuscripts again, as well as Chrysostom, give **οι ιουδαιοι**, in the place of **οι ελληνες**. A great plurality of manuscripts authorize the reading which is retained in our copies. In this variety it appears to me extremely probable that the historian originally wrote **παντες** alone, and that **οι ελληνες**, and **οι ιουδαιοι**, have been respectively added as explanatory of what the word **παντες** was supposed to mean. The sentence without the addition of either name would run very perspicuously, thus: "**και απηλασεν αυτους απο του βηματος. επιλαβομενοι δε παντες σωσθενην τον απχισοναγωγον, ετυπτον εμπροσθεν του βηματος.** and he drove them away from the judgment seat; and they all," viz. the crowd of Jews whom the judge had bid begone, "took Sosthenes, and beat him before the judgment seat." It is certain that, as the whole body of the people were Greeks, the application of *all* to them was unusual and hard. If I were describing an insurrection at Paris, I might say *all* the Jews, *all* the Protestants, or *all* the English, acted so and so; but I should scarcely say *all* the French, when the whole mass of the community were of that description.-See the note on <sup><41817></sup>**Acts 18:17**, where the subject mentioned here by the learned archdeacon is particularly considered.

### SECTION 9.

§ <sup><41610></sup>**1 Corinthians 16:10, 11**: "Now if Timotheus come, let no man despise him." Why *despise* him? This charge is not given concerning any other messenger whom St. Paul sent: and, in the different epistles, many such messengers are mentioned. Turn to 1st of Timothy, <sup><41817></sup>**1 Timothy 4:12**, and you will find that Timothy was a *young man*, younger probably than those who were usually employed in the Christian mission; and that St. Paul, apprehending lest he should on that account be exposed to contempt, urges upon him the caution which is there inserted: "Let no man despise thy youth."

### SECTION 10.

§ <sup><41610></sup>**1 Corinthians 16:1**: "Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye."

The Churches of Galatia and Phrygia were the last Churches which St. Paul had visited before the writing of this epistle. He was now at Ephesus, and he came thither immediately from visiting these Churches: “He went over all the country of Galatia and Phrygia in order, strengthening all the disciples. And it came to pass that Paul, having passed through the upper coasts, (viz. the above-named countries, called the upper coasts, as being the northern part of Asia Minor,) came to Ephesus;” <sup><41823></sup> **Acts 18:23; 19:1.** These, therefore, probably, were the last Churches at which he left directions for their public conduct during his absence. Although two years intervened between his journey to Ephesus and his writing this epistle, yet it does not appear that during that time he visited any other Church. That he had not been silent when he was in Galatia upon this subject of contribution for the poor, is farther made out from a hint which he lets fall in his epistle to that Church: “Only they (viz. the other apostles) would that we should remember the poor; the same which I also was forward to do.”

### SECTION 11.

§ <sup><40418></sup> **1 Corinthians 4:18:** “Now some are puffed up, as though I would not come to you.”

Why should they suppose that he would not come? Turn to the first chapter of the *second epistle* to the Corinthians, and you will find that he had already *disappointed* them: “I was minded to come unto you before, that you might have a second benefit; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea. When I therefore was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? But, as God is true, our word toward you was not yea and nay.” It appears from this quotation that he had not only *intended*, but that he had *promised* them a visit before; for otherwise, why should he apologize for the change of his purpose, or express so much anxiety lest this change should be imputed to any culpable fickleness in his temper; and lest he should thereby seem to them as one whose word was not in any sort to be depended upon? Besides which, the terms made use of plainly refer to a promise: “Our *word toward you* was not yea and nay.” St. Paul, therefore, had signified an intention which he had not been able to execute; and this seeming breach of his word, and the delay of his visit, had, with some who were evil affected towards him, given birth to a suggestion that he would come no more to Corinth.

## SECTION 12.

§ ~~4187~~ **1 Corinthians 5:7, 8**: “For even Christ, our passover, is sacrificed for us: 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.”

Dr. Benson tells us, that from this passage, compared with ~~4168~~ **1 Corinthians 16:8**, it has been conjectured that this epistle was written about the time of the Jewish passover; and to me the conjecture appears to be very well founded. The passage to which Dr. Benson refers us is this: “I will tarry at Ephesus until Pentecost.” With this passage he ought to have joined another in the same context: “And it may be that I will abide yea, and winter with you;” for, from the two passages laid together, it follows that the epistle was written before Pentecost, yet after winter; which necessarily determines the date to the part of the year within which the passover falls. It was written before Pentecost, because he says, “I will tarry at Ephesus until Pentecost.” It was written after winter, because he tells them, “It may be that I may abide, yea, and winter with you.” The winter which the apostle purposed to pass at Corinth was undoubtedly the winter next ensuing to the date of the epistle; yet it was a winter subsequent to the ensuing Pentecost, because he did not intend to set forwards upon his journey till after that feast. The words, “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,” look very like words suggested by the season; at least they have, upon that supposition, a force and significancy which do not belong to them upon any other; and it is not a little remarkable that the hints casually dropped in the epistle concerning particular parts of the year should coincide with this supposition.

*London, Oct. 1, 1814.*



## PREFACE TO THE FIRST EPISTLE TO THE CORINTHIANS.

CORINTH, to which this and the following epistle were sent, was one of the most celebrated cities of Greece. It was situated on a gulf of the same name, and was the capital of the Peloponnesus or Achaia, and was united to the continent by an isthmus or neck of land that had the port of *Lecheum* on the *west* and that of *Cenchrea* on the *east*, the former in the gulf of Lepanto, the latter in the gulf of Elrina, by which it commanded the navigation and commerce both of the *Ionian* and *Ægean* seas, consequently of Italy on the one hand and of all the Greek islands on the other: in a word, it embraced the commerce of the whole *Mediterranean* Sea, from the *straits* of *Gibraltar* on the west to the port of *Alexandria* on the *east*, with the coasts of *Egypt*, *Palestine*, *Syria*, and *Asia Minor*. It is supposed, by some, to have been founded by Sisyphus, the son of Eolus, and grandfather of Ulysses, about the year of the world 2490 or 2500, and before the Christian era 1504 years. Others report that it had both its origin and name from *Corinthus*, the son of Pelops. It was at first but a very inconsiderable town; but at last, through its extensive commerce, became the most opulent city of Greece, and the capital of a powerful state. It was destroyed by the Romans under Mummius, about 146 years before Christ, but was afterwards rebuilt by Julius Cæsar.

Corinth exceeded all the cities of the world, for the splendour and magnificence of its public buildings, such as temples, palaces, theatres, porticos, cenotaphs, baths, and other edifices; all enriched with a beautiful kind of columns, capitals, and bases, from which the Corinthian order in architecture took its rise. Corinth is also celebrated for its statues; those, especially, of Venus, the Sun, Neptune and Amphitrite, Diana, Apollo, Jupiter, Minerva, &c. The temple of Venus was not only very splendid, but also very rich, and maintained, according to Strabo, not less than 1000 courtesans, who were the means of bringing an immense concourse of strangers to the place. Thus riches produced luxury, and luxury a total corruption of manners; though arts, sciences, and literature continued to flourish long in it, and a measure of the martial spirit of its ancient inhabitants was kept alive in it by means of those public games which, being celebrated on the isthmus which connects the Peloponnesus to the main land, were called the *Isthmian* games, and were exhibited once every

five years. The exercises in these games were, *leaping, running*, throwing the *quoit* or *dart, bowing*, and *wrestling*. It appears that, besides these, there were contentions for *poetry* and *music*; and the conquerors in any of these exercises were ordinarily crowned either with *pine leaves* or with *parsley*. It is well known that the apostle alludes to these games in different parts of his epistles, which shall all be particularly noticed as they occur.

Corinth, like all other opulent and well-situated places, has often been a subject of contention between rival states, has frequently changed masters, and undergone all forms of government. The Venetians held it till 1715, when the Turks took it from them; under whose dominion it has till lately remained. Under this deteriorating government it was greatly reduced, its whole population amounting only to between 13 and 14,000 souls. It has now got into the hands of the Greeks, its natural owners. It lies about 46 miles to the east of Athens, and 342 south-west of Constantinople. A few vestiges of its ancient splendour still remain, which are objects of curiosity and gratification to all intelligent travellers.

As we have seen that Corinth was well situated for *trade*, and consequently very rich, it is no wonder that, in its heathen state, it was exceedingly corrupt and profligate. Notwithstanding this, every part of the Grecian learning was highly cultivated here; so that, before its destruction by the Romans, Cicerone (PRomans lege Manl. cap. v.) scrupled not to call it *totius Græciæ lumen*-the eye of all Greece. Yet the inhabitants of it were as *lascivious* as they were *learned*. Public prostitution formed a considerable part of their religion; and they were accustomed in their public prayers, to request the gods to multiply their prostitutes! and in order to express their gratitude to their deities for the favours they received, they bound themselves, by *vows*, to increase the number of such women; for commerce with them was neither esteemed sinful nor disgraceful. *Lais*, so famous in history, was a Corinthian prostitute, and whose price was not less than 10,000 drachmas. Demosthenes, from whom this price was required by her for one night's lodging, said, "I will not buy repentance at so dear a rate." So notorious was this city for such conduct, that the verb **κορινθιαζεσθαι**, to *Corinthize*, signified to act the prostitute; and **κορινθια κορη**, a *Corinthian damsel*, meant a harlot or common woman. I mention these things the more particularly because they account for several things mentioned by the apostle in his letters to this city, and things which, without this knowledge of their previous Gentile state and customs, we could not comprehend. It is true, as the apostle states, that they carried

these things to an extent that was not practised in any other Gentile country. And yet, even in Corinth-the Gospel of Jesus Christ prevailing over universal corruption-there was founded a Christian Church!

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### **Analysis of the First Epistle to the Corinthians.**

This epistle, as to its subject matter, has been variously divided: into *three* parts by some; into *four, seven, eleven, &c.*, parts, by others. Most of these divisions are merely artificial, and were never intended by the apostle. The following seven particulars comprise the whole:-

- I.-The *Introduction*, ~~<KOIOI>~~ **1 Corinthians 1:1-9.**
- II.-Exhortations relative to their *dissensions*, ~~<KOIOI>~~ **1 Corinthians 1:9-4:21.**
- III.-What concerns the *person who had married his step-mother*, commonly called the *incestuous person*, 1 Cor. 5, 6, and 7.
- IV.-The question concerning the lawfulness of *eating things* which had been *offered to idols*, 1 Cor. 8, 9, and 10, inclusive.
- V.-Various *ecclesiastical regulations*, 1 Cor. 11-14, inclusive.
- VI.-The important question concerning the *resurrection of the dead*, 1 Cor. 15.
- VII.-*Miscellaneous* matters; containing exhortations, salutations, commendations, &c., &c., 1 Cor. 16.

## I CORINTHIANS.

### *Chronological Notes relative to this Epistle.*

- Year of the Constantinopolitan era of the world, as used by the emperors of the east in their diplomata, &c., and thence also called the “civil era of the Greeks,” 5564
- Year of the Alexandrian era of the world, or Greek ecclesiastical epocha, 5558.
- Year of the Antiochian era of the world, 5548.
- Year of the Eusebian epocha of the creation, or that used in the Chronicon of Eusebius, and the Roman Martyrology, 4284.
- Year of the Julian period, 4764.
- Year of the Usherian era of the world, or that used in the English Bibles, 4060.
- Year of the minor Jewish era of the world, 3816.
- Year of the greater Rabbinical era of the world, 4415.
- Year since the Deluge, according to Archbishop Usher and the English Bible, 2404.
- Year of the Cali Yuga, or Indian era of the Deluge, 3158.
- Year of the Iphitus, or since the first commencement of the Olympic games, 996.
- Year of the two hundred and eighth Olympiad, 4.
- Year from the building of Rome, according to Fabius Pictor, who flourished in the time of the first Punic war, and who is styled by Dionysius of Halicarnassus an accurate writer, 803. (This epoch is used by Diodorus Siculus.)
- Year from the building of Rome, according to Polybius, 807.
- Year from the building of Rome, according to Cato and the Fasti Consulares; and adopted by Solinus, Eusebius, Dionysius of Halicarnassus, &c., 808.
- Year from the building of Rome according to Varro, which was that adopted by the Roman emperors in their proclamations, by Plutarch, Tacitus, Dio Cassius, Gellius, Censorinus, Onuphrius, Baronius, and by most modern chronologers, 809.

- N. B. Livy, Cicero, Pliny, and Velleius Paterculus, fluctuate between the Varronian and Catonian computations.
- Year of the epocha of Nabonassar, king of Babylon, or that used by Hipparchus, by Ptolemy in his astronomical observations, by Censorinus and others, 803. (The years of this era constantly contained 365 days, so that 1460 Julian were equal to 1461 Nabonassarean years. This epoch began on Feb. 26th, B. C. 747; and consequently, the commencement of the 803d year of the era of Nabonassar corresponded to the IVth of the Ides of August, A. D. 55.)
  - Year of the era of the Seleucidæ, or since Seleucus, one of the generals of Alexander's army, took Babylon, and ascended the Asiatic throne; sometimes called the Grecian era, and the era of Principalities, in reference to the division of Alexander's empire, 368.
  - Year of the Cæsarean era of Antioch, 104.
  - Year of the Julian era, or since the calendar of Numa Pompilius was reformed by Julius Cæsar, 101.
  - Year of the Spanish era, or since the second division of the Roman provinces among the Triumviri, 94. (This epoch continued in use among the Spaniards till A. D. 1383, and among the Portuguese till about A. D. 1422.)
  - Year since the defeat of Pompey, by Julius Cæsar, at Pharsalia in Thessaly, called by Catrou and Rouille, the commencement of the Roman empire, 104.
  - Year of the Actiac, or Actian era, or proper epocha of the Roman empire, commencing with the defeat of Antony by Augustus at Actium, 80.
  - Year from the birth of Jesus Christ, 60.
  - Year of the vulgar era of Christ's nativity, 56.
  - Year of the Dionysian period, or Easter Cycle, 57.
  - Common Golden Number, or year of the Grecian or Metonic Cycle of 19 years, 19, or the seventh Embolismic.
  - Jewish Golden Number, or year of the Rabbinical Cycle of 19 years, 16, or the second after the fifth Embolismic.
  - Year of the Solar Cycle, 9.
  - Dominical Letters, it being Bissextile or Leap-year, DC; D standing till the 24th of February, or the sixth of the Calends of March, (the two

following days after Feb. 23rd, or the seventh of the Calends of March, being named the sixth of the same month,) and the other letter for the remainder of the year.

- Jewish passover, (15th of Nisan,) Saturday, April 17th, or the XVth of the Calends of May.
- Number of Direction, or number of days on which Easter Sunday happens after the 21st of March, 28.
- Mean time of the Paschal Full Moon at Corinth, (its longitude being twenty-three degrees to the east of London,) according to Ferguson's Tables, April 19th, or the XIIIth of the Calends of May, at fifteen minutes and fifty-eight seconds past eleven at night. (The reason of the discrepancy of the fifteenth of Nisan, with the day of the mean Paschal Full Moon arises from the inaccuracy of the Metonic Cycle, which reckoned 235 mean lunations to be precisely equal to nineteen solar years, these lunations being actually performed in one hour and a half less time. The correspondence of the Passover with the mean Full Moon, according to the Julian account, was in A. D. 325.)
- True time of the Paschal Full Moon at Corinth, according to Ferguson's Tables, the XIIIth of the Calends of May, (April 20th,) at fifty-seven minutes and forty-one seconds past five in the morning.
- Easter Sunday, April 18th, or the XIVth of the Calends of May.
- Epact, or moon's age on the twenty-second of March, or the XIth of the Calends of April, 18.
- Year of the reign of Nero. Cæsar, the Roman emperor, and fifth Cæsar, 3.
- Year of Claudius Felix, the Jewish Governor, 4.
- Year of the reign of Vologesus, king of the Parthians, of the family of the Arsacidæ, 7.
- Year of Caius Numidius Quadratus, governor of Syria, 6.
- Year of Ishmael, high priest of the Jews, 2.
- Year of the reign of Corbred I., king of the Scots, brother to the celebrated Caractacus, who was carried prisoner to Rome, but afterwards released by the emperor, 2.
- According to Struyk's catalogue of eclipses, which he collected from the Chinese chronology, the sun was eclipsed at Canton in China, on the 25th of December of this year, or on the VIIIth of the Calends of

January, A. D. 57. The middle of the eclipse was at twenty-eight minutes past twelve at noon; the quantity eclipsed at this time being nine digits and twenty minutes. The day of this eclipse was the 19th of Tybi, in the 804th year of the Nabonassarean era, and on the 24th of Cisleu, of the minor Rabbinical or Jewish era of the world, 3817, or 4416 of their greater era.

-Roman Consuls, Q. Volusius Saturninus, and P. Cornelius Scipio.

## CHAPTER 1.

*The salutation of Paul and Sosthenes, 1, 2. The apostolical benediction, 3. Thanksgiving for the prosperity of the Church at Corinth, 4. In what that prosperity consisted, 5-9. The apostle reproves their dissensions, and vindicates himself from being any cause of them, 10-17. States the simple means which God uses to convert sinners and confound the wisdom of the wise, &c., 18-21. Why the Jews and Greeks did not believe, 22. The matter of the apostle's preaching, and the reasons why that preaching was effectual to the salvation of men, 23-29. All should glory in God, because all blessings are dispensed by Him through Christ Jesus, 30, 31.*

### NOTES ON CHAP. 1.

**Verse 1. Paul, called to be an apostle]** Bishop Pearce contends that a *comma* should be placed after **κλητος**, *called*, which should not be joined to **αποστολος**, *apostle*: the first signifies being *called to*, the other *sent from*. He reads it, therefore, *Paul the called; the apostle of Jesus Christ*. The word **κλητος**, *called*, may be here used, as in some other places, for *constituted*. For this, and the meaning of the word *apostle*, see **Clarke's note on “~~ΕΟΙΟ~~ Romans 1:1”**.

As the apostle had many irregularities to reprehend in the Corinthian Church, it was necessary that he should be explicit in stating his *authority*. He was *called-invited* to the *Gospel feast*; had partaken of it, and, by the grace he received, was qualified to proclaim salvation to others: Jesus Christ therefore made him an *apostle*, that is, gave him a Divine commission to preach the Gospel to the Gentiles.

**Through the will of God]** By a particular appointment from God alone; for, being an *extraordinary* messenger, he derived no part of his authority from man.

**Sosthenes our brother]** Probably the same person mentioned <sup><441817></sup> **Acts 18:17**, where see the note.

**Verse 2. The Church of God which is at Corinth]** This Church was planted by the apostle himself about A. D. 52, as we learn from <sup><441801></sup> **Acts 18:1**, &c., where see the notes.

**Sanctified in Christ Jesus]** ἡγιασμενοις, *Separated* from the corruptions of their place and age.

**Called to be saints]** κλητοις αγιοις, *Constituted saints*, or *invited* to become such; this was the design of the Gospel, for Jesus Christ came to save men from their sins.

**With all that in every place, &c.]** All who profess Christianity, both in *Corinth, Ephesus*, and other parts of *Greece* or *Asia Minor*; and by this we see that the apostle intended that this epistle should be a general property of the universal Church of Christ; though there are several matters in it that are suited to the state of the Corinthians only.

**Both theirs and ours]** That is, Jesus Christ is the *common Lord* and Saviour of *all*. He is the *exclusive* property of no one Church, or people, or nation. *Calling on* or *invoking* the name of the Lord Jesus, was the proper distinguishing mark of a *Christian*. In those times of apostolic light and purity no man attempted to invoke God but in the name of Jesus Christ; this is what genuine Christians still mean when they ask any thing from God *for Christ's SAKE*.

**Verse 3. Grace be unto you]** For a full explanation of all these terms, see **Clarke's notes on** "<sup><450107></sup> **Romans 1:7**".

**Verse 4. For the grace-which is given you]** Not only their calling to be saints, and to be sanctified in Christ Jesus; but for the various spiritual gifts which they had received, as specified in the succeeding verses.

**Verse 5. Ye are enriched-ye abound-in all utterance]** εν παντι λογω, *In all doctrine*; for so the word should certainly be translated and understood. All the truths of God relative to their salvation had been explicitly declared



to them; and they had *all knowledge*; so that they perfectly *comprehended* the doctrines which they had heard.

**Verse 6. As the testimony of Christ, &c.]** The testimony of Christ is the *Gospel* which the apostle had preached, and which had been *confirmed* by various gifts of the Holy Spirit, and miracles wrought by the apostle.

**Verse 7. So that ye come behind in no gift]** Every gift and grace of God's Spirit was possessed by the members of that Church, some having their gifts after this manner, others after that.

**Waiting for the coming of our Lord]** It is difficult to say whether the apostle means the *final judgment*, or our Lord's *coming to destroy Jerusalem*, and make an end of the Jewish polity.-See <sup><SUB></sup>1 Thessalonians 3:13. As he does not explain himself particularly, he must refer to a subject with which they were well acquainted. As the Jews in general continued to contradict and blaspheme, it is no wonder if the apostle should be directed to point out to the believing Gentiles that the judgments of God were speedily to fall upon this rebellious people, and scatter them over the face of the earth; which shortly afterwards took place.

**Verse 8. Who shall-confirm you]** As the testimony of Christ was *confirmed* among you, so, in conscientiously believing and obeying, God will *confirm* you through that testimony. See <sup><K006></sup>1 Corinthians 1:6.

**In the day of our Lord Jesus]** In the day that he comes to judge the world, according to some; but, in the day in which he comes to destroy the Jewish polity, according to others. While God destroys them who are disobedient, he can save you who believe.

**Verse 9. God is faithful]** The *faithfulness of God* is a favourite expression among the ancient Jews; and by it they properly understand the integrity of God in preserving whatever is entrusted to him. And they suppose that in this sense the *fidelity of man* may illustrate the *fidelity of God*, in reference to which they tell the two following stories. "Rabbi *Phineas*, the son of *Jair*, dwelt in a certain city, whither some men came who had two measures of barley, which they desired him to preserve for them. They afterwards forgot their barley and went away. Rabbi *Phineas* each year sowed the barley, reaped, thrashed, and laid it up in his granary. When seven years had elapsed the men returned, and desired to have the barley with which they had entrusted him. Rabbi *Phineas* recollected them, and

said, ‘Come and take your treasure,’ i.e. the barley they had left, with all that it had produced for seven years. Thus, from the faithfulness of man ye may know the faithfulness of God.”

“Rabbi *Simeon*, the son of *Shetach*, bought an ass from some Edomites, at whose neck his disciples saw a *diamond* hanging; they said unto him, Rabbi, *the blessing of the Lord maketh rich*, <sup><3102></sup>**Proverbs 10:22**. But he answered: The *ass* I have bought, but the *diamond* I have not bought; therefore he returned the diamond to the Edomites. Thus, from the fidelity of man ye may know the fidelity of God.” This was an instance of rare honesty, not to be paralleled among the *Jews* of the present day, and probably among few *Gentiles*. Whatever is committed to the keeping of God he will most carefully preserve; for he is *faithful*.

**Unto the fellowship, &c.]** εἰς κοινωνίαν, Into the communion or participation of Christ, in the graces of his Spirit and the glories of his future kingdom. God will continue to uphold and save you, if you entrust your bodies and souls to him. But can it be said that God will keep what is either *not* entrusted to him; or, after being entrusted, is *taken away*?

**Verse 10. Now I beseech you, brethren]** The apostle having finished his *introduction* comes to his *second* point, exhorting them to abstain from dissensions, that they might be of the same heart and mind, striving together for the hope of the Gospel.

**By the name of our Lord Jesus]** By his *authority*, and in his place; and on account of your infinite obligations to his mercy in calling you into such a state of salvation.

**That ye all speak the same thing]** If they did not agree exactly in *opinion* on every subject, they might, notwithstanding, agree in the words which they used to express their religious faith. The members of the Church of God should labour to be of the *same mind*, and to speak the *same thing*, in order to prevent divisions, which always hinder the work of God. On every essential doctrine of the Gospel all genuine Christians agree: why then need religious communion be interrupted? This *general* agreement is all that the apostle can have in view; for it cannot be expected that any number of men should in *every respect* perfectly coincide in their views of all the minor points, on which an exact conformity in sentiment is impossible to minds so variously constituted as those of the human race. *Angels* may thus agree, who see nothing through an *imperfect* or *false* medium; but to man this is

impossible. Therefore men should bear with each other, and not be so ready to imagine that none have the truth of God but they and their party.

**Verse 11. By them** which are of the house of **Chloe**] This was doubtless some very religious matron at Corinth, whose family were converted to the Lord; some of whom were probably sent to the apostle to inform him of the dissensions which then prevailed in the Church at that place. *Stephanas, Fortunatus, and Achaicus*, mentioned <sup><41617></sup> **1 Corinthians 16:17**, were probably the sons of this *Chloe*.

**Contentions**] *εριδες*, *Altercations*; produced by the *σχισματα*, *divisions*, mentioned above. When once they had *divided*, they must necessarily *have contended*, in order to support their respective parties.

**Verse 12. Every one of you saith**] It seems from this expression that the whole Church at Corinth was in a state of *dissension*: they were all *divided* into the following sects 1. *Paulians*, or followers of St. Paul; 2. *Apollonians*, or followers of Apollos; 3. *Kephians*, or followers of Kephaz; 4. *Christians*, or followers of Christ. See the introduction, sec. v.

The converts at Corinth were partly *Jews* and partly *Greeks*. The *Gentile* part, as Dr. Lightfoot conjectures, might boast the names of *Paul* and *Apollos*; the *Jewish*, those of *Kephaz* and *Christ*. But these again might be subdivided; some probably considered themselves disciples of *Paul*, he being the immediate instrument of their conversion, while others might prefer *Apollos* for his extraordinary eloquence.

If by *Kephaz* the apostle *Peter* be meant, some of the *circumcision* who believed might prefer him to all the rest; and they might consider him more immediately sent to *them*; and therefore have him in higher esteem than they had *Paul*, who was the minister or apostle of the *uncircumcision*: and on this very account the converted Gentiles would prize him more highly than they did Peter.

Instead of *Christ*, *χριστου*, some have conjectured that we should read *κρισπου*, of *Crispus*; who is mentioned <sup><4014></sup> **1 Corinthians 1:14**. And some think that *χριστου*, of *Christ*, is an interpolation, as it is not likely that Christ in any sense of the word could be said to be the *head of a sect*, or *party*, in his own Church; as *all* those parties held that *Gospel*, of which himself was both the *author* and the *subject*. But it is very easy to conceive that, in a Church so divided, a party might be found, who, dividing Christ

from his ministers, might be led to say, “We will have nothing to do with your *parties*, nor with your *party spirit*; we are the *disciples of Christ*, and will have nothing to do with *Paulians*, *Apollonians*, or *Kephians*, as contradistinguished from Christ.” The reading *κριστου* for *χριστου* is not acknowledged by any MS. or version.

**Verse 13. Is Christ divided?**] Can he be split into different sects and parties? Has he different and opposing systems? Or, is the Messiah to appear under different persons?

**Was Paul crucified for you?**] As the Gospel proclaims salvation through the *crucified* only, has Paul poured out his blood as an atonement for you? This is impossible, and therefore your being called by my name is absurd; for his disciples you should be, alone, who has bought you by his blood.

**Were ye baptized in the name of Paul?**] To be *baptized in*, or *into* the *name* of one, implied that the *baptized* was to be the *disciple* of him into whose name, religion, &c., he was baptized. As if he said: Did I ever attempt to set up a *new* religion, one founded on *my own authority*, and coming from myself? On the contrary, have I not preached Christ crucified for the sin of the world; and called upon all mankind, both Jews and Gentiles, to believe on Him?

**Verse 14. I thank God that I baptized none of you]** None of those who now live in Corinth, except *Crispus*, the ruler of the synagogue, ~~Acts~~ **Acts 18:8**. And *Gaius*, the same person probably with whom Paul lodged, ~~Romans~~ **Romans 16:23**, where see the notes. Dr. Lightfoot observes: “If this be *Gaius*, or *Caius*, to whom the third epistle of John was written, which is very probable when the first verse of that epistle is compared with ~~Romans~~ **Romans 16:23**, { ~~John~~ **John 1:1** } then it will appear probable that John wrote his first epistle to the *Corinthians*. *I wrote*, says he, *unto the Church*-What Church? Certainly it must have been some *particular* Church which the apostle has in view, and the Church *where* *Gaius* himself resided. And if this be true, we may look for *Diotrephes* (~~John~~ **John 1:9**) in the Corinthian Church; and the author of the *schism* of which the apostle complains. See the *Introduction*, sect. viii.

**Verse 15. Lest any should say, &c.]** He was careful not to baptize, lest it should be supposed that he wished to make a party for himself; because superficial observers might imagine that he baptized them *into his own*

name-to be his *followers*, though he baptized them into the name of Christ only.

Instead of **εβαπτισα**, *I have baptized*, the Codex *Alexandrinus*, the Codex *Ephraim*, and several others, with the *Coptic*, *Sahidic*, later *Syriac* in the margin, *Armenian*, *Vulgate*, some copies of the *Itala*, and several of the *fathers*, read **εβαπτισθητε**, *ye were baptized*. And if we read **ινα**, *so that*, instead of *lest*, the sentence will stand thus: *So that no one can say that ye were baptized into my name*. This appears to be the true reading, and for it Bp. Pearce offers several strong arguments.

**Verse 16. The household of Stephanas]** From <sup><41615></sup>**1 Corinthians 16:15**, we learn that the family of *Stephanas* were the *first converts* in *Achaia*, probably converted and baptized by the apostle himself. *Epenetus* is supposed to be one of this family. **See Clarke's note on <sup><41615></sup>Romans 16:5**".

**I know not whether I baptized any other.]** I do not recollect that there is any person now residing in *Corinth*, or *Achaia*, besides the above mentioned, whom I have baptized. It is strange that the *doubt* here expressed by the apostle should be construed so as to affect his *inspiration*! What, does the inspiration of prophet or apostle necessarily imply that he must understand the geography of the universe, and have an intuitive knowledge of all the inhabitants of the earth, and how *often*, and *where* they may have changed their residence! Nor was that *inspiration* ever given so to work on a man's memory that he could not forget any of the *acts* which he had performed during life. Inspiration was given to the holy men of old that they might be able to write and proclaim the *mind of God* in the times which concern the *salvation* of men.

**Verse 17. For Christ sent me not to baptize]** Bp. Pearce translates thus: *For Christ sent me, not so much to baptize as to preach the Gospel*: and he supports his version thus—"The writers of the Old and New Testaments do, almost every where (agreeably to the Hebrew idiom) express a preference given to one thing beyond another by an *affirmation* of *that* which is *preferred*, and a *negation* of that which is *contrary* to it: and so it must be understood here, for if St. Paul was not sent *at all* to baptize, he baptized *without a commission*; but if he was sent, not only to baptize but to preach *also*, or to preach *rather* than baptize, he did in fact discharge his duty aright." It appears sufficiently evident that *baptizing* was considered to be an *inferior* office, and though every minister of Christ might administer it,

yet apostles had more *important* work. Preparing these adult heathens for baptism by the continual preaching of the word was of much greater consequence than baptizing them when thus prepared to receive and profit by it.

**Not with wisdom of words]** *ουκ εν σοφια λογου*. In several places in the New Testament the term *λογος* is taken not only to express a *word*, a *speech*, a *saying*, &c., but *doctrine*, or the *matter of teaching*. Here, and in ~~30106~~ **1 Thessalonians 1:5**, and in several other places, it seems to signify *reason*, or that mode of *rhetorical argumentation* so highly prized among the Greeks. The apostle was sent not to pursue this mode of conduct, but simply to announce the truth; to proclaim Christ crucified for the sin of the world; and to do this in the *plainest* and *simplest* manner possible, lest the numerous conversions which followed might be attributed to the *power* of the apostle's *eloquence*, and not to the *demonstration* of the *Spirit of God*. It is worthy of remark that, in all the revivals of religion with which we are acquainted, God appears to have made very little use of human *eloquence*, even when possessed by pious men. His own nervous truths, announced by plain common sense, though in homely phrase, have been the general means of the conviction and conversion of sinners. Human *eloquence* and *learning* have often been successfully employed in defending the *outworks* of Christianity; but *simplicity* and *truth* have preserved the *citadel*.

It is farther worthy of remark, that when God was about to promulgate his laws he chose *Moses* as the instrument, who appears to have laboured under some natural *impediment in his speech*, so that *Aaron* his brother was obliged to be his spokesman to Pharaoh; and that, when God had purposed to publish the Gospel to the Gentile world—to Athens, Ephesus, Corinth, and Rome, he was pleased to use *Saul of Tarsus* as the principal instrument; a man *whose bodily presence was weak, and his speech contemptible*, ~~47100~~ **2 Corinthians 10:1, 10**. And thus it was proved that *God sent him to preach, not with human eloquence, lest the cross of Christ should be made of none effect but with the demonstration and power of his own Spirit*; and thus *the excellence of the power appeared to be of God, and not of man*.

**Verse 18. For the preaching of the cross]** *ὁ λογος γαρ ο σταυρου*, *The doctrine of the cross*; or the *doctrine* that is *of* or *concerning* the *cross*; that is, the doctrine that proclaims salvation to a lost world through the *crucifixion* of Christ.

**Is to them that perish foolishness]** There are, properly speaking, but two classes of men known where the Gospel is preached: **απολλυμενοι**, the *unbelievers* and *gainsayers*, who are perishing; and **σοζομενοι**, the *obedient believers*, who are in a state of *salvation*. To those who *will* continue in the first state, the preaching of salvation through the merit of a crucified Saviour is *folly*. To those who believe this doctrine of Christ crucified is the power of God to their salvation; it is divinely efficacious to deliver them from all the power, guilt, and pollution of sin.

**Verse 19. For it is written]** The place referred to is <sup><23914></sup>**Isaiah 29:14**.

**I will destroy the wisdom of the wise]** **των σοφων**, Of *wise men*-of the *philosophers* who in their investigations seek nothing less than God, and whose highest discoveries amount to nothing in comparison of the grand truths relative to God, the invisible world, and the true end of man, which the Gospel has brought to light. Let me add, that the very discoveries which are really useful have been made by men who feared God, and conscientiously credited Divine revelation: witness *Newton, Boyle, Pascal*, and many others. But all the skeptics and deists, by their schemes of natural religion and morality, have not been able to save one soul! No sinner has ever been converted from the error of his ways by their preaching or writings.

**Verse 20. Where is the wise-the scribe-the disputer of this world?]**

These words most manifestly refer to the Jews; as the places (<sup><23914></sup>**Isaiah 29:14; 33:18; 44:25**) to which he refers cannot be understood of any but the *Jews*.

The *wise man* **σοφος**, of the apostle, is the **μκj** *chakam* of the prophet; whose office it was to teach others.

The *scribe*, **γραμματευς**, of the apostle, is the **rps** *sopher* of the prophet; this signifies any man of learning, as distinguished from the common people, especially any master of the traditions.

The *disputer*, **συζητητης**, answers to the **vrd** *derosh*, or **^vrd** *darshan*, the *propounder of questions*; the *seeker* of allegorical, mystical, and cabalistical senses from the Holy Scriptures. Now as all these are characters well known among the Jews, and as the words **αιωνος τουτου**, *of this world* are a simple translation of **hzh ml w[** *olam hazzeh*, which is repeatedly used to designate the Jewish republic, there is no doubt that the

apostle has the Jews immediately in view. This wisdom of theirs induced them to seek out of the sacred oracles any sense but the true one; and they made the word of God of none effect by their traditions. After them, and precisely on their model, the *schoolmen* arose; and they rendered the doctrine of the Gospel of no effect by their *hypercritical questions*, and endless *distinctions* without *differences*. By the preaching of Christ crucified God made foolish the wisdom of the *Jewish wise men*; and, after that the pure religion of Christ had been corrupted by a Church that was of this world, God rendered the wisdom and *disputing* of the schoolmen foolishness, by the revival of pure Christianity at the *Reformation*. The Jews themselves allow that nothing is *wise*, nothing *strong*, nothing *rich*, without God.

“Our rabbins teach that there were two *wise men* in this world; one was an Israelite, *Achitophel*, the other was a Gentile, *Balaam*; but both were miserable in this world.”

“There were also two *strong men* in the world; one an Israelite, *Samson*, the other a Gentile, *Goliath*; but they were both miserable in this world.”

“There were two *rich men* in the world; one an Israelite, *Korah*, the other a Gentile, *Haman*; but both these were miserable in this world. And why? Because their gifts came not from God.” See *Schoettgen*.

In truth the world has derived very little, if any, moral good, either from the Jewish rabbins or the Gentile philosophers.

**Verse 21. For after that in the wisdom of God]** Dr. Lightfoot observes, “That σοφία του θεου, *the wisdom of God*, is not to be understood of that wisdom which had God for its *author*, but that wisdom which had God for its *object*. There was, among the heathen, σοφία της φυσικης, *wisdom about natural things*, that is, *philosophy*; and σοφία του θεου, *wisdom about God*; that is, *divinity*. But the world in its *divinity* could not, by wisdom, know God.” The plain meaning of this verse is, that the wise men of the world, especially the Greek philosophers, who possessed every advantage that human nature could have, independently of a Divine revelation, and who had cultivated their minds to the uttermost, could never, by their learning, wisdom, and industry, find out God; nor had the most refined philosophers among them just and correct views of the Divine



nature, nor of that in which human happiness consists. The work of LUCRETIUS, *Deuteronomy Natura Rerum*, and the work of CICERO, *Deuteronomy Natura Deorum*, are incontestable proofs of this. Even the writings of *Plato* and *Aristotle* have contributed little to remove the veil which clouded the understanding of men. No wisdom but that which came from God could ever penetrate and illuminate the human mind.

**By the foolishness of preaching]** By the preaching of Christ crucified, which the Gentiles termed **μωρία**, *foolishness*, in opposition to their own doctrines, which they termed **σοφία**, *wisdom*. It was not by the foolishness of preaching, literally, nor by the foolish preaching, that God saved the world; but by that Gospel which they called **μωρία**, *foolishness*; which was, in fact, the wisdom of God, and also the power of God to the salvation of them that believed.

**Verse 22. For the Jews require a sign]** Instead of **σημειον**, *a sign*, ABCDEFG, several others, both the *Syriac*, *Coptic*, *Vulgate*, and *Itala*, with many of the *fathers*, have **σημεια**, *signs*; which reading, as undoubtedly genuine, Griesbach has admitted into the text. There never was a people in the universe more difficult to be persuaded of the truth than the Jews: and had not their religion been incontestably proved by the most striking and indubitable miracles, they never would have received it. This slowness of heart to believe, added to their fear of being deceived, induced them to require *miracles* to attest every thing that professed to come from God. They were a wicked and adulterous generation, continually seeking signs, and never saying, It is enough. But the *sign* which seems particularly referred to here is the assumption of *secular power*, which they expected in the Messiah; and because this sign did not appear in Christ, therefore they rejected him.

**And the Greeks seek after wisdom.]** Such wisdom, or *philosophy*, as they found in the writings of *Cicero*, *Seneca*, *Plato*, &c., which was called *philosophy*, and which came recommended to them in all the beauties and graces of the Latin and Greek languages.

**Verse 23. But we]** Apostles, differing widely from these Gentile philosophers:-

**Preach Christ crucified]** Call on men, both Jews and Gentiles, to believe in Christ, as having purchased their salvation by shedding his blood for them.

**Unto the Jews a stumbling block]** Because Jesus came meek, lowly, and impoverished; not seeking worldly glory, nor affecting worldly pomp; whereas *they* expected the Messiah to come as a mighty prince and conqueror; because Christ did not come so, they were offended at him. Out of their own mouths, we may condemn the gainsaying Jews. In *Sohar Chadash*, fol. 26, the following saying is attributed to Moses, relative to the brazen serpent: “Moses said, This serpent is a stumbling block to the world. The holy blessed God answered: Not at all, it shall be for punishment to sinners, and life to upright men.” This is a proper illustration of the apostle’s words.

**Unto the Greeks foolishness]** Because they could not believe that proclaiming supreme happiness through a man that was crucified at Judea as a malefactor could ever comport with reason and common sense; for both the *matter* and *manner* of the preaching were opposite to every notion they had formed of what was dignified and philosophic. In *Justin Martyr’s* dialogue with *Trypho* the Jew we have these remarkable words, which serve to throw light on the above. “Your Jesus,” says Trypho, “having fallen under the extreme curse of God, we cannot sufficiently admire how you can expect any good from God, who place your hopes **ἐπὶ ἀνθρώπου σταυρωθέντα**, upon a man that was CRUCIFIED.” The same writer adds: “They count us mad, that after the eternal God, the Father of all things, we give the second place, **ἀνθρώπῳ σταυρωθέντι**, to a man that was crucified.” “Where is your *understanding*,” said the Gentiles, “who worship for a god him who was crucified?” Thus Christ crucified was to the Jews a stumbling block, and to the Greeks foolishness. See *Whitby* on this verse.

**Verse 24. But unto them which are called]** **τοῖς κλητοῖς**. Those, both of Jews and Greeks, who were by the preaching of the Gospel *called* or *invited* to the *marriage feast*, and have accordingly believed in Christ Jesus; they prove this doctrine to be divinely powerful, to enlighten and convert the soul, and to be a proof of God’s infinite wisdom, which has found out such an effectual way to glorify both his justice and mercy, and save, to the uttermost, all that come to him through Christ Jesus. The *called*, or *invited*, **κλητοῖ**, is a title of genuine *Christians*, and is frequently used in the New Testament. **ἄγιοι**, *saints*, is used in the same sense.

**Verse 25. The foolishness of God is wiser, &c.]** The meaning of these strong expressions is, that the things of God’s appointment, which seem to

men *foolishness*, are infinitely beyond the highest degree of human wisdom; and those works of God, which appear to superficial observers weak and contemptible, surpass all the efforts of human power. The means which God has appointed for the salvation of men are so *wisely* imagined and so *energetically powerful*, that all who properly use them shall be infallibly brought to the *end-final* blessedness, which he has promised to them who *believe* and *obey*.

**Verse 26. Ye see your calling]** *την κλησιν*. The *state* of grace and blessedness to which ye are *invited*. I think, *βλεπετε την κλησιν*, &c., should be read in the imperative: *Take heed to, or consider your calling, brethren; that (οτι) not many of you are wise after the flesh, not many mighty, not many noble: men* is not in the original, and Paul seems to allude to the Corinthian believers in particular. This seems to have been said in opposition to the high and worldly notions of the Jews, who assert that the Divine Spirit never rests upon any man, unless he be *wise*, *powerful*, and *rich*. Now this Divine Spirit did rest upon the Christians at Corinth, and yet these were, in the sense of the *world*, neither *wise*, *rich*, nor *noble*. We spoil, if not corrupt the apostle's meaning, by adding *are called*, as if God did not send his Gospel to the *wise*, the *powerful*, and the *noble*, or did not *will* their salvation. The truth is, the Gospel has an equal call to all classes of men; but the *wise*, the *mighty*, and the *noble*, are too busy, or too sensual, to pay any attention to an invitation so *spiritual* and so *Divine*; and therefore there are few of these in the Church of Christ in general.

**Verse 27. But God hath chosen the foolish things]** God has chosen by means of men who are esteemed *rude* and *illiterate* to confound the greatest of the Greek *philosophers*, and overturn their *systems*; and, by means of men *weak*, without secular *power* or *authority*, to confound the *scribes* and *Pharisees*, and in spite of the exertions of the Jewish *sanhedrin*, to spread the doctrine of Christ crucified all over the land of Judea, and by such instruments as these to convert thousands of souls to the faith of the Gospel, who are ready to lay down their lives for the truth. The Jews have proverbs that express the same sense as these words of the apostle. In *Shemoth Rabba*, sec. 17, fol. 117, it is said: "There are certain matters which appear *little* to men, yet by them God points out *important precepts*. Thus *hyssop* in the sight of man is *worth nothing*, but in the sight of God its *power* is great; sometimes he equals it to the *cedar*, particularly in the ordinance concerning the *lepers*, and in the burning of the *red heifer*."

Thus God commanded them in Egypt, <sup><12122></sup>**Exodus 12:22:** *And ye shall take a bunch of hyssop, &c.* And concerning Solomon it is said, <sup><1043></sup>**1 Kings 4:33:** *And he discoursed of trees, from the cedar on Lebanon to the hyssop that grows out of the wall.* Whence we may learn that *great and small things* are *equal* in the eyes of the Lord, and that even by *small things* He can work *great miracles.*”

**Verse 28. And base things-and things which are despised]** It is very likely that the apostle refers here to the *Gentiles* and to the Gentile converts, who were considered base and despicable in the eyes of the Jews, who counted them no better than *dogs*, and who are repeatedly called *the things that are not*. By these very people, converted to Christianity, God has *brought to nought* all the Jewish pretensions; and by means of the Gentiles themselves, he has annihilated the whole Jewish polity; so that even Jerusalem itself was soon after this, trodden under foot of the Gentiles.

**Verse 29. That no flesh should glory]** God does his mighty works in such a way as proves that though he may condescend to employ *men* as instruments, yet they have no part either in the *contrivance* or *energy* by which such works are performed.

**Verse 30. But of him are ye in Christ Jesus]** Even the good which you possess is granted by God, for it is by and through him that Christ Jesus comes, and all the blessings of the Gospel dispensation.

**Who of God is made unto us wisdom]** As being the author of that evangelical wisdom which far excels the wisdom of the philosopher and the scribe, and even that *legal constitution* which is called the *wisdom* of the Jews, <sup><8416></sup>**Deuteronomy 4:6.**

**And righteousness]** **δικαιοσύνη**, *Justification*, as procuring for us that remission of sins which the law could not give, <sup><8021></sup>**Galatians 2:21; 3:21.**

**And sanctification]** As procuring for and working in us, not only an external and relative *holiness*, as was that of the Jews, but **οσιοτητα της αληθειας**, *true and eternal holiness*, <sup><8024></sup>**Ephesians 4:24**, wrought in us by the Holy Spirit.

**And redemption]** He is the author of *redemption*, not from the Egyptian *bondage*, or Babylonish *captivity*, but from the *servitude of Satan*, the *dominion of sin and death*, and from the *bondage of corruption into the*

*glorious liberty of the sons of God, or the redemption of the body,*

<B012>**Romans 8:21, 23.** See *Whitby*.

The object of the apostle is to show that man of himself possesses no good, that whatever he has comes from God, and from God only through Christ. For the different acceptations of the word *righteousness* the reader may consult the note on <B017>**Romans 1:17**, where the subject is considered in every point of view.

**Verse 31.** According as it is written] In <B023>**Jeremiah 9:23, 24:** *Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this: That he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness, in the earth.* So then, as all good is of and from God, let him that has either *wisdom, strength, riches, pardon, holiness*, or any other blessing, whether *temporal* or *spiritual*, acknowledge that he has nothing but what he has received; and that, as he has cause of *glorying* (*boasting* or *exultation*) in being made a partaker of these benefits and mercies of his Creator and Redeemer, let him *boast* in God alone, by whom, through Christ Jesus, he has received the whole.

1. THIS is an admirable chapter, and drawn up with great skill and address. The *divided* state of the Corinthian Church we have already noticed, and it appears that in these factions the apostle's authority had been set at nought by some, and questioned by many. St. Paul begins his letter with showing his authority; he had it immediately through Christ Jesus himself, by the *will of God*. And indeed the *success* of his preaching was a sufficient proof of the Divinity of his call. Had not God been with him he never could have successfully opposed the whole system of the national religion of the Corinthians, supported as it was by the prejudice of the people, the authority of the laws, and the eloquence and learning of their most eminent philosophers. It was necessary, therefore, that he should call the attention of this people to the Divine origin of his mission, that they might acknowledge that the excellency of the power was of God, and not of man.

2. It was necessary also that he should conciliate their esteem, and therefore speak as favourably concerning them as truth would allow; hence he shows them that they were a *Church of God, sanctified in Christ Jesus, and called to be saints*; that they abounded and even *excelled* in many extraordinary *gifts* and *graces*; and that they were not *inferior* to any

Church of God in any gift. And he shows them that they received all these through God's *confirmation* of that testimony which he had delivered among them, ~~<K00>~~ **1 Corinthians 1:4-7.**

3. When he had thus prepared their minds to receive and profit by his admonitions he proceeds to their schisms, which he mentions and reprehends in the most delicate manner, so that the most obstinate and prejudiced could take no offence.

4. Having gained this point, he gently leads them to consider that, as God is the fountain of all good, so their good had all come from him; and that none of them should *rest* in the *gift*, but in the *giver*; nor should they consider themselves as of particular consequence on account of possessing such gifts, because all earthly good is transitory, and those who trust in power, wisdom, or wealth, are confounded and brought to nought; and that they alone are *safe* who receive every thing as from the hand of God, and, in the strength of his gifts, *glorify* him who is the *donor* of all good. He who can read this chapter without getting much profit has very little spirituality in his soul, and must be utterly unacquainted with the work of God in the heart.

## I CORINTHIANS

### CHAPTER 2.

*The apostle makes an apology for his manner of preaching, 1. And gives the reason why he adopted that manner, 2-5. He shows that this preaching, notwithstanding it was not with excellence of human speech or wisdom, yet was the mysterious wisdom of God, which the princes of this world did not know, and which the Spirit of God alone could reveal, 6-10. It is the Spirit of God only that can reveal the things of God, 11. The apostles of Christ know the things of God by the Spirit of God, and teach them, not in the words of man's wisdom, but in the words of that Spirit, 12, 13. The natural man cannot discern the things of the Spirit, 14. But the spiritual man can discern and teach them, because he has the mind of Christ, 15, 16.*

#### NOTES ON CHAP. 2.

**Verse 1. When I came to you]** Acting suitably to my mission, which was to preach the Gospel, but not with human eloquence, <sup><K0117></sup>**1 Corinthians 1:17.** I declared to you the *testimony*, the Gospel, of *God, not with excellency of speech*, not with arts of rhetoric, used by your own philosophers, where the excellence of the speech recommends the matter, and compensates for the want of solidity and truth: on the contrary, the testimony concerning Christ and his salvation is so supremely excellent, as to dignify any kind of language by which it may be conveyed. See the Introduction, sect. ii.

**Verse 2. I determined not to know any thing among you]** Satisfied that the Gospel of God could alone make you wise unto salvation, I determined to cultivate no other knowledge, and to teach nothing but Jesus Christ, and him crucified, as the foundation of all true wisdom, piety, and happiness. No other doctrine shall I *proclaim* among you.

**Verse 3. I was with you in weakness]** It is very likely that St. Paul had not only something in his *speech* very unfavourable to a ready and powerful elocution, but also some infirmity of *body* that was still more disadvantageous to him. A fine *appearance* and a fine *voice* cover many

weaknesses and defects, and strongly and forcibly recommend what is spoken, though not remarkable for depth of thought or solidity of reasoning. Many popular orators have little besides their *persons* and their *voice* to recommend them. Louis XIV. styled Peter du Bosc *le plus beau parleur de son royaume*, the finest speaker in his kingdom; and among his own people he was styled *l'orateur parfait*, the *perfect orator*. Look at the works of this French protestant divine, and you find it difficult to subscribe to the above sayings. The difficulty is solved by the information that the *person* of M. du Bosc was noble and princely, and his *voice* full, harmonious, and majestic. Paul had none of these advantages, and yet idolatry and superstition fell before him. Thus GOD was seen in the work, and the *man* was forgotten.

**In fear, and in much trembling.]** This was often the state of his mind; dreading lest he should at any time be unfaithful, and so grieve the Spirit of God; or that, after having preached to others, himself should be a castaway. See <sup><4027></sup> **1 Corinthians 9:27**.

An eminent divine has said that it requires three things to make a good preacher; *study*, *temptation*, and *prayer*. The latter, no man that lives near to God can neglect; the former, no man who endeavours rightly to divide the word of truth will neglect; and with the *second* every man will be more or less exercised whose whole aim is to save souls. Those of a different cast the devil permits to pass quietly on in their own indolent and prayerless way.

**Verse 4. And my speech]** ὁ λογος μου, My *doctrine*; the *matter* of my preaching.

**And my preaching]** το κηρυγμα μου, My proclamation, my *manner* of recommending the grand but simple truths of the Gospel.

**Was not with enticing words of man's wisdom]** ενπειθοις ανθρωπινης σοφιας λογοις, With *persuasive doctrines of human wisdom*: in every case I left *man* out, that *God* might become the more evident. I used none of the means of which great orators avail themselves in order to become *popular*, and thereby to gain *fame*.

**But in demonstration of the Spirit]** αποδειξει, In the *manifestation*; or, as two ancient MSS. have it, αποκαλυψει, in the *revelation* of the Spirit. The doctrine that he preached was *revealed* by the Spirit: that it was a



*revelation* of the Spirit, the holiness, purity, and usefulness of the doctrine rendered *manifest*: and the overthrow of idolatry, and the conversion of souls, by the *power* and energy of the preaching, were the *demonstration* that all was Divine. The greater part of the best MSS., *versions*, and *fathers*, leave out the adjective *ανθρωπινης*, *man's*, before *σοφιας*, *wisdom*: it is possible that the word may be a *gloss*, but it is necessarily implied in the clause. *Not with the persuasive discourses, or doctrines of wisdom; i.e. of human philosophy.*

**Verse 5. That your faith should not stand]** That the illumination of your souls and your conversion to God might appear to have nothing *human* in it: your belief, therefore, of the truths which have been proposed to you is founded, not in *human wisdom*, but in *Divine power*: human *wisdom* was not employed; and human *power*, if it had been employed, could not have produced the change.

**Verse 6. We speak wisdom among them that are perfect]** By the *εν τοις τελειοις*, *among those that are perfect*, we are to understand *Christians* of the highest knowledge and attainments- those who were *fully instructed* in the knowledge of God through Christ Jesus. Nothing, in the judgment of St. Paul, deserved the name of *wisdom* but this. And though he apologizes for his not coming to them with excellency of speech or wisdom, yet he means what was reputed wisdom among the Greeks, and which, in the sight of God, was mere *folly* when compared with that wisdom that came from above. Dr. Lightfoot thinks that the apostle mentions a *fourfold* wisdom.

1. *Heathen wisdom*, or that of the Gentile philosophers, <sup><K012></sup>**1 Corinthians 1:22**, which was termed by the Jews *hynwy hmkj chokmah yevanith*, Grecian wisdom; and which was so undervalued by them, that they joined these two under the same curse: *Cursed is he that breeds hogs; and cursed is he who teaches his son Grecian wisdom.* Bava Kama, fol. 82.

2. *Jewish wisdom*; that of the scribes and Pharisees, who crucified our Lord, <sup><K018></sup>**1 Corinthians 2:8**.

3. The *Gospel*, which is called *the wisdom of God in a mystery*, <sup><K017></sup>**1 Corinthians 2:7**.

4. The *wisdom*, *του αιωνος τουτου*, *of this world*; that system of knowledge which the Jews made up out of the writings of their scribes and

doctors. This state is called **hzh ןל װ[h** *haolam hazzeh*, this or the present world; to distinguish it from **abh ןל װ[h** *haolam habba* the world to come; i.e. the days of the Messiah. Whether we understand the term, *this world*, as relating to the state of the Gentiles, cultivated to the uttermost in philosophical learning, or the then state of the Jews, who had made the word of God of no effect by their traditions, which contained a sort of learning of which they were very fond and very proud, yet, by this Grecian and Jewish wisdom, no soul ever could have arrived at any such knowledge or wisdom as that communicated by the revelation of Christ. This was *perfect wisdom*; and they who were thoroughly instructed in it, and had received the grace of the Gospel, were termed **τελειοι**, *the perfect*. This, says the apostle, is not *the wisdom of this world*, for that has not the *manifested* Messiah in it; nor the *wisdom of the rulers of this world*—the *chief* men, whether *philosophers* among the *Greeks*, or *rabbins* among the *Jews* (for those we are to understand as implied in the term *rulers*, used here by the apostle) these rulers *came to nought*; for they, their wisdom, and their government, were shortly afterwards overturned in the destruction of Jerusalem. This declaration of the apostle is *prophetic*. The ruin of the Grecian superstition soon followed.

**Verse 7. The wisdom of God in a mystery]** The GOSPEL of Jesus Christ, which had been comparatively *hidden* from the *foundation of the world*, (the settling of the Jewish economy, as this phrase often means,) though appointed from the beginning to be *revealed* in the fulness of time. For, though this Gospel was, in a certain sense, announced by the prophets, and prefigured by the law, yet it is certain that even the most intelligent of the Jewish *rulers*, their *doctors*, *scribes*, and *Pharisees*, had no adequate knowledge of it; therefore it was still a mystery to them and others, till it was so gloriously revealed by the preaching of the apostles.

**Verse 8. Which none of the princes of this world knew]** Here it is evident that *this world* refers to the Jewish state, and to the degree of knowledge in that state: and the *rulers*, the *priests*, *rabbins*, &c., who were principally concerned in the crucifixion of our Lord.

**The Lord of glory.]** Or the *glorious Lord*, infinitely transcending all the *rulers* of the universe; whose is *eternal glory*; who gave that *glorious* Gospel in which his followers may glory, as it affords them such cause of triumph as the heathens had not, who gloried in their *philosophers*. Here is a teacher who is come from God; who has taught the most *glorious* truths

which it is possible for the soul of man to conceive; and has promised to lead all the followers of his crucified Master to that state of *glory* which is ineffable and eternal.

**Verse 9. But, as it is written]** The quotation is taken from <sup><23640></sup> **Isaiah 64:4**. The sense is continued here from verse seven, and λαλουμεν, *we speak*, is understood-We do not *speak* or preach the wisdom of this world; but that mysterious wisdom of God, of which the prophet said: *Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love him*. These words have been applied to the state of glory in a *future* world; but they certainly belong to the present state, and express merely the wondrous light, life, and liberty which the Gospel communicates to them that believe in the Lord Jesus Christ in that way which the Gospel itself requires. To this the prophet himself refers; and it is evident, from the following verse, that the apostle also refers to the same thing. Such a scheme of salvation, in which God's glory and man's felicity should be equally secured, had never been seen, never heard of, nor could any mind but that of God have conceived the idea of so vast a project; nor could any power but his own have brought it to effect.

**Verse 10. But God hath revealed them unto us]** A manifest proof that the apostle speaks here of the glories of the *Gospel*, and not of the glories of the *future* world.

**For the Spirit searcheth all things]** This is the Spirit of God, which spoke by the prophets, and has now given to the apostles the *fulness* of that heavenly truth, of which He gave to the former only the *outlines*.

**Yea, the deep things of God.]** It is only the Spirit of God which can reveal the counsels of God: these are the purposes which have existed in His infinite wisdom and goodness from eternity; and particularly what refers to creation, providence, redemption, and eternal glory, as far as men and angels are concerned in these purposes. The apostles were so fully convinced that the scheme of redemption proclaimed by the Gospel was Divine, that they boldly asserted that these things infinitely surpassed the wisdom and comprehension of man. God was now in a certain way become *manifest*; many attributes of his, which to the heathen world would have for ever lain in obscurity, (for the world by wisdom knew not God,) were now not only brought to light as existing in him, but illustrated by the gracious displays which He had made of himself. It was the Spirit of God

alone that could reveal these things; and it was the energy of that Spirit alone that could bring them all into effect-stamp and seal them as attributes and works of God for ever. The apostles were as truly conscious of their *own inspiration* as they were that they had consciousness at all; and what they spoke, they spoke as they were moved by the Holy Ghost.

**Verse 11. For what man knoweth the things of a man]** The word **ανθρωπων** in the first clause is omitted by the *Codex Alexandrinus*, and one other; and by *Athanasius*, *Cyril*, and *Vigil of Tapsus*. Bishop *Pearce* contends strongly against the authenticity of the word, and reads the passage thus: “For what is there that knoweth the things of a man, except the spirit of a man that is in him?” “I leave out,” says the learned bishop, “**ανθρωπων**, with the Alexandrian MS., and read **τις γαρ ουδεν τα του ανθρωπου**; because I conceive that the common reading is wide of St. Paul’s meaning; for to say, *What man except the spirit of a man*, is (I think) to speak improperly, and to suppose that the spirit of a man is a man; but it is very proper to say, *What except the spirit of a man*: **τις** is feminine as well as masculine, and therefore may be supplied with **ουσια**, or some such word, as well as with **ανθρωπος**.” Though the authority for omitting this word is comparatively slender, yet it must be owned that its omission renders the text much more intelligible. But even *one* MS. may preserve the true reading.

The spirit of a man knows the things of a man: that is, a man is conscious of all the schemes, plans, and purposes, that pass in his own mind; and no man can know these things but himself. So, the Spirit of God, He whom we call the *Third Person* of the glorious TRINITY, knows all the counsels and determinations of the Supreme Being. As the Spirit is here represented to live in God as the soul lives in the body of a man, and as this Spirit knows all the things of God, and had revealed those to the apostles which concern the salvation of the world, therefore what they spoke and preached was true, and men may implicitly depend upon it. The miracles which they did, in the name of Christ, were the proof that they had that Spirit, and spoke the truth of God.

**Verse 12. Now we have received, not the spirit of the world]** We, who are the genuine apostles of Christ, have received this Spirit of God, by which we know the deep things of God; and, through the teaching of that Spirit, we preach Christ crucified. We have not therefore *received the spirit of the world*-of the *Jewish* teachers, who are all looking for a *worldly*

kingdom and a *worldly Messiah*, and interpret all the scriptures of the Old Testament which relate to Him in a *carnal* and *worldly* sense.

**That we might know the things]** We receive this teaching that we may know what those supremely excellent things are which God has purposed *freely* to give to mankind. It is evident that, as the apostle means by *princes of the world* the rulers of the Jews, ~~4006~~ **1 Corinthians 2:6-8**, so by *spirit of the world* he here means Jewish wisdom, or their carnal mode of interpreting the sacred oracles, and their carnal expectation of a worldly kingdom under the Messiah.

**Verse 13. Which things also we speak]** We dare no more use the *language* of the Jews and the Gentiles in speaking of those glorious things, than we can indulge their *spirit*. The Greek orators affected a high and florid language, full of tropes and figures, which dazzled more than it enlightened. The rabbins affected *obscurity*, and were studious to find out *cabalistical* meanings, which had no tendency to make the people wise unto salvation. The apostles could not follow any of these; they spoke the *things* of God in the *words* of God; every thing was plain and intelligible; every word well placed, clear, and nervous. He who has a spiritual mind will easily comprehend an apostle's preaching.

**Comparing spiritual things with spiritual.]** This is commonly understood to mean, comparing the spiritual things under the Old Testament with the spiritual things under the New: but this does not appear to be the apostle's meaning. The word **συγκρινοντες**, which we translate *comparing*, rather signifies *conferring*, *discussing*, or *explaining*; and the word **πνευματικοις** should be rendered *to spiritual men*, and not be referred to *spiritual things*. The passage therefore should be thus translated: *Explaining spiritual things to spiritual persons*. And this sense the following verse absolutely requires.

**Verse 14. But the natural man]** **ψυχικος**, The *animal* man—the man who is in a mere state of nature, and lives under the influence of his animal passions; for the word **ψυχη**, which we often translate *soul*, means the lower and sensitive part of man, in opposition to **νους**, the *understanding* or *rational* part. The Latins use *anima* to signify these lower passions; and *animus* to signify the higher. The person in question is not only one who either has had no spiritual teaching, or has not profited by it; but one who lives for the present world, having no respect to spiritual or eternal things. This **ψυχικος**, or *animal man*, is opposed to the **πνευματικος**, or

*spiritual man*: and, as this latter is one who is under the influence of the Spirit of God, so the former is one who is without that influence.

The apostle did speak of those high and sublime spiritual things to these *animal men*; but he *explained* them to those which were spiritual. He uses this word in this sense, <sup><4101></sup>**1 Corinthians 3:1; 9:11**; and particularly in verse 15 of the present chapter: *He that is spiritual judgeth all things.* { <sup><4125></sup>**1 Corinthians 2:15**}

But the natural man—The apostle appears to give this—as a reason why he explained those deep spiritual things to spiritual men; because the *animal man*—the man who is in a state of nature, without the regenerating grace of the Spirit of God, *receiveth not the things of the Spirit*—neither apprehends nor comprehends them: he has no relish for them; he considers it the highest *wisdom* to live for *this world*. Therefore these spiritual things *are foolishness to him*; for while he is in his *animal* state he cannot see their excellency, *because they are spiritually discerned*, and he has no spiritual mind.

**Verse 15. But he that is spiritual judgeth all things]** He who has the mind of Christ discerns and judges of all things spiritual: yet he himself is not discerned by the mere animal man. Some suppose that the word **ανακρινεται** should be understood thus: He *examines, scrutinizes, convinces, reproveth*, which it appears to mean in <sup><4124></sup>**1 Corinthians 14:24**; and they read the verse thus: *The spiritual man*—the well-taught Christian, convinces, i.e. can easily convict, all men, (**πυντα**, accusing,) every animal man, of error and vice; yet he himself is convicted of no man; his mind is enlightened, and his life is holy; and therefore the animal man cannot convict him of sin. This is a good sense, but the first appears the most natural. See Pearce and Rosenmuller.

**Verse 16. For who hath known the mind of the Lord]** Who that is still an animal man can know the mind of God? so as to instruct him, viz. the spiritual man, the same that is spoken of, <sup><4125></sup>**1 Corinthians 2:15**. But the words may be better understood thus: How can the animal man know the mind of the Lord? and how can any man communicate that knowledge which he has never acquired, and which is foolishness to him, because it is spiritual, and he is animal? This quotation is made from <sup><2403></sup>**Isaiah 40:13**.

**But we have the mind of Christ.]** He has endowed us with the same disposition, being born again by his Spirit; therefore we are capable of

knowing his mind and receiving the teachings of his Spirit. These teachings we do receive, and therefore are well qualified to convey them to others.

The words, *that he may instruct him*, **ος συμβιβασει αυτον**, should be translated *that he may teach IT*: that is, the mind of God; not instruct God, but teach his mind to others. And this interpretation the Hebrew will also bear.

Bishop Pearce observes: “The principal questions here are., what **συμβιβασει** signifies, and what **αυτον** is relative to. The Hebrew word which the Septuagint translate by these two is **wn[ydwy yodiennu**: now, since **[ydy yodia** signifies as well to *make known* as to *know*, (and indeed this is the most frequent sense of it in the Old Testament,) the suffix (postfix) **wn nu**, may relate to a *thing*, as well as to a *person*; and therefore it may be rendered not by *him*, but by *it*, i.e. the *mind* of the Lord. And in this sense the apostle seems to have used the words of the Seventy; for, if we understand **αυτον** here to be the relative to **κυριου**, *Lord*, this verse contains no reason for what went before; whereas, if it be a relative to **νοου**, *mind*, it affords a reason for what had been said before, **<K124>1** **Corinthians 2:14.**” The true translation of the passage, as used by the apostle, appears to be this: *For who hath known the mind of the Lord, that he should TEACH IT?* And this translation agrees with every part of the context, and particularly with what follows.

1. THIS chapter might be considered a good model for a Christian minister to regulate his conduct by, or his public ministry; because it points out the mode of preaching used by St. Paul and the apostles in general. This great apostle came not to the people *with excellency of speech and of wisdom, when he declared unto them the counsel of God*. They know little, either of the spirit of St. Paul or the design of the Gospel, who make the chief excellence of their preaching to consist in the eloquence of language, or depth of human reasoning. That may be *their* testimony, but it is not God's. The *enticing words of man's wisdom* are seldom accompanied by the *demonstration and power of the Holy Spirit*.

2. One justly remarks, that “the foolishness of preaching has its wisdom, loftiness, and eloquence; but this consists in the sublimity of its truths, the depth of its mysteries, and the ardour of the Spirit of God.” In this respect Paul may be said to have *preached wisdom among those which were perfect*. The wisest and most learned men in the world, who have seriously

read the Bible, have acknowledged that there is a depth and height of wisdom and knowledge in that book of God which are sought in vain any where else: and indeed it would not be a revelation from God were it not so. The men who can despise and ridicule this sacred book are those who are too *blind* to discover the objects presented to them by this brilliant light, and are too *sensual* to feel and relish spiritual things. They, above all others, are incapable of judging, and should be no more regarded when employed in talking against the sacred writings than an ignorant peasant should be, who, not knowing his alphabet, pretends to decry mathematical learning.

3. A new mode of preaching has been diligently recommended,- “Scriptural phraseology should be generally avoided where it is antiquated, or conveys ideas inconsistent with modern delicacy.” St. Paul did not preach in the words which man’s wisdom teacheth- such words are too mean and too low for a religion so Divine. That which the Holy Spirit alone can discover, he alone can explain. Let no man dare to speak of God in any other way than he speaks of himself in his word. Let us take care not to profane his truths and mysteries, either by such *low* and *abject* ideas as are merely *human*, or by *new* and *worldly expressions* altogether unworthy of the Spirit of God.

4. It is the glory of God, and ought to be ours, not to be acceptable to carnal men. The *natural man* always finds some pretence to excuse himself from believing, by looking on the mysteries of religion as being either too much above man or too much below God; the spiritual man judges them to be so much the more credible, the less credible they are to the natural man.

The opposition, contempt, and blindness of the world, with regard to the things of God, render all its judgments concerning them liable to exception: this blindness in spiritual things is the just punishment of a carnal life. The principal part of the above is extracted from the reflections of the pious *Quesnel*.



## I CORINTHIANS

### CHAPTER 3.

*Because of the carnal, divided state of the people at Corinth, the apostle was obliged to treat them as children in the knowledge of sacred things, 1-3. Some were for setting up Paul, others Apollos, as their sole teachers, 4. The apostle shows that himself and fellow apostles were only instruments which God used to bring them to the knowledge of the truth; and even their sowing, and watering the seed was of no use unless God gave the increase, 5-8. The Church represented as God's husbandry, and as God's building, the foundation of which is Christ Jesus, 9-11. Ministers must beware how and what they build on this foundation, 12-15. The Church of God is his temple, and he that defiles it shall be destroyed, 16, 17. No man should depend on his own wisdom; for the wisdom of the world is foolishness with God, 18-20. None should glory in man as his teacher; God gives his followers every good, both for time and eternity, 21-23.*

#### NOTES ON CHAP. 3.

**Verse 1. I, brethren, could not speak unto you as unto spiritual]** This is a continuation of the preceding discourse. See the notes there.

**But as unto carnal]** σαρκικους, Persons under the influence of fleshly appetites; coveting and living for the things of this life.

**Babes in Christ.]** Just beginning to acquire some notion of the Christian religion, but as yet very incapable of judging what is most suitable to yourselves, and consequently utterly unqualified to discern between one teacher and another; so that your making the distinctions which you do make, so far from being a proof of mature judgment, is on the contrary a proof that you have no right judgment at all; and this springs from your want of knowledge in Divine things.

**Verse 2. I have fed you with milk.]** I have instructed you in the *elements* of Christianity-in its *simplest* and *easiest* truths; because from the low state of your minds in religious knowledge, you were incapable of comprehending the higher truths of the Gospel: and in this state you will

still continue. The apostle thus exposes to them the absurdity of their conduct in pretending to judge between preacher and preacher, while they had but a very partial acquaintance even with the *first principles* of Christianity.

**Verse 3.** There is **among you envying, and strife, and divisions]** ζηλος και ερις και διχοστασιαι. There are *three* things here worthy of note: these people were wrong in *thought, word, and deed*. ζηλος, *envying* refers to the state of their souls; they had inward grudgings and disaffection towards each other. ερις, *strife or contention*, refers to their *words*; they were continually *disputing* and *contending* whose party was the best, each endeavouring to prove that he and his party were alone in the right. διχοστασιαι, *divisions*, refers to their *conduct*; as they could not agree, they contended till they separated from each other, and thus rent the Church of Christ. Thus the *envying* and *grudging* led to *strife* and evil SPEAKING, and this led to *divisions* and fixed parties. In this state well might the apostle say, *Are ye not carnal, and walk as men?* Ye act just as the *people of the world*, and have no more of the *spirit* of religion than they.

**Verse 4. For while one saith, I am of Paul, &c.]** It was notorious that both Paul and Apollos held the *same creed*; between *them* there was not the slightest difference: when, therefore, the dissentients began to prefer the one to the other, it was the fullest proof of their *carnality*; because in the doctrines of these apostles there was no difference: so that what the people were captivated by must be something in their *outward manner*, Apollos being probably more *eloquent* than Paul. Their preferring one to another on such an account proved that they were *carnal*-led by their senses and mere outward appearances, without being under the guidance either of reason or grace. There are thousands of such people in the Christian Church to the present day. **See Clarke's notes on "~~1~~1 Corinthians 1:10", &c.**

**Verse 5. Ministers by whom ye believed]** The different apostles who have preached unto you the word of life are the *means* which God has used to bring you to the knowledge of Christ. No one of those has either preached or recommended *himself*; they all preach and recommend Christ Jesus the Lord.

**Even as the Lord gave to every man?]** Whatever difference there may be in our talents, it is of God's making; and he who knows best what is best

for his Church, has distributed both *gifts* and *graces* according to his own mind; and, as his judgment is infallible, all these dispensations must be right. Paul, therefore, is as necessary to the perfecting of the Church of Christ as Apollos; and Apollos, as Paul. Both, but with various gifts, point out the same Christ, building on one and the same foundation.

**Verse 6. I have planted]** I first sowed the seed of the Gospel at Corinth, and in the region of Achaia.

**Apollos watered]** Apollos came after me, and, by his preachings and exhortations, watered the seed which I had sowed; *but God gave the increase*. The seed has taken root, has sprung up, and borne much fruit; but this was by the especial blessing of God. As in the *natural* so in the *spiritual* world; it is by the especial blessing of God that the grain which is sown in the ground brings forth thirty, sixty, or a hundred fold: it is neither the sower nor the waterer that produces this strange and inexplicable *multiplication*; it is God alone. So it is by the particular agency of the Spirit of God that even good seed, sown in good ground, the purest doctrine conveyed to the honest heart, produces the salvation of the soul.

**Verse 7. So then, neither is he that planteth any thing]** God alone should have all the glory, as the *seed* is his, the *ground* is his, the *labourers* are his, and the *produce* all comes from himself.

**Verse 8. He that planteth and he that watereth are one]** Both Paul and Apollos have received the same doctrine, preach the same doctrine, and labour to promote the glory of God in the salvation of your souls. Why should you be divided with respect to Paul and Apollos, while these apostles are intimately ONE in *spirit*, *design*, and *operation*?

**According to his own labour.]** God does not reward his servants according to the *success* of their labour, because that depends on himself; but he rewards them according to the *quantum* of faithful *labour* which they bestow on his work. In this sense none can say, I have laboured in vain, and spent my strength for nought.

**Verse 9. For we are labourers together with God]** We do nothing of ourselves, nor in reference to ourselves; we labour together in that work which God has given us to do, expect all our success from him, and refer the whole to his glory. It would perhaps be more correct to translate θεου γαρ εσμεν συνεργαι, *we are fellow labourers of God*; for, as the

preposition **συν** may express the joint labour of the teachers one with another, and not with God, I had rather, with Bishop Pearce, translate as above: i.e. we labour together in the work of God. Far from being divided among ourselves, we *jointly* labour, as oxen in the same yoke, to promote the honour of our Master.

**Ye are God's husbandry, ye are God's building.]** **θεου γεωργιον, θεου οικοδομη εστε** The word **γεωργιον**, which we translate husbandry, signifies properly an *arable field*; so <sup><AB3></sup>**Proverbs 24:30**: *I went by the FIELD, γεωργιον, of the slothful*; and <sup><AB16></sup>**Proverbs 31:16**: *The wise woman considereth a FIELD, γεωργιον, and buyeth it*. It would be more literal to translate it, *Ye are God's farm*: **γεωργιον** in Greek answers to **hdv sadeh** in Hebrew, which signifies properly a *sown field*.

*Ye are God's building.*-Ye are not only the *field* which God cultivates, but ye are the house which God builds, and in which he intends to dwell. As no man in viewing a fine building extols the *quarryman* that dug up the stones, the *hewer* that cut and squared them, the *mason* that placed them in the wall, the *woodman* that hewed down the timber, the *carpenter* that squared and jointed it, &c., but the *architect* who planned it, and under whose direction the whole work was accomplished; so no man should consider *Paul*, or *Apollos*, or *Kephas*, any thing, but as persons employed by the great Architect to form a building which is to become a habitation of himself through the Spirit, and the *design* of which is entirely his own.

**Verse 10. As a wise master builder] ὡς σοφους αρχιτεκτων.** The *design* or *plan* of the building is from God; all things must be done according to the *pattern* which he has exhibited; but the *execution* of this plan was entrusted chiefly to St. Paul; he was the *wise* or *experienced architect* which God used in order to lay the foundation; to ascertain the essential and immutable doctrines of the Gospel-those alone which came from God, and which alone he would bless to the salvation of mankind.

**Let every man take heed how he buildeth thereupon.]** Let him take care that the doctrines which he preaches be answerable to those which I have preached; let him also take heed that he enjoin no other practice than that which is suitable to the doctrine, and in every sense accords with it.

**Verse 11. Other foundation can no man lay]** I do not speak particularly concerning the *foundation* of this spiritual building; it can have no other foundation than Jesus Christ: there cannot be two opinions on this subject

among the true apostles of our Lord. The only fear is, lest an improper use should be made of this heavenly doctrine; lest a bad superstructure should be raised on this foundation.

**Verse 12. If any men build-gold, silver, &c.]** Without entering into curious criticisms relative to these different expressions, it may be quite enough for the purpose of edification to say, that, by *gold, silver,* and *precious stones,* the apostle certainly means pure and wholesome doctrines: by *wood, hay,* and *stubble,* false doctrines; such as at that time prevailed in the Corinthian Church; for instance, that there should be no resurrection of the body; that a man may, on his father's death, lawfully marry his step-mother; that it was necessary to incorporate much of the Mosaic law with the Gospel; and, perhaps, other matters, equally exceptionable, relative to marriage, concubinage, fornication, frequenting heathen festivals, and partaking of the flesh which had been offered in sacrifice to an idol; with many other things, which, with the above, are more or less hinted at by the apostle in these two letters.

**Verse 13. The day shall declare it, because it shall be revealed by fire]** There is much difference of opinion relative to the meaning of the terms in this and the two following verses. That the apostle refers to the approaching destruction of Jerusalem I think very probable; and when this is considered, all the terms and metaphors will appear clear and consistent.

The *day* is the time of punishment coming on this disobedient and rebellious people. And this day being *revealed by fire,* points out the extreme rigour, and totally destructive nature, of that judgment.

**And the fire shall try every man's work]** If the apostle refers to the Judaizing teachers and their insinuations that the law, especially circumcision, was of eternal obligation; then the *day of fire*-the time of vengeance, which was at hand, would sufficiently disprove such assertions; as, in the judgment of God, the whole temple service should be destroyed; and the people, who fondly presumed on their permanence and stability, should be dispossessed of their land and scattered over the face of the whole earth. The difference of the Christian and Jewish systems should *then* be seen: the latter should be destroyed in that *fiery day,* and the former prevail more than ever.

**Verse 14. If any man's work abide]** Perhaps there is here an allusion to the purifying of different sorts of vessels under the law. All that could stand

the fire were to be purified by the fire; and those which could not resist the action of the *fire* were to be purified by *water*, <sup><08123></sup>**Numbers 31:23**. The *gold, silver, and precious stones*, could stand the fire; but the *wood, hay, and stubble*, must be necessarily consumed. So, in that great and terrible day of the Lord, all *false doctrine*, as well as the *system* that was to *pass away*, should be made sufficiently manifest; and God would then show that the *Gospel*, and that alone, was that system of doctrine which he should bless and protect, and none other.

**He shall receive a reward.]** He has not only preached the *truth*, but he has *laboured* in the word and doctrine. And the *reward* is to be *according to the labour*. See Clarke on “~~<08123>~~ **1 Corinthians 3:8**”.

**Verse 15. If any man's work shall be burned, he shall suffer loss]** If he have preached the necessity of incorporating the *law* with the *Gospel*, or proclaimed as a doctrine of God any thing which did not proceed from heaven, *he shall suffer loss*-all his time and labour will be found to be uselessly employed and spent. Some refer the *loss* to the *work*, not to the *man*; and understand the passage thus: *If any man's work be burned, IT shall suffer loss*-much shall be taken away from it; nothing shall he left but the measure of truth and uprightness which it may have contained.

**But he himself shall be saved]** If he have sincerely and conscientiously believed what he preached, and yet preached what was wrong, not through *malice* or *opposition* to the *Gospel*, but through mere *ignorance*, *he shall be saved*; God in his mercy will pass by his errors; and he shall not suffer punishment because he was *mistaken*. Yet, as in most erroneous teachings there is generally a portion of *wilful* and *obstinate* ignorance, the salvation of such erroneous teachers is very *rare*; and is expressed here, *yet so as by fire*, i.e. with great difficulty; a *mere escape*; a *hair's breadth deliverance*; he shall be like *a brand plucked out of the fire*.

The apostle obviously refers to the case of a man, who, having builded a house, and begun to dwell in it, the house happens to be set on fire, and he has warning of it just in time to escape with his life, losing at the same time his house, his goods, his labour, and *almost* his own life. So he who, while he holds the doctrine of Christ crucified as the only foundation on which a soul can rest its hopes of salvation, builds at the same time, on that foundation, *Antinomianism*, or any other erroneous or destructive doctrine, he shall lose all his labour, and his own soul scarcely escape

everlasting perdition; nor even this unless sheer ignorance and inveterate prejudice, connected with much sincerity, be found in his case.

The popish writers have applied what is here spoken to the *fire of purgatory*; and they might with equal propriety have applied it to the discovery of the *longitude*, the *perpetual motion*, or the *philosopher's stone*; because it speaks just as much of the former as it does of any of the latter. The *fire* mentioned here is to try the man's *work*, not to purify his *soul*; but the dream of *purgatory* refers to the *purging* in another state what left this *impure*; not the *work* of the man, but the *man himself*; but here the *fire* is said to *try the work*: ergo, purgatory is not meant even if such a place as purgatory could be proved to exist; which remains yet to be demonstrated.

**Verse 16. Ye are the temple of God]** The apostle resumes here what he had asserted in <sup><K013></sup>1 Corinthians 3:9: *Ye are God's building*. As the whole congregation of Israel were formerly considered as the *temple* and *habitation of God*, because God *dwelt among them*, so here the whole Church of Corinth is called the *temple of God*, because all genuine believers have the *Spirit of God* to dwell in them; and Christ has promised to be always in the midst even of two or three who are gathered together in his name. Therefore where God is, *there* is his temple.

**Verse 17. If any man defile the temple]** This clause is not consistently translated. εἰ τις τὸν ναὸν τοῦ θεοῦ φθειρεῖ, φθερεῖ τούτον ὁ θεός. *If any man destroy the temple of God, him will God destroy*. The verb is the same in both clauses. If any man injure, corrupt, or destroy the Church of God by false doctrine, God will destroy him—will take away his part out of the book of life. This refers to him who wilfully opposes the truth; the erring, mistaken man shall barely *escape*; but the obstinate opposer shall be destroyed. The former shall be treated *leniently*; the latter shall have judgment without *mercy*.

**Verse 18. If any man among you seemeth to be wise]** εἰ τις δοκεῖ σοφός εἶναι. *If any pretend or affect to be wise*. This seems to refer to some *individual* in the Church of Corinth, who had been very troublesome to its peace and unity: probably *Diotrephes* (see Clarke on <sup><K014></sup>1 Corinthians 1:14") or some one of a similar spirit, who wished to have the *pre-eminence*, and thought himself wiser than seven men that could render a reason. Every Christian Church has less or more of these.

**Let him become a fool]** Let him divest himself of his worldly wisdom, and be contented to be *called a fool*, and *esteemed* one, that he may become wise unto salvation, by renouncing his own wisdom, and seeking that which comes from God. But probably the apostle refers to him who, *pretending* to great wisdom and information, taught doctrines contrary to the Gospel; endeavouring to show reasons for them, and to support his own opinions with arguments which he thought unanswerable. This man brought his worldly wisdom to bear against the doctrines of Christ; and probably through such teaching many of the scandalous things which the apostle reprehends among the Corinthians originated.

**Verse 19. The wisdom of this world]** Whether it be the pretended deep and occult wisdom of the rabbins, or the wire-drawn speculations of the Grecian philosophers, *is foolishness with God*; for as folly consists in spending time, strength, and pains to no purpose, so these may be fitly termed *fools* who acquire no saving knowledge by their speculations. And is not this the case with the major part of all that is called *philosophy*, even in the present day? Has one soul been made wise unto salvation through it? Are our most eminent philosophers either pious or useful men? Who of them is meek, gentle, and humble! Who of them directs his researches so as to meliorate the moral condition of his fellow creatures? Pride, insolence, self-conceit, and complacency, with a general forgetfulness of God, contempt for his word, and despite for the poor, are their general characteristics.

**He taketh the wise in their own craftiness.]** This is a quotation from <sup><1851></sup>**Job 5:13**, and powerfully shows what the wisdom of this world is: it is a sort of *craft*, a *subtle trade*, which they carry on to wrong others and benefit themselves; and they have generally too much *cunning* to be caught by *men*; but God often overthrows them with their own devisings. *Paganism* raised up *persecution* against the Church of Christ, in order to destroy it: this became the very means of quickly spreading it over the earth, and of destroying the whole pagan system. Thus the wise were taken in their own craftiness.

**Verse 20. The Lord knoweth the thoughts of the wise]** They are always full of schemes and plans for earthly good; and God knows that all this is *vain*, *empty*, and unsatisfactory; and will stand them in no stead when he comes to take away their souls. This is a quotation from <sup><1941></sup>**Psalm 94:11**.



What is here said of the vanity of human knowledge is true of every kind of wisdom that leads not immediately to God himself.

**Verse 21. Let no man glory in men]** Let none suppose that he has any cause of *exultation* in any thing but God. *All are yours*; he that has God for his portion has every thing that can make him happy and glorious: *all are his*.

**Verse 22. Whether Paul, or Apollos]** As if he had said: God designs to help you by all *things* and *persons*; every teacher sent from him will become a blessing to you, if you abide faithful to your calling. God will press every thing into the service of his followers. The *ministers* of the Church of Christ are appointed for the *hearers*, not the *hearers* for the *ministers*. In like manner, all the ordinances of grace and mercy are appointed for them, not they for the ordinances.

**Or the world]** The word **κοσμος**, here, means rather the *inhabitants* of the world than what we commonly understand by the world itself; and this is its meaning in **John 3:16, 17; 6:33;** **John 14:31; 17:21**. See particularly **John 12:19:** **ὁ κοσμοσπισω αυτου απηλθεν**, *the WORLD is gone after him*-the great mass of the people believe on him. The Greek word has the same meaning, in a variety of places, both in the *sacred* and the *profane* writers, as *le monde*, the world, literally has in *French*, where it signifies, not only the *system* of *created things*, but, by metonymy, the *people*-*every body*, the *mass*, the *populace*. In the same sense it is often found in English. The apostle's meaning evidently is: Not only Paul, Apollos, and Kephass, are yours-appointed for and employed in your service; but *every person* besides with whom you may have any intercourse or connection, whether Jew or Greek, whether enemy or friend. God will cause every person, as well as every thing to work for your good, while you love, cleave to, and obey Him.

**Or life]** With all its trials and advantages, every *hour* of It, every tribulation in it, the *whole course* of it, as the grand state of your probation, is a general blessing to you: and you have *life*, and that life preserved in order to prepare for an eternity of blessedness.

**Or death]** That solemn hour, so dreadful to the wicked; and so hateful to those who live without God: *that is yours*. *Death* is your *servant*; he comes a special messenger from God for you; he comes to undo a knot that now connects body and soul, which it would be unlawful for yourselves to

untie; he comes to take your souls to glory; and he cannot come *before* his due time to those who are waiting for the salvation of God. A saint wishes to live only to glorify God; and he who wishes to live longer than he can *get* and *do* good, is not worthy of life.

**Or things present]** Every occurrence in *providence* in the *present life*; for God rules in *providence* as well as in *grace*.

**Or things to come]** The whole order and economy of the *eternal world*; all in *heaven* and all in *earth* are even now working together for your good.

**Verse 23. And ye are Christ's]** You are called by his name; you have embraced his doctrine; you depend on him for your salvation; he is your foundation stone; he has gathered you out of the world, and acknowledges you as his people and followers. ὑμεῖς δε χριστου, *ye are of Christ*; all the light and life which ye enjoy ye have received *through* and *from* him, and he has bought you with his blood.

**And Christ is God's.]** χριστος δε θεου, *And Christ is of God*. Christ, the *Messiah*, is the gift of God's eternal love and mercy to mankind; *for God so loved the world that he gave his only begotten Son, that they who believe in him should not perish, but have everlasting life*. Christ in his *human nature* is as much the property of God as any other human being. And as *mediator* between God and man, he must be considered, in a certain way, inferior to God, but in his own *essential, eternal nature*, there is no inequality—he is God over all. Ye, therefore, do not belong to *men*. Why then take *Paul, Apollos, Kephas*, or any other man for your *head*? All these are your *servants*; ye are not their property, ye are Christ's property; and as he has taken the human nature into heaven, so will he take yours; because he that sanctifieth, and they that are sanctified are all of one: ye are his brethren; and as his *human nature* is eternally safe at the throne of God, so shall your bodies and souls be, if ye cleave to him and be faithful unto death.

1. A FINER and more conclusive argument, to correct what was wrong among this people, could not have been used than that with which the apostle closes this chapter. It appears to stand thus: “If you continue in these *divisions*, and arrange yourselves under *different teachers*, you will meet with nothing but disappointment, and lose much good. If ye *will* have Paul, Apollos, &c., on your present plan, you will have *them* and nothing else; nor can they do you any good, for they are only *instruments* in God's

hand, at best, to communicate good, and he will not use them to help you while you act in this unchristian way. On the contrary, if you take GOD as your portion, you shall get *these* and every good besides. Act as you *now* do, and you get *nothing* and lose *all!* Act as I advise you to do, and you shall not only lose nothing of the good which you now possess, but shall have every possible advantage: the *men* whom you now wish to make your *heads*, and who, *in that* capacity, cannot profit you, shall become God's *instruments* of doing you endless good. Leave your dissensions, by which you offend God, and grieve his Christ; and then God, and Christ, and all will be yours." How agitated, convinced, and humbled must they have been when they read the masterly conclusion of this chapter!

2. A want of *spirituality* seems to have been the grand fault of the Corinthians. They regarded *outward things* chiefly, and were carried away with *sound* and *show*. They lost the *treasure* while they eagerly held fast the *earthen vessel* that contained it. It is a true saying, that he who lends only the *ear* of his *body* to the word of God, will follow that man most who pleases the *ear*; and these are the persons who generally profit the soul least.

3. All the ministers of God should consider themselves as *jointly* employed by Christ for the salvation of mankind. It is their interest to serve God and be faithful to his calling; but shall they dare to make *his* Church *their* interest. This is generally the origin of religious disputes and schisms. Men will have the Church of Christ for their own property, and Jesus Christ will not trust it with any man.

4. Every man employed in the work of God should take that part only upon himself that God has assigned him. The *Church* and the *soul*, says pious *Quesnel*, are a *building*, of which GOD is the *master* and *chief* architect; JESUS CHRIST the main *foundation*; the APOSTLES the subordinate *architects*; the BISHOPS the *workmen*; the PRIESTS their *helpers*; GOOD WORKS the main *body* of the building; FAITH a sort of *second foundation*; and CHARITY the *top* and *perfection*. Happy is that man who is a *living stone* in this building.

5. He who expects any good *out of God* is confounded and disappointed in all things. God alone can *content*, as he alone can *satisfy* the *soul*. All our restlessness and uneasiness are only proofs that we are endeavouring to live without God in the world. A contented mind is a continual feast; but none can have such a mind who has not taken God for his portion. How is

it that Christians are continually forgetting this most plain and obvious truth, and yet wonder how it is that they cannot attain true peace of mind?

## I CORINTHIANS

## CHAPTER 4.

*Ministers should be esteemed by their flocks as the stewards of God, whose duty and interest it is to be faithful, 1, 2. Precipitate and premature judgments condemned, 3-5. The apostle's caution to give the Corinthians no offence, 6. We have no good but what we receive from God, 7. The worldly mindedness of the Corinthians, 8. The enumeration of the hardships, trials, and sufferings of the apostles, 9-13. For what purpose St. Paul mentions these things, 14-16. He promises to send Timothy to them, 17. And to come himself shortly, to examine and correct the abuses that had crept in among them, 18-21.*

## NOTES ON CHAP. 4.

**Verse 1. Let a man so account of us]** This is a continuation of the subject in the preceding chapter; and should not have been divided from it. The *fourth* chapter would have begun better at ~~<404>~~ **1 Corinthians 4:6**, and the *third* should have ended with the fifth verse. { ~~<404>~~ **1 Corinthians 4:5** }

**As of the ministers of Christ]** **ως υπηρετας χριστου**. The word **υπηρετης** means an *under-rower*, or one, who, in the *trireme*, *quadrireme*, or *quinquereme* galleys, rowed in one of the *undermost* benches; but it means also, as used by the Greek writers, any inferior officer or assistant. By the term here the apostle shows the Corinthians that, far from being *heads* and *chiefs*, he and his fellow apostles considered themselves only as inferior officers, employed under Christ from whom alone they received their appointment their work, and their recompense.

**Stewards of the mysteries of God.] και οικονομους μυστηριων θεου**, *Economists* of the Divine mysteries. See the explanation of the word *steward* in **Clarke's note on** "~~<404>~~ **Matthew 24:45**"; ~~<404>~~ **Luke 8:3; 12:42**.

The *steward*, or *oikonomos*, was the master's deputy in regulating the concerns of the family, providing food for the household, seeing it served out at the proper times and seasons, and in proper quantities. He received all the cash, expended what was necessary for the support of the family,

and kept exact accounts, which he was obliged at certain times to lay before the master. The *mysteries*, the *doctrines of God*, relative to the salvation of the world by the passion and death of Christ; and the inspiration, illumination, and purification of the soul by the Spirit of Christ, constituted a principal part of the Divine treasure intrusted to the hands of the stewards by their heavenly Master; as the *food* that was to be dispensed at proper times, seasons, and in proper proportions to the children and domestics of the *Church*, which is the *house of God*.

**Verse 3. It is a very small thing that I should be judged of you]** Those who preferred *Apollos* or *Kephas* before St. Paul, would of course give their reasons for this preference; and these might, in many instances, be very unfavourable to his character as a man, a Christian, or an apostle; of this he was regardless, as he sought not his own glory, but the glory of God in the salvation of their souls.

**Or of man's judgment]** η υπο ανθρωπινης ημερας, literally, *or of man's day*: but ανθρωπινη ημερα signifies any day set apart by a judge or magistrate to try a man on. This is the meaning of ημερα, <sup><195713></sup> **Psalm 37:13**: *The Lord shall laugh at him: for he seeth that his DAY, η ημερα αυτου, his judgment is coming.* <sup><30817></sup> **Malachi 3:17**: *And they shall be mine in the DAY, εις ημεραν, in the judgment, when I make up my jewels.* It has the same meaning in <sup><610810></sup> **2 Peter 3:10**: *But the DAY, the JUDGMENT, of the Lord will come.* The word ανθρωπινος, *man's*, signifies *miserable, wretched, woful*; so <sup><241716></sup> **Jeremiah 17:16**: *Neither have I desired, vna μω yom enosh, the day of man*; but very properly translated in our version, the *woful day*. *God's DAYS*, <sup><183401></sup> **Job 24:1**, certainly signify *God's JUDGMENTS*. And the *DAY of our Lord Jesus*, in this epistle, <sup><40108></sup> **1 Corinthians 1:8; 5:5**, signifies the *day* in which Christ will *judge* the world; or rather the *judgment* itself.

**I judge not mine own self.]** I leave myself entirely to God, whose I am, and whom I serve.

**Verse 4. For I know nothing by myself]** ουδεν γαρ εμαυτω συνοιδα. I am not *conscious* that I am *guilty* of any evil, or have neglected to fulfil faithfully the duty of a steward of Jesus Christ. The import of the verb συνοιδειν is *to be conscious of guilt*; and *conscire* has the same meaning: so, in Horace, *Nil CONSCIRE sibi, to know nothing to one's self*, is the same

as *nulla pellescere culpa*, not to grow pale at being charged with a crime, through a *consciousness* of guilt.

**Yet am I not hereby justified]** I do not pretend to say that though I am not *conscious* of any offence towards God I must therefore be pronounced innocent; no: I leave those things to God; he shall pronounce in my favour, not I myself. By these words the apostle, in a very gentle yet effectual manner, censures those rash and precipitate judgments which the Corinthians were in the habit of pronouncing on both men and things—a conduct than which nothing is more reprehensible and dangerous.

**Verse 5. Judge nothing before the time]** God, the righteous Judge, will determine every thing shortly: it is his province alone to search the heart, and *bring to light the hidden things of darkness*. If you be so pure and upright in your conduct, if what you have been doing in these divisions, &c., be right in his sight, then shall you have praise for the same; if otherwise, yourselves are most concerned. Some refer the praise to St. Paul and his companions: *Then shall every one of us apostles have praise of God*.

**Verse 6. These things]** Which I have written, ~~CHR~~ **1 Corinthians 3:5**, &c.

**I have in a figure transferred to myself and: to Apollos]** I have written as if myself and Apollos were the authors of the sects which now prevail among you; although *others*, without either our consent or knowledge, have proclaimed us *heads* of parties. Bishop Pearce paraphrases the verse thus: “I have made use of my own and Apollos’ name in my arguments against your divisions, because I would spare to name those teachers among you who are guilty of making and heading parties; and because I would have you, by our example, not to value them above what I have said of teachers in general in this epistle; so that none of you ought to be puffed up for one against another.” Doubtless there were persons at Corinth who, taking advantage of this spirit of innovation among that people, set themselves up also for teachers, and endeavoured to draw disciples after them. And perhaps some even of these were more valued by the fickle multitude than the very *apostles* by whom they had been brought out of heathenish darkness into the marvellous light of the Gospel. I have already supposed it possible that *Diotrephes* was one of the ringleaders in these schisms at Corinth. See Clarke on “~~KOII~~ **1 Corinthians 1:14**”.

**Verse 7. For who maketh thee to differ]** It is likely that the apostle is here addressing himself to some *one of those puffed up teachers*, who was glorying in his *gifts*, and in the knowledge he had of the Gospel, &c. As if he had said: If thou hast all that knowledge which thou professest to have, didst thou not receive it from *myself* or some other of my *fellow helpers* who first preached the Gospel at Corinth? God never spoke to *thee* to make thee an *apostle*. Hast thou a particle of light that thou hast not received from our preaching? Why then dost thou glory, boast, and exult, as if God had *first* spoken by *thee*, and not by us?

This is the most likely meaning of this verse; and a meaning that is suitable to the whole of the context. It has been applied in a more general sense by religious people, and the doctrine they build on it is true in *itself*, though it does not appear to me to be any part of the apostle's meaning in this place. The doctrine I refer to is this: God is the foundation of all good; no man possesses any good but what he has derived from God. If any man possess that grace which saves him from scandalous enormities, let him consider that he has received it as a mere free gift from God's mercy. Let him not despise his neighbour who has it not; there was a time when he himself did not possess it; and a time may come when the man whom he now affects to despise, and on whose conduct he is unmerciful and severe, may receive it, and probably may make a more evangelical use of it than he is now doing. This caution is necessary to many religious people, who imagine that they have been eternal objects of God's favour, and that others have been eternal objects of his hate, for no reason that they can show for either the one, or the other. He can have little acquaintance with his own heart, who is not aware of the possibility of *pride* lurking under the exclamation, *Why me!* when comparing his own gracious state with the unregenerate state of another.

**Verse 8. Now ye]** Corinthians *are full* of secular wisdom; *now ye are rich*, both in wealth and spiritual gifts; (~~461-26~~ **1 Corinthians 14:26**;) *ye have reigned as kings*, flourishing in the enjoyment of these things, in all tranquillity and honour; *without any want of us: and I would to God ye did reign, in deed*, and not in *conceit* only, *that we also*, poor, persecuted, and despised apostles, *might reign with you.*-Whitby.

Though this paraphrase appears natural, yet I am of opinion that the apostle here intends a strong *irony*; and one which, when taken in conjunction with what he had said before, must have stung them to the



heart. It is not an unusual thing for many people to *forget*, if not *despise*, the men by whom they were brought to the knowledge of the truth; and take up with *others* to whom, in the things of God, they owe nothing. Reader, is this *thy* case?

**Verse 9. God hath set forth us the apostles last]** This whole passage is well explained by Dr. Whitby. “Here the apostle seems to allude to the Roman spectacles, *της των θηριομαχων, και μονομαχιας ανδροφονου*, that of the *Bestiarii* and the *gladiators*, where in the *morning* men were brought upon the theatres to fight with *wild beasts*, and to them was allowed armour to defend themselves and smite the beasts that assailed them; but in the *meridian* or noon-day spectacles the gladiators were brought forth *naked*, and without any thing to defend themselves from the sword of the assailant; and he that then escaped was only kept for slaughter to another day, so that these men might well be called *επιθανατιοι*, *men appointed for death*; and this being the *last* appearance on the theatre for that day, they are said here to be set forth *εσχατοι*, *the last*.” Of these two spectacles *Seneca* speaks thus, Epist. vii.: “In the *morning* men are exposed to lions and bears; at *mid-day* to their spectators; those that kill are exposed to one another; the victor is detained for another slaughter; the conclusion of the fight is *death*. The *former* fighting compared to this was mercy; now it is mere *butchery*: they have nothing to cover them; their whole body is exposed to every blow, and every stroke produces a wound,” &c.

**We are made a spectacle]** *ὅτι θεατρον εγενηθημεν*, We are exhibited on the *theatre* to the *world*; we are lawful booty to all mankind, and particularly to the *men of the world*, who have their portion in this life. *Angels* are astonished at our treatment, and so are the more considerate part of *men*. Who at that time would have coveted the apostolate?

**Verse 10. We are fools for Christ’s sake]** Here he still carries on the allusion to the public spectacles among the Romans, where they were accustomed to hiss, hoot, mock, and variously insult the poor victims. To this *Philo* alludes, in his embassy to *Caius*, speaking of the treatment which the Jews received at Rome: *ωσπερ γαρ εν θεατροω κλωσμοσυριπτοντων, καταμωκωμενων, αμετραχλευαζοντων*. “For, as if exhibited upon a theatre, we are hissed, most outrageously hooted, and insulted beyond all bounds.” Thus, says the apostle, we are fools on Christ’s account; we walk in a conformity to his will, and we bear his

cross: and did we walk according to the course of this world, or according to the *man-pleasing* conduct of some among you, we should have no such cross to bear.

**Ye are wise in Christ]** Surely all these expressions are meant *ironically*; the *apostles* were neither *fools*, nor *weak*, nor *contemptible*; nor were the *Corinthians*, morally speaking, *wise*, and *strong*, and *honourable*. Change the *persons*, and then the *epithets* will perfectly apply.

**Verse 11. We both hunger and thirst, &c.]** Who would then have been an apostle of Christ, even with all its spiritual honours and glories, who had not a soul filled with love both to God and man, and the fullest *conviction* of the reality of the doctrine he preached, and of that spiritual world in which alone he could expect rest? See the *Introduction*, sect. vi.

**Have no certain dwelling place]** We are mere itinerant preachers, and when we set out in the morning know not *where*, or whether we shall or not, get a night's lodging.

**Verse 12. Working with our own hands]** They were obliged to labour in order to supply themselves with the necessaries of life while preaching the Gospel to others. This, no doubt, was the case in every place where no Church had been as yet formed: afterwards, the people of God supplied their ministers, according to their power, with food and raiment.

**Being reviled, we bless, &c.]** What a most amiable picture does this exhibit of the power of the grace of Christ! Man is naturally a *proud* creature, and his pride prompts him always to *avenge* himself in whatever manner he can, and repay insult with insult. It is only the grace of Christ that can make a man patient in bearing injuries, and render blessing for cursing, beneficence for malevolence, &c. The apostles suffered an indignities for Christ's sake; for it was on *his* account that they were exposed to persecutions, &c.

**Verse 13. Being defamed]** βλασφημουμενοι, Being *blasphemed*. I have already remarked that βλασφημειν signifies to *speak injuriously*, and may have reference either to God or to man. GOD is *blasphemed* when his attributes, doctrines, providence, or grace, are treated contemptuously, or any thing said of him that is contrary to his holiness, justice, goodness, or truth. *Man* is blasphemed when any thing injurious is spoken of his person,

character, conduct, &c. *Blaspheming* against men is any thing by which they are *injured* in their *persons, characters, or property*.

**We are made as the filth of the earth-the offscouring of all things]** The Greek word which we render *filth*, is **περικαθαρματα**, a *purgation*, or *lustrative sacrifice*; that which we translate *offscouring* is **περιψημα**, a *redemption sacrifice*. To understand the full force of these words, as applied by the apostle in this place, we must observe that he alludes to certain customs among the heathens, who, in the time of some public calamity, chose out some unhappy men of the most abject and despicable character to be a public *expiation* for them; these they maintained a whole year at the public expense; and then they led them out, crowned with flowers, as was customary in sacrifices; and, having heaped all the curses of the country upon their heads, and whipped them seven times, they burned them alive, and afterwards their ashes were thrown into the sea, while the people said these words: **περιψημαημων γινου**, *be thou our propitiation*. Sometimes the person thus chosen was thrown into the sea as a sacrifice to *Neptune*, the people saying the words as before. Hence *Origen* says that our Lord, in giving up himself as a propitiation for our sins, was much more than his apostles-**περικαθαρματα του κοσμου, παντων περιψημα**, *the lustration of the world, and the peculiar sacrifice for all men*. The apostle, therefore, means that he and his fellows were treated like those wretched beings who were judged to be fit for nothing but to be expiatory victims to the infernal gods, for the safety and redemption of others. Our words *filth* and *offscouring*, convey no legitimate sense of the original. See several useful remarks upon these terms in *Pearce, Whitby, and Parkhurst*.

**Verse 14. I write not these things to shame you]** It is not by way of *finding fault* with you for not providing me with the necessaries of life that I write thus; but I do it to warn you to act differently for the time to come; and be not so ready to be drawn aside by every pretender to apostleship, to the neglect of those to whom, under God, you owe your salvation.

**Verse 15. For though ye have ten thousand instructors]** **μυριοις παιδαγωγους**, *Myriads of leaders*, that is, an indefinite multitude; for so the word is often used. The **παιδαγωγος**, from which we have our word *pedagogue*, which we improperly apply to a *school master*, was among the Greeks, the person or *servant* who attended a child, had the general care of him, and who *led him to school* for the purpose of being instructed by the

διδασκαλος, or teacher. It seems there were many at Corinth who offered their services to instruct this people, and who were not well affected towards the apostle.

**Not many fathers]** Many offer to instruct you who have no *parental* feeling for you; and how can they? you are not their spiritual children, you stand in this relation to *me* alone; for *in Christ Jesus*-by the power and unction of his Spirit, *I have begotten you*-I was the means of bringing you into a state of salvation, so that you have been born again: ye are my children alone in the Gospel. *Schoettgen* produces a good illustration of this from *Shemoth Rabba*, sect. 46, fol. 140. “A girl who had lost her parents was educated by a guardian, who was a good and faithful man, and took great care of her; when she was grown up, he purposed to bestow her in marriage; the scribe came, and beginning to write the contract, said, What is thy name? The maid answered, N. The scribe proceeded, What is the name of thy father? The maid was silent. Her guardian said, Why art thou silent? The maid replied, Because I know *no other father but thee*; for he who educates a child well, is more properly the father than he who begot it.” This is the same kind of sentiment which I have already quoted from *Terence*, <sup><451613></sup> **Romans 16:13.**

*Natura tu illi pater es, consiliis ego.  
Adelphi, Act i., scene 2, ver. 47.*

*Thou art his father by nature, I by instruction.*

**Verse 16. Wherefore, I beseech you, be ye followers of me.]** It should rather be translated, Be ye imitators of me; μιμηται, from which we have our word *mimic*, which, though now used only in a *bad* or *ludicrous* sense, simply signifies an *imitator* of another person, whether in *speech, manner, habit*, or otherwise. As children should imitate their *parents* in preference to all others, he calls on them to *imitate* him, as he claims them for his *children*. He lived for God and eternity, seeking not his own glory, emolument, or ease: those sowers of sedition among them were actuated by different motives. Here then the apostle compares himself with them: follow and imitate me, as I follow and imitate Christ: do not imitate them who, from their worldly pursuits, show themselves to be actuated with a worldly spirit.

**Verse 17. For this cause]** That you imitate me, and know in what this consists.

**I sent unto you Timotheus]** The same person to whom he wrote the two epistles that are still extant under his name, and whom he calls here his *beloved son*, one of his most *intimate disciples*; and whom he had been the means of *bringing to God* through Christ.

**My ways which be in Christ]** This person will also inform you of the *manner* in which I regulate all the Churches; and show to you, that what I require of you is no other than what I require of all the Churches of Christ which I have formed, as I follow the same plan of discipline in every place. See the *Introduction*, sect. iii.

**Verse 18. Some are puffed up]** Some of your teachers act with great haughtiness, imagining themselves to be safe, because they suppose that I shall not revisit Corinth.

**Verse 19. But I will come to you shortly]** God being my helper, I fully purpose to visit you; and then I shall put those proud men to the proof, not of their *speech*-eloquence, or pretensions to great knowledge and influence, but of their *power*-the authority they profess to have from God, and the evidences of that authority in the works they have performed. See the *Introduction*, sect. xi.

**Verse 20. For the kingdom of God]** The religion of the Lord Jesus is *not in word*-in human eloquence, excellence of speech, or even in *doctrines*; but in *power*, *εν δυναμει*, in the mighty energy of the Holy Spirit; enlightening, quickening, converting, and sanctifying believers; and all his genuine apostles are enabled, on all necessary occasions, to demonstrate the truth of their calling by *miracles*; for this the original word often means.

**Verse 21. Shall I come unto you with a rod, or in love]** Here he alludes to the case of the *teacher* and *father*, mentioned in <sup><K0415></sup>**1 Corinthians 4:15**. Shall I come to you with the *authority* of a *teacher*, and use the *rod* of *discipline*? or shall I come in the *tenderness* of a *father*, and entreat you to do what I have authority to enforce? Among the Jews, those who did not amend, after being faithfully admonished, were *whipped*, either publicly or privately, in the synagogue. If on this they did not amend, they were liable to be stoned. We see, from the cases of Ananias and Sapphira, Elymas the sorcerer, Hymenæus and Alexander, &c., that the apostles had sometimes the power to inflict the most awful punishments on transgressors. The Corinthians must have known this, and consequently

have dreaded a visit from him in his *apostolical authority*. That there were many irregularities in this Church, which required both the presence and authority of the apostle, we shall see in the subsequent chapters.

1. IN the preceding chapter we find the ministers of God compared to STEWARDS, of whom the strictest *fidelity* is required. (1.) *Fidelity* to GOD, in publishing his truth with *zeal*, defending it with *courage*, and recommending it with *prudence*. (2.) *Fidelity* to CHRIST, whose representatives they are, in honestly and fully recommending his grace and salvation on the ground of his *passion* and *death*, and preaching his *maxims* in all their *force* and *purity*. (3.) *Fidelity* to the CHURCH, in taking heed to keep up a godly discipline, admitting none into it but those who have abandoned their sins; and permitting none to continue in it that do not continue to adorn the doctrine of God their Saviour. (4.) *Fidelity* to their own MINISTRY, walking so as to bring no blame on the Gospel; avoiding the extremes of *indolent tenderness* on one hand, and *austere severity* on the other. Considering the flock, not as *their* flock, but the flock of Jesus Christ; watching, ruling, and feeding it according to the order of their Divine Master.

2. A minister of God should act with great caution: every man, properly speaking, is placed between the secret judgment of God and the public censure of men. He should do nothing rashly, that he may not *justly* incur the censure of men; and he should do nothing but in the loving fear of God, that he may not incur the censure of his Maker. The man who scarcely ever allows himself to be *wrong*, is one of whom it may be safely said, he is seldom *right*. It is possible for a man to mistake his own will for the will of God, and his own obstinacy for inflexible adherence to his duty. With such persons it is dangerous to have any commerce. Reader, pray to God to save thee from an inflated and self-sufficient mind.

3. *Zeal* for God's truth is essentially necessary for every minister; and *prudence* is not less so. They should be wisely tempered together, but this is not always the case. *Zeal* without *prudence* is like a flambeau in the hands of a blind man; it may *enlighten* and *warm*, but it play also destroy the spiritual building. *Human prudence* should be avoided as well as *intemperate zeal*; this kind of prudence consists in a man's being careful not to bring himself into trouble, and not to hazard his reputation, credit, interest, or fortune, in the performance of his duty. *Evangelical wisdom*

consists in our suffering and losing all things, rather than be wanting in the discharge of our obligations.

4. From St. Paul's account of himself we find him often suffering the severest hardships in the prosecution of his duty. He had for his patrimony, hunger, thirst, nakedness, stripes, &c.; and wandered about testifying the Gospel of the grace of God, without even a *cottage* that he could claim as his own. Let those who dwell in their elegant houses, who profess to be *apostolic* in their *order*, and *evangelic* in their *doctrines*, think of this. In their state of affluence they should have extraordinary degrees of *zeal*, humility, meekness, and charity, to recommend them to our notice as *apostolical men*. If God, in the course of his providence, has saved them from an apostle's hardships, let them devote their lives to the service of that Church in which they have their emoluments; and labour incessantly to build it up on its most holy faith. Let them not be *masters* to govern with rigour and imperiousness; but tender *fathers*, who feel every member in the Church as their own child, and labour to feed the heavenly family with the mysteries of God, of which they are stewards.

5. And while the people require much of their spiritual pastors, these pastors have equal right to require much of their people. The obligation is not all on one side; those who watch for our souls have a right not only to their own support, but to our reverence and confidence. Those who despise their ecclesiastical rulers, will soon despise the Church of Christ itself, neglect its ordinances, lose sight of its doctrines, and at last neglect their own salvation.

## I CORINTHIANS

## CHAPTER 5.

*Account of the incestuous person, or of him who had married his father's wife, 1. The apostle reproves the Corinthians for their carelessness in this matter, and orders them to excommunicate the transgressor, 2-5. They are reprehended for their glorying, while such scandals were among them, 6. They must purge out the old leaven, that they may properly celebrate the Christian passover, 7-9. They must not associate with any who, professing the Christian religion, were guilty of any scandalous vice, and must put away from them every evil person, 10-13.*

## NOTES ON CHAP. 5.

**Verse 1.** There is **fornication among you**] The word **πορνεία**, which we translate *fornication* in this place, must be understood in its utmost latitude of meaning, as implying all kinds of impurity; for, that the Corinthians were notoriously guilty of every species of irregularity and debauch, we have already seen; and it is not likely that in speaking on this subject, in reference to a people so very notorious, he would refer to only one species of impurity, and that not the most flagitious.

**That one should have his father's wife.**] Commentators and critics have found great difficulties in this statement. One part of the case is sufficiently clear, that a man who professed Christianity had illegal connections with his father's wife; but the principal question is, was his father *alive* or *dead*? Most think that the father was *alive*, and imagine that to this the apostle refers, <sup><40712></sup>**2 Corinthians 7:12**, where, speaking of the person who *did* the wrong, he introduces also him who had *suffered* the wrong; which must mean the father and the father then *alive*. After all that has been said on this subject, I think it most natural to conclude that the person in question had married the wife of his *deceased* father, not his *own* mother, but *stepmother*, then a *widow*.

This was a crime which the text says *was not so much as named among the Gentiles*; the apostle must only mean that it was not *accredited* by them, for it certainly did often occur: but by their best writers who notice it, it



was branded as superlatively infamous. CiceRomans styles it, *scelus incredibile et inauditum*, an incredible and unheard of wickedness; but it was *heard of* and *practised*; and there are several stories of this kind in heathen authors, but they *reprobate* not *commend* it. The word *ονομαζεται*, *named*, is wanting in almost every MS. and version of importance, and certainly makes no part of the text. The words should be read, *and such fornication as is not amongst the Gentiles*, i.e., not *allowed*. Some think that this woman might have been a proselyte to the Jewish religion from heathenism; and the rabbins taught that proselytism annulled all former relationship, and that a woman was at liberty in such a case to depart from an unbelieving husband, and to marry even with a believing *son*, i.e., of her husband by some former wife.

**Verse 2. Ye are puffed up]** Ye are full of strife and contention relative to your parties and favourite teachers, and neglect the discipline of the Church. Had you considered the greatness of this crime, ye would have rather *mourned*, and have put away this flagrant transgressor from among you.

**Taken away from among you.]** *ινα εξαρθη εκ μεσου υμων*. This is supposed by some to refer to the punishment of *death*, by others to excommunication. The Christian Church was at this time too young to have those *forms of excommunication* which were practised in succeeding centuries. Probably no more is meant than a simple *disowning* of the person, accompanied with the refusal to admit him to the sacred ordinances, or to have any intercourse or connection with him.

**Verse 3. Absent in body, but present in spirit]** Perhaps St. Paul refers to the gift of the discernment of spirits, which it is very likely the apostles in general possessed on extraordinary occasions. He had already seen this matter so clearly, that he had determined on that sort of punishment which should be inflicted for this crime.

**Verse 4. In the name of our Lord Jesus]** Who is the *head* of the Church; and under whose authority every act is to be performed.

**And my spirit]** My apostolical authority derived from him; *with the power*, *συν δυναμει*, with the *miraculous energy of the Lord Jesus*, which is to inflict the punishment that you pronounce:—

**Verse 5. To deliver such a one unto Satan]** There is no evidence that delivering to Satan was any *form* of excommunication known either among the Jews or the Christians. *Lightfoot, Selden, and Schoettgen*, who have searched all the Jewish records, have found nothing that answers to this: it was a species of punishment administered in extraordinary cases, in which the body and the mind of an incorrigible transgressor were delivered by the authority of God into the power of Satan, to be tortured with diseases and terrors as a warning to all; but while the body and mind were thus tormented, the immortal spirit was under the influence of the Divine mercy; and the affliction, in all probability, was in general only for a season; though sometimes it was evidently unto *death*, as the *destruction of the flesh* seems to imply. But the soul found mercy at the hand of God; for such a most extraordinary interference of God's power and justice, and of Satan's influence, could not fail to bring the person to a state of the deepest humiliation and contrition; and thus, while the *flesh* was *destroyed*, the *spirit* was *saved in the day of the Lord Jesus*. No such power as this remains in the Church of God; none such should be assumed; the pretensions to it are as *wicked* as they are *vain*. It was the same power by which *Ananias* and *Sapphira* were struck dead, and *Elymas* the sorcerer struck blind. *Apostles* alone were intrusted with it.

**Verse 6. Your glorying is not good.]** You are triumphing in your superior knowledge, and busily employed in setting up and supporting your respective teachers, while the Church is left under the most scandalous corruptions-corruptions which threaten its very existence if not purged away.

**Know ye not]** With all your boasted wisdom, do you not know and acknowledge the truth of a common maxim, *a little leaven leaveneth the whole lump*? If this *leaven*-the incestuous person, be permitted to remain among you; if his conduct be not exposed by the most formidable censure; the flood-gates of impurity will be opened on the Church, and the whole state of Christianity ruined in Corinth.

**Verse 7. Purge out therefore the old leaven]** As it is the custom of the Jews previously to the *passover* to search their houses in the most diligent manner for the old leaven, and throw it out, sweeping every part clean; so act with this incestuous person. I have already shown with what care the Jews purged their houses from all leaven previously to the *passover*; see the note on <sup>(12:8)</sup>**Exodus 12:8-19**, and on the term *passover*, and Christ as

represented by this ancient Jewish sacrifice; see Clarke on “~~(12:27)~~ Exodus 12:27”, and my *Discourse on the Nature and Design of the Eucharist*.

**Verse 8. Therefore let us keep the feast]** It is very likely that the time of the passover was now approaching, when the Church of Christ would be called to extraordinary acts of devotion, in commemorating the passion, death, and resurrection of Christ; and of this circumstance the apostle takes advantage in his exhortation to the Corinthians. See the *Introduction*, sect. xii.

**Not with old leaven]** Under the Christian dispensation we must be saved equally from *Judaism, heathenism*, and from sin of every kind; *malice* and *wickedness* must be destroyed; and *sincerity* and *truth*, inward purity and outward holiness, take their place.

The apostle refers here not more to wicked *principles* than to wicked *men*; let us keep the feast, not with the old leaven—the impure principles which actuated you while in your heathen state; neither with the leaven of malice and wickedness, **κακίας και πονηρίας**, wickedness, radical depravity, producing unrighteousness in the life; nor with the *persons* who are thus influenced, and thus act; *but with the unleavened bread*, **αλλ εν αζυμοις**, but with *upright* and *godly men*, who have *sincerity*, **ειλικρινεια**, such purity of affections and conduct, that even the light of God shining upon them discovers no flaw, and *truth*—who have received the testimony of God, and who are inwardly as well as outwardly what they profess to be.

The word **πονηρίας**, which we translate *wickedness*, is so very like to **πορνείας**, *fornication*, that some very ancient MSS. have the latter reading instead of the former; which, indeed, seems most natural in this place; as **κακίας**, which we translate *malice*, includes every thing that is implied in **πονηρίας**, *wickedness* whereas **πορνείας**, as being the subject in question, see ~~(1:1)~~ **1 Corinthians 5:1**, would come more pointedly in here: *Not with wickedness and fornication*, or rather, *not with wicked men and fornicators*: but I do not contend for this reading.

**Verse 9. I wrote unto you in an epistle]** The wisest and best skilled in Biblical criticism agree that the apostle does not refer to any other epistle than *this*; and that he speaks here of some general directions which he had given in the foregoing part of it; but which he had now in some measure changed and greatly strengthened, as we see from ~~(1:1)~~ **1 Corinthians 5:11**. The words **εγραψα εν τη επιστολη** may be translated, I HAD *written to*

*you* in THIS EPISTLE; for there are many instances in the New Testament where the *aorist*, which is here used, and which is a sort of indefinite tense, is used for the *perfect* and the *plusquam-perfect*. Dr. Whitby produces several proofs of this, and contends that the conclusion drawn by some, viz. that it refers to some epistle that is lost, is not legitimately drawn from any premises which either this text or antiquity affords. The principal evidence against this is ~~4TH~~ **2 Corinthians 7:8**, where **εν τη επιστολη**, the same words as above, appear to refer to this *first* epistle. Possibly the apostle may refer to an epistle which he had written though not sent; for, on receiving farther information from *Stephanas*, *Fortunatus*, and *Achaicus*, relative to the state of the Corinthian Church, he suppressed that, and wrote this, in which he considers the subject much more at large. See Dr. *Lightfoot*.

**Not to company with fornicators]** With which, as we have already seen, Corinth abounded. It was not only the *grand* sin, but *staple*, of the place.

**Verse 10. For then must ye needs go out of the world.]** What an awful picture of the general corruption of manners does this exhibit! The Christians at Corinth could not transact the ordinary affairs of life with any others than with fornicators, covetous persons, extortioners, railers, drunkards, and idolaters, because there were none others in the place! How necessary was Christianity in that city!

**Verse 11. But now I have written]** I not only write this, but I add more: if any one *who is called a brother*, i.e. professes the Christian religion, be a *fornicator, covetous, idolater, railer, drunkard, or extortioner*, not even to eat with such—have no communion with such a one, in things either *sacred* or *civil*. You may transact your worldly concerns with a person that knows not God, and makes no profession of Christianity, whatever his moral character may be; but ye must not even thus far acknowledge a man *professing Christianity*, who is scandalous in his conduct. Let him have this extra mark of your abhorrence of all sin; and let the world see that the Church of God does not tolerate iniquity.

**Verse 12. For what have I to do to judge them also that are without?]** The term *without*, **τους εξω**, signifies those who were not members of the Church, and in this sense its correspondent term: **μυνωxyj η hachitsonim**, those that *are without*, is generally understood in the Jewish writers, where it frequently occurs. The word **και** *also*, which greatly disturbs the sense

here, is wanting in ABCFG, and several others, with the *Syriac, Coptic, Slavonic, Vulgate, and the Itala*; together with several of the *fathers*. The sentence, I think, with the omission of **καὶ** *also*, should stand thus: *Does it belong to me to pass sentence on those which are without-which are not members of the Church? By no means (οὐχι.) Pass ye sentence on them which are within-which are members of the Church: those which are without-which are not members of the Church, God will pass sentence on, in that way in which he generally deals with the heathen world. But put ye away the evil from among yourselves.* This is most evidently the apostle's meaning, and renders all comments unnecessary. In the last clause there appears to be an allusion to <sup><1517></sup>**Deuteronomy 17:7**, where the like directions are given to the congregation of Israel, relative to a person found guilty of idolatry: *Thou shalt put away the evil from among you*-where the version of the Septuagint is almost the same as that of the apostle: **καὶ ἐξαρεις τον πονηρον εξ υμων αυτων.**

THERE are several important subjects in this chapter which intimately concern the Christian Church in general.

1. If evil be tolerated in religious societies, the work of God cannot prosper there. If one scandal appear, it should be the cause of general humiliation and mourning to the followers of God where it occurs; because the soul of a brother is on the road to perdition, the cause of God so far betrayed and injured, and Christ recrucified in the house of his friends. *Pity* should fill every heart towards the transgressor, and prayer for the backslider occupy all the members of the Church.

2. *Discipline* must be exercised in the Christian Church; without this it will soon differ but little from the *wilderness of this world*. But what judgment, prudence, piety, and caution, are requisite in the execution of this most important branch of a minister's duty! He may be too *easy* and *tender*, and permit the gangrene to remain till the flock be infected with it. Or he may be *rigid* and *severe*, and destroy parts that are vital while only professing to take away what is vitiated. A backslider is one who once knew less or more of the salvation of God. Hear what God says concerning such: *Turn, ye backsliders, for I am married unto you.* See how unwilling *He* is to give them up! He suffers long, and is kind: do thou likewise; and when thou art obliged to cut off the offender from the Church of Christ, follow him still with thy best advice and heartiest prayers.

3. A soul cut off from the flock of God is in an awful state! his outward defence is departed from him; and being no longer accountable to any for his conduct, he generally plunges into unprecedented depths of iniquity; and the last state of that man becomes worse than the first. Reader, art thou *without the pale of God's Church*? remember it is here written, *them that are WITHOUT God judgeth,* ~~<4153>~~ **1 Corinthians 5:13.**

4. Christians who wish to retain the spirituality of their religion should be very careful how they mingle with the world. He who is *pleased* with the company of ungodly men, no matter howsoever witty or learned, is either himself one with them, or is drinking into their spirit. It is impossible to associate with such by choice without receiving a portion of their contagion. A man may be amused or delighted with such people, but he will return even from the *festival of wit* with a lean soul. Howsoever contiguous they may be, yet the Church and the world are separated by an impassable gulf.

5. If all the fornicators, adulterers, drunkards, extortioners, and covetous persons which bear the Christian name, were to be publicly excommunicated from the Christian Church, how many, and how awful would the examples be! If however the discipline of the visible Church be so lax that such characters are tolerated in it, they should consider that this is no passport to heaven. In the sight of God they are not members of his Church; their citizenship is not in heaven, and therefore they have no right to expect the heavenly inheritance. It is not under *names, creeds, or professions*, that men shall be saved at the last day; those alone who were holy, who were here conformed to the image of Christ, shall inherit the kingdom of God. Those who expect it in any other way, or on any other account, will be sadly deceived.

## I CORINTHIANS

## CHAPTER 6.

*The Corinthians are reproved for their litigious disposition; brother going to law with brother, and that before the heathen, 1-6. They should suffer wrong rather than do any, 7, 8. No unrighteous person can enter into the glory of God, 9, 10. Some of the Corinthians had been grievous sinners, but God had saved them, 11. Many things may be lawful which are not at all times expedient, 12. Meats are for the belly, and the belly for meats; but the body is not for uncleanness, 13. Christ's resurrection a pledge of ours, 14. The bodies of Christians are members of Christ, and must not be defiled, 15-17. He that commits fornication sins against his own body, 18. Strong dissuasives from it, 19, 20.*

## NOTES ON CHAP. 6.

**Verse 1. Dare any of you, &c.]** From the many things that are here reprehended by the apostle, we learn that the Christian Church at Corinth was in a state of great imperfection, notwithstanding there were very many eminent characters among them. Divided as they were among themselves, there was no one person who possessed any public authority to settle differences between man and man; therefore, as one party would not submit to the decisions of another, they were obliged to carry their contentions before heathen magistrates; and probably these very subjects of litigations arose out of their ecclesiastical *divisions*. The thing, and this issue of it, the apostle strongly reprehends.

**Before the unjust, and not before the saints?]** The heathen judges were termed *δικασται* from their presumed *righteousness* in the administration of *justice*; here the apostle, by a paronomasia, calls them *αδικοι*, *unrighteous* persons; and it is very likely that at Corinth, where such corruption of manners reigned, there was a great *perversion* of public *justice*; and it is not to be supposed that matters relative to the Christians were fairly decided. The Christians the apostle terms *αγιοι* *saints*, which they were all by *profession*; and doubtless many were so in *spirit* and in *truth*.

**Verse 2. The saints shall judge the world?]** Nothing can be more evident than that the writers of the New Testament often use  $\omicron$   $\kappa\omicron\sigma\mu\omicron\varsigma$ , *the world*, to signify the *Jewish people*; and sometimes the *Roman empire*, and the *Jewish state*; and in the former sense it is often used by our Lord. When, says he, *the Son of man shall sit on the throne of his glory, then shall ye sit on twelve thrones, judging the twelve tribes of Israel*, <sup><401928></sup> **Matthew 19:28**. It is supposed that he refers to the same subject as that mentioned here—the saints judging the world; and that St. Paul has *his* words in view in what he says here to the Corinthians. By *judging the twelve tribes of Israel*, some have imagined that *having authority in the Church* is merely intended; but Dr. Lightfoot contends that the words referred to the coming of our Lord to execute judgment on the Jews, and to destroy their state; and that the *doctrine* of the apostles, not *themselves*, was to judge and condemn that most disobedient people. The place before us is generally understood to imply, that the redeemed of the Lord shall be, on the great day, *assessors* with him in judgment; and shall give their award in the determinations of his justice. On reviewing this subject, I am fully of opinion that this cannot be the meaning of the words, and that no such *assessorship* as is contended for ever will take place; and that the interpretation is clogged with a multitude of absurdities.

1. The *saints* themselves are to appear before the judgment seat of Christ, and shall be judged by him, after which they shall *reign with him*; but it is never said in Scripture that they shall *judge with him*.

2. It would be absurd to suppose that *thrones* should be erected for the purpose of saints sitting on them to give their *approbation* in the condemnation of the wicked; of what use can such an approbation be? is it necessary to the validity of Christ's decision? and will not even the damned themselves, without this, acknowledge the justice of their doom? I therefore think with Dr. Lightfoot, that these words of the apostle refer to the prediction of Daniel, <sup><20718></sup> **Daniel 7:18, 27**, and such like prophecies, where the *kingdoms of the earth* are promised to *the saints of the Most High*; that is, that a time shall come when Christianity shall so far prevail that the civil government of the world shall be administered by *Christians*, which, at that time, was administered by *heathens*. And this is even now true of all those parts of the earth which may be considered of the greatest political consequence. They profess Christianity, and the kings and other governors are *Christians* in this general sense of the term.



**Verse 3. Know ye not that we shall judge angels?]** Dr. Lightfoot observes that “the apostle does not say here, as he said before, the *saints* shall judge the angels, but WE shall judge them. By *angels*, all confess that *demons* are intended; but certainly all *saints*, according to the latitude with which that word is understood, i.e. all who profess Christianity, shall not judge angels. Nor is this judging of angels to be understood of the *last day*; but the apostle speaks of the ministers of the Gospel, himself and others, who, by the preaching of the Gospel, through the power of Christ, should spoil the devils of their oracles and their idols, should deprive them of their worship, should drive them out of their seats, and strip them of their dominion. Thus would God subdue the whole world under the Christian power, so that Christian *magistrates* should judge men, and Christian *ministers* judge *devils*.”

**Verse 4. Things pertaining to this life]** They could examine all civil cases among themselves, which they were permitted to determine without any hinderance from the heathen governments under which they lived.

**Who are least esteemed in the Church.]** τους ἐξουθενημενους, Those who were in the *lowest order of judges*; for the apostle may refer here to the *order* in the Jewish benches, as Dr. Lightfoot conjectures, of which there were *five*, viz:-

1. The great *Sanhedrin*, consisting of seventy-two elders, which presided in Jerusalem.
2. The little *Sanhedrin* of twenty-five, in large cities, out of Jerusalem.
3. The Bench of *Three* in every synagogue.
4. The *Authorized*, or *Authentic* Bench.
5. The Bench *not authorized*, ἐξουθενημενος.

This latter bench was so called because it received not its authority *immediately* from the *Sanhedrin*, but was chosen by the parties between whom the controversy depended. The apostle certainly does not mean persons of *no repute*, but such as these *arbitrators*, who were chosen for the purpose of settling private differences, and preventing them from going before the regular magistrates. The following verse makes it pretty evident that the apostle refers to this *lower kind of tribunal*; and hence he says,-

**Verse 5. Is it so, that there is not a wise man among you?**] Have you none among yourselves that can be arbitrators of the differences which arise, that you go to the heathen tribunals?

**Verse 6. Brother goeth to law with brother]** One Christian sues another at law! This is almost as great a scandal as can exist in a Christian society. Those in a religious community who *will* not submit to a proper arbitration, made by persons among themselves, should be expelled from the Church of God.

**Verse 7. There is utterly a fault among you]** There is a most manifest *defect* among you, 1. Of *peaceableness*; 2. Of *brotherly love*; 3. Of *mutual confidence*; and 4. Of *reverence* for God, and concern for the *honour of his cause*.

**Why do ye not rather take wrong?]** Better suffer an injury than take a method of redressing yourselves which must injure your own peace, and greatly dishonour the cause of God.

**Verse 8. Nay, ye do wrong]** Far from suffering, ye are the aggressors; and defraud your pious, long-suffering brethren, who submit to this wrong rather than take those methods of redressing their grievances which the spirit of Christianity forbids. Probably the apostle refers to him who had taken his father's wife.

**Verse 9. The unrighteous shall not inherit the kingdom]** The unrighteous, **ἀδικοί**, those who act *contrary to right*, cannot *inherit*, for the inheritance is by *right*. He who is not a *child of God* has no *right* to the family inheritance, for that inheritance is for the *children*. If children, then heirs; heirs of God, and joint heirs with Christ, <sup><4517></sup>**Romans 8:17**. There are here *ten* classes of transgressors which the apostle excludes from the kingdom of God; and any man who is guilty of any one of the evils mentioned above is thereby excluded from this kingdom, whether it imply the *Church of Christ* here below, or the *state of glory* hereafter.

Several of the evils here enumerated will not bear to be particularly explained; they are, however, sufficiently plain of themselves, and show us what abominations were commonly practised among the Corinthians.

**Verse 11. And such were some of you]** It was not with the prospect of collecting *saints* that the apostles went about preaching the Gospel of the kingdom. None but *sinner*s were to be found over the face of the earth;

they preached that sinners might be converted unto God, made saints, and constituted into a Church; and this was the *effect* as well as the *object* of their preaching.

**But ye are washed]** Several suppose that the *order* in which the operations of the grace of God take place in the soul is here inverted; but I am of a very different mind. Every thing will appear here in its order, when we understand the *terms* used by the apostle.

*Ye are washed*, **απελουσασθε**; ye have been *baptized* into the Christian faith, and ye have promised in this baptism to put off all filthiness of the flesh and spirit: and the *washing* of your bodies is emblematical of the purification of your souls.

**Ye are sanctified]** **ἡγιασθητε**; from **α**, *privative*, and **γη**, *the earth*; ye are *separated* from *earthly* things to be *connected* with *spiritual*. Ye are *separated* from *time* to be *connected* with *eternity*. Ye are *separated* from *idols* to be *joined* to the *living God*. *Separation* from common, earthly, or sinful uses, to be wholly employed in the service of the true God, is the *ideal* meaning of this word, both in the Old and New Testaments. It was in consequence of their being separated from the world that they became a Church of God. Ye were formerly workers of iniquity, and *associated* with workers of iniquity; but now ye are separated from them, and united together to work out your salvation with fear and trembling before God.

**Ye are justified]** **εδικαιωθητε**. Ye have been brought into a state of favour with God; your sins having been blotted out through Christ Jesus, the *Spirit of God* witnessing the same to your conscience, and carrying on by his energy the great work of regeneration in your hearts. The process here is plain and simple:—1. Paul and his brother apostles preached the Gospel at Corinth, and besought the people to turn from darkness to light—from idol vanities to the living God, and to believe in the Lord Jesus for the remission of sins. 2. The people who heard were convinced of the Divine truths delivered by the apostle, and flocked to baptism. 3. They were baptized *in the name of the Lord Jesus*, and thus took upon them the public profession of the Gospel. 4. Being now baptized into the Christian faith, they were separated from idols and idolaters, and became incorporated with the Church of God. 5. As penitents, they were led to the Lord Jesus for *justification*, which they received through faith in his blood. 6. Being *justified* freely—having their *sins forgiven* through the redemption that is in Jesus, they received the *Spirit of God* to attest this glorious work

of grace to their consciences; and thus became possessed of that principle of righteousness, that true leaven which was to leaven the whole lump, producing that universal holiness without which none can see the Lord.

**Verse 12. All things are lawful unto me]** It is likely that some of the Corinthians had pleaded that the offence of the man who had his father's wife, as well as the eating the things offered to idols, was not contrary to the law, as it then stood. To this the apostle answers: Though such a thing be lawful, yet the case of fornication, mentioned ~~<K&O>~~ **1 Corinthians 5:1**, is not expedient, **οὐ συμφερεῖ**-it is not agreeable to propriety, decency, order, and purity. It is contrary to the established usages of the best and most enlightened nations, and should not be tolerated in the Church of Christ.

They might also be led to argue in favour of their eating things offered to idols, and attending idol feasts, thus:-that an idol was nothing in the world; and as food was provided by the bounty of God, a man might partake of it any where without defiling his conscience, or committing sin against the Creator. This excuse also the apostle refers to. All these things are lawful, taken up merely in the light that none of your laws is against the first; and that, on the ground that an idol is nothing in the world, there can be no reason against the *last*;

**But I will not be brought under the power of any.]** Allowing that they are all lawful, or at least that there is no law against them, yet they are not expedient; there is no necessity for them; and some of them are abominable, and forbidden by the law of God and nature, whether forbidden by yours or not; while others, such as eating meats offered to idols, will almost necessarily lead to bad moral consequences: and who, that is a Christian, would obey his appetite so far as to do these things for the sake of gratification? A man is *brought under the power of any thing* which he cannot give up. He is the *slave* of that thing, whatsoever it be, which he cannot relinquish; and then, to him, it is sin.

**Verse 13. Meats for the belly]** I suppose that **κοιλία** means the animal *appetite*, or *propensity* to food, &c., and we may conceive the apostle to reason thus: I acknowledge that God has provided different kinds of aliments for the appetite of man, and among others those which are generally offered to idols; and he has adapted the *appetite* to these *aliments*, and the *aliments* to the *appetite*: *but God shall destroy both it and them*; none of these is eternal; all these *lower appetites* and *sensations*

will be destroyed by death, and have no existence in the resurrection body; and the earth and its productions shall be burnt up.

**Now the body is not for fornication]** Though God made an appetite for food, and provided food for that appetite, yet he has not made the *body* for any *uncleanness*, nor *indulgence* in sensuality; but he has made it for Christ; and Christ was provided to be a sacrifice for this body as well as for the soul, by taking our nature upon him; so that now, as *human* beings, we have an intimate relationship to the Lord; and our bodies are made not only for his *service*, but to be his *temples*.

**Verse 14. And God hath both raised up the Lord]** He has raised up the human nature of Christ from the grave, as a pledge of our resurrection; and will also raise us up by his own power, that we may dwell with him in glory for ever.

**Verse 15. Know ye not that your bodies are the members of Christ?]** Because he has taken your nature upon him, and thus, as believers in him, ye are the members of Christ.

**Shall I then take, &c.]** Shall we, who profess to be members of his body, of his flesh, and of his bones, connect ourselves with *harlots*, and thus dishonour and pollute the bodies which are members of Christ? *God forbid!* These passages admit of a more literal interpretation. This, if given at all, I must give in a strange language.

*Membra humana, ad generationem pertinentia, vocantur Membra Christi, quia mysterium conjunctionis Christi et Ecclesiæ per conjunctionem maris et fæminæ indigitatur, <sup>4062</sup> Ephesians 5:32. In Vet. Test. idem valebat de membRomans masculino, quippe quod circumcissione, tanquam signo fæderis, honoratum est. Vide Schoettgen, Hor. Hebr.*

**Verse 16. He that is joined to a harlot is one body]** In *Sohar Genes.*, fol. 19, we have these remarkable words: *Whosoever connects himself with another man's wife, does in effect renounce the holy blessed God, and the Church of the Israelites.*

**Verse 17. Is one spirit.]** He who is united to God, by faith in Christ Jesus, receives his Spirit, and becomes a partaker of the Divine nature. Who can change such a relationship for communion with a harlot; or for any kind of sensual gratification? He who can must be far and deeply fallen!

**Verse 18. Flee fornication.]** Abominate, detest, and escape from every kind of uncleanness. Some sins, or solicitations to sin, may be *reasoned* with; in the above cases, if you *parley* you are undone; *reason* not, but FLY!

**Sinneth against his own body.]** Though sin of every species has a tendency to destroy life, yet none are so mortal as those to which the apostle refers; they strike immediately at the basis of the constitution. By the just judgment of God, all these irregular and sinful connections are married to death. Neither prostitutes, whoremongers, nor unclean persons of any description, can live out half their days. It would be easy to show, and *prove* also, how the end of these things, even with respect to the *body*, is death; but I forbear, and shall finish the subject with the words of the prophet: *The show of their countenance doth witness against them, and they declare their sin as Sodom, they hide it not; wo unto their soul, for they have rewarded evil unto themselves.*

**Verse 19. Your body is the temple of the Holy Ghost]** What an astonishing saying is this! As truly as the living God dwelt in the Mosaic tabernacle, and in the temple of Solomon, so truly does the Holy Ghost dwell in the souls of genuine Christians; and as the *temple* and all its *utensils* were *holy*, *separated* from all common and profane uses, and dedicated alone to the service of God, so the bodies of genuine Christians are holy, and all their members should be employed in the service of God alone.

**And ye are not your own?]** Ye have no right over yourselves, to dispose either of your body, or any of its members, as *you* may think proper or lawful; you are bound to God, and to him you are accountable.

**Verse 20. Ye are bought with a price]** As the *slave* who is purchased by his master for a sum of money is the sole property of that master, so ye, being bought with the price of the blood of Christ, are not *your own*, you are his *property*. As the slave is bound to use all his skill and diligence for the emolument of his master, so you should employ body, soul, and spirit in the service of your Lord; promoting, by every means in your power, the honour and glory of your God, whom you must also consider as your *Lord* and *Master*.

There are strange discordances in MSS., *versions*, and *fathers*, on the conclusion of this verse; and the clauses **και εν τω πνευματι υμων,**

ατινα εστι του θεου, and in your spirit, which is God's, is wanting in ABC\*D\*EFG, some others, *Coptic*, *Æthiopic*, *Vulgate*, and *Itala*, and in several of the primitive *fathers*. Almost every critic of note considers them to be spurious. Whether retained or expunged the sense is the same. Instead of *price* simply, the *Vulgate* and some of the Latin fathers, read, *pretio magno*, with a *great price*; and instead of *glorify*, simply, they read *glorificate et portate*, glorify and *carry* God in your bodies. These readings appear to be glosses intended to explain the text. Litigious Christians, who will have recourse to law for every little difference, as well as the impure, may read this chapter either to their conviction or confusion.

## I CORINTHIANS

## CHAPTER 7.

*A solution of several difficult cases concerning marriage and married persons, 1-6. God has given every man his proper gift, 7. Directions to the unmarried and widows, 8, 9. Directions to the married, 10, 11. Directions to men married to heathen women, and to women married to heathen men, 12-16. Every man should abide in his vocation, 17-24. Directions concerning virgins, and single persons in general, 25-28. How all should behave themselves in the things of this life, in reference to eternity, 29-31. The trials of the married state, 39-35. Directions concerning the state of virginity or celibacy, 36-38. How the wife is bound to her husband during his life, and her liberty to marry another after his death, 39, 40.*

## NOTES ON CHAP. 7.

**Verse 1. The things whereof ye wrote unto me]** It is sufficiently evident that the principal part of this epistle was written in answer to some questions which had been sent to the apostle in a letter from the Corinthian Church; and the first question seems to be this: *“Is it proper for a man to marry in the present circumstances of the Church?”*

The question concerning the expediency or in expediency of marriage was often agitated among the ancient philosophers; and many, though inclined to decide *against* it, because of the troubles and cares connected with it, tolerated it in their opinions; because, though an *evil*, it was judged to be a *necessary* evil. The words of *Menander* are full to this effect: *γαμειν, εαν τις την αληθειαν σκοπη, κακον μεν εστιν, αλλ αναγκαιον κακον.* “If a man consider marriage in a proper point of view, it is an evil; but then it is a necessary evil.” *Metellus Numidicus* spoke of it nearly in the same way. *Si sine uxore possemus, Quirites, esse, omnes ea molestia careremus; sed quoniam ita natura tradidit, ut nec CUM ILLIS salis commode, nec SINE ILLIS ullo modo vivi possit, saluti perpetus potius quam brevi voluptati consulendum.* “If, O ye Romans, we could live unmarried, we should be saved from a great deal of trouble; but, seeing that nature has so ordered it that we cannot live very comfortably with



wives, and without them cannot live at all, marriage should be adopted, not for the sake of the short-lived pleasure, but rather for perpetual safety.” But this was not the common opinion; the Jews absolutely required that every man should marry, and reputed those as murderers who *did* not.—See **Clarke on “<sup><4076></sup>1 Corinthians 7:6”**. By the laws of *Lycurgus* unmarried persons were prohibited from seeing the public games. By the laws of the *Spartans* bachelors were punished. And *Plato* declares all such unworthy of any honour. And to this the commentator says, *Amen*.

**Not to touch a woman]** *γυναικος μη απτεσθαι*. The learned reader need not be informed in what sense *απομαι* is used among the Greeks, and *langere* among the Latins. For examples *Wetstein* may be consulted.

**Verse 2. To avoid fornication]** *δια τας πορνειας*. *verto, propter exercendam libidinem, vel ut libidinem licite exercere liceat*. Probo hanc notionem ex Hebræo, ibi *חנז, zanah, est libidinem exercere,* <sup><2040></sup> **Hosea 4:10**: *For they shall eat and not have enough; they shall commit whoredom, חנזת, libidinem exercebunt, and shall not increase*. Here the prophet certainly does not speak of *whoredom* in our sense of the word; for the persons he mentions expected to *have children*, which cannot be said of those who are addicted to improper connections: the prophet speaks concerning *married* persons, whom he threatens with a privation of children, notwithstanding *libidinem exercebant* in order to have numerous families. See *Schoettgen*. The following verse shows that this is the apostle’s meaning.

**Let every man have his own wife]** Let every man have *one* woman, *his own*; and every woman *one* man, *her own*. Here, *plurality* of wives and husbands is most strictly forbidden; and they are commanded to marry for the purpose of procreating children.

In the Jewish constitutions there are some things not only curious, but useful, respecting marriage. “There are *four* causes which induce men to marry: 1. *Impure desire*; 2. To get *riches*; 3. To become *honourable*; 4. For the *glory of God*. Those who marry through the first motive beget *wicked* and *rebellious* children. Those who marry for the sake of riches have the *curse of leaving them to others*. Those who marry for the sake of *aggrandizing* their family, their families shall be *diminished*. Those who marry to promote the *glory of God*, their children shall be *holy*, and by them shall the true Church be increased.”

**Verse 3. Let the husband render unto the wife due benevolence]** *την οφειλομενην ευνοιαν*. Though our version is no translation of the original, yet few persons are at a loss for the meaning, and the context is sufficiently plain. Some have rendered the words, not unaptly, the *matrimonial debt*, or *conjugal duty*-that which a wife owes to her husband, and the husband to his wife; and which they must take care *mutually* to render, else alienation of affection will be the infallible consequence, and this in numberless instances has led to adulterous connections. In such cases the *wife* has to blame herself for the infidelity of her husband, and the *husband* for that of his wife. What miserable work has been made in the peace of families by a wife or a husband pretending to be wiser than the apostle, and too holy and spiritual to keep the commandments of God!

**Verse 4. The wife hath not power, &c.]** Her person belongs to her husband; her husband's person belongs to her: neither of them has any authority to refuse what the other has a matrimonial right to demand. The woman that would act so is either a knave or a fool. It would be trifling to attribute her conduct to any other cause than *weakness* or *folly*. She does not love her husband; or she loves some one else better than her husband; or she makes pretensions to a fancied sanctity unsupported by Scripture or common sense.

**Verse 5. Defraud ye not one the other]** What ye owe thus to each other never refuse paying, unless by mutual consent; and let that be only for a certain *time*, when prudence dictates the temporary separation, or when some extraordinary spiritual occasion may render it mutually agreeable, in order that ye may *fast* and *pray*, and derive the greatest possible benefit from these duties by being enabled to wait on the Lord without distraction.

**That Satan tempt you not for your incontinency.]** It is most evident that the separations *permitted* by the Apostle, for he *enjoins* none, are only for a *season*, on extraordinary occasions; and that the persons may come *together again*, lest Satan, taking advantage of their matrimonial abstinence, might tempt either party to illicit commerce.

There are a multitude of rules prescribed in such cases by the *rabbins*, and indeed even by *heathen* writers; for this was a matter in which common sense could always judge; and under the direction of experience, *heathens*, as well as those favoured with Divine revelation, could see what was proper in all such cases.

*Incontinence*, εικρασια, want of strength to regulate one's desires or appetites; from α, negative, and κρατος, strength. It is remarkable that the apostle supposes that even this *temporary continence* might produce *incontinence*; and universal observation confirms the supposition.

**Verse 6. I speak this by permission, &c.]** It was a constant custom of the more conscientious rabbins, to make a difference between the things which they enjoined on their *own judgment*, and those which they built on the authority of the *law*. Thus Rabbi *Tancum*: “The washing of hands *before* meat is *in our own power*; washing *after* meat is *commanded*.” In relation to this point Dr. Lightfoot produces some examples from the Jewish writers: “The man is commanded concerning begetting and multiplying, but not the woman. And when does the man come under this command? From the age of *sixteen* or *seventeen* years; but, if he exceeds *twenty* years without marrying, behold he violates and renders an affirmative precept vain. The *Gemara* says: It is forbidden a man to be without a wife; because it is written, *It is not good for man to be alone*. And whosoever gives not himself to generation and multiplying is all one with a murderer: he is as though he diminished from the image of God, &c.” We may understand the apostle here as saying that the directions already given were from his *own judgment*, and not from any Divine inspiration; and we may take it for granted that where he does not make this observation he is writing under the immediate afflatus of the Holy Spirit.

**Verse 7. For I would that all men, &c.]** He wished that all that were then in the Church were, like him self, *unmarried*; but this was in reference to the *necessities* of the Church, or what he calls, <sup><41725></sup> **1 Corinthians 7:26**, the *present distress*: for it never could be his wish that marriage should cease among men, and that human beings should no longer be propagated upon earth; nor could he wish that the Church of Christ should always be composed of *single persons*; this would have been equally absurd; but as the Church was *then in straits and difficulties*, it was much better for its single members not to encumber themselves with domestic embarrassments.

**Every man hath his proper gift of God]** Continence is a *state* that cannot be acquired by human art or industry; a man has it from God, or not at all: and if he have it from God, he has it from him as the author of his nature; for where it does not exist *naturally*, it never can exist, but either by *miraculous* interference, which should never be expected, or by *chirurgical*

operation, which is a shocking abomination in the sight of God. See Clarke's note on "<sup><401912></sup>Matthew 19:12".

**Verse 8. The unmarried and widows]** It is supposed that the apostle speaks here of men who *had been married*, in the word *αγαμοι*, but were now *widowers*; as he does of women who had been married, in the word *χηραι*, but were now *widows*. And when he says *ως καγω*, *even as I*, he means that he himself was a *widower*; for several of the ancients rank Paul among the *married* apostles.

**Verse 9. But if they cannot contain]** If they find it inconvenient and uncomfortable to continue as widowers and widows, let them remarry.

**It is better to marry than to burn.]** Bishop Pearce translates the original thus: *For it is better to marry than to be made uneasy*. *πυρουσθαι*, says he, "signifies primarily *to burn*; but in a metaphorical sense, to be *troubled, vexed, or made uneasy*. So in <sup><471129></sup>**2 Corinthians 11:29**: *Who is offended and I burn not*, *και ουκ εγω πυρουμαι*, *and I am not troubled*. So in Terence, *URomans hominem, is I vex him*." It would be well to *soften* the sense of this word in reference to the subject of which the apostle speaks. He cannot mean *burning with lust*, no more than Virgil means so when he says, *Æn. iv. ver. 68: Uritur infelix Dido*, the unfortunate Dido is *tormented*; and in *Eccl. ii. 68: Me tamen urit amor, love torments me*. All this may be said with the strictest truth in such cases where the *impure fire* referred to above has no existence.

A curious story, which certainly casts light on the *phraseology* of this place, is related by Dr. Lightfoot, from the tract *Kiddushin*, fol. 81. "Some captive women were brought to Nehardea, and disposed in the house and the upper room of Rabbi Amram. They took away the ladder [that the women might not get down, but stay there till they were ransomed.] As one of these captives passed by the window, the light of her great beauty shined into the house. Amram [captivated] set up the ladder; and when he was got to the middle of the steps [checked by his conscience] he stopped short, and with a loud voice cried out FIRE! FIRE! *in the house of Amram!* [This he did that, the neighbours flocking in, he might be *obliged* to desist from the evil affection which now prevailed in him.] The rabbins ran to him, and [seeing no fire] they said, *Thou hast disgraced us*. To which he replied: *It is better that ye be disgraced in the house of Amram in this world, then that ye be disgraced by me in the world to come*. He then adjured that evil affection to go out of him, and it went out as a *pillar* of

FIRE. Amram said: *Thou art FIRE, and I am FLESH; yet for all that I have prevailed against thee.*” From this story much instruction may be derived.

**Verse 10. I command, yet not I, but the Lord]** I do not give my own private opinion or judgment in this case; for the Lord Jesus commands that man shall not put asunder them whom God hath joined, <sup><0163></sup>**Matthew 5:32; 19:6.** And God has said the same, <sup><0124></sup>**Genesis 2:24.** The following extracts will prove that the law among the Jews was very loose relative to the firmness of the marriage bond:-

A woman might put away or depart from her husband by giving this simple reason to the elders, who would give the following certificate. “In —— day of —— week, of —— year, A., daughter of B., put away before us and said: My mother, or my brethren, deceived me, and wedded me or betrothed me, when I was a very young maid, to C., son of D.; but I now reveal my mind before you, that I will not have him.”

Sometimes they parted with mutual consent, and this also was considered legal, as was also the marriage of the separated parties to others. Witness the following story: “A good man had a good wife; but because they had no children, they mutually put away each other. The good man married a bad (a heathen) wife, and she made him bad (a heathen;) the good woman married a bad (a heathen) husband, and she made him good.”

Divorces were easily obtained among them, and they considered them the dissolving of the marriage bond; and, in consequence of these, the parties might remarry with others. This was contrary to the original institution of marriage, and is opposed both by our Lord and the apostle.

**Verse 11. But, and if she depart]** He puts the case as probable, because it was frequent, but lays it under restrictions.

**Let her remain unmarried]** She *departs* at her own peril; but she must not marry another: she must either continue unmarried, or be reconciled to her husband.

**And let not the husband put away his wife.]** Divorces cannot be allowed but in the case of *fornication*: an act of this kind dissolves the marriage *vow*; but nothing else can. It is a fact that, among the Jews, the wife had just as much right to put away her husband as the husband had to put away his wife. As divorces were granted, it was right that each should have an equal power; for this served as a mutual check.

**Verse 12. But to the rest speak I, not the Lord]** As if he had said: For what I have already spoken I have the testimony of the Lord by Moses, and of my own Lord and Master, Christ; but for the directions which I am now about to give there is no *written testimony*, and I deliver them now for the first time. These words do not intimate that the apostle was not now under the influences of the Divine Spirit; but, that there was nothing in the sacred writings which bore directly on this point.

**If any brother]** A Christian man, *have a wife that believeth not*, i.e. who is a heathen, not yet converted to the Christian *faith*, and *she be pleased to dwell with him*, notwithstanding his turning Christian *since* their marriage, *let him not put her away* because she still continues in her heathen superstition.

**Verse 13. And the woman]** Converted from heathenism to the Christian faith; *which hath a husband*, who still abides in heathenism; *if he be pleased to dwell with her*, notwithstanding she has become a Christian *since* their marriage; *let her not leave him* because he still continues a heathen.

**Verse 14. The unbelieving husband is sanctified by the wife]** Or rather, is to be *reputed* as sanctified on account of his wife; she being a *Christian* woman, and he, though a *heathen*, being by marriage *one flesh* with her: her sanctity, as far as it refers to outward things, may be considered as imputed to him so as to render their connection not *unlawful*. The case is the same when the wife is a *heathen* and the husband a *Christian*. The word sanctification here is to be applied much more to the *Christian* state than to any moral change in the persons; for **ἅγιοι**, *saints*, is a common term for Christians-those who were baptized into the faith of Christ; and as its corresponding term **קדושים** *kedoshim* signified all the Jews who were in the covenant of God by circumcision, the *heathens* in question were considered to be in this holy state by means of their connection with those who were by their Christian profession *saints*.

**Else were your children unclean]** If this kind of relative sanctification were not allowed, the children of these persons could not be received into the Christian Church, nor enjoy any rights, or privileges as *Christians*; but the Church of God never scrupled to admit such children as members, just as well as she did those who had sprung from parents both of whom were Christians.

The Jews considered a child as born *out of holiness* whose parents were not proselytes at the time of the birth, though afterwards they became proselytes. On the other hand, they considered the children of heathens born *in holiness*, provided the parents became proselytes *before* the birth. All the children of the heathens were reputed *unclean* by the Jews; and all their own children *holy*.—See Dr. Lightfoot. This shows clearly what the apostle’s meaning is.

If we consider the apostle as speaking of the children of *heathens*, we shall get a remarkable comment on this passage from *Tertullian*, who, in his treatise *Deuteronomy Carne Christi*, chaps. 37, 39, gives us a melancholy account of the height to which superstition and idolatry had arrived in his time among the Romans. “A child,” says he, “from its very conception, was dedicated to the idols and demons they worshipped. While pregnant, the mother had her body swathed round with bandages, prepared with *idolatrous rites*. The embryo they conceived to be under the inspection of the goddess *Alemona*, who nourished it in the womb. *Nona* and *Decima* took care that it should be born in the *ninth* or *tenth* month. *Partula* adjusted every thing relative to the *labour*; and *Lucina* ushered it into the *light*. During the week preceding the birth a table was spread for *Juno*; and on the last day certain persons were called together to mark the *moment* on which the *Parcæ*, or *Fates*, had fixed its *destiny*. The first step the child set on the earth was consecrated to the goddess *Statina*; and, finally, some of the hair was cut off, or the whole head shaven, and the hair offered to some god or goddess through some public or private motive of devotion.” He adds that “no child among the heathens was born in a state of purity; and it is not to be wondered at,” says he, “that demons possess them from their youth, seeing they were thus early dedicated to their service.” In reference to this, he thinks, St. Paul speaks in the verse before us: *The unbelieving husband is sanctified by the wife—else were your children unclean; but now are they holy*; i.e. “As the parents were converted to the Christian faith, the child comes into the world without these impure and unhallowed rites; and is from its infancy consecrated to the true God.”

**Verse 15. But if the unbelieving, depart]** Whether husband or wife: if such *obstinately* depart and utterly refuse all cohabitation, *a brother or a sister*—a Christian man or woman, *is not under bondage* to any particular laws, so as to be prevented from *remarrying*. Such, probably, the law stood then; but it is not so *now*; for the marriage can only be dissolved by *death*, or by the *ecclesiastical court*. Even *fornication* or *adultery* does not

dissolve the marriage contract; nor will the obstinate *separation* of any of the parties, however long continued, give the party abandoned authority to remarry. If the person have been beyond sea, and not heard of for seven years, it is presumed he may be dead; and marriage has been connived at in such cases. If there be no person to *complain*, it may be presumed that there is none *injured*. But I have known instances where even a marriage after *seven years'* absence has been very unfortunate; the husband returning at the end of ten or twelve years, and to his utter distress finding his wife married to another man, and with issue of that marriage! There can be no safety in this case, unless there be absolute certainty of the *death* of the party in question.

**God hath called us to peace.]** The refractory and disagreeing party should not be *compelled* to fulfil such matrimonial engagements as would produce continual *jarring* and *discord*. At the same time each should take care that he give no cause for disagreements and separations, for the author of the Christian religion is the author of *peace*, and has *called* us to it.

**Verse 16. For what knowest thou, O wife]** You that are *Christians*, and who have *heathen* partners, do not give them up because they are such, for you may become the means of saving them unto eternal life. Bear your cross, and look up to God, and he may give your unbelieving husband or wife to your prayers.

**Verse 17. But as God hath distributed to every man, &c.]** Let every man fulfil the duties of the state to which God in the course of his providence has called him.

**So ordain I in all Churches.]** I do not lay on *you* a burden which others are not called to bear: this is the general rule which, by the authority of God, I impose on every Christian society.

**Verse 18. Is any man called being circumcised?]** Is any man who was formerly a *Jew* converted to Christianity?

**Let him not become circumcised.]** Let him not endeavour to abolish the sign of the old covenant, which he bears in his flesh. The Greek words *μη επισπασθω*, let him not *draw over*, are evidently an elliptical expression: the word *την ακροβυστιαν*, *the fore-skin*, being understood; which, indeed, is added by the *Armenian* and the *Itala*, and several of the *Latin fathers*. It is a fact that it was possible by the assistance of *art* to do this;



and *Celsus* himself prescribes the mode, *Deuteronomy Medic.* vii. 25. By frequent stretching, the circumcised skin could be again *so drawn over*, as to prevent the ancient sign of circumcision from appearing. Some in their zeal against Judaism endeavoured to abolish this sign of it in their flesh: it is most evidently against this that the apostle speaks. Many false Jews made use of this practice, that they might pass through heathen countries unobserved; otherwise, in frequenting the baths they would have been detected.

**Let him not be circumcised.]** Let no man who, being a Gentile, has been converted to the Christian faith, submit to circumcision as something necessary to his salvation.

**Verse 19. Circumcision is nothing]** Circumcision itself, though commanded of God, is nothing *of itself*, it being only a sign of the justification which should be afterwards received by faith. At present, neither it nor its opposite either *hinders* or *further*s the work of grace; and *keeping the commandments of God*, from his love shed abroad in a believing heart, is the sum and substance of religion.

**Verse 20. Let every man abide in the same calling]** As both the circumcised and uncircumcised, in Christ, have the same advantages, and to their believing the same facilities; so any situation of life is equally friendly to the salvation of the soul, if a man be faithful to the grace he has received. Therefore, in all situations a Christian should be content, for all things work together for good to him who loves God.

**Verse 21. Art thou called being a servant?] δουλος εκληθης,** Art thou converted to Christ while thou art a *slave*-the property of another person, and bought with his money? *care not for it*-this will not injure thy Christian condition, but if thou canst obtain thy liberty-*use it rather*-prefer this state for the sake of *freedom*, and the temporal advantages connected with it.

**Verse 22. For he that is called]** The man who, being a *slave*, is converted to the Christian faith, is the Lord's freeman; his condition as a slave does not vitiate any of the privileges to which he is entitled as a *Christian*: on the other hand, all free men, who receive the grace of Christ, must consider themselves the *slaves of the Lord*, i.e. his real property, to be employed and disposed of according to his godly wisdom, who, notwithstanding their state of subjection, will find the service of their Master to be perfect freedom.

**Verse 23. Ye are bought with a price]** As truly as your bodies have become the property of your masters, in consequence of his paying down a price for you; so sure you are now the Lord's property, in consequence of your being purchased by the blood of Christ.

Some render this verse interrogatively: *Are ye bought with a price from your slavery? Do not again become slaves of men. Never sell yourselves; prefer and retain your liberty now that ye have acquired it.*

In these verses the apostle shows that the Christian religion does not abolish our *civil* connections; in reference to *them*, where it finds us, there it leaves us. In whatever relation we stood before our embracing Christianity, there we stand still; our secular condition being no farther changed than as it may be affected by the amelioration of our moral character. But *slavery*, and all buying and selling of the bodies and souls of men, no matter what colour or complexion, is a high offence against the holy and just God, and a gross and unprincipled attack on the liberty and rights of our fellow creatures.

**Verse 24. Let every man-abide with God.]** Let him live to God in whatsoever station he is placed by Providence. If he be a slave, God will be with him even in his *slavery*, if he be faithful to the grace which he has received. It is very likely that some of the slaves at Corinth, who had been converted to Christianity, had been led to think that their Christian privileges absolved them from the necessity of continuing slaves; or, at least, brought them on a level with their Christian masters. A spirit of this kind might have soon led to confusion and insubordination, and brought scandals into the Church. It was therefore a very proper subject for the apostle to interfere in; and to his authority, the persons concerned would doubtless respectfully bow.

**Verse 25. Now concerning virgins]** This was another subject on which the Church at Corinth had asked the advice of the apostle. The word **παρθενος**, *virgin*, we take to signify a *pure, unmarried young woman*; but it is evident that the word in this place means young unmarried persons of either sex, as appears from <sup><40726></sup>**1 Corinthians 7:26, 27, 32-34**, and from <sup><61404></sup>**Revelation 14:4**. The word **παρθενος**, *virgin*, is frequently applied to *men* as well as to women. See *Suidas*, under the word **αβελ. ουτος παρθενος και δι καιος υπηρχε**, *He (Abel) was a virgin, and a righteous man*. In <sup><40736></sup>**1 Corinthians 7:36** the word is supposed to mean the *state* of *virginity* or *celibacy*, and very probable reasons are assigned

for it; and it is evident that persons of either sex in a state of celibacy are the persons intended.

**I have no commandment of the Lord]** There is nothing in the sacred writings that directly touches this point.

**Yet I give my judgment]** As every way equal to such commandments had there been any, seeing I have received the teaching of his own Spirit, and have obtained *mercy of the Lord to be faithful* to this heavenly gift, so that it abides with me to lead me into all truth. In this way I think the apostle's words may be safely understood.

**Verse 26. This is good for the present distress]** There was no period in the heathen times when the Church was not under persecutions and afflictions; on some occasions these were more oppressive than at others.

The word **ἀνάγκη** signifies, *necessity, distress, tribulation, and calamity*; as it does in <sup><2123></sup>**Luke 21:23**; <sup><7004></sup>**2 Corinthians 6:4; 12:10**. In such times, when the people of God had no certain dwelling-place, when they were lying at the mercy of their enemies without any protection from the state—the *state* itself often among the *persecutors*—he who had a *family* to care for, would find himself in very embarrassed circumstances, as it would be much more easy to provide for his *personal* safety than to have the care of a wife and children. On this account it was much better for unmarried persons to continue for the *present* in their celibacy.

**Verse 27. Art thou bound unto a wife?]** i. e. *Married*; for the marriage contract was considered in the light of a *bond*.

**Seek not to be loosed.]** Neither regret your circumstances, notwithstanding the present distress, nor seek on this account for a dissolution of the marriage contract. But if thou art under no matrimonial engagements, do not for the present enter into any.

**Verse 28. But, and if thou marry]** As there is no law against this, even in the *present distress*, thou hast not sinned, because there is no law against this; and it is only on account of prudential reasons that I give this advice.

**And if a virgin marry]** Both the man and the woman have equal privileges in this case; either of them may marry without sin. It is probable, as there were many sects and parties in Corinth, that there were among them those who *forbade to marry*, <sup><5003></sup>**1 Timothy 4:3**, and who might

have maintained other *doctrines of devils* besides. These persons, or such doctrines, the apostle has in view when he says, *They may marry and yet not sin.*

**Trouble in the flesh]** From the simple circumstance of the incumbrance of a family while under persecution; because of the difficulty of providing for its comfort and safety while flying before the face of persecution.

**But I spare you.]** The evil is coming; but I will not press upon you the observance of a prudential caution, which you might deem too heavy a cross.

**Verse 29. The time is short]** These persecutions and distresses are at the door, and life itself will soon be run out. Even *then* Nero. was plotting those grievous persecutions with which he not only afflicted, but devastated the Church of Christ.

**They that have wives]** Let none begin to think of any comfortable settlement for his family, let him sit loose to all earthly concerns, and stand ready prepared to escape for his life, or meet death, as the providence of God may permit. The husband will be dragged from the side of his wife to appear before the magistrates, and be required either to abjure Christ or die.

**Linquenda tellus, et domus, et placens  
Uxor; neque harum, quas colis, arborum  
Te, præter invisas cupressos,  
Ulla brevem dominum sequetur.  
HOR. ODAR. lib. ii., Od. xiv., v. 22.**

**Your pleasing consort must be left;  
And you, of house and lands bereft,  
Must to the shades descend:  
The cypress only, hated tree!  
Of all thy much-loved groves, shall thee,  
Its short-lived lord, attend.**

FRANCIS.

*Poor heathenism!* thou couldst give but cold comfort in such circumstances as these: and *infidelity*, thy younger brother, is no better provided than thou.

**Verse 30. They that weep, &c.]** There will shortly be such a complete system of distress and confusion that private sorrows and private joys will be absorbed in the weightier and more oppressive public evils: yet, let every man still continue in his calling, let him buy, and sell, and traffic, as usual; though in a short time, either by the coming persecution or the levelling hand of death, he that had earthly property will be brought into the same circumstances with him who had none.

**Verse 31. And they that use this world]** Let them who have earthly property or employments discharge conscientiously their duties, from a conviction of the instability of earthly things. Make a *right use* of every thing, and *pervert* nothing from its *use*. To *use* a thing is to employ it properly in order to accomplish the end to which it refers. To *abuse* a thing signifies to *pervert* it *from* that *use*. Pass through things *temporal*, so as not to lose those which are eternal.

**For the fashion of this world]** το σχημα του κοσμου τουτου signifies properly the *present state* or constitution of things; the *frame of the world*, that is, the *world* itself. But often the term κοσμος, *world*, is taken to signify the *Jewish state and polity*; the destruction of this was then at hand, and this the Holy Spirit might then signify to the apostle.

**Verse 32. Without carefulness.]** Though all these things will shortly come to pass, yet do not be anxious about them. Every occurrence is under the direction and management of God. The wrath of man shall praise him, and the remainder of it he shall restrain, and none can harm you if ye be followers of that which is good. We should all take the advice of the poet:-

*“With patient mind thy course of duty run;  
God nothing does, nor suffers to be done,  
But thou wouldst do thyself, couldst thou but see  
The end of all events as well as He.”*

BYROM.

**He that is unmarried careth for the things that belong to the Lord]** He has nothing to do with a family, and therefore can give his whole time to the service of his Maker, having him alone to please.

**Verse 33. But he that is married]** He has a *family* to provide for, and his wife to please, as well as to fulfil his duty to God, and attend to the concerns of his own soul. The *single* man has nothing to attend to but what concerns his own salvation: the *married man* has all this to attend to, and

besides to provide for his wife and family, and take care of their eternal interests also. The *single man* has very little trouble comparatively; the *married man* has a great deal. The *single man* is an *atom* in society; the *married man* is a *small community* in himself. The *former* is the *centre* of his *own existence*, and lives for *himself* alone; the *latter* is *diffused abroad*, makes a much more important part of the body social, and provides both for its support and continuance. The *single man* lives for and does good to *himself* only; the *married man* lives both for *himself* and the *public*. Both the *state* and the *Church of Christ* are dependent on the *married man*, as from him under God the one has *subjects*, the other *members*; while the *single man* is but an individual in either, and by and by will cease from both, and having no *posterity is lost to the public for ever*. The *married man*, therefore, far from being in a state of *inferiority* to the *single man*, is *beyond* him out of the limits of comparison. He can do all the good the other can do, though perhaps sometimes in a different way; and he can do ten thousand goods that the other cannot possibly do. And therefore both himself and his *state* are to be preferred infinitely before those of the other. Nor could the apostle have meant any thing less; only for the *present distress* he gave his opinion that it was best for those who were *single* to continue *so*. And who does not see the propriety of the advice?

**Verse 34. There is a difference also between a wife and a virgin.]** That is: There is this difference between a *married* and an *unmarried* woman. *The unmarried careth (only) for the things of the Lord*, having no domestic duties to perform. *That she may be holy-separated to Divine employments, both in body and spirit*. Whereas *she that is married careth (also) for the things of the world, how she may please her husband*, having many domestic duties to fulfil, her husband being obliged to leave to her the care of the family, and all other domestic concerns.

On this verse there is a profusion of various readings in MSS., *versions*, and *fathers*, for which I must refer to *Griesbach*, as it would be impossible to introduce them here so as to make them look like sense.

**Verse 35. This I speak for your own profit]** The advices belong to yourselves *alone*, because of the peculiar circumstances in which you are placed. Nothing spoken here was ever designed to be of *general* application; it concerned the Church at Corinth alone, or Churches in similar circumstances.

**Not that I may cast a snare upon you]** **ουχ ινα βροχον υμιν επιβαλω**-Here is a manifest allusion to the *Retiarius* among the *Romans*, who carried a small *casting net*, which he endeavoured to throw over the head of his adversary and thus entangle him. Or to a similar custom among the *Persians*, who made use of a noose called the [Arabic] *camand*; which they employed in the same way. One of these lies before me; it is a strong silken cord, one end of which is a loop to be held in the hand, and the rest is in the form of a *common snare* or *noose*, which, catching hold of any thing, *tightens* in proportion as it is pulled by the hand that holds the loop.

The apostle, therefore, intimates that what he says was not intended absolutely to *bind* them, but to show them the propriety of following an advice which in the present case would be helpful to them in their religious connections, that they might *attend upon the Lord without distraction*, which they could not do in times of persecution, when, in addition to their own personal safety, they had a wife and children to care for.

**For that which is comely, and that ye may attend upon the Lord without distraction,]** The original **αλλα προς το ευσχημον και ευπροσεδρον τω κυριω απερισπαστως**, of which our version is only a *paraphrase*, is thus translated by Bishop Pearson: *But for the sake of decency, and of attending more easily upon the Lord without distraction*. This is much more literal than ours.

**Verse 36. Uncomely towards his virgin]** Different meanings have been assigned to this verse; I shall mention *three* of the principal.

1. “In those early times, both among the Hebrews and Christians, the *daughters* were wholly in the power of the *father*, so that he might give or not give them in marriage as he chose; and might bind them to perpetual celibacy if he thought proper; and to this case the apostle alludes. If the father had devoted his daughter to perpetual virginity, and he afterwards found that she had fixed her affections upon a person whom she was strongly inclined to marry, and was now *getting past the prime of life*; he, seeing from his daughter’s circumstances that it would be *wrong to force* her to continue in her state of celibacy; though he had determined before to keep her single, yet he might in this case alter his purpose without sin, and let her and her suitor marry.”

2. “The whole verse and its context speaks of young women dedicated to the service of God, who were called **παρθενοι**, *virgins*, in the primitive

Church. And a case is put here, ‘that circumstances might occur to render the breach of even a *vow* of this kind *necessary*, and so no sin be committed.’“

3. “The apostle by **παρθενος**, does not mean a *virgin*, but the *state of virginity* or *celibacy*, whether in *man* or *woman*.” Both Mr. Locke and Dr. Whitby are of this opinion, and the *latter* reasons on it thus:-

It is generally supposed that these three verses relate to virgins under the power of parents and guardians and the usual inference is, that children are to be disposed of in marriage by the parents, guardians, &c. Now this may be true, but it has no foundation in the text, for **τηρειν την εαυτου παρθενον** is not to keep his *daughter’s*, but his own *virginity*, or rather his *purpose of virginity*; for, as *Phavorinus* says, *He is called a virgin who freely gives himself up to the Lord, renouncing matrimony, and preferring a life spent in continency*. And that this must be the true import of these words appears from this consideration, that this depends upon the purpose of his own heart, and the power he has over his *own will*, and the *no necessity* arising from himself to change this purpose. Whereas the keeping a daughter unmarried depends not on these *conditions* on her *father’s* part but on her *own*; for, let her have a *necessity*, and surely the apostle would not advise the father to keep her a virgin, because *he had determined so to do*; nor could there be any doubt whether the father *had power over his own will* or not, when *no necessity* lay upon *him* to betroth his virgin. The Greek runs to this sense: *if he had stood already firm in his heart, finding no necessity*, viz. to change his purpose; and hath *power over his own will*, not to marry; finding himself able to persist in the resolution he had made to *keep his virginity*, he *does well* to continue a virgin: and then the phrase, *if any man think he behaves himself unseemly towards his virgin, if it be over-aged*, and thinks he ought rather to join in marriage, refers to the opinions both of *Jews* and *Gentiles* that *all ought to marry*. The *Jews* say that the time of marriage is from 16 or 17 to 20; while some of the *Gentiles* specify from 30 to 35. *If any think thus*, says the apostle, *let them do what they will, they sin not: let them marry*. And then he concludes with those words applied to both cases: *so then, both he that marries doeth well, and he that marries not, doeth better*.

This last opinion seems to be the true sense of the apostle.

It may be necessary to make a few general observations on these verses, summing up what has been said.



1. **παρθενος** here should be considered as implying not a *virgin*, but the *state of virginity* or *celibacy*.
2. **ὑπερακμος**, *over-aged*, must refer to the passing of that time in which both the laws and customs of Jews and Gentiles required men to marry. See above, and see **Clarke's note on "~~4076~~ 1 Corinthians 7:6"**.
3. **και ουτως οφειλει γινεσθαι**, *And need so require*; or, if *there appear to be a necessity*; is to be understood of any particular change in his circumstances or in his feelings; or, that he finds, from the *law* and *custom* in the case, that it is a *scandal* for him not to marry; then let him *do what he wills* or *purposes*.
4. Instead of **γαμειτωσαν**, *let THEM marry*, I think **γαμειτω**, *let HIM marry*, is the true reading, and agrees best with the context. This reading is supported by D\*EFG, *Syriac*, in the *Arabic*, *Slavonic*, one of the *Itala*, and *St. Augustine*. *Si nubat, if he marry*, is the reading of the *Vulgate*, several copies of the *Itala*, *Ambrose*, *Jerome*, *Ambrosiaster*, *Sedulius*, and *Bede*. This reading is nearly of the same import with the other: *Let him do what he willeth, he sinneth not, let him marry*; or, *he sinneth not if he marry*.
5. The whole of the 37th verse relates to the *purpose* that the man has formed; and the *strength* that he has to keep his purpose of perpetual celibacy, being under no *necessity* to change that purpose.
6. Instead of **ο εκγαμιζων**, *he who giveth her in marriage*, I purpose to read **ο γαμιζων**, *he who marrieth*, which is the reading of the *Codex Alexandrinus*, the *Codex Vaticanus*, No. 1209, and of some others: with *Clement*, *Methodius*, and *Basil*. **την εαυτου παρθενον**, *his own virgin*, is added after the above, by several very ancient and reputable MSS, as also by the *Syriac*, *Armenian*, *Vulgate*, *Æthiopic*, *Clement*, *Basil*, *Optatus*, and others; but it seems so much like a *gloss*, that Griesbach has not made it even a candidate for a place in the text. *He then who marrieth*, though previously intending *perpetual virginity*, *doeth well*; as this is agreeable to laws both Divine and human: and *he who marrieth not, doeth better*, because of the *present distress*. See ~~4076~~ **1 Corinthians 7:26**.

**Verse 39. The wife is bound by the law]** This seems to be spoken in answer to some other question of the Corinthians to this effect: "May a woman *remarry* whose husband is dead, or who has abandoned her?" To which he replies, in general, That as long as her husband is living the law

binds her to *him* alone; but, if the husband die, she is free to remarry, *but only in the Lord*; that is she must not marry a *heathen* nor an *irreligious* man; and she should not only marry a genuine Christian, but one of her own religious sentiments; for, in reference to *domestic peace*, much depends on this.

**Verse 40. But she is happier if she so abide]** If she continue in her *widowhood* because of the *present distress*; for this must always be taken in, that consistency in the apostle's reasoning may be preserved. If this were not understood, how could St. Paul tell the widow that it would be *more happy* for her to continue in her *widowhood* than to *remarry*? She who had *tried* both the state of *celibacy* and the state of *marriage* could certainly *best tell which* was most for her comfort; and he could not tell any thing but by an express revelation from heaven, relative to the future state of any widow: it is certain that he can never be understood as speaking in *general*, as there are multitudes of persons abundantly more happy in their married than in their single state; and there are many widows also much more happy in their second marriage than they have been in their first.

**After my judgment]** According to the view I have of the subject, which view I take by the light of the Divine Spirit, who shows me the tribulations which are *coming on the Church*. But, says he, ~~<40728>~~ **1 Corinthians 7:28:** *I spare you*-I will not be more explicit concerning coming evils, as I wish to save you from all *forebodings* which bring *torment*.

**I think-I have the Spirit of God.]** δοκω δε καγω πνευμα θεου εχειν might be translated, *I am CERTAIN that I have the Spirit of God*. This sense of δοκειν (which we translate to *seem*, to *think*, to *appear*, &c.) I have noticed in another part of this work. *Ulpian*, on *Demosthen. Olynth. 1*, says, το δοκειν ου παντως επι αμοιβολου ταττουσιν οι παλαιοι αλλα πολλακις και επι του αληθευειν. *The word δοκειν is used by the ancients, not always to express what is DOUBTFUL, but often to express what is TRUE and CERTAIN.*-See *Bp. Pearce*. The apostle cannot be understood as expressing any doubt of his being under the inspiration of the Divine Spirit, as this would have defeated his object in giving the above advices; for-if they were not dictated by the *Spirit of God*, can it be supposed that, in the face of apparent self-interest, and the prevalence of strong passions, they could have been expected to have become *rules* of conduct to this people? They must have understood him as *asserting* that

he had the direction of the Spirit of God in giving those opinions, else they could not be expected to obey.

1. IN the preceding chapter we have met with subjects both of *difficulty* and *importance*. As to the *difficulties*, it is hoped that they have been so generally considered in the notes that few or none of them remain; and on the subjects of peculiar *importance* much time has been spent, in order to impress them on the mind of the reader. The *delicacy* of some of them would not admit of greater plainness; and in a few instances I have been obliged to wrap the meaning in a foreign language.

2. On the important subject of *marriage* I have said what I believe to be true, and scruple not to say that it is the most *useful* state in which-the human being can be placed; and consequently that in which most *honour* may be brought to God. I have listened with much attention for the better part of half a century to the arguments *against* marriage and in favour of *celibacy*; and I have had the opportunity of being acquainted with many who endeavoured to *exemplify* their own doctrine. But I have seen an end of all their perfection: neither the world nor the Church are under any obligations to them: they either married when they could do it to their mind and convenience; or, continuing in their celibacy, they lived a comparatively useless life; and died as they should, *unregretted*. The doctrine is not only dangerous but anti-scriptural: and I hope I have sufficiently vindicated Paul from being its patron or supporter.

3. While I contend for the superior excellence of the *marriage state*, I hope I shall not be understood to be the apologist of *indiscriminate marriages*-no, many of them are blamable in a very high degree. Instead of consulting *common sense* and *propriety*, childish affections, brutish passions, or the love of money are the motives on which many of them have been contracted. Such marriages are miserable; must be so, and should not be otherwise; and superficial people looking at *these* form an estimate of the *state* itself, and then indulge themselves in exclaiming against an ordinance of God, either perverted by *themselves* or the equally *foolish persons* who are the subjects of their animadversion. That genuine Christians can never be so useful in any state as that of marriage I am fully convinced; but to be happy, the marriage must be *in the Lord*. When *believers* match with *unbelievers*, generally *pars sincera trahitur*; the good becomes perverted; and Satan has his triumph when he has got an immortal soul out of the Church of Christ into his own synagogue. But who among

young people will lay this to heart? And how few among young men and young women will not sell their *Saviour* and his *people* for a *husband* or a *wife*!

4. The doctrine of *second marriages* has been long a subject of controversy in the Church. The Scriptures, properly understood, have not only nothing against them, but much for them. And in this chapter St. Paul, in the most pointed manner, admits of them. A *widow* may marry again, *only let it be in the Lord*; and a *widower* has certainly the same privilege.

5. The *conversion* which the Scripture requires, though it makes a most essential change in our *souls* in reference to God, and in our *works* in reference both to God and man, makes none in our *civil* state: even if a man is *called*, i.e. converted in a state of slavery, he does not gain his manumission in consequence of his conversion; he stands in the same relation both to the *state* and to his fellows that he stood in *before*; and is not to assume any *civil* rights or privileges in consequence of the conversion of his soul to God. The apostle decides the matter in this chapter, and orders that every man should abide in the calling wherein he is called.

6. From the 20th to the 23d verse the apostle refers to the state of *slavery* among the Greeks; and from what he says we find that even among the *slaves* there were *Christian converts*, to whom, though he recommends *submission* and *contentment*, yet he intimates that if they could get their *freedom* they should prefer it; and he strongly charges those that were *free* not to become again the slaves of men, <sup><4172></sup>**1 Corinthians 7:23**; from which we learn that a man might dispose of his own liberty, which, in a *Christian*, would be a disgrace to his redemption by Christ. The word *ελευθερος*, which we translate *freeman*, means properly *freed-man*, one who had been a *slave* but had regained his liberty. It is the same as *libertus* among the Romans, one who was *manumitted*. The manumission was performed *three* several ways: 1. The *consent* of the master that the slave should have his name entered in the census; or public register of the citizens. 2. The slave was led before the prætor, and the magistrate laid his wand, called *vindicta*, on his head, and declared him free. 3. By *testament* or *will*, the master *bequeathing* to the slave his freedom.

The manner in which the second mode of manumission was performed is curious. The prætor having laid the rod *vindicta* upon the slave's head, pronounced these words, *Dico eum liberum esse more Quiritum*, "I

pronounce him free according to the custom of the Romans.” This done he gave the rod to the *lictor*, or serjeant, who struck the slave with it upon the head, and afterwards with the hand upon the face and back. The head also of the slave was shaven, and a cup given him by his master as a token of freedom, and the notary entered the name of the new *freed-man* in the public register, with the reasons of his manumission: it was customary also to give him another surname.

7. Among our *Saxon ancestors*, and also *after* the conquest, there was a species of slavery: all the *villani* were slaves to their respective lords, and each was bound to serve him in a great variety of ways. There is a profusion of curious examples of this in the ancient record preserved in the bishop’s auditor’s office in the cathedral of Durham, commonly known by the name of the *Bolden Book*. This record has been lately printed under the direction of his majesty’s commissioners on the public records of the kingdom, in the supplement to Domesday Book.

8. Among our Saxon ancestors *manumissions* were granted on various accounts: 1. A person might, if able, purchase his own freedom. 2. One man might purchase the freedom of another. 3. Manumissions were granted to procure by their merit the salvation of departed souls. 4. Persons were manumitted also in order to be consecrated to the service of God. These manumissions were usually recorded in some *holybook*, especially in copies of the *four Evangelists*, which, being preserved in the libraries of abbeys, &c., were a continual record, and might at all convenient times be consulted. Several entries of these manumissions exist in a MS. of the four Evangelists, s. 4, 14, in the library of *Corpus Christi* or *Bennet* college, Cambridge.

I shall produce a specimen of one of the several kinds mentioned above, giving the original only of the first; and of the others, verbal translations.

1. *The certificate of a man’s having purchased his own freedom.*

[— Anglo-Saxon —]

[— Anglo-Saxon —]

[— Anglo-Saxon —]

[Anglo-Saxon]

“Here is witnessed, in this book of Christ, that *Ælfwig the Red* hath redeemed himself from Abbot *Ælfsig*, and the whole convent, with one pound. And this is witnessed by the whole convent at *Bath*.

***May Christ strike him blind  
Who this writing perverts.***

This is a usual execration at the end of these forms, and is in rhyme in the original.

2. *Certificate of one having purchased the liberty of another.*

“Here is witnessed, in this book of Christ, that *Ædric Atford* has redeemed *Sægyfa*, his daughter, from the Abbot *Ælfsig*, and from the convent of Bath, to be for ever free, and all her posterity.”

3. *Certificate of redemption in behalf of one departed.*

“Here is witnessed, in this book of Christ, that *Ælfric Scot* and *Ægelric Scot* are manumitted for the soul of Abbot *Ælfsig*, to perpetual liberty. This was done with the testimony of the whole convent.”

4. *Certificate of persons manumitted to be devoted to the service of God.*

“Here is witnessed, in this book of Christ, that *John* bought *Gunnilda* the daughter of *Thurkill*, from *Goda*, widow of *Leafenath*, with half a pound. With the testimony of the whole convent.

***May Christ strike him blind  
Who this writing perverts.***

And he has dedicated her to *Christ* and *St. Peter*, in behalf of his mother’s soul.”

9. When a man was made free, it was either in the church or at some public meeting: the sheriff of the county took him by the right hand and proclaimed him a freeman, and showed him the open door and the public highway, intimating that he was free to go whithersoever he pleased, and then gave him the arms of a freeman, viz. a *spear* and a *sword*. In some cases the man was to pay thirty pence to his master of *hide* money, intimating that he was no longer under *restraint*, *chastisement*, or *correction*. From which it appears that our ancestors were in the habit of *flogging* their slaves. See the laws of *Ina*, c. 24, 39; of *Wm. the Conqueror*, c. 65; and of *Hen. I.* c. 78.

10. Among the *Gentoos* the manumission of a slave was as follows: The slave took a pitcher, filled it with water, and put therein *berenge-arook* (rice that had been cleansed without boiling) and flowers of *doob*, (a kind

of small *salad*,) and taking the pitcher on his shoulder he stands near his master; the master then puts the pitcher on the slave's head, breaks it so that the water, rice, flowers, and doob that were in the pitcher may fall on the slave's body: when this is done the master thrice pronounces, *I have made thee free*; then the slave steps forward a few paces towards the east, and then the manumission is complete. See *Code of Gentoo laws*, chap. 8: sec. 2, page 160. It is evident that the whole of this ceremony is emblematical: 1. The pitcher represents the confined, servile state of the slave. 2. The articles contained in it, his *exclusion* while in a state of slavery from the grand *benefits* and *comforts* of life. 3. The *water contained* in the *pitcher*, his exclusion from the refreshing influences of heaven; for slaves were not permitted to take part in the ordinances of religion. 4. The *clean, unboiled rice*, his incapacity to have secular possessions; for slaves were not permitted to *possess lands* either by inheritance or purchase: a slave could sow no seed for himself, and consequently have no legal claim on support from this staff of life. 5. The *doob* or *salad shut up*, his being without *relish* for that state of being which was rendered insupportable to him by his thralldom. 6. The *breaking* of the *pitcher*, his manumission and enjoyment of liberty: being as free to go whithersoever he would as the water was to run, being now disengaged from the pitcher. 7. The *shedding of the water, rice, flower, &c.*, over his body, his privilege of enjoying and possessing every heavenly and earthly good. 8. His *stepping towards the east*, his acknowledgment to the supreme Being, the fountain of light and life, (of whom the sun was the emblem,) for his enlargement; and his *eagerness* to possess the light and comfort of that *new state* of happiness into which he was now brought in consequence of his manumission.

11. The description that Dr. *John Taylor* gives, In his *Elements of Civil Law*, of the state of *slaves* among the ancients, will nearly suit with their state among our ancestors, though scarcely as bad as their state in the West Indies. "They were held among the Romans, *pRomans nullis; pRomans mortuis; pRomans quadrupedibus*:—for *no men*; for *dead men*; for *beasts*: nay, were in a much worse state than any *cattle* whatever. They had no *head* in the state, no *name*, no *tribe* or *register*. They were not *capable* of being *injured*, nor could they take by purchase or descent, had no *heirs*, and could make no *will*. Exclusive of what was called their *peculium*, whatever they acquired was their master's; they could neither *plead* nor be *impleaded*; but were entirely excluded from all *civil concerns*; were not

entitled to the *rights of matrimony*, and therefore had no relief in case of *adultery*; nor were they proper objects of *cognition* or *affinity*. They might be *sold, transferred, or pawned*, like other *goods* or personal estate; for *goods* they were, and such were they esteemed. They might be *tortured* for evidence, *punished* at the *discretion* of their *lord*, and even *put to death*, by his authority. They were laid under several other civil incapacities, too tedious to mention.”

When all this is considered, we may at once see the horrible evil of *slavery*, and wonder at the grace which could render them happy and contented in this situation see the preceding chapter, ~~<K072>~~ **1 Corinthians 7:20-22**. And yet we need not be surprised that the apostle should say to those who were *free or freed, Ye are bought with a price; do not become slaves of men.*

12. I have entered the more particularly into this subject, because it, or *allusions* to it, are frequently occurring in the New Testament, and I speak of it here once for all. And, to conclude, I here register my testimony against the unprincipled, inhuman, anti-Christian, and diabolical *slave-trade*, with all its *authors, promoters, abettors, and sacrilegious gains*; as well as against the great devil, the father of it and them.



## I CORINTHIANS

## CHAPTER 8.

*The question of the Corinthians concerning meats offered to idols, and the apostle's preface to his instructions on that head, 1-3. The nature of idolatry, 4, 5. Of genuine worship, 6. Some ate of the animals that had been offered to idols knowingly, and so defiled their conscience, 7. Neither eating nor abstinence in themselves recommend us to God, 8. But no man should use his Christian liberty so as to put a stumbling block before a brother, 9, 10. If he act otherwise, he may be the means of a brother's destruction, 11. Those who act so as to wound the tender conscience of a brother, sin against Christ, 12. The apostle's resolution on this head, 13.*

## NOTES ON CHAP. 8.

**Verse 1. As touching things offered unto idols]** This was another subject on which the Corinthians had asked the apostle's advice, and we shall understand the whole of this chapter the better when we consider one fact, viz. That there had long subsisted a controversy between the *Karaites* and the *Traditionites*, how far it was lawful to derive any benefit or advantage from things used by the Gentiles. The *Karaites* were a sect of the Jews who scrupulously held to the *letter* of the sacred writings, taking this alone for their directory. The *Traditionists* were those who followed the voice of the *elders*, interpreting the Divine testimonies by their decisions. From a work of the *Karaites*, entitled *Addereth Eliyahu*, Triglandus has extracted the following decisions, which will throw light upon this subject. "It is unlawful to receive any benefit from any kind of heathen worship, or from any thing that has been offered to an idol."—"It is unlawful to buy or sell an idol, and if, by accident, any such thing shall come into thy power, thou shalt derive no emolument from it."—"The animals that are destined and prepared for the worship of idols are universally prohibited; and particularly those which bear the mark of the idol. This should be maintained against the opinion of the *Traditionists*, who think they may lawfully use these kinds of animals, provided they be not marked with the sign of the idol." Thus far the *Karaites*; and here we see one strong point of difference between these two sects. The *Karaites* totally objected to

every thing used in idolatrous services: the *Traditionists*, as the Talmud shows, did *generally* the same; but it appears that they scrupled not to use any animal employed in idolatrous worship, provided they did not see the sign of the idol on it. Now the sign of the idol must be that placed on the animal previously to its being sacrificed, such as *gilded horns* and *hoofs*, *consecrated fillets*, *garlands*, &c. And as, after it had been sacrificed, and its flesh exposed for sale in the shambles, it could bear none of these signs, we may take it for granted that the Jews might think it lawful to buy and eat this flesh: this the *Karaites* would most solemnly scruple. It may be just necessary to state here, that it was customary, after the blood and life of an animal had been offered in sacrifice to an idol, to sell the flesh in the market indiscriminately with that of other animals which had not been *sacrificed*, but merely *killed for common use*. Even the less scrupulous Jews, *knowing* that any particular flesh had been thus offered, would abhor the use of it; and as those who lived among the Gentiles, as the Jews at Corinth, must know that this was a common case, hence they would be generally scrupulous; and those of them that were converted to Christianity would have their scruples increased, and be as rigid on this point as the *Karaites* themselves. On the other hand, those of the Gentiles who had received the faith of Christ, knowing that an *idol was nothing in the world*, nor was even a representation of any thing, (for the beings represented by idol images were purely *imaginary*,) made no scruple to buy and eat the flesh as they used to do, though not with the same *intention*; for when, in their heathen state, they ate the flesh offered to idols, they ate it as a *feast with the idol*, and were thus supposed to have *communion* with the idol; which was the grossest idolatry.

From these observations it will at once appear that much misunderstanding and offence must have existed in the Corinthian Church; the converted Jews abominating every thing that they knew had been used in the heathen worship, while the converted Gentiles, for the reasons above assigned, would feel no scruple on the account.

**We know that we all have knowledge.**] I am inclined to think that these are not St. Paul's words, but a quotation from the letter of the Corinthians to him, and a proof of what the apostle says below, *knowledge puffeth up*; but however the words may be understood as to their origin, they contain a general truth, as they relate to Christians of those times, and may be thus paraphrased; "All we who are converted to God by Christ have sufficient knowledge concerning idols and idol worship; and we know also the liberty

which we have through the Gospel, not being bound by Jewish laws, rites, ceremonies, &c.; but many carry their knowledge in this liberty too far, and do what is neither seemly nor convenient, and thus give offence to others.”

**Knowledge puffeth up, but charity edifieth.]** This knowledge is very nearly allied to pride; it *puffeth up* the mind with vain conceit, makes those who have it bold and rash, and renders them careless of the consciences of others. And this knowledge, boasted of by the Corinthians, led them to *contemn* others; for so the word **φυσιοι** is understood by some eminent critics.

**Verse 2. He knoweth nothing yet, &c.]** The person who acts in this rash, unfeeling way, from the general knowledge which he has of the vanity of idolatry and the liberty which the Gospel affords from Jewish rites, with all his knowledge does not know this, that though the *first* and greatest commandment says, *Thou shalt love the Lord thy God with all thy heart, &c.*, yet the *second* is like unto it: *Thou shalt love thy neighbour as thyself*. He, then, that can torment his neighbour’s weak or tender conscience with his food or his conduct, does not love him as himself, and therefore knows nothing as he ought to know.

**Verse 3. But if any man love God]** In that way which the commandment requires, which will necessarily beget love to his neighbour, *the same is known of him*-is approved of God, and acknowledged as his genuine follower.

**Verse 4. Things that are offered in sacrifice]** See on the first verse. See Clarke “**1 Corinthians 8:1**”

**An idol is nothing in the world]** Dr. Lightfoot translates this, *We know that there is no idol in the world*; which he explains thus: **ειδωλον**, idol, is **ομοιωμα, εικων, σημειον, χαρακτηριον, σκιοειδες**, a likeness, an image, a sign, a character, a shadow: now **ουδεν ειδωλον** signifies *there is no idol, no representation of GOD, in the world*. Images there are of stone, wood and metal; but none of these is any representation of the infinite Spirit. But I prefer the meaning given in the note on verse 1; See Clarke “**1 Corinthians 8:1**” as the expression, *an idol is nothing in the world*, was common in the Old Testament, and among the Jews; and was understood by them in this way: they are not **μυη** a *Elohim*, the true GOD; but they are **μυλ γλ α**, *nothings*, and **μυλ βη** *habalim*, VANITY.

**Verse 5. There be that are called gods]** There are many *images* that are supposed to be *representations* of divinities: but these divinities are nothing, the figments of mere fancy; and these images have no corresponding realities.

**Whether in heaven or in earth]** As the *sun, moon, planets, stars, the ocean, rivers, trees, &c.* And thus there are, nominally, *gods many, and lords many.*

**Verse 6. But to us there is but one God, the Father]** Who produced all things, himself uncreated and unoriginated. *And we in him, και ημεις εις αυτον, and we FOR him;* all intelligent beings having been created for the purpose of manifesting his glory, by receiving and reflecting his *wisdom, goodness, and truth.*

**And one Lord Jesus]** Only one visible *Governor* of the world and the Church, *by whom* are *all things*: who was the *Creator*, as he is the *Upholder* of the universe. *And we by him,* being brought to the knowledge of the true God, by the revelation of Jesus Christ; for it is the only begotten Son alone that can reveal the Father. The *gods* of whom the apostle speaks were their *divinities*, or objects of religious worship; the *lords* were the *rulers* of the world, such *emperors*, who were considered next to gods, and some of them were deified. In opposition to those *gods* he places *GOD the Father*, the fountain of plenitude and being; and in opposition to the *lords* he places *Jesus Christ*, who made and who governs all things. We, as *creatures*, live in *reference, εις αυτον, to him,* God the Father, who is the fountain of our being: and, as *Christians*, we live *δι αυτου, by or through him,* Jesus Christ; by whom we are bought, enlightened, pardoned, and saved.

**Verse 7. There is not in every man that knowledge]** This is spoken in reference to what is said, ~~4100~~ **1 Corinthians 8:4:** *We know that an idol is nothing in the world; for some with a conscience of the idol, viz. that it is something, eat it-the flesh that was offered to the idol, as a thing thus offered, considering the feast as a sacred banquet, by which they have fellowship with the idol. And their conscience being weak-not properly instructed in Divine things, is defiled-he performs what he does as an act of religious worship, and thus his conscience contracts guilt through this idolatry.*

As in the commencement of Christianity, among the *Jews* that were converted, there were many found who incorporated the rites of the law with the principles of the Gospel; so, doubtless, among the *Gentiles*, there were several who did not at once throw aside all their idolatry or idolatrous notions, but preserved some of its more spiritual and imposing parts, and might think it necessary to mingle idolatrous feasts with the rites of Christianity; as the sacrament of the Lord's supper was certainly considered as a feast upon a sacrifice, as I have proved in my *Discourse on the Nature and Design of the Eucharist*. As the minds of many of these young Gentile converts could not, as yet, have been deeply endued with spiritual knowledge, they might incorporate these feasts, and confound their nature and properties.

**Verse 8. Meat commendeth us not to God]** No such feasts as these can be a recommendation of our souls or persons to the Supreme Being. As to the *thing*, considered in *itself*, the *eating* gives us no spiritual advantage; and the *eating not* is no spiritual loss.

**Verse 9. But take heed]** Lest by frequenting such feasts and eating things offered to idols, under the conviction that *an idol is nothing*, and that you may eat those things innocently, this liberty of yours should become a means of grievously offending a weak brother who has not your knowledge, or inducing one who respects you for your superior knowledge to partake of these things with the conscience, the persuasion and belief, that an idol is *something*, and to conclude, that as you partake of such things, so he may also, and with safety. He is not possessed of your superior information on this point, and he eats *to the idol* what you take as a *common meal*.

**Verse 10. If any man see thee which hast knowledge]** Of the true God, and who art reputed for thy skill in Divine things.

**Sit at meat in the idol's temple]** Is it not strange that any professing the knowledge of the true God should even enter one of those temples? And is it not more surprising that any *Christian* should be found to feast there? But by all this we may see that the boasted knowledge of the Corinthians had very little *depth* in things purely *spiritual*.

There are many curious thin-spun theories in the rabbinical writings concerning *entering idol temples*, and *eating* there, and even *worshipping* there, providing the mind be towards the true God. Dr. Lightfoot produces

several quotations to prove this. Perhaps the *man of knowledge* mentioned by the apostle was one of those who, possessing a *convenient conscience*, could accommodate himself to all circumstances; be a *heathen* without and a *Christian* within, and *vice versa*, as circumstances might require.

**Be emboldened to eat]** οἰκοδομηθησεται, Be *built up*-be confirmed and established in that opinion which before he doubtingly held, that on seeing YOU eat he may be led to think there is no harm in feasting in an idol temple, nor in eating things offered to idols.

**Verse 11. Shall the weak brother perish]** Being first taught by thy conduct that there was no harm in thus eating, he grieves the Spirit of God; becomes again darkened and hardened; and, sliding back into idolatry, dies in it, and so finally perishes.

**For whom Christ died?]** So we learn that a man may *perish* for whom Christ died: this admits of no quibble. If a man *for whom Christ died*, apostatizing from *Christianity*, (for he is called a *brother* though *weak*,) return again to and die in idolatry, cannot go to heaven; then a man for whom Christ died may perish everlastingly. And if it were possible for a believer, whether strong or weak, to retrace his steps back to idolatry and die in it, surely it is possible for a man, who had escaped the pollutions that are in the world, to return to it, live and die in its spirit, and perish everlastingly also. Let him that readeth understand.

**Verse 12. But when ye sin so against the brethren]** Against *Christians*, who are called by the Gospel to abhor and detest all such abominations.

**Ye sin against Christ.]** By sending to perdition, through your bad example, a soul for whom he shed his blood; and so far defeating the gracious intentions of his sacrificial death. This is a farther intimation, that a person for whom Christ died may perish; and this is the drift of the apostle's argument.

**Verse 13. Wherefore, &c.]** Rather than give any occasion to a Christian to sin against and so to harden his conscience that he should return to idolatry and perish, I would not only abstain from all *meats offered to idols*, but I would eat *no flesh*, should I exist through the *whole course of time*, but live on the herbs of the field, rather than cause my brother to stumble, and thus fall into idolatry and final ruin.

The following words of Origen contain a very solemn lesson and warning: “If we did more diligently attend to these things, we should avoid sinning against our brethren and wounding their weak conscience, that we might not *sin against Christ*; our brethren that are among us, for whom Christ died, often perishing, not only by our *knowledge*, but by many other *ways*, and *things*, in which things we, *sinning against Christ*, shall suffer punishment; the souls of them that perish by us being required of and avenged upon us.” See *Whitby* on this place.

1. THE greater our reputation for knowledge and sanctity, the greater mischief we shall do by our influence and example if we turn aside from the holy commandment delivered unto us. Every man should walk so as either to *light* or *lead* his brother to heaven.

2. It is the duty of every Christian to watch against *apostasy* in his own case, and to prevent it as much as possible in that of others. That a person for whom Christ died may *finally perish* is strongly argued, says Dr. *Whitby*, from this place, and <sup><51415></sup>**Romans 14:15**; for here the apostle dissuades the Corinthians from scandalizing their weak brethren, by an argument taken from the irreparable mischiefs they may do them, the *eternal ruin* they may bring upon them by this scandal; whereas if it be, as some assert, that *all things, even the sins of the elect, shall work together for their good, and that they shall never perish*; if the apostle knew and taught this doctrine to them, why does he endeavour to affright them from this scandal, by telling them that it might have that effect which he had before told them was impossible? If you interpret his words thus: *So shall he perish, for whom in charity ye ought to judge Christ died*; it is certain, from this doctrine, that they must be assured that this judgment of *charity* must be *false*, or that their brother could *not* perish. In the *first* place, they could not be obliged to act by it, and in the *second*, they could not rationally be moved by it to abstain from giving scandal on that impossible supposition.

If you interpret the apostle thus: *So shalt thou do that which, in its nature, tends to make thy brother perish; and might have that effect, had not God determined to preserve all from perishing, for whom Christ died*; since this determination renders it sure to me, who know it, that they cannot actually perish, it must assure me that there can be no cause of abstinency from this scandal, lest they should perish by it.

Moreover, by thus offending, saith the apostle, *ye sin against Christ*; viz. by sinning against him whom he has purchased by his blood; and destroying them for whose salvation he has suffered. If this intent of Christ's death be denied, how can we show in what Christ has demonstrated his great love to them that perish? Is it possible that they can sin against redeeming love? and how, by thus offending them who neither *do* nor *can* belong to him as members of his mystical body, are we injurious to Christ? See *Whitby* on this place.

3. It is natural for man to *wish* and *affect* to be *wise*; and when this desire is cultivated in reference to *lawful* objects, it will be an indescribable good; but when, like *Eve*, we see, in a *prohibition*, *something to be desired to make one wise*, we are then, like *her*, on the verge of our *fall*. Though extensive knowledge is not given *to* all, yet it is given *for* all; and is the public property of the Church. He who does not use it for general edification robs the public of its right. For the misuse and misapplication of this talent we shall give account to God, as well as of other gifts and graces.

4. Persons of an *over tender* and *scrupulous* conscience may be very troublesome in a Christian society; but as this excessive scrupulosity comes from want of more *light*, more *experience*, or more *judgment*, we should bear with them. Though such should often run into ridiculous extremes, yet we must take care that we do not attempt to cure them either with *ridicule* or *wrath*. Extremes generally beget extremes; and such persons require the most judicious treatment, else they will soon be stumbled and turned out of the way. We should be very careful lest in using what is called *Christian liberty* we occasion their fall; and for our own sake we must take heed that we do not denominate *sinful indulgences*, *Christian liberties*.

5. Though we are bound to take heed that we put not a stumbling block in the way of a weak brother, yet if such a brother be stumbled at any part of our conduct which is not blamable in itself, but of which he may have taken a wrong view, we are not answerable for the consequences. We are called to walk by the testimony of God; not according to the measure of any man's conscience, how sincere soever he may be.

6. Many persons cover a spirit of envy and uncharitableness with the name of godly zeal and tender concern for the salvation of others; they find fault with all; their spirit is a spirit of universal censoriousness; none can please them; and every one suffers by them. These destroy more souls by tithing



mint and cummin, than others do by neglecting the weightier matters of the law. Such persons have what is termed, and very properly too, *sour godliness*. Both are extremes, and he who would avoid perdition must avoid *them*.

## I CORINTHIANS

### CHAPTER 9.

*St. Paul vindicates his apostleship, and shows that he has equal rights and privileges with Peter and the brethren of our Lord; and that he is not bound, while doing the work of an apostle, to labour with his hands for his own support, 1-6. He who labours should live by the fruit of his own industry, 7. For the law will not allow even the ox to be muzzled which treads out the corn, 8-10. Those who minister in spiritual things have a right to a secular support for their work, 11-14. He shows the disinterested manner in which he has preached the Gospel, 15-18. Now he accommodated himself to the prejudices of men, in order to bring about their salvation, 19-23. The way to heaven compared to a race, 24. The qualifications of those who may expect success in the games celebrated at Corinth, and what that success implies, 25. The apostle applies these things spiritually to himself; and states the necessity of keeping his body in subjection, lest, after having proclaimed salvation to others, he should become a castaway, 26, 27.*

#### NOTES ON CHAP. 9.

**Verse 1. Amos I not an apostle?]** It is sufficiently evident that there were persons at Corinth who questioned the apostleship of St. Paul; and he was obliged to walk very circumspectly that they might not find any occasion against him. It appears also that he had given them all his apostolical labours gratis; and even this, which was the highest proof of his disinterested benevolence, was produced by his opposers as an argument against him. "Prophets, and all divinely commissioned men, have a right to their secular support; you take nothing;-is not this from a conviction that you have no apostolical *right*?" On this point the apostle immediately enters on his own defence.

**Amos I not an apostle? Amos I not free?]** These questions are all designed as assertions of the affirmative: *I am an apostle*; and *I am free*-possessed of all the rights and privileges of an apostle.

**Have I not seen Jesus Christ]** From whom in his *personal appearance* to me, I have received my apostolic commission. This was judged essentially necessary to constitute an apostle. See ~~4214~~ **Acts 22:14, 15; 26:16.**

**Are not ye my work]** Your conversion from heathenism is the proof that I have preached with the Divine unction and authority.

Several good MSS. and versions transpose the two first questions in this verse, thus: *Amos I not free? am I not an apostle?* But I cannot see that either perspicuity or sense gains any thing by this arrangement. On the contrary, it appears to me that his being an *apostle* gave him the *freedom* or *rights* to which he refers, and therefore the common arrangement I judge to be the best.

**Verse 2. If I be not an apostle unto others]** If there be other Churches which have been founded by other apostles; yet it is not so with you.

**The seal of mine apostleship are ye]** Your conversion to Christianity is God's *seal* to my apostleship. Had not God sent me, I could not have profited your souls.

The **σφραγίς** or *seal*, was a figure cut in a *stone*, and that set in a *ring*, by which letters of credence and authority were stamped. The ancients, particularly the Greeks, excelled in this kind of engraving. The cabinets of the curious give ample proof of this; and the moderns contend in vain to rival the perfection of those ancient *masters*.

**In the Lord.]** The apostle shows that it was by the grace and influence of God alone that he was an apostle, and that *they* were converted to Christianity.

**Verse 3. Mine answer to them]** ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρινουσιν. This is my *defence* against those who examine me. The words are *forensic*; and the apostle considers himself as brought before a legal tribunal, and questioned so as to be obliged to answer as upon oath. His defence therefore was this, that they were converted to God by his means. This verse belongs to the two preceding verses.

**Verse 4. Have we not power to eat and to drink?]** Have we not *authority*, or *right*, **ἐξουσίαν**, to expect sustenance, while we are labouring for your salvation? Meat and drink, the *necessaries*, not the superfluities, of life, were what those primitive messengers of Christ

required; it was just that they who *laboured* in the Gospel should *live* by the Gospel; they did not wish to make a fortune, or accumulate wealth; a *living* was all they desired. It was probably in reference to the same moderate and reasonable desire that the provision made for the clergy in this country was called a *living*; and their work for which they got this *living* was called the *cure of souls*. Whether we derive the word *cure* from *cura*, care, as signifying that the *care* of all the souls in a particular parish or place devolves on the minister, who is to instruct them in the things of salvation, and lead them to heaven; or whether we consider the term as implying that the souls in that district are in a state of spiritual *disease*, and the minister is a spiritual *physician*, to whom the cure of these souls is intrusted; still we must consider that such a labourer is worthy of his hire; and he that preaches the Gospel should live by the Gospel.

**Verse 5. Have we not power to lead about a sister, a wife]** The word **ἐξουσίαν** is to be understood here, as above in **4004** **1 Corinthians 9:4**, as implying authority or right; and authority, not merely derived from their office, but from Him who gave them that office; from the constitution of nature; and from universal propriety or the fitness of things.

When the apostle speaks of leading about a sister, a wife, he means *first*, that he and all other apostles, and consequently all ministers of the Gospel, had a *right* to marry. For it appears that our Lord's brethren *James* and *Jude* were married; and we have infallible evidence that Peter was a married man, not only from this verse, but from **4084** **Matthew 8:14**, where his *mother-in-law* is mentioned as being cured by our Lord of a fever.

And *secondly*, we find that their wives were persons of the *same faith*; for less can never be implied in the word *sister*. This is a decisive proof against the papistical celibacy of the clergy: and as to their attempts to evade the force of this text by saying that the apostles had holy women who attended them, and ministered to them in their peregrinations, there is no proof of it; nor could they have suffered either young women or other men's wives to have accompanied them in this way without giving the most palpable occasion of scandal. And *Clemens Alexandrinus* has particularly remarked that the apostles carried their *wives* about with them, "not as wives, but as *sisters*, that they might minister to those who were mistresses of families; that so the doctrine of the Lord might without reprehension or evil suspicion enter into the apartments of the women." And in giving his finished picture of his *Gnostic*, or perfect Christian, he says: **εσθιει, και**

πινει, και γαμει-εικονας εχει τους αποστολους, *He eats, and drinks, and marries-having the apostles for his example.* Vid. *Clem. Alex. Strom.*, lib. vii., c. 12.

On the propriety and excellence of *marriage*, and its *superiority* to *celibacy*, see the notes on chap. 7.

**Verse 6. Or I only and Barnabas]** Have we alone of all the apostles no right to be supported by our converts? It appears from this, 1. That the apostles did not generally support themselves by their own labour. 2. That Paul and Barnabas did thus support themselves. Some of the others probably had not a business at which they could conveniently work; but Paul and Barnabas had a trade at which they could conveniently labour wherever they came.

**Verse 7. Who goeth a warfare-at his own charges?]** These questions, which are all supposed from the necessity and propriety of the cases to be answered in the *affirmative*, tend more forcibly to point out that the common sense of man joins with the providence of God in showing the propriety of every man living by the fruits of his labour. The first question applies particularly to the case of the apostle, *τις στρατευεται ιδιοις οψωνιοις*. Does a soldier provide his own *victuals*? *οψωσιος* is used to express the military pay or wages, by the Greek writers; for the Roman soldiers were paid not only in *money* but in *victuals*; and hence *corn* was usually distributed among them. See Clarke on “<sup><<1814></sup>Luke 3:14”.

**Verse 8. Say I these things as a man?]** Is this only human reasoning? or does not God say in effect the same things? See Clarke’s note on “<sup><<1819></sup>Romans 6:19”.

**Verse 9. Thou shalt not muzzle the mouth of the ox]** See this largely explained in Clarke’s note on “<sup><<1820></sup>Deuteronomy 25:4”.

**Doth God take care for oxen?]** This question is to be understood thus: Is it likely that God should be solicitous for the comfort of *oxen*, and be regardless of the welfare of *man*? In this Divine precept the kindness and providential care of God are very forcibly pointed out. He takes care of oxen; he *wills* them all that happiness of which their nature is susceptible; and can we suppose that he is *unwilling* that the human soul shall have that happiness which is suited to its spiritual and eternal nature? He could not reprobate an ox, because *the Lord careth for oxen*; and surely he cannot

reprobate a *man*. It may be said the *man* has *sinned* but the *ox* cannot. I answer: The decree of reprobation is supposed to be from all *eternity*; and certainly a man can no more sin *before* he *exists*, than an ox can *when* he *exists*.

**Verse 10. And he that thresheth in hope should be partaker of his hope.]** Instead of ο αλοων της ελπιδος αυτου μετεχειν, ἐπ̄ ελπιδι, many of the best MSS. and versions read the passage thus: ο αλοων ἐπ̄ ελπιδι του μετεχειν. *And he who thresheth in hope of partaking.* “The words της ελπιδος, which are omitted by the above, are,” says Bp. Pearce, “superfluous, if not wrong; for men do not live *in hope* to partake of *their hope*, but to partake of what was the *object* and *end* of their *hope*. When these words are left out, the former and latter sentence will be both of a piece, and more resembling each other: for μετεχειν may be understood after the first ἐπ̄ ελπιδι, as well as after the last.” Griesbach has left the words in question out of the text.

**Verse 11. If we have sown unto you spiritual things]** If we have been the means of bringing you into a state of salvation by the Divine doctrines which we have preached unto you, is it too much for us to expect a temporal support then we give ourselves up entirely to this work? Every man who preaches the Gospel has a right to his own support and that of his family while thus employed.

**Verse 12. If others be partakers of this power]** If those who in any matter serve you have a *right* to a recompense for that service, surely we who have served you in the most essential matters have a right to our support while thus employed in your service.

**We have not used this power]** Though we had this *right*, we have not availed ourselves of it, but have worked with our hands to bear our own charges, lest any of you should think that we preached the Gospel merely to procure a temporal support, and so be prejudiced against us, and thus prevent our success in the salvation of your souls.

**Verse 13. They which minister about holy things]** All the officers about the temple, whether priests, Levites, Nethinim, &c., had a right to their support while employed in its service. The priests partook of the sacrifices; the others had their maintenance from tithes, first fruits, and offerings made to the temple; for it was not lawful for them to live on the sacrifices. Hence

the apostle makes the distinction between those who *minister about holy things* and those who *wait at the altar*.

**Verse 14. Even so hath the Lord ordained]** This is evidently a reference to our Lord's ordination, <sup><4010></sup>**Matthew 10:10:** *The workman is worthy of his meat.* And <sup><4107></sup>**Luke 10:7:** *For the labourer is worthy of his hire.* And in both places it is the *preacher* of the *Gospel* of whom he is speaking. It was a maxim among the Jews, "that the inhabitants of a town where a wise man had made his abode should support him, because he had forsaken the world and its pleasures to study those things by which he might please God and be useful to men." See an ordinance to this effect in the tract *Shabbath*, fol. 114.

**Verse 15. Neither have I written, &c.]** Though I might plead the authority of God in the law, of Christ in the Gospel, the common consent of our own doctors, and the usages of civil society, yet I have not availed myself of my privileges; nor do I now write with the intention to lay in my claims.

**Verse 16. For though I preach the Gospel]** I have cause of glorying that I preach the Gospel free of all charges to you; but I cannot *glory* in being a preacher of the Gospel, because I am not such either by my own skill or power. I have received both the *office*, and the grace by which I execute the office, from God. I have not only his authority to preach, but that authority *obliges* me to preach; and if I did not, I should endanger my salvation: *yea, wo is unto me, if I preach not the Gospel.* As every genuine preacher receives his commission from God alone, it is God alone who can take it away. Wo to that man who runs when God has not sent him; and wo to him who *refuses* to run, or who *ceases* to run, when God has sent him.

**Verse 17. For if I do this thing willingly]** If I be a cordial co-operator with God, *I have a reward*, an incorruptible crown, <sup><4025></sup>**1 Corinthians 9:25.** Or, if I freely preach this Gospel without being burthensome to any, I have a special reward; but if I do not, I have simply an office to fulfil, into which God has put me, and may fulfil it conscientiously, and claim my privileges at the same time; but then I lose that special reward which I have in view by preaching the Gospel without charge to any.

This and the 18th verse have been variously translated: Sir *Norton Knatchhull* and, after him, Mr. *Wakefield* translate the two passages thus:

*For if I do this willingly, I have a reward; but if I am intrusted with an office without my consent? what is my reward then? to make the Gospel of Christ, whilst I preach it, without charge, in not using to the utmost my privileges in the Gospel.*

Others render the passage thus: *But if I do it merely because I am obliged to it, I only discharge an office that is committed to me,* <sup><4018></sup> **1 Corinthians 9:18**. *For what then shall I be rewarded? It is for this, that, preaching the Gospel of Christ, I preach it freely, and do not insist on a claim which the Gospel itself gives me.*

**Verse 18. That I abuse not my power]** I am inclined to think that **καταχρησασθαι** is to be understood here, not in the sense of *abusing*, but of *using to the uttermost*-exacting every thing that a man can claim by law. How many proofs have we of this in preachers of different denominations, who insist so strongly and so frequently on their *privileges*, as they term them, that the people are tempted to believe they seek not their *souls'* interests, but their secular *goods*. Such preachers can do the people no good. But the people who are most liable to think thus of their ministers, are those who are unwilling to grant the common necessities of life to those who watch over them in the Lord. For there are such people even in the Christian Church! If the preachers of the Gospel were as parsimonious of the bread of life as some congregations and Christian societies are of the bread that perisheth, and if the preacher gave them a spiritual nourishment as base, as mean, and as scanty as the temporal support which they afford him, their souls must without doubt have nearly a famine of the bread of life.

**Verse 19. For though I be free]** Although I am under no obligation to any man, yet I act as if every individual had a particular property in me, and as if I were the *slave* of the public.

**Verse 20. Unto the Jews I became as a Jew]** In <sup><4168></sup> **Acts 16:3**, we find that for the sake of the unconverted Jews he circumcised Timothy. See the note there.

**To them that are under the law]** To those who considered themselves still under obligation to observe its rites and ceremonies, though they had in the main embraced the Gospel, he became as if under the same obligations; and therefore purified himself in the temple, as we find related, <sup><4126></sup> **Acts 21:26**, where also see the notes.



After the first clause, *to them that are under the law as under the law*, the following words, *μηων αυτος υπο νομον*, *not being myself under the law*, are added by ABCDEFG, several others; the later Syriac, *Sahidic*, *Armenian*, *Vulgate*, and all the *Itala*; *Cyril*, *Chrysostom*, *Damascenus*, and others; and on this evidence *Griesbach* has received them into the text.

**Verse 21. To them that are without law]** The *Gentiles*, who had no written law, though they had the *law written in their hearts*; see **Clarke on “~~ROMS~~ Romans 2:15”**.

**Being not without law to God]** Instead of *θεω*, TO *God*, and *χριστω*, TO *Christ*, the most important MSS. and versions have *θεου*, OF *God*, and *χριστου*, OF *Christ*; being not without the law of God, but under the law of Christ.

**Them that are without law.]** Dr. Lightfoot thinks the *Sadducees* may be meant, and that in certain cases, as far as the *rites* and *ceremonies* of the Jewish religion were concerned, he might conform himself to *them*, not observing such rites and ceremonies, as it is well known that *they* disregarded them; for the doctor cannot see how the apostle could conform himself in any thing to them that were *without law*, i.e. the *heathen*. But, 1. It is not likely that the apostle could conform himself to the *Sadducees*; for what success could he expect among a people who denied the *resurrection*, and consequently a *future world*, a *day of judgment*, and all *rewards* and *punishments*? 2. He might among the *heathen* appear as if he were not a Jew, and discourse with them on the great principles of that eternal law, the outlines of which had been written in their hearts, in order to show them the necessity of embracing that Gospel which was the power of God unto salvation to every one that believed.

**Verse 22. To the weak became I as weak]** Those who were conscientiously *scrupulous*, even in respect to lawful things.

**I am made all things to all men]** I assumed every shape and form consistent with innocency and perfect integrity; giving up my own will, my own way, my own ease, my own pleasure, and my own profit, that I might save the souls of all. Let those who plead for the system of *accommodation* on the example of St. Paul, attend to the *end* he had in view, and the *manner* in which he pursued that *end*. It was not to *get money*, *influence*, or *honour*, but to *save SOULS!* It was not to get *ease* but to increase his

*labours*. It was not to *save his life*, but rather that it should be a *sacrifice* for the good of *immortal souls*!

A parallel saying to this of St. Paul has been quoted from Achilles Tatius, lib. v., cap. xix., where Clitophon says, on having received a letter from Leucippe: **τουτοις εντυχων πανταεγνομην ομου, ανεφλεγομην, ωκριων, εθαυμαζον, ηπιστουν, εχατρον, ηχθομην**. “When I read the contents, I *became all things at once*; I was inflamed, I grew pale, I was struck with wonder; I doubted, I rejoiced, became sad.” The same form of speech is frequent among Greek writers. I think this casts some light on the apostle’s meaning.

**That I might by all means save some.**] On this clause there are some very important readings found in the MSS. and versions. Instead of **παντως τινος σωσω**, *that I might by all means save some*; **παντας σωσω**, *that I might save all*, is the reading of DEFG, *Syriac, Vulgate, Æthiopic*, all the *Itala*, and several of the *fathers*. This reading Bishop *Pearce* prefers, because it is more agreeable to St. Paul’s meaning here, and exactly agrees with what he says, **1 Corinthians 10:33**, and makes his design more extensive and noble. *Wakefield* also prefers this reading.

**Verse 23. And this I do for the Gospel’s sake**] Instead of **τουτο**, *this*, **παντα**, *all things*, (I do all things for the Gospel’s sake,) is the reading of ABCDEFG, several others, the *Coptic, Æthiopic, Vulgate, Itala, Armenian*, and *Sahidic*; the two latter reading **ταυτα παντα**, *all these things*.

Several of the fathers have the same reading, and there is much reason to believe it to be *genuine*.

**That I might be partaker thereof with you.**] That I might attain to the *reward* of eternal life which it sets before me; and this is in all probability the meaning of **το ευαγγελιον**, which we translate *the Gospel*, and which should be rendered here *prize* or *reward*; this is a frequent meaning of the original word, as may be seen in my preface to St. Matthew: *I do all this for the sake of the prize, that I may partake of it with you*.

**Verse 24. They which run in a race run all**] It is sufficiently evident that the apostle alludes to the athletic exercises in the games which were celebrated every fifth year on the isthmus, or narrow neck of land, which joins the Peloponnesus, or Morea, to the main land; and were thence

termed the *Isthmian games*. The exercises were *running, wrestling, boxing, throwing the discus or quoit, &c.*; to the three first of these the apostle especially alludes.

**But one receiveth the prize?**] The apostle places the Christian race in contrast to the Isthmian games; in them, only one received the prize, though all ran; in this, if all run, all will receive the prize; therefore he says, *So run that ye may obtain*. Be as much in earnest to get to heaven as others are to gain their prize; and, although only one of *them* can win, *all of you* may obtain.

**Verse 25. Is temperate in all things]** All those who contended in these exercises went through a long state and series of painful preparations. To this exact discipline *Epictetus* refers, cap. 35: *θελεις ολυμπια νικησαι δει ο ευτακτειν, αναγκοτροφειν, απεχεσθαι, πεμματων, γυμναζεσθαι προς αναγκην εν ωρα τεταγμενη, εν καυματι, εν ψυχει, μη ψυχρον πινειν, μη οινον ως ετυχεν. απλως,ως ιατρω, παραδεδωκεναι σεαυτον τω επιστατη. ειτα εις τον αγωνα παρερχεσθαι. κ. τ. λ.* “Do you wish to gain the prize at the Olympic games?—Consider the requisite preparations and the consequences: you must observe a strict regimen; must live on food which you dislike; you must abstain from all delicacies; must exercise yourself at the necessary and prescribed times both in heat and in cold; you must drink nothing cooling; take no wine as formerly; in a word, you must put yourself under the directions of a *pugilist*, as you would under those of a *physician*, and afterwards enter the lists. Here you may get your arm broken, your foot put out of joint, be obliged to swallow mouthfuls of dust, to receive many stripes, and after all be conquered.” Thus we find that these suffered much hardships in order to conquer, and yet were *uncertain* of the *victory*.

*Horace* speaks of it in nearly the same way:—

**Qui studet optatam cursu contingere metam,  
 Multa tulit fecitque puer: sudavit et alsit:  
 Abstinuit Venere et Baccho.  
 Deuteronomy Arte Poet., ver. 412.**

*A youth who hopes the Olympic prize to gain,  
 All arts must try, and every toil sustain;  
 Th’ extremes of heat and cold must often prove;  
 And shun the weakening joys of wine and love.*

**Francis.**

These quotations show the propriety of the apostle's words: *Every man that striveth for the mastery*, **παστα εγκρατευεται**, *is temperate, or continent, in all things.*

**They do it to obtain a corruptible crown]** The *crown* won by the victor in the *Olympian* games was made of the *wild olive*; in the *Pythian* games of *laurel*; in the *Nemean* games of *parsley*; and in the *Isthmian* games of the *pine*. These were all corruptible, for they began to *wither* as soon as they were separated from the trees, or plucked out of the earth. In opposition to these, the apostle says, he contended for an incorruptible crown, the heavenly inheritance. He sought not *worldly* honour; but that honour which comes from God.

**Verse 26. I therefore so run, not as uncertainly]** In the foot-course in those games, how many soever ran, only *one* could have the prize, however strenuously they might exert themselves; therefore, *all* ran uncertainly; but it was widely different in the Christian course, if every one ran as he ought, *each* would receive the prize.

The word **αδηλως**, which we translate *uncertainly*, has other meanings. 1. It signifies *ignorantly*; I do not run like one *ignorant* of what he is about, or of the *laws* of the *course*; I know that there is an eternal life; I *know* the way that leads to it; and I *know* and feel the *power* of it. 2. It signifies *without observation*; the eyes of all the spectators were fixed on those who ran in these races; and to gain the applause of the multitude, they stretched every nerve; the apostle knew that the eyes of all were fixed upon him. 1. His false brethren waited for his halting: 2. The persecuting Jews and Gentiles longed for his downfall: 3. The Church of Christ *looked* on him with anxiety: 4. And he acted in all things as under the immediate *eye* of God.

**Not as one that beateth the air]** Kypke observes, that there are *three* ways in which persons were said, **αερα δερειν**, *to beat the air*. 1. When in practising for the combat they threw their arms and legs about in different ways, thus practising the attitudes of offence and defence. This was termed **σκιαμαχια**, *fighting with a shadow*. To this Virgil alludes when representing *Dares* swinging his arms about, when he rose to challenge a competitor in the *boxing* match:—

*Talis prima Dares caput altum in praelia tollit,  
Ostenditque humeros latos, alternaque jactat  
Brachia protendens, et verberat ictibus auras.  
Æn. v., ver. 375.*

*Thus, glorying in his strength, in open view  
His arms around the towering Dares threw;  
Stalked high, and laid his brawny shoulders bare,  
And dealt his whistling blows in empty air.  
Pitt.*

2. Sometimes boxers were to aim blows at their adversaries which they did not intend to take place, and which the others were obliged to exert themselves to prevent as much as if they had been really *intended*, and by these means some dexterous pugilists vanquished their adversaries by mere fatigue, without giving them a single blow. 3. Pugilists were said to *beat the air* when they had to contend with a nimble adversary, who, by running from side to side, stooping, and various contortions of the body, eluded the blows of his antagonist; who spent his strength on the *air*, frequently *missing his aim*, and sometimes *overturning himself* in attempting to hit his adversary, when this, by his agility, had been able to elude the blow. We have an example of this in Virgil's account of the boxing match between *Entellus* and *Dares*, so well told *Æneid. v., ver. 426, &c.*, and which will give us a proper view of the subject to which the apostle alludes: viz. boxing at the Isthmian games.

Constitit in digitos extemplo arrectus uterque,  
Brachiaque ad superas interritus extulit auras.  
Abduxere retRomans longe capita ardua ab ictu;  
Immiscentque manus manibus, pugnamque lacessunt.  
Ille [*Dares*] pedum melior motu, fretusque juventa;  
Hic [*Entellus*] membris et mole valens; sed tarda trementi  
Genua labant, vastos quatit æger anhelitus artus.  
Multa viri nequicquam inter se vulnera jactant,  
Multa cavo lateri ingeminant, et pectore vasto  
Dant sonitus; erratque aures et tempora circum  
Crebra manus; duRomans crepitant sub vulnere malæ,  
Stat gravis Entellus, nisunque immotus eodem,  
Corpore tela modo atque oculis vigilantibus exit.  
Ille, velut celsam oppugnat qui molibus urbem,  
Aut montana sedet circum castella sob armis;  
Nunc hos, nunc illos aditus, omnemque pererrat  
Arte locum, et variis assultibus irritus urget.  
Ostendit dextram insurgens Entellus, et alte

Extulit: ille ictum venientem a vertice velox  
 Prævidit, celerique elapsus corpore cessit.  
 Entellus VIRES IN VENTUM EFFUDIT; et ultRomans  
 Ipse gravis, graviterque ad terram pontere vasto  
 Concidit: ut quondam cava concidit, aut Erymantho,  
 Aut Ida in magna, radicibus eruta pinus.--  
 Consurgunt studiis Teucris et Trinacria pubes;  
 It clamor cælo: primusque accurrit Acestes,  
 Æquævumque ab humo miserans attollit amicum.  
 At non tardatus casu, neque territus heros,  
 Acrior ad pugnam redit, ac vim suscitât ira:  
 Tum pudor incendit vires, et conscia virtus;  
 Præcipitemque Daren ardens agit æquore toto;  
 Nunc dextra ingeminans ictus, nunc ille sinistra  
 Nec mora, nec requies: quam multa grandine nimbi  
 Culminibus crepitant; sic densis ictibus heros  
 Creber utraque manu pulsât versatque Dareta.

Both on the tiptoe stand, at full extent;  
 Their arms aloft, their bodies inly bent;  
 Their heads from aiming blows they bear afar,  
 With clashing gauntlets then provoke the war.  
 One [*Dares*] on his youth and pliant limbs relies;  
 One [*Entellus*] on his sinews, and his giant size.  
 The last is stiff with age, his motions slow;  
 He heaves for breath, he staggers to and fro.--  
 Yet equal in success, they ward, they strike;  
 Their ways are different, but their art alike.  
 Before, behind, the blows are dealt; around  
 Their hollow sides the rattling thumps resound;  
 A storm of strokes, well meant, with fury flies,  
 And errs about their temples, ears, and eyes:  
 Nor always errs; for oft the gauntlet draws  
 A sweeping stroke along the crackling jaws.  
 Hoary with age, Entellus stands his ground;  
 But with his warping body wards the wound;  
 His head and watchful eye keep even pace,  
 While Dares traverses and shifts his place;  
 And, like a captain who beleaguers round  
 Some strong-built castle, on a rising ground,  
 Views all the approaches with observing eyes;  
 This, and that other part, in vain he tries,  
 And more on industry than force relies.  
 With hands on high, Entellus threatens the foe;  
 But Dares watched the motion from below,  
 And slipped aside, and shunned the long descending blow.

Entellus wastes his forces on the wind;  
 And thus deluded of the stroke designed,  
*Headlong and heavy fell*: his ample breast,  
 And weighty limbs, his ancient mother pressed.  
 So falls a hollow pine, that long had stood  
 On Ida's height or Erymanthus' wood.—  
 Dauntless he rose, and to the fight returned;  
 With shame his cheeks, his eyes with fury burned:  
 Disdain and conscious virtue fired his breast,  
 And, with redoubled force, his foe he pressed;  
 He lays on loads with either hand amain,  
 And headlong drives the Trojan o'er the plain,  
 Nor stops, nor stays; nor rest, nor breath allows;  
 But storms of strokes descend about his brows;  
 A rattling tempest, and a hail of blows.  
*Dryden.*

To such a combat as this the apostle most manifestly alludes: and in the above description the reader will see the full force and meaning of the words, *So fight I, not as one that beateth the air*—I have a *real* and a deadly foe; and as I fight not only for my *honour* but for my *life*, I aim every blow well, and do execution with each.

No man, who had not *seen* such a fight, could have given such a description as that above; and we may fairly presume that when Virgil was in Greece he saw such a contest at the Isthmian games, and therefore was enabled to paint from *nature*.

*Homer* has the same image of missing the foe and *beating the air*, when describing Achilles attempting to kill Hector, who, by his *agility* and *skill*, (Pœtice by *Apollo*,) eluded the blow:—

τρις μὲν ἐπιτ' ἐπορυσσε ποδαρκῆς διοὺς ἀχιλλεύς  
 ἐγχει χάλκειῳ, τρις δ' ἤερα τυψέ βαθείαν.

ILIAD, lib. xx., ver. 445

*Thrice struck Pelides with indignant heart,  
 Thrice, in impressive air, he plunged the dart.*—Pope.

**Verse 27.** But I keep under my body, &c.] This is an allusion, not only to *boxers*, but also to *wrestlers* in the same games, as we learn from the word *υπωπιαζω*, which signifies to *hit in the eyes*; and *δουλαγωγω*, which signifies to trip, and give the antagonist a fall, and then *keep him down* when he was down, and having obliged him to acknowledge himself

conquered, make him a *slave*. The apostle considers his body as an enemy with which he must contend; he must mortify it by self-denial, abstinence, and severe labour; it must be the *slave* of his soul, and not the soul the *slave* of the body, which in all unregenerate men is the case.

**Lest-having preached to others]** The word κηρυξας, which we translate *having preached*, refers to the *office* of the κηρυξ, or *herald*, at these games, whose business it was to proclaim the conditions of the games, display the prizes, exhort the combatants, excite the emulation of those who were to contend, declare the terms of each contest, pronounce the name of the victors, and put the crown on their heads. See my observations on this *office* in **Clarke's notes at “<sup>40B17</sup>Matthew 3:17”**.

**Should be a castaway.]** The word αδοκιμος signifies such a person as the βραβευται, or *judges of the games*, reject as not having deserved the prize. So Paul himself might be rejected by the great Judge; and to *prevent* this, he *ran*, he *contended*, he *denied himself*, and *brought his body into subjection* to his spirit, and had his spirit governed by the Spirit of God. Had this heavenly man lived in our days, he would by a certain class of people have been deemed a *legalist*; a people who widely differ from the practice of the apostle, for they are conformed to the world, and they feed themselves without fear.

ON the various important subjects in this chapter I have already spoken in great detail; not, indeed, *all* that might be said, but as much as is necessary. A few general observations will serve to recapitulate and impress what has been already said.

1. St. Paul contends that a preacher of the Gospel has a right to his support; and he has proved this from the *law*, from the *Gospel*, and from the *common sense* and consent of men. If a man who does not labour takes his maintenance from the Church of God, it is not only a domestic theft but a sacrilege. He that gives up his time to this labour has a *right* to the support of himself and family: he who takes more than is sufficient for this purpose is a covetous hireling. He who does nothing for the cause of God and religion, and yet obliges the Church to support him, and minister to his idleness, irregularities, luxury, avarice, and ambition, is a *monster* for whom human language has not yet got a *name*.

2. Those who refuse the labourer his hire are condemned by God and by good men. How liberal are many to public places of amusement, or to



some *popular charity*, where their *names* are sure to be *published* abroad; while the man who watches over their souls is fed with the most parsimonious hand! Will not God abate this *pride* and reprove this *hard-heartedness*?

3. As the husbandman plows and sows in *hope*, and the God of providence makes him a partaker of his *hope*, let the upright preachers of God's word take example and encouragement by him. Let them labour in *hope*; God will not permit them to spend their strength for nought. Though much of their seed, through the fault of the bad ground, may be unfruitful, yet some will spring up unto eternal life.

4. St. Paul became all things to all men, that he might gain all. This was not the effect of a fickle or man-pleasing disposition; no man was ever of a more *firm* or *decided* character than St. Paul; but whenever he could with a good conscience yield so as to please his neighbour for his good to edification, he did so; and his yielding disposition was a proof of the *greatness of his soul*. The unyielding and *obstinate* mind is always a *little* mind: a want of true *greatness* always produces *obstinacy* and *peevishness*. Such a person as St. Paul is a blessing wherever he goes: on the contrary, the obstinate, *hoggish* man, is either a general curse, or a general cross; and if a preacher of the Gospel, his is a burthensome ministry. Reader, let me ask thee a question: If there be no *gentleness* in thy *manners*, is there any in thy *heart*? If there be little of Christ *without*, can there be much of Christ *within*?

5. A few general observations on the Grecian games may serve to recapitulate the subject in the four last verses.

1. The Isthmian games were celebrated among the Corinthians; and therefore the apostle addresses them, <sup><4024></sup>**1 Corinthians 9:24**: KNOW ye not, &c.

2. Of the *five* games there used, the apostle speaks only of *three*. RUNNING; <sup><4024></sup>**1 Corinthians 9:24**: *They which run in a race*; and <sup><4025></sup>**1 Corinthians 9:26**: *I therefore so run, not as uncertainly*. WRESTLING, <sup><4025></sup>**1 Corinthians 9:25**: *Every man that striveth*; ο αγωνιζομενος, *he who wrestleth*. BOXING, <sup><4025></sup>**1 Corinthians 9:26, 27**: *So fight I, not as one that beateth the air*; ΟΥΤΩ ΠΥΚΤΕΥΩ, *so fist I, so I hit*; but *I keep my body under*; ΥΠΩΠΙΛΩ, *I hit in the eye, I make the face black and blue*.

3. He who won the race by *running* was to observe the *laws* of racing-keeping within the *white line* which marked out the path or compass in which they ran; and he was also to outrun the rest, and to come first to the goal; otherwise he ran *uncertainly*, ~~<K02>~~ **1 Corinthians 9:24, 26**, and was **αδοκιμος**, one to whom the prize could not be judged by the judges of the games.

4. The *athletic* combatants, or wrestlers, observed a *set diet*. See the quotation from *Epictetus*, under ~~<K025>~~ **1 Corinthians 9:25**. And this was a *regimen* both for *quantity* and *quality*; and they carefully abstained from all things that might render them less able for the combat; whence the apostle says they *were temperate in all things*, ~~<K025>~~ **1 Corinthians 9:25**.

5. No person who was not of respectable family and connections was permitted to be a competitor at the Olympic games. St. *Chrysostom*, in whose time these games were still celebrated, assures us that no man was suffered to enter the lists who was either a *servant* or a *slave*, **ουδεις αγωνιζεται δουλως, ουδεις στρατευεται οικητης**. and if any such was found who had got himself inserted on the military list, his name was erased, and he was expelled and punished. **αλλ εαν αλω δουλως ων, μετα τιμεριας εκβαλλεται του των στρατιωτων καταολου**. To prevent any person of bad character from entering the list at the Olympic games, the *kerux*, or *herald*, was accustomed to proclaim aloud in the theatre when the combatant was brought forth: **μη τουτου κατηγορει ωστε αυτον αποσκευασαμενον της δουλειας την υποψιαν ουτως εις τους αγωνας εμβηαι**: *Who can accuse this man?* For which he gives this reason: “that being free from all suspicion of being in a state of slavery, (and elsewhere he says of being a thief, or of corrupt morals,) he might enter the lists with credit.” *Chrysost.* Homil. in Inscript. Altaris, &c., vol. iii. page 59, Edit. Benedict.

6. The *boxers* used to prepare themselves by a sort of **σκιαμαχια**, or going through all their *postures of defence* and *attack* when no adversary was before them. This was termed *beating the air*, ~~<K026>~~ **1 Corinthians 9:26**; but when such came to the combat, they endeavoured to *blind* their adversaries by hitting them in the eye, which is the meaning of **υπωπιαζειν**, as we have seen under ~~<K027>~~ **1 Corinthians 9:27**.

7. The *rewards* of all these exercises were only a *crown* made of the *leaves* of some *plant*, or the *bough* of some *tree*; the *olive*, *bay*, *laurel*, *parsley*,

&c., called here by the apostle **φθαρτον στεφανον**, a *corruptible*, *withering*, and *fading crown*; while he and his fellow Christians expected a crown *incorruptible* and immortal, and that could not fade away.

8. On the subject of the *possibility* of St. Paul *becoming a castaway*, much has been said in contradiction to his own words. HE most absolutely states the *possibility* of the case: and who has a right to call this in question? The ancient Greek commentators, as *Whitby* has remarked, have made a good use of the apostle's saying, **ει δε παυλος τουτο δεδοικεν ο τοσουτους διδαξας, τι αν ειποιμεν ημεις**; "If Paul, so great a man, one who had preached and laboured so much, dreaded this, what cause have we to fear lest this should befall us?"

9. On the necessity of being workers together with God, in order to avoid apostasy, *Clemens Alexandrinus* has some useful observations in his *Stromata*, lib. vii., page 448, Edit. *Oberthur*: **ώς δε**, says he, **ο ιατρος υγειαν παρεξειται τοις συνεργουσι προς υγειαν, ουτως και ο θεος την αιδιον σωτηριαν τοις συνεργουσι προς γνωσιν τε και ευπραγιαν**. "As a physician gives health to those who cooperate with him in their cure; so God also gives eternal salvation to them who are workers together with him in knowledge and a godly life." "Therefore," says he, "it is well said among the Greeks, that when a certain wrestler, who had long inured his body to manly exercises, was going to the Olympic games, as he was passing by the statue of Jupiter he offered up this prayer: **ει παντα, ω ζευ, δεοντως μοι τα προς τον αγωνα ταοεσκευασται, αποδος φερων δικαιως την νικην εμοι**. 'O Jupiter, if I have performed every thing as I ought in reference to this contest, grant me the victory!'" "May we not feel something of this spirit in seeking the kingdom of God? And can any thing of this kind be supposed to derogate from the glory of Christ? St. Paul himself says, if a man contend for the mastery, yet is he not crowned except he strive lawfully. Shall we pretend to be wiser than the apostle; and say, that we may gain the *crown*, though we neither *fight the good fight* nor *finish the course*?"

## I CORINTHIANS

## CHAPTER 10.

*Peculiar circumstances in the Jewish history were typical of the greatest mysteries of the Gospel; particularly their passing through the Red Sea, and being overshadowed with the miraculous cloud, 1, 2. The manna with which they were fed, 3. And rock out of which they drank, 4. The punishments inflicted on them for their disobedience are warnings to us, 5. We should not lust as they did, 6. Nor commit idolatry, 7. Nor fornication as they did; in consequence of which twenty-three thousand of them were destroyed, 8. Nor tempt Christ as they did, 9. Nor murmur, 10. All these transgressions and their punishments are recorded as warnings to us, that we may not fall away from the grace of God, 11, 12. God never suffers any to be tempted above their strength, 13. Idolatry must be detested, 14. And the sacrament of the Lord's Supper properly considered and taken, that God may not be provoked to punish us, 15-22. There are some things which may be legally done which are not expedient; and we should endeavour so to act as to edify each other, 23, 24. The question concerning eating things offered to idols considered, and finally settled, 25-30. We should do all things to the glory of God, avoid whatsoever might be the means of stumbling another, and seek the profit of others in spiritual matters rather than our own gratification, 31-33.*

## NOTES ON CHAP. 10.

**Verse 1. I would not that ye should be ignorant]** It seems as if the Corinthians had supposed that their being made partakers of the ordinances of the Gospel, such as *baptism* and the *Lord's Supper*, would secure their salvation, notwithstanding they might be found partaking of idolatrous feasts; as long, at least, as they considered an *idol to be nothing in the world*. To remove this destructive supposition, which would have led them to endless errors both in principle and practice, the apostle shows that the Jews had sacramental ordinances in the wilderness, similar to those of the Christians; and that, notwithstanding they had the typical baptism from the

cloud, and the typical eucharist from the paschal lamb, and the manna that came down from heaven, yet, when they joined with idolaters and partook of idolatrous feasts, God was not only *displeased* with them, but signified this displeasure by pouring out his judgments upon them, so that in one day 23,000 of them were destroyed.

**Under the cloud]** It is manifest from Scripture that the miraculous cloud in the wilderness performed a three-fold office to the Israelites. 1. It was a cloud in the form of a *pillar* to direct their journeyings by day. 2. It was a pillar of *fire* to give light to the camp by *night*. 3. It was a covering for them during the day, and preserved them from the scorching rays of the sun; and supplied them with a sufficiency of *aqueous particles*, not only to cool that burning atmosphere, but to give refreshment to themselves and their cattle; and its *humidity* was so abundant that the apostle here represents the people as thoroughly sprinkled and enveloped in its aqueous vapour. **See Clarke's note on “<sup><4132></sup>Exodus 13:21”.**

**Verse 2. And were all baptized unto Moses]** Rather INTO *Moses*-into the *covenant* of which Moses was the mediator; and by this typical baptism they were brought under the obligation of acting according to the Mosaic precepts, as Christians receiving Christian baptism are said to be baptized INTO *Christ*, and are thereby brought under obligation to keep the precepts of the *Gospel*.

**Verse 3. Spiritual meat]** The manna which is here called *spiritual*. 1. Because it was provided supernaturally; and, 2. Because it was a type of Christ Jesus, who speaking of it, <sup><4163></sup>**John 6:31**, &c., tells us that it was a type of that *true bread which came down from heaven, which gives life to the world*, <sup><4163></sup>**John 6:33**, and that himself was the *bread of life*, <sup><4168></sup>**John 6:48**.

**Verse 4. Spiritual drink]** By the βρωμα πνευματικον *spiritual meat*, and πομα πνευματικον, *spiritual drink*, the apostle certainly means both *meat* and *drink*, which were furnished to the Israelitish assembly *miraculously*, as well as *typically*: and he appears to borrow his expression from the Jews themselves, who expressly say ינך ור זל ה מך ל ה *hallechem hallaz ruchani*, that bread was spiritual, and ויח מןיך ור מןימ *meyim ruchainiyim haiu*, the waters were spiritual. *Alschech* in legem. fol. 238, to which opinion the apostle seems particularly to refer. See *Schoettgen*.

**The spiritual rock that followed them]** There is some difficulty in this verse. How could the rock *follow* them? It does not appear that the rock ever moved from the place where Moses struck it. But to solve this difficulty, it is said that *rock* here is put, by metonymy, for the *water* of the rock; and that this water did follow them through the wilderness. This is more likely; but we have not direct proof of it. The ancient Jews, however, were of this opinion, and state that the streams followed them in all their journeyings, up the mountains, down the valleys, &c., &c.; and that when they came to encamp, the waters formed themselves into *cisterns* and *pools*; and that the rulers of the people guided them, by their staves, in rivulets to the different tribes and families. And this is the sense they give to <sup><0217></sup>**Numbers 21:17**: *Spring up, O well, &c.* See the places in *Schoettgen*.

Others contend, that by the *rock following them* we are to understand their having *carried of its waters* with them on their journeyings. This we know is a common custom in these deserts to the present day; and that the Greek verb *ακολουθεω*, *to follow*, has this sense, Bishop Pearce has amply proved in his note on this place. The Jews suppose that the *rock* itself went with the Israelites, and was present with them in their thirty-eight stations, for only so many are mentioned. See *Alschech* in *legem*. fol. 236. And see *Schoettgen*.

Now, though of all the senses already given that of Bishop Pearce is the best, yet it does appear that the apostle does not speak about the *rock* itself, but of *Him* whom it represented; namely, Christ: this was the Rock that followed them, and ministered to them; and this view of the subject is rendered more probable by what is said <sup><46109></sup>**1 Corinthians 10:9**, that they tempted *Christ*, and were destroyed by serpents. The same rock is in the *vale of Rephidim* to the present day; and it bears aboriginal marks of the water that flowed from it in the *fissures* that appear on its sides. It is one block of fine *granite*, about seven yards long, five broad, and — high. A fragment of this typical rock now lies before me, brought by a relative of my own, who broke it off, and did not let it pass into any hand till he placed it in mine. See *Clarke's note* on <sup><12176></sup>**Exodus 17:6**’.

**Verse 5. They were overthrown in the wilderness.]** And yet ALL these persons *were under the cloud*-ALL *passed through the sea*-ALL *were baptized into Moses in the cloud and in the sea*-ALL *ate the same spiritual meat*-ALL *drank the same spiritual drink*, for they were made partakers of

the spiritual Rock, CHRIST. Nothing can be a more decisive proof than this that people, who have every outward ordinance, and are made partakers of the grace of our Lord Jesus, may so abuse their privileges and grieve the Spirit of God as to fall from their state of grace, and perish ever lastingly. Let those who are continually asserting that this is impossible, beware lest they themselves, *if* in a state of grace, become, through their overmuch security, proofs in point of the possibility of ending in the *flesh*, though they began in the *Spirit*. Reader, remember who said, *Ye shall not surely die*; and remember the mischiefs produced by a belief of his doctrine.

**Verse 6. These things were our examples]** The punishments which God inflicted on *them* furnish us with evidences of what God will inflict upon *us*, if we sin after the similitude of those transgressors.

**We should not lust after evil things]** It is most evident that the apostle refers here to the history in <sup><41104></sup>Numbers 11:4, &c.: *And the mixed multitude fell a lusting, and said, Who shall give us flesh to eat?* Into the same spirit the Corinthians had most evidently fallen; they *lusted* after the *flesh* in the idol feasts, and therefore frequented them to the great scandal of Christianity. The apostle shows them that their sin was of the same nature as that of the murmuring rebellious Israelites whom God so severely punished; and if he did not spare the *natural branches*, there was no likelihood that he should spare *them*.

**Verse 7. Neither be ye idolaters]** The apostle considers partaking of the idolatrous feasts as being real acts of *idolatry*; because those who offered the flesh to their gods considered them as feeding invisibly with them on the flesh thus offered, and that every one that partook of the feast was a real participator with the god to whom the flesh or animal had been offered in sacrifice. See <sup><451021></sup>1 Corinthians 10:21.

**Rose up to play.]** See Clarke's note on <sup><42316></sup>Exodus 32:6". The Jews generally explain this word as implying *idolatrous acts* only: I have considered it as implying acts of *impurity*, with which idolatrous acts were often accompanied. It also means those *dances* which were practised in honour of their gods. That this is one meaning of the verb *παίζειν*, *Kypke* has largely proved. The whole idolatrous process was as follows: 1. The proper victim was prepared and set apart. 2. It was slain, and its blood poured out at the altar of the deity. 3. The flesh was dressed, and the priests and offerers feasted on it, and thus endeavoured to establish a *communion* between *themselves* and the *object* of their *worship*. 4. After

eating, they had idolatrous dances in honour of their god; and, 5. as might be expected, *impure mixtures*, in consequence of those *dances*. *The people sat down to eat and to drink, and rose up to play*; and it is in reference to this issue of idolatrous feasts and dancings that the apostle immediately subjoins: *Neither let us commit FORNICATION, &c.*

**Verse 8. Fell in one day three and twenty thousand.]** In <sup><0250></sup>Numbers 25:9, the number is 24,000; and, allowing this to be the genuine reading, (and none of the Hebrew MSS. exhibit any various reading in the place,) Moses and the apostle may be thus reconciled: in <sup><0250></sup>Numbers 25:4, God commands Moses to *take all the heads (the rulers) of the people, and hang them up before the Lord against the sun*; these possibly amounted to 1000, and those who fell by the *plague* were 23,000, so that the whole amounted to 24,000. Instead of *εικοσιτρεις χιλιαδες*, 23,000, two MSS., with the later *Syriac* and the *Armenian*, have *εικοσιτεσσαρες χιλιαδες*, 24,000; but this authority is too slender to establish a various reading, which recedes so much from the received text. I think the discordance may be best accounted for by supposing, as above, that *Phineas* and his *companions* might have slain 1000 men, who were heads of the people, and chief in this idolatry; and that the *plague* sent from the Lord destroyed 23,000 more; so an equal number to the whole tribe of *Levi* perished in one day, who were just 23,000. See <sup><0466></sup>Numbers 26:62; and see *Lightfoot*.

**Verse 9. Neither let us tempt Christ]** I have already supposed, in *Clarke's note* on "<sup><4604></sup>1 Corinthians 10:4", that *Christ* is intended by the spiritual rock that followed them: and that it was *he*, not the rock, that did *follow* or *accompany* the *Israelites* in the wilderness. This was the angel of God's presence who *was with the Church in the wilderness, to whom our fathers would not obey*, as *St. Stephen* says, <sup><4073></sup>Acts 7:38, 39. Instead of *χριστον*, *Christ*, several MSS. and a few versions have *κυριον*, *the Lord*, and some few *θεον*, *God*. But though some respectable MSS. have *the Lord* instead of *Christ*, yet this latter has the greatest proportion of authority on its side. And this affords no mean proof that the person who is called *hwhy* *Yehovah* in the Old Testament, is called *Christ* in the New. By *tempting Christ* is meant disbelieving the providence and goodness of God; and presuming to prescribe to him how he should send them the necessary supplies, and of what kind they should be, &c.

**Verse 10. Neither murmur ye]** How the *Israelites* murmured because of the *manna*, which their souls despised as a *light bread*-something incapable



of affording them nourishment, &c., and because they had been brought out of Egypt into the wilderness, and pretended that the promises of God had failed; and how they were destroyed by serpents, and by the destroyer or plague; may be seen at large in the texts referred to in the *margin* on this and the preceding verses. It appears from what the apostle says here, that the Corinthians were murmuring against God and his apostle for prohibiting them from partaking of the idolatrous feasts, just as the Israelites did in the wilderness in reference to a similar subject. See the history of Phineas, with Zimri and Cosbi, and the rebellion of Corah and his company, &c., &c.

**Destroyed of the destroyer.]** The Jews suppose that God employed *destroying angels* to punish those rebellious Israelites; they were *five* in number, and one of them they call **tyj vm** *Meshachith*, the *destroyer*; which appears to be another name for *Samael*, the *angel of death*, to whose influence they attribute all deaths which are not *uncommon* or *violent*. Those who die violent deaths, or deaths that are not in the *common manner* of men, are considered as perishing by immediate judgments from God.

**Verse 11. Upon whom the ends of the world are come.]** **τα τελη των αιωνων.** The end of the times included within the whole duration of the Mosaic economy. For although the word **αιων** means, in its *primary* sense, *endless being*, or *duration*; yet, in its accommodated sense, it is applied to any round or duration that is *complete in itself*: and here it evidently means the whole duration of the Mosaic economy. “Thus, therefore,” says Dr. Lightfoot, “the apostle speaks in this place that those things, which were transacted in the beginning of the Jewish ages, are written for an example to you upon whom the ends of those ages are come; and the beginning is like to the end, and the end to the beginning. Both were forty years; both consisted of temptation and unbelief; and both ended in the destruction of the unbelievers-*that*, in the destruction of those who perished in the wilderness; *this*, in the destruction of those that believed not: viz. the destruction of their city and nation.” The phrase **aymwy āws** *soph yomaiya*, the end of days, says the Targum of Jerusalem, <sup><ORIS></sup> **Genesis 3:15**, means **aj yvm akl md ymwyb** *beyomoi demalca Meshicha*, in the days of the King Messiah. We are to consider the apostle’s words as referring to the end of the Jewish dispensation and the commencement of

the Christian, which is the last dispensation which God will vouchsafe to man in the state of probation.

**Verse 12. Let him that thinketh he standeth]** ὁ δοκῶν εστάναι. *Let him who most confidently standeth*-him who has the *fullest conviction* in his own conscience that his heart is right with God, and that his mind is right in the truth, take heed lest he fall from his faith, and from the state of holiness in which the grace of God has placed him. I have already shown that the verb **δοκεῖν**, which we render to *seem*, to *think*, to *suppose*, is used by the best Greek writers, not to *lessen* or *weaken* the sense, but to render it *stronger* and more *emphatic*. **See Clarke's note on "~~LUKE~~ Luke 8:18"**.

In a state of probation every thing may change; while we are in this life we may *stand* or *fall*: our standing in the faith depends on our union with God; and that depends on our watching unto prayer, and continuing to possess that faith that worketh by love. The highest saint under heaven can stand no longer than he depends upon God and continues in the obedience of faith. He that ceases to do so will fall into sin, and get a darkened understanding and a hardened heart: and he may *continue* in this state till God come to take away his soul. Therefore, *let him who most assuredly standeth, take heed lest he fall*; not only *partially*, but *finally*.

**Verse 13. But such as is common to man]** ἀνθρωπίνος. Chrysostom has properly translated this word ἀνθρωπίνος, **τουτεστι μικρος, βραχυς, συμμετρος**; that is, *small, short, moderate*. Your temptations or trials have been but trifling in comparison of those endured by the Israelites; they might have been easily resisted and overcome. Besides, God will not suffer you to be tried above the strength he gives you; but as the trial comes, he will provide you with sufficient strength to resist it; as the trial *comes in*, he will make your *way out*. The words are very remarkable, **ποιήσει συν τῷ πειρασμῷ καὶ τὴν ἐκβασιν**, "He will, with the temptation, make the deliverance, or way out." Satan is never permitted to *block up* our way, without the providence of God making a *way through the wall*. God ever makes a *breach* in his otherwise impregnable fortification. Should an upright soul get into difficulties and straits, he may rest assured that there is *a way out*, as there was a *way in*; and that the trial shall never be above the strength that God shall give him to bear it.

**Verse 14. Therefore-flee from idolatry.]** This is a trial of no great magnitude; to escape from so *gross* a temptation requires but a moderate portion of grace and circumspection.

**Verse 15. I speak as to wise men]** The Corinthians valued themselves not a little on their *wisdom* and various gifts; the apostle admits this, and draws an argument from it against themselves. As ye are *so wise*, surely ye can see the propriety of abominating idolatry of every kind: for an idol is nothing in the world, and can do nothing *for* you and nothing *against* you.

**Verse 16. The cup of blessing]** The apostle speaks here of the Eucharist, which he illustrates by the **hkrbh swk** *cos habberacah*, cup of blessing, over which thanks were expressed at the conclusion of the passover. See this largely explained at the conclusion of **Clarke's notes on** “~~1075~~ **Matthew 26:75**”, and in my *Discourse upon the Eucharist*, 8vo. 2d edit. 1814.

**The communion of the blood of Christ?]** We who partake of this sacred cup, in commemoration of the death of Christ, are *made partakers of his body and blood*, and thus have *fellowship* with him; as those who partake of an *idol feast*, thereby, as much as they can, participate with the idol, to whom the sacrifice was offered. This I have proved at large in the above tract, to which I must refer the reader, as the subject is too voluminous to be inserted here.

**Verse 17. For we, being many, are one bread]** The original would be better translated thus: *Because there is one bread, or loaf; we, who are many, are one body*. As only one loaf was used at the passover, and those who partook of it were considered to be *one religious body*; so we who partake of the *eucharistical bread and wine*, in commemoration of the sacrificial death of Christ, are one spiritual society, because we are all made partakers of that *one Christ* whose blood was shed for us to make an atonement for our sins; as the blood of the paschal lamb was shed and sprinkled in reference to this of which it was the type.

**Verse 18. Behold Israel after the flesh]** The Jews not yet *converted* to Christianity: the latter being *Israel after the Spirit*. As the design of the apostle was to withdraw his converts at Corinth from all temptations to idolatry, he produces two *examples* to show the propriety of his endeavours. 1. All who join together in celebrating the Lord's Supper, and are partakers of that one bread, give proof by this that they are Christians,

and have fellowship with Christ. 2. All the Israelites who offer sacrifice, and partake of those sacrifices, give proof thereby that they are Jews, and are in fellowship with the object of their worship: so they who join in idol festivals, and eat things which have been offered to idols, give proof that they are in *communion with those idolaters*, and that they have *fellowship with the demons* they worship.

**Verse 19. What say I then?]** A Jewish phrase for, *I conclude*; and this is his conclusion: that although an idol is nothing, has neither power nor influence, nor are things offered to idols any thing the worse for being thus offered; yet, as the things sacrificed by the Gentiles are sacrificed to demons and not to God, those who partake of them have fellowship with demons: those who profess Christianity cannot have fellowship both with Christ and the devil.

**Verse 21. Ye cannot drink the cup of the Lord]** It is in vain that you who frequent these idol festivals profess the religion of Christ, and commemorate his death and passion in the holy eucharist; for you can not have that fellowship with Christ which this ordinance implies, while you are partakers of the table of demons. That the Gentiles, in their sacrifices, fed on the slain beasts, and ate bread and drank wine in honour of their gods, is sufficiently clear from various accounts. *See my Discourse on the Holy Eucharist*, where many examples are produced. The following from Virgil, Æn. viii, verse 179-273, is proof in point:—

*Tum lecti juvenes certatim aræque sacerdos  
Viscera tosta ferunt taurorum, onerantque canistris  
Dona laboratæ Cereris, Bacchumque ministrant.  
Vescitur Æneas simul et Trojana juvenus  
Perpetui tergo bovis et lustralibus extis.—  
Quare agite, O juvenes, tantarum in munere laudum,  
Cingite fronde comas, et pocula porgite dextris,  
Communemque vocate Deum, et date vina volentes.*

*The loaves were served in canisters; the wine  
In bowls; the priests renewed the rites divine:  
Broiled entrails are their food, and beef's continued chine  
Ye warlike youths, your heads with garlands crown,  
Fill high the goblets with a sparkling flood,  
And with deep draughts invoke our common god.*

**Verse 22. Do we provoke the Lord to jealousy?**] All idolatry is represented as a sort of spiritual *adultery*; it is giving that heart to Satan that should be devoted to God; and he is represented as being *jealous*, because of the infidelity of those who have *covenanted* to give their hearts to him.

**Are we stronger than he?**] As he has threatened to punish such transgressors, and will infallibly do it, can we resist his omnipotence? A sinner should consider, while he is in rebellion against God, whether he be able to resist that power whereby God will inflict vengeance.

**Verse 23. All things are lawful for me]** I may lawfully eat all kinds of food, *but all are not expedient*; **οὐ πάντα συμφέρει**. It would not be *becoming* in me to eat of all, because I should by this offend and grieve many weak minds. See Clarke's notes on "~~4162~~1 Corinthians 6:12", &c.

**Verse 24. Let no man seek his own, &c.]** Let none, for his private gratification or emolument, disturb the peace or injure the soul of another. Let every man live, not for *himself*, but for every part of the great human family with which he is surrounded.

**Verse 25. Whatsoever is sold in the shambles, that eat]** The case to which the apostle refers is simply this; it was customary to bring the flesh of the animal to market, the blood of which had been poured out in sacrifice to an idol; or, taken more *particularly*, the case was this; *one* part of the sacrifice was *consumed* on the altar of the idol: a *second* part was *dressed* and eaten by the *sacrificer*; and a *third* belonged to the *priest*, and was often sold in the shambles. To partake of the *second share*, or to *feast upon the sacrifice*, St. Paul absolutely forbids, because this was *one part of the religious worship* which was paid to the *idol*; it was sitting down as guests at his table, in token that they were in *fellowship* with him. This was utterly incompatible with receiving the sacrament of the Lord's Supper, which was the *communion of the body and blood of Christ*. But as to the *third share*, the apostle leaves them at liberty either to eat of it or forbear; except that, by eating, their weak brethren should be offended; in that case, though the thing was *lawful*, it was their duty to abstain. See Clarke's notes on "~~4180~~1 Corinthians 8:1", &c. *Hindoos* eagerly embrace whatever has been offered to an idol: hence it is common to see the *flowers* that have been thus *offered* placed in the hair of a Hindoo. *Water* that has been thus made sacred is preserved in Hindoo houses, and with it they rub

their bodies, and occasionally *sip* a *drop*, regarding it as the water of *life*.-See *Ward*.

**Asking no questions for consciences sake]** Dr. Lightfoot observes, that “the Jews were vexed with innumerable scruples in their *feasts*, as to the *eating* of the *thing*, as well as to the *company* with which they ate; and even the *manner* of their eating. Of *fruits* and *herbs* brought to the table, they were to inquire whether they were *tithed* according to custom; whether they were consecrated by the *Truma*, or whether they were profane; whether they were clean, or touched with some pollution, &c. And concerning *flesh* set on the table, they were to inquire whether it was of that which had been offered to idols; whether it were the flesh of an *animal* that had been *torn* by wild beasts; or of that which had been *strangled*, or not *killed* according to the *canons*; &c., &c. All which doubts the liberty of the Gospel abolished as to one’s own conscience, with this *proviso*, that no scandal or offence be cast before another man’s weak or scrupulous conscience.”

From this it is evident that the apostle had the case of the *Jewish converts* in view, and not the Gentiles. The latter were not troubled with such extraordinary scrupulousness.

**Verse 26. For the earth is the Lord’s]** And because God made the earth and its *fulness*, all animals, plants, and vegetables, there can be nothing in it or them impure or unholy; because all are the creatures of God.

**Verse 27. If any-bid you to a feast]** The apostle means any *common meal*, not an idol festival; for to such no Christian could lawfully go.

**Whatsoever is set before you, eat]** Do not act as the Jews generally do, torturing both *themselves* and *others* with questions, such as those mentioned in ~~461026~~ **1 Corinthians 10:26**.

**Verse 28. This is offered in sacrifice unto idols]** While they were not apprized of this circumstance they might lawfully eat; but when told that the flesh set before them had been offered to an idol, then they were not to eat, for the sake of his weak conscience who pointed out the circumstance. For the apostle still takes it for granted that even the flesh offered in sacrifice to an idol might be eaten innocently at any *private* table, as in that case they were no longer in danger of being *partakers with devils*, as this was no idol festival.

**For the earth is the Lord's, and the fulness thereof]** This whole clause, which appears also in ~~<46105>~~ **1 Corinthians 10:26**, is wanting here in ABCDEFGH, several others, the *Syriac, Erpen, Coptic, Sahidic, Ethiopic, Armenian, Vulgate, Itala*; and in several of the *fathers*. Griesbach has left it out of the text: and Professor *White* says, "*Certissime delendum;*" it should most undoubtedly be erased. It has scarcely any authority to support it.

**Verses 29. & 30. For why is my liberty judged of another man's conscience? &c.]** Though in the case of flesh offered to idols, and other matters connected with idolatry, (on which it appears there was much of a tender conscience among some of the Corinthians,) it was necessary to sacrifice something to an over-scrupulous conscience, yet the Gospel of Christ did not lay any man under this general burthen, that he must do nothing at which *any weak brother* might *feel hurt* or be *stumbled*; for the liberty of the Gospel must not take for its *rule* the scrupulosity of any conscience; for if a man, by *grace*-by the allowance or authority of the Gospel, partake of any thing that God's bounty has sent, and which the Gospel has not forbidden, and give thanks to God for the blessing, no man has right or authority to condemn such a person. This seems to be the meaning of these two verses; and they read a lesson of caution to rash judges, and to those who are apt to take offence.

**Verse 31. Whether therefore ye eat, or drink]** As no general rule can be laid down in reference to the above particulars, there is one maxim of which no Christian must lose sight-*that whether he eats or drinks* of this or the other kind of aliments, or *whatever else* he may *do*, he must do it so as to bring *glory to God*. This is a sufficient rule to regulate every man's conscience and practice in all *indifferent* things, where there are no express commands or prohibitions.

**Verse 32. Give none offence, &c.]** Scrupulously avoid giving any cause of offence either to the unconverted *Jews* or the unconverted *Gentiles*, so as to prejudice them against Christianity: *nor to the Church of God*, made up of converts from the above parties.

**Verse 33. Even as I please all men]** Act as *I* do: forgetting myself, my own interests, convenience, ease, and comfort, I labour for the welfare of others; and particularly that they may be *saved*. How blessed and amiable was the spirit and conduct of this holy man!

THIS chapter has already presented the serious reader with a variety of maxims for his regulation.-- 1. As to his own *private walk*; 2. His *domestic duties*; and 3. His connection with the *Church* of God. Let us review some of the principal parts.

1. We should be on our guard against what are called *little sins*, and all *occasions* and *excitements* to sin. Take heed what *company* you frequent. One thing, apparently *harmless*, may lead by almost imperceptible links to sins of the *deepest dye*. See the example in this chapter: 1. The people sat down to *eat* and to *drink*. 2. They rose up to *play*, *dance*, and *sing*: and 3. They committed *fornication*, and brought upon themselves *swift destruction*.

2. However conscious we may be of our own sincerity and uprightness, we should ever distrust ourselves. God has made nothing *independent* of himself; the soul has no principle of self-dependence either in itself or its attainments: it is wise, powerful, and happy, only while it is depending on infinite wisdom, unlimited power, and endless mercy.

3. The Gentiles were in communion with demons by their idolatrous services. In what communion are those who feed themselves without fear, who eat with the glutton and drink with the drunkard? So they partake of the Lord Jesus who are under the influence of pride, self-will, hatred, censoriousness, &c., and who carry their self-importance and worldly spirit even into the house and worship of God?

4. A spirit of *curiosity* too much indulged may, in an irreligious man, lead to *covetousness* and *theft*: in a godly man, to a *troublesome* and *unscriptural scrupulosity* of conscience, productive of nothing but uneasiness to itself, and disturbance to others. *Simplicity* of heart saves from this, and is an excellent *gift*.

5. In many actions we have a *twofold* rule--the *testimony* of God and *charity*: and in many things *charity* is the best interpreter of the *testimony*. The *testimony* often *permits* what *charity forbids*, because circumstances in time, place, &c., may render a thing improper on one occasion that might be proper on another.

6. Pious Quesnel has well said: Every thing *honours* God when it is done for his sake; every thing *dishonours* him when any ultimate end is proposed beside his *glory*. It is an unchangeable principle of the Christian morality



that all comes from God by his *love*, and all should be returned to him by ours. This rule we should keep inviolate.

7. Though many of the advices given in this chapter appear to respect the Corinthians alone, yet there is none of them that is not applicable to Christians in general in certain circumstances. God has given no portion of his word to any people or age exclusively; the *whole* is given to the Church universal in all ages of the world. In reading this epistle let us seriously consider what parts of it apply to ourselves; and if we are disposed to appropriate its *promises*, let us act conscientiously, and inquire how many of its *reprehensions* we may fairly appropriate also.

## I CORINTHIANS

## CHAPTER 11.

*The apostle reprehends the Corinthians for several irregularities in their manner of conducting public worship; the men praying or prophesying with their heads covered, and the women with their heads uncovered, contrary to custom, propriety, and decency, 1-6. Reasons why they should act differently, 7-16. They are also reproved for their divisions and heresies, 17-19. And for the irregular manner in which they celebrated the Lord's Supper, 20-22. The proper manner of celebrating this holy rite laid down by the apostle, 23-26. Directions for a profitable receiving of the Lord's Supper, and avoiding the dangerous consequences of communicating unworthily, 27-34.*

## NOTES ON CHAP. 11.

**Verse 1. Be ye followers of me]** This verse certainly belongs to the preceding chapter, and is here out of all proper place and connection.

**Verse 2. That ye remember me in all things]** It appears that the apostle had previously given them a variety of directions relative to the matters mentioned here; that some had paid strict attention to them, and that others had not; and that contentions and divisions were the consequences, which he here reproves and endeavours to rectify. While Paul and Apollos had preached among them, they had undoubtedly prescribed every thing that was necessary to be observed in the Christian worship: but it is likely that those who joined in idol festivals wished also to introduce something relative to the mode of conducting the idol worship into the Christian assembly, which they might think was an improvement on the apostle's plan.

**Verse 3. The head of every man is Christ]** The apostle is speaking particularly of Christianity and its ordinances: *Christ is the Head* or Author of this religion; and is the creator, preserver, and *Lord* of every man. The *man* also is the *lord* or *head* of the *woman*; and the *Head* or *Lord* of *Christ*, as Mediator between *God* and man, is *God* the Father. Here is the *order*-*God* sends his Son Jesus Christ to redeem man; Christ comes and

lays down his life for the world; every man who receives Christianity confesses that Jesus Christ is Lord, to the glory of God the Father; and every believing woman will acknowledge, according to <sup><00316></sup>**Genesis 3:16**, that God has placed her in a dependence on and subjection to the man. So far there is no difficulty in this passage.

**Verse 4. Praying, or prophesying]** Any person who engages in public acts in the worship of God, whether prayer, singing, or exhortation: for we learn, from the apostle himself, that **προφητευσειν**, *to prophesy*, signifies to *speak unto men to edification, exhortation, and comfort*, <sup><4644B></sup>**1 Corinthians 14:3**. And this comprehends all that we understand by *exhortation*, or even *preaching*.

**Having his head covered]** With his cap or turban on, *dishonoureth his head*; because the head being covered was a sign of subjection; and while he was employed in the public ministration of the word, he was to be considered as a *representative* of Christ, and on this account his being veiled or covered would be improper. This decision of the apostle was in point blank hostility to the canons of the Jews; for they would not suffer a man to pray unless he was *veiled*, for which they gave this reason. “He should veil himself to show that he is *ashamed* before God, and unworthy with open face to behold him.” See much in *Lightfoot* on this point.

**Verse 5. But every woman that prayeth, &c.]** Whatever may be the meaning of *praying* and *prophesying*, in respect to the *man*, they have precisely the same meaning in respect to the *woman*. So that some women at least, as well as some men, might speak to others to *edification*, and *exhortation*, and *comfort*. And this kind of prophesying or teaching was predicted by Joel, <sup><0028></sup>**Joel 2:28**, and referred to by Peter, <sup><4027></sup>**Acts 2:17**. And had there not been such gifts bestowed on *women*, the prophecy could not have had its fulfilment. The only difference marked by the apostle was, the man had his head *uncovered*, because he was the *representative* of Christ; the woman had hers *covered*, because she was placed by the order of God in a state of subjection to the man, and because it was a *custom*, both among the Greeks and Romans, and among the Jews an express *law*, that no woman should be seen abroad without a *veil*. This was, and is, a common custom through all the east, and none but public prostitutes go without veils. And if a woman should appear in public without a veil, she would *dishonour her head-her husband*. And she must appear like to those

women who had their hair shorn off as the punishment of whoredom, or adultery.

*Tacitus* informs us, *Germ.* 19, that, considering the greatness of the population, adulteries were very rare among the Germans; and when any woman was found guilty she was punished in the following way: *accisis crinibus, nudatam coram propinquis expellit domo maritus*; “having cut off her hair, and stripped her before her relatives, her husband turned her out of doors.” And we know that the woman suspected of adultery was ordered by the law of Moses to be stripped of her veil, <sup><0518></sup>**Numbers 5:18**. Women reduced to a state of servitude, or slavery, had their hair cut off: so we learn from *Achilles Tatius*. Clitophon says, concerning Leucippe, who was reduced to a state of slavery: *πεπραται, δεδουλευκεν, γην εσκαψεν, σεσυληται της κεφαλης το καλλος, την κουραν ορας*. lib. viii. cap. 6, “she was sold for a slave, she dug in the ground, and her hair being shorn off, her head was deprived of its ornament,” &c. It was also the custom among the Greeks to cut off their hair in time of mourning. See Euripides in *Alcest.*, ver. 426. Admetus, ordering a common mourning for his wife Alcestis, says: *πενθος γυναικος της δε κοινουσθαι λεγο, κουρα ξυρηκει και μελαμπεπω στολη*. “I order a general mourning for this woman! let the hair be shorn off, and a black garment put on.” Propriety and decency of conduct are the points which the apostle seems to have more especially in view. As a woman who dresses *loosely* or *fantastically*, even in the present day, is considered a disgrace to her husband, *because* suspected to be not very sound in her morals; so in those ancient times, a woman appearing without a veil would be considered in the same light.

**Verse 6. For if the woman be not covered]** If she will not wear a veil in the public assemblies, *let her be shorn*-let her carry a public badge of infamy: *but if it be a shame*-if to be shorn or shaven would appear, as it must, a badge of infamy, *then let her be covered*-let her by all means wear a veil. Even in mourning it was considered disgraceful to be obliged to shear off the hair; and lest they should lose this ornament of their heads, the women contrived to evade the custom, by cutting off the *ends* of it only. *Euripides*, in *Orest.*, ver. 128, speaking of Helen, who should have shaved her head on account of the death of her sister Clytemnestra, says: *ειδετε παρ ακρας ως απεθρισεν τριχας, σωζουσα καλλος, εστι δε η παλαι γυνη*: “see how she cuts off only the very points of her hair, that

she may preserve her beauty, and is just the same woman as before.” See the note on the preceding verse.

In *Hindostan* a woman cuts off her *hair* at the death of her husband, as a token of *widowhood*; but this is never performed by a *married* woman, whose hair is considered an *essential ornament*. The *veil* of the Hindoo women is nothing more than the *garment* brought over the face, which is always very carefully done by the higher classes of women when they appear in the streets.-*Ward's Customs*.

**Verse 7. A man indeed ought not to cover his head]** He should not wear his *cap* or *turban* in the public congregation, for this was a badge of servitude, or an indication that he had a conscience overwhelmed with guilt; and besides, it was contrary to the custom that prevailed, both among the Greeks and Romans.

**He is the image and glory of God]** He is God's vicegerent in this lower world; and, by the *authority* which he has received from his Master, he is his *representative* among the creatures, and exhibits, more than any other part of the creation, the *glory* and perfections of the *Creator*.

**But the woman is the glory of the man.]** As the man is, among the creatures, the representative of the glory and perfections of God, so that the fear of him and the dread of him are on every beast of the field, &c.; so the woman is, in the house and family, the representative of the power and authority of the man. I believe this to be the meaning of the apostle; and that he is speaking here principally concerning *power* and *authority*, and skill to use them. It is certainly not the *moral image* of God, nor his *celestial glory*, of which he speaks in this verse.

**Verse 8. For, the man is not of the woman]** Bishop Pearce translates *ου γαρ εστιν ανηρ εκ γυναικος, αλλα γυνη εξ ανδρος*, thus: “For the man doth not BELONG to the woman, but the woman to the man.” And vindicates this sense of *εκ*, by its use in <sup><461215></sup>1 Corinthians 12:15. If the foot shall say, *ουκ ειμι εκ του σωματος*, I am not of the body, i.e. I do not belong to the body. He observes that as the verb *εστιν* is in the *present* tense, and will not allow that we should understand this verse of something that is *past*, *γαρ*, for, in the following verse, which is unnoticed by our translators, will have its full propriety and meaning, because it introduces a reason *why* the woman belongs to the man and not the man to the woman.

His meaning is, that the man does not belong to the woman, as if she was the *principal*; but the woman belongs to the man in that view.

**Verse 9. Neither was the man created, &c.] και γαρ ουκ εκτισθη.** for the man was not created upon the woman's account. The reason is plain from what is mentioned above; and from the original creation of woman she was made *for* the man, to be his proper or suitable helper.

**Verse 10. For this cause ought the woman to have power on her head because of the angels.]** There are few portions in the sacred writings that have given rise to such a variety of conjectures and explanations, and are less understood, than this verse, and <sup><615></sup>**1 Corinthians 15:29.** Our translators were puzzled with it; and have inserted here one of the largest marginal readings found any where in their work; but this is only on the words *power on her head*, which they interpret thus: that is, *a covering, in sign that she is under the power of her husband.* But, admitting this marginal reading to be a satisfactory solution so far as it goes, it by no means removes all the difficulty. Mr. Locke ingenuously acknowledged that he did not understand the meaning of the words; and almost every critic and learned man has a different explanation. Some have endeavoured to *force* out a meaning by *altering* the text. The emendation of Mr. Toup, of Cornwall, is the most remarkable: he reads **εξιουσα**, *going out*, instead of **εξουσιαν**, *power*; wherefore the woman, *when she goes out*, should *have a veil on her head.* Whatever ingenuity there may appear in this emendation, the consideration that it is not acknowledged by any MS., or *version*, or primitive writer, is sufficient proof against it. Dr. Lightfoot, Schoettgen, and Bishop Pearce, have written best on the subject, in which they allow that there are many difficulties. The latter contends, 1. That the original should be read, *Wherefore the woman ought to have A power upon her head*, that is, the power of the husband over the wife; the word *power* standing for the *sign* or *token* of that power which was a *covering* or *veil.* *Theophylact* explains the word, **το του εξουσιαζεσθαι συμβολον, τουτεστι, το καλυμμα**, “the symbol of being under power, that is, a *veil*, or *covering.*” And *Photius* explains it thus: **της υποταγης συμβολον το επι της κεφαλης καλυμμα φερειν**; *to wear a veil on the head is a symbol of subjection.* It is no unusual thing, in the Old and New Testament, for the *signs* and *tokens* of things to be called by the names of the *things themselves*, for thus *circumcision* is called the *covenant*, in <sup><01710></sup>**Genesis 17:10, 13**, though it was only the *sign* of it.

2. The word *angels* presents another difficulty. Some suppose that by these the apostle means the *fallen angels*, or devils; others, the *governors of the Church*; and others, those who were *deputed* among the Jews *to espouse a virgin in the name of a lover*. All these senses the learned bishop rejects, and believes that the apostle uses the word *angels*, in its most obvious sense, for the heavenly angels; and that he speaks according to the notion which then prevailed among Jews, that the holy angels interested themselves in the affairs of men, and particularly were present in their religious assemblies, as the cherubim, their representation, were present in their temple. Thus we read in <sup><210876></sup>**Ecclesiastes 5:6**: *Neither say thou before the ANGEL, it was an error*; and in <sup><54021></sup>**1 Timothy 5:21**: *I charge thee before God and the Lord Jesus Christ, and the elect ANGELS, &c.* Parallel to these is what Agrippa says in his oration to the Jews, Josephus, War, b. ii. chap. 16: *I protest before God, your holy temple, and all the ANGELS of heaven, &c.* All which passages suppose, or were spoken to those who supposed, that the angels know what passes here upon earth. The notion, whether just or not, prevailed among the Jews; and if so, St. Paul might speak according to the common opinion.

3. Another difficulty lies in the phrase **διὰ τούτο**, *wherefore*, which shows that this verse is a *conclusion* from what the apostle was arguing before; which we may understand thus: that his conclusion, from the foregoing argument, ought to have the more weight, upon account of the presence, real or supposed, of the holy angels, at their religious meetings. See Bishop *Pearce*, in loc.

The learned bishop is not very willing to allow that the doctrine of the presence of angelic beings in religious assemblies is legitimate; but what difficulty can there be in this, if we take the words of the apostle in another place: *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* <sup><50114></sup>**Hebrews 1:14**. And perhaps there is no time in which they can render more essential services to the followers of God than when they are engaged in Divine ordinances. On the whole, the bishop's sense of the passage and paraphrase stands thus: "And because of this superiority in the man, I conclude that the woman should have on her head a veil, the mark of her husband's power over her, especially in the religious assemblies, where the angels are supposed to be invisibly present."

The ancient versions make little alteration in the common reading, and the MSS. leave the verse nearly as it stands in the common printed editions. The Armenian has a word that answers to *umbram*, a shade or *covering*. The Æthiopic, *her head should be veiled*. The common editions of the Vulgate have *potestatem*, power; but in an ancient edition of the Vulgate, perhaps one of the first, if not the first, ever *printed*, 2 vols. fol., *sine ulla nota anni*, &c.: the verse stands thus: *Ideo debet mulier velamen habere super caput suum: et propter angelos*. My old MS. translation seems to have been taken from a MS. which had the same reading: **Therefore the woman schal haue a veyl on her heuyd; and for aungets**. Some copies of the *Itala* have also *velamen*, a veil.

In his view of this text, *Kypke* differs from all others; and nothing that so judicious a critic advances should be lightly regarded. 1. He contends that **εξουσιαν** occurs nowhere in the sense of *veil*, and yet he supposes that the word **καλυμμα**, *veil* is understood, and must in the translation of the passage be supplied. 2. He directs that a comma be placed after **εξουσιαν**, and that it be construed with **οφειλει**, *ought*; after which he translates the verse thus: *Propterea mulier potestati obnoxia est, ita ut velamen in capite habeat propter angelos*; On this account the woman is subject to power, so that she should have a veil on her head, because of the angels. 3. He contends that both the Latins and Greeks use *debere* and **οφειλειν** elegantly to express that to which one is *obnoxious* or *liable*. So *Horace*:—

—*Tu, nisi ventis*  
*Debes ludibrium, cave.*  
*Carm. lib. i. Od. xiv. ver. 15.*

*Take heed lest thou owe a laughing stock to the winds; i.e. lest thou become the sport of the winds; for to these thou art now exposing thyself.*

So *Dionys. Hal. Ant. lib. iii.*, page 205: **και πολλην οφειλοντες αισχυνην απηλθον εκ της αγορας**. They departed from the market, *exposed* to great dishonour. So *Euripides*, **οφειλω σοι βλαβην**. *I am exposed to thy injury*.

4. He contends that the words taken in this sense agree perfectly with the context, and with **δια τουτο**, *wherefore*, in this verse, “Because the man was not created for the woman, but the woman for the man, *therefore* she



is subject to his authority, and should have a veil on her head as a token of that subjection; and particularly before the holy angels, who are present in the congregations of the saints.”

For Dr. Lightfoot’s opinion, that by *angels* we are to understand the *paranymphs*, or messengers who came on the part of others, to look out for proper spouses for their friends, I must refer to his works, vol. ii. fol., p. 772. The reader has now before him every thing that is likely to cast light on this difficult subject, and he must either adopt what he judges to be best, or else *think for himself*.

After all, the custom of the *Nazarite* may cast some light upon this place. As *Nazarite* means one who has *separated* himself by vow to some religious austerity, wearing his *own hair*, &c.; so a married woman was considered a *Nazarite* for life; i.e. separated from all others, and *joined* to *one husband*, who is her lord: and hence the apostle, alluding to this circumstance, says, *The woman ought to have power on her head*, i.e. wear *her hair* and *veil*, for her *hair* is a proof of her being a *Nazarite*, and of her subjection to *her husband*, as the *Nazarite* was under subjection to the Lord, according to the rule or law of his order. See Clarke’s notes on ~~0016~~ **Numbers 6:5-7**.

**Verse 11. Neither is the man without the woman]** The apostle seems to say: I do not intimate any *disparagement* of the female sex, by insisting on the necessity of her being under the power or authority of the man; for they are both equally dependent on each other, *in the Lord*, **εν κυριω**: but instead of this reading, Theodoret has **εν τω κοσμο**, *in the world*. Probably the apostle means that the human race is continued by an especial providence of God. Others think that he means that men and women equally make a Christian society, and in it have equal rights and privileges.

**Verse 12. For as the woman is of the man]** For as the woman was first formed out of the side of man, man has ever since been formed out of the womb of the woman; but they, as all other created things, are of God.

**Verse 13. Judge in yourselves]** Consider the subject *in your own common sense*, and then say whether it be decent for a woman to pray in public without a veil on her head? The heathen priestesses prayed or delivered their oracles bare-headed or with dishevelled hair, *non comptæ mansere comæ*, as in the case of the Cumæan Sibyl, Æn. vi., ver. 48, and otherwise in great disorder: to be conformed to *them* would be very disgraceful to

Christian women. And in reference to such things as these, the apostle appeals to their sense of honour and decency.

**Verse 14. Doth not-nature-teach you, that, if a man have long hair]**

Nature certainly teaches us, by bestowing it, that it is proper for women to have long hair; and it is not so with men. The hair of the male rarely grows like that of a female, unless *art* is used, and even then it bears but a scanty proportion to the former. Hence it is truly *womanish* to have long hair, and it is a shame to the man who affects it. In ancient times the people of Achaia, the province in which Corinth stood, and the Greeks in general, were noted for their *long hair*; and hence called by *Homer*, in a great variety of places, **καρηκομοωντες αχαιοι**, *the long-haired Greeks*, or *Achæans*. Soldiers, in different countries, have been distinguished for *their long hair*; but whether this can be said to their praise or blame, or whether *Homer* uses it always as a term of respect, when he applies it to the Greeks, I shall not wait here to inquire. *Long hair* was certainly not in repute among the Jews. The Nazarites let their hair grow, but it was as a token of *humiliation*; and it is possible that St. Paul had this in view. There were consequently two reasons why the apostle should condemn this practice:-1. Because it was a sign of *humiliation*; 2. Because it was *womanish*. After all it is possible that St. Paul may refer to *dressed, frizzled and curled hair*, which shallow and effeminate men might have affected in *that time*, as they do in *this*. Perhaps there is not a sight more ridiculous in the eye of common sense than a high-dressed, curled, cued, and powdered head, with which the *operator* must have taken considerable pains, and the silly *patient* lost much time and comfort in submitting to what all but senseless custom must call an indignity and degradation. Hear *nature*, common sense, and reason, and they will inform you, *that if a man have long hair, it is a shame unto him*.

**Verse 15. But if a woman have long hair]** The Author of their being has given a larger proportion of hair to the head of women than to that of men; and to them it is an especial ornament, and may in various cases serve as a *veil*.

It is a certain fact that a man's long hair renders him contemptible, and a woman's long hair renders her more amiable. *Nature* and the *apostle* speak the same language; we may account for it as we please.

**Verse 16. But if any man seem to be contentious]** **ει δε τις δοκει φιλονεικος ειναι**. If any person *sets himself up* as a wrangler-puts

*himself forward* as a defender of such points, that a *woman may pray or teach with her head uncovered*, and that a *man may, without reproach, have long hair*; let him know that we have no such custom as either, nor are they sanctioned by any of the Churches of God, whether among the *Jews* or the *Gentiles*. We have already seen that the verb **δοκειν**, which we translate to *seem*, generally *strengthens* and increases the sense. From the attention that the apostle has paid to the subject of *veils* and *hair*, it is evident that it must have occasioned considerable disturbance in the Church of Corinth. They have produced evil effects in much later times.

**Verse 17. Now in this-I praise you not]** In the beginning of this epistle the apostle did *praise* them for their attention in general to the rules he had laid down, see **1 Corinthians 11:2**; but here he is obliged to *condemn* certain irregularities which had crept in among them, particularly relative to the celebration of the Lord's Supper. Through some false teaching which they had received, in the absence of the apostle, they appear to have celebrated it precisely in the same way the Jews did their *passover*. That, we know, was a regular meal, only accompanied with certain peculiar circumstances and ceremonies: two of these ceremonies were, eating bread, solemnly broken, and drinking a cup of wine called the cup of blessing. Now, it is certain that our Lord has taken these two things, and made them expressive of the *crucifixion* of his *body*, and the *shedding* of his *blood*, as an atonement for the sins of mankind. The teachers which had crept into the Corinthian Church appear to have perverted the whole of this Divine institution; for the celebration of the Lord's Supper appears to have been made among them a part of an *ordinary* meal. The people came together, and it appears brought their provisions with them; some had much, others had less; some ate to excess, others had scarcely enough to suffice nature. *One was hungry*, and the *other was drunken*, **μεθυει**, *was filled to the full*; this is the sense of the word in many places of Scripture. At the conclusion of this irregular meal they appear to have done something in reference to our Lord's institution, but more resembling the Jewish passover. These irregularities, connected with so many indecencies, the apostle reproves; for, instead of being *benefited* by the Divine ordinance, they were *injured*; they *came together not for the better, but for the worse*.

**Verse 18. There be divisions among you]** They had **σχισματα**, *schisms*, among them: the old parties were kept up, even in the place where they assembled to eat the *Lord's Supper*. The Paulians, the Kephites, and the

Apollonians, continued to be distinct parties; and ate their meals separately, even in the same house.

**Verse 19. There must be also heresies]** **αἰρέσεις**, Not a common *consent* of the members of the Church, either in the *doctrines* of the Gospel, or in the *ceremonies* of the Christian religion. Their difference in religious *opinion* led to a difference in their religious *practice*, and thus the Church of God, that should have been one body, was split into sects and parties. The *divisions* and the *heresies* sprung out of each other. I have spoken largely on the word *heresy* in <sup><4057></sup>**Acts 5:17**, to which place I beg leave to refer the reader.

**Verse 20. This is not to eat the Lord's Supper.]** They did not come together to eat the Lord's Supper *exclusively*, which they should have done, and not have made it a *part* of an ordinary meal.

**Verse 21. Every one taketh before-his own supper]** They had a grand feast, though the different sects kept in parties by themselves; but all took as ample a supper as they could provide, (each bringing his own provisions with him,) before they took what was called the *Lord's Supper*. See Clarke on <sup><4117></sup>**1 Corinthians 11:17**".

**Verse 22. Have ye not houses to eat and to drink in?]** They should have taken their ordinary meal at *home*, and have come together in the church to celebrate the Lord's Supper.

**Despise ye the church of God]** Ye render the sacred assembly and the place contemptible by your conduct, and ye show yourselves destitute of that respect which ye owe to the place set apart for Divine worship.

**And shame them that have not?]** **τοὺς μὴ ἔχοντας**, *Them that are poor*; not them who *had not victuals* at that time, but those who are *so poor* as to be incapable of furnishing themselves as others had done. See Clarke's note on <sup><4132></sup>**Matthew 13:12**".

**Verse 23. I have received of the Lord]** It is possible that several of the people at Corinth did receive the bread and wine of the eucharist as they did the paschal bread and wine, as a mere commemoration of an event. And as our Lord had by this institution consecrated that bread and wine, not to be the means of commemorating the deliverance from Egypt, and their joy on the account, but their deliverance from sin and death by his passion and cross; therefore the apostle states that he had received from

the Lord what he delivered; *viz.* that the eucharistic bread and wine were to be understood of the accomplishment of that of which the paschal lamb was the type—the body broken for them, the blood shed for them.

**The Lord Jesus—took bread]** See the whole of this account, collated with the parallel passages in the four Gospels, amply explained in my *Discourse on the Eucharist*, and in the notes on Matt. 26.

**Verse 24. This do in remembrance of me.]** The papists believe the apostles were not ordained priests before these words. *Si quis dixerit, illis verbis, hoc facite in meam commemorationem, Christum non instituisse apostolos sacerdotes, anathema sit:* “If any one shall say that in these words, ‘This do in remembrance of me,’ Christ did not ordain his apostles priests, let him be accursed.” Conc. Trid. Sess. 22. Conc. 2. And he that does believe such an absurdity, on such a ground, is contemptible.

**Verse 26. Ye do show the Lord ‘s death]** As in the passover they showed forth the bondage they had been in, and the redemption they had received from it; so in the eucharist they showed forth the sacrificial death of Christ, and the redemption from sin derived from it.

**Verse 27. Whosoever shall eat-and drink-unworthily]** To put a final end to controversies and perplexities relative to these words and the context, let the reader observe, that to *eat* and *drink* the *bread* and *wine* in the Lord’s Supper *unworthily*, is to eat and drink as the Corinthians did, who ate it not in reference to Jesus Christ’s sacrificial death; but rather in such a way as the Israelites did the passover, which they celebrated in remembrance of their deliverance from Egyptian bondage. Likewise, these mongrel Christians at Corinth used it as a kind of historical commemoration of the death of Christ; and did not, in the whole institution, discern the Lord’s body and blood as a sacrificial offering for sin: and besides, in their celebration of it they acted in a way utterly unbecoming the gravity of a sacred ordinance. Those who acknowledge it as a sacrificial offering, and receive it in remembrance of God’s love to them in sending his Son into the world, can neither bring *damnation* upon themselves by so doing, nor eat nor drink *unworthily*. See our translation of this verse vindicated at the end of the chapter. **See Clarke “~~4113~~—1 Corinthians 11:34’.**

Shall be guilty of the body and blood of the Lord. If he use it irreverently, if he deny that Christ suffered unjustly, (for of some such persons the

apostle must be understood to speak,) then he in effect joins issue with the Jews in their condemnation and crucifixion of the Lord Jesus, and renders himself guilty of the death of our blessed Lord. Some, however, understand the passage thus: is guilty, *i.e.* eats and drinks unworthily, and brings on himself that punishment mentioned <sup><4113></sup>**1 Corinthians 11:30**.

**Verse 28. Let a man examine himself]** Let him try whether he has proper faith in the Lord Jesus; and whether he discerns the Lord's body; and whether he duly considers that the *bread* and *wine* point out the crucified body and spilt blood of Christ.

**Verse 29. Eateth and drinketh damnation]** κριμα, *Judgment, punishment*; and yet this is not unto *damnation*, for the judgment or punishment inflicted upon the disorderly and the profane was intended for their *emendation*; for in <sup><4113></sup>**1 Corinthians 11:32**, it is said, then we are *judged*, κρινομενοι, we are chastened, παιδευμεθα, corrected as a father does his children, *that we should not be condemned with the world*.

**Verse 30. For this cause]** That they partook of this sacred ordinance without discerning the Lord's body; *many are weak and sickly*: it is hard to say whether these words refer to the consequences of their own intemperance or to some extraordinary disorders inflicted immediately by God himself. That there were disorders of the most reprehensible kind among these people at this sacred supper, the preceding verses sufficiently point out; and after such excesses, many might be *weak* and *sickly* among them, and *many* might *sleep*, *i.e.* *die*; for continual experience shows us that many fall *victims* to their own intemperance. How ever, acting as they did in this solemn and awful sacrament, they might have "provoked God to plague them with divers diseases and sundry kinds of death." *Communion service*.

**Verse 31. If we would judge ourselves]** If, having acted improperly, we condemn our conduct and humble ourselves, we shall not be *judged*, *i.e.* *punished* for the sin we have committed.

**Verse 32. But when we are judged]** See Clarke on "<sup><4112></sup>**1 Corinthians 11:29**".

**Verse 33. When ye come together to eat]** The Lord's Supper, *tarry one for another*-do not eat and drink in *parties* as ye have done heretofore; and do not connect it with any other meal.

**Verse 34. And if any man hunger]** Let him not come to the house of God to eat an ordinary meal, *let him eat at home*-take that in his own house which is necessary for the support of his body before he comes to that sacred repast, where he should have the feeding of his soul alone in view.

**That ye come not together unto condemnation]** That ye may avoid the *curse* that must fall on such worthless communicants as those above mentioned; and that ye may get that especial *blessing* which every one that discerns the Lord's body in the eucharist must receive.

**The rest will I set in order, &c.]** All the other matters relative to this business, to which you have referred in your letter, I will regulate when I come to visit you; as, God permitting, I fully design. The apostle did visit them about one year after this, as is generally believed.

I HAVE already been so very particular in this long and difficult chapter, that I have left neither room nor necessity for many supplementary observations. A few remarks are all that is requisite.

1. The apostle inculcates the necessity of *order* and *subjection*, especially in the Church. Those who are *impatient of rule*, are generally those who wish to *tyrannize*. And those who are loudest in their complaints against authority, whether civil or ecclesiastical, are those who wish to have the power in their own hands, and would infallibly abuse it if they had. They alone who are *willing to obey*, are capable of *rule*; and he who can rule well, is as willing to *obey* as to *govern*. Let all be submissive and orderly; let the woman know that the man is head and protector; let the man know that Christ is his head and redeemer, and the gift of God's endless mercy for the salvation of a lost world.

2. The apostle insisted on the woman having her *head covered* in the Church or Christian assembly. If he saw the manner in which Christian women now dress, and appear in the ordinances of religion, what would he think? What would he say? How could he even distinguish the *Christian* from the *infidel*? And if they who are in Christ are *new creatures*, and the persons who ordinarily appear in religious assemblies are really *new creatures* (as they profess in general to be) in Christ, he might reasonably inquire: If these are *new* creatures, what must have been their appearance when they were *old* creatures. Do we dress to be *seen*? And do we go to

the house of God to exhibit ourselves? Wretched is that man or woman who goes to the house of God to be seen by any but God himself.

3. The Lord's Supper may be well termed the *feast of charity*; how unbecoming this sacred ordinance to be the subject of dispute, party spirit, and division! Those who make it such must answer for it to God. Every man who believes in Christ as his atoning sacrifice should, as frequently as he can, receive the sacrament of the Lord's Supper. And every minister of Christ is bound to administer it to every man who is seeking the salvation of his soul, as well as to all *believers*. Let no man dare to oppose this ordinance; and let every man receive it according to the institution of Christ.

4. Against the fidelity of our translation of <sup>46127</sup> **1 Corinthians 11:27** of this chapter, *Whosoever shall eat this bread, AND drink this cup unworthily*, several popish writers have made heavy complaints, and accused the Protestants of wilful corruption; as both the *Greek* and *Vulgate* texts, instead of **καὶ** and *et, AND*, have **η** and *vel, OR*: *Whosoever shall eat this bread, OR drink this cup*. As this criticism is made to countenance their unscriptural communion in *one kind*, it may be well to examine the ground of the complaint. Supposing even this objection to be valid, their cause can gain nothing by it while the 26th and 28th verses stand, both in the Greek text and Vulgate, as they now do: *For as often as ye eat this bread, AND drink this cup, &c. Let him eat of that bread, AND drink of that cup*. But although **η**, OR, be the reading of the *common* printed text, **καὶ** AND, is the reading of the *Codex Alexandrinus*, and the *Codex Claromontanus*, two of the best MSS. in the world: as also of the *Codex Lincolniensis*, 2, and the *Codex Petavianus*, 3, both MSS. of the first character: it is also the reading of the ancient *Syriac*, all the *Arabic*, the *Coptic*, the margin of the *later Syriac*, the *Æthiopic*, different MSS. of the *Vulgate*, and of one in my own possession; and of *Clemens Chromatius*, and *Cassiodorus*. Though the present text of the Vulgate has *vel, OR*, yet this is a *departure* from the *original editions*, which were all professedly taken from the *best* MSS. In the famous Bible with out *date, place, or printer's name*, 2 vols. fol., two columns, and forty-five lines in each, supposed by many to be the *first Bible ever printed*, the text stands thus: *Itaque quicumque manducaverit panem, ET biberit calicem, &c.; Wherefore whosoever shall eat this bread AND drink this cup, &c.*: here is no *vel, OR*. The Bible printed by Fust, 1462, the *first Bible with a date*, has the same reading. Did the *Protestants corrupt* these texts? In the *editio princeps* of the Greek Testament, printed



by the authority of Cardinal *Ximenes* at Complutum, and published by the authority of *Pope Leo X.*, though  $\eta$ , OR, stands in the Greek text; yet, in the opposite column, which contains the *Vulgate*, and in the opposite line, ET, *and*, is found, and not VEL, *or*; though the Greek text would have authorized the editor to have made this change: but he conscientiously preserved the text of his *Vulgate*. Did the *Protestants* corrupt this *Catholic text* also? Indeed, so little design had any of those who differed from the Romish Church to make any alteration here, that even *Wiclif*, having a faulty MS. of the *Vulgate* by him, which read *vel* instead of *et*, followed that faulty MS. and translated, *And so who ever schal ete the breed or drinke the cup.*

That  $\kappa\alpha\iota$ , AND, is the *true reading*, and not  $\eta$ , *or*, both MSS. and *versions* sufficiently prove: also that *et*, not *vels* is the proper reading in the *Vulgate*, those original editions formed by Roman Catholics, and one of them by the highest authority in the papal Church, fully establish: likewise those MSS., *versions*, *fathers*, and original editions, must be allowed to be, not only competent, but also unsuspected and incontrovertible witnesses.

But as this objection to our translation is brought forward to vindicate the withholding the *cup* from the laity in the Lord's Supper, it may be necessary to show that without the *cup* there can be no eucharist. With respect to the *bread*, our Lord had simply said, *Take, eat, this is my body*; but concerning the *cup*, he says *Drink ye all of this*; for as this pointed out the very *essence* of the institution, viz. the *blood of atonement*, it was necessary that each should have a particular application of it, therefore he says, Drink ye ALL of THIS. By this we are taught that the *cup* is essential to the sacrament of the Lord's Supper; so that they who deny the *cup* to the *people*, sin against God's institution; and they who receive not the cup, are not partakers of the body and blood of Christ. If either could without mortal prejudice be omitted, it might be the *bread*; but the *cup* as pointing out the blood poured out, i.e. the *life*, by which alone the great sacrificial act is performed, and remission of sins procured, is absolutely indispensable. On this ground it is demonstrable, that there is not a popish priest under heaven, who denies the cup to the people, (and they all do this,) that can be said to celebrate the Lord's Supper at all; nor is there one of their votaries that ever received the holy sacrament. All pretension to this is an absolute farce so long as the *cup*, the emblem of the atoning blood, is denied. How strange is it that the very men who plead so much for the bare, *literal* meaning of *this is my body*, in the preceding verse,

should deny all meaning to *drink ye all of this cup*, in this verse! And though Christ has, in the most positive manner, enjoined it, they will not permit one of the laity to taste it! See the whole of this argument, at large, in my *Discourse on the Nature and Design of the Eucharist*.

## I CORINTHIANS

## CHAPTER 12.

*The apostle proceeds to the question of the Corinthians concerning spiritual gifts, 1. He calls to their remembrance their former state, and how they were brought out of it, 2, 3. Shows that there are diversities of gifts which proceed from the Spirit, 4. Diversities of administrations which proceed from the Lord Jesus, 5. And diversities of operations which proceed from God, 6. What these gifts are, and how they are dispensed, 7-11. Christ is the Head, and the Church his members; and this is pointed out under the similitude of the human body, 12, 13. The relation which the members of the body have to each other; and how necessary their mutual support, 14-26. The members in the Church, or spiritual body, and their respective offices, 27-30. We should earnestly covet the best gifts, 31.*

## NOTES ON CHAP. 12.

**Verse 1. Now concerning spiritual gifts]** This was a subject about which they appear to have written to the apostle, and concerning which there were probably some contentions among them. The words **περι των πνευματικων** may as well be translated *concerning spiritual persons*, as *spiritual gifts*; and indeed the former agrees much better with the context.

**I would not have you ignorant.]** I wish you fully to know whence all such gifts come, and for what end they are given, that each person may serve the Church in the capacity in which God has placed him, that there may be no misunderstandings and no schism in the body.

**Verse 2. Ye were Gentiles]** Previously to your conversion to the Christian faith; ye were *heathens*, *carried away*, not guided by *reason* or *truth*, but *hurried* by your passions into a senseless worship, the chief part of which was calculated only to excite and gratify animal propensities.

**Dumb idols]** Though often supplicated, could never return an answer; so that not only the *image* could not speak, but the *god* or *demon* pretended to be represented by it could not speak: a full proof that an *idol was nothing in the world*.

**Verse 3. No man speaking by the Spirit of God]** It was granted on all hands that there could be no religion without *Divine inspiration*, because God alone, could make his will known to men: hence heathenism pretended to this inspiration; Judaism had it in the law and the prophets; and it was the very *essence* of the *Christian* religion. The heathen priests and priestesses pretended to receive, by inspiration from their god, the *answers* which they gave to their votaries. And as far as the people believed their pretensions, so far they were *led* by their teaching.

Both *Judaism* and *heathenism* were full of expectations of a *future teacher and deliverer*; and to this person, especially among the Jews, the Spirit in all the prophets gave witness. This was the *Anointed One*, the *Messiah* who was manifested in the person of Jesus of Nazareth; and him the Jews rejected, though he proved his Divine mission both by his *doctrines* and his *miracles*. But as he did not come as they fancied he would-as a mighty secular conqueror, they not only rejected but blasphemed him; and persons among them professing to be *spiritual* men, and under the *influence* of the Spirit of God, did so. But as the Holy Spirit, through all the law and the prophets gave Testimony to the Messiah, and as Jesus proved himself to be the *Christ* both by his *miracles* and *doctrines*, no man under the *inspiration* of the Divine Spirit could say to him *anethema*-thou art a deceiver, and a person worthy of *death*, &c., as the Jews did: therefore the Jews were no longer under the inspiration of the Spirit of God. This appears to be the meaning of the apostle in this place. *No man speaking by the Spirit, &c.*

**And that no man can say that Jesus is the Lord]** Nor can we demonstrate this person to be the Messiah and the Saviour of men, but by the *Holy Ghost*, enabling us to speak with *divers tongues*, to *work miracles*; he attesting the truth of our doctrines to them that hear, by *enlightening their minds*, *changing their hearts*, and *filling* them with the *peace and love of God*.

**Verse 4. There are diversities of gifts]** *χαρισμάτων* *Gracious endowments*, leading to *miraculous* results; such as the gift of prophecy, speaking different tongues, &c. And these all came by the extraordinary influences of the Holy Spirit.

**Verse 5. Differences of administrations]** *διακονιών*. Various offices in the Church, such as *apostle*, *prophet*, and *teacher*; under which were probably included *bishop* or *presbyter*, *pastor*, *deacon*, &c.; the

*qualifications* for such offices, as well as the *appointments* themselves, coming immediately from the one Lord Jesus Christ.

**Verse 6. Diversities of operations]** **ενεργημάτων.** Miraculous influences exerted on others; such as the expulsion of demons, inflicting extraordinary punishments, as in the case of Ananias and Sapphira, Elymas the sorcerer, &c., the healing of different diseases, raising the dead, &c.: all these proceeded from God the Father, as the *fountain* of all *goodness* and *power*, and the immediate dispenser of every good and perfect gift.

In the three preceding verses we find more than an indirect reference to the doctrine of the sacred Trinity.

GIFTS are attributed to the Holy Spirit, <sup><6124></sup>**1 Corinthians 12:4.**

ADMINISTRATIONS to the Lord Jesus, <sup><6125></sup>**1 Corinthians 12:5.**

OPERATIONS to God the Father, <sup><6126></sup>**1 Corinthians 12:6.**

He who may think this *fanciful* must account for the very evident *distinctions* here in some more satisfactory way.

**Verse 7. The manifestation of the Spirit]** **φανερῶσις τοῦ πνεύματος.**

This is variably understood by the fathers; some of them rendering **φανερῶσις** by *illumination*, others *demonstration*, and others *operation*. The apostle's meaning seems to be this: Whatever gifts God has bestowed, or in what various ways soever the Spirit of God may have manifested himself, it is all for the *common benefit* of the Church. God has given no gift to any man for his *own private* advantage, or exclusive profit. He has it for the benefit of others as well as for his own salvation.

**Verse 8. Word of wisdom]** In all these places I consider that the proper translation of **λογος** is *doctrine*, as in many other places of the New Testament. It is very difficult to say what is intended here by the different kinds of gifts mentioned by the apostle: they were probably all *supernatural*, and were necessary at that time only for the benefit of the Church. On the 8th, 9th, and 10th verses, much may be seen in *Lightfoot*, *Whitby*, *Pearce*, and others. { <sup><6128></sup>**1 Corinthians 12:8-10** }

By *doctrine of wisdom* we may understand, as Bp. Pearce and Dr. Whitby observe, the mystery of our *redemption*, in which the *wisdom* of God was most eminently conspicuous: see <sup><6127></sup>**1 Corinthians 2:7, 10**; and which is called the *manifold wisdom of God*, <sup><6130></sup>**Ephesians 3:10**. Christ, the great

teacher of it, is called the *wisdom of God*, <sup><40124></sup>**1 Corinthians 1:24**; and in him are said to be contained *all the treasures of wisdom and knowledge*, <sup><50023></sup>**Colossians 2:3**. The apostles to whom this doctrine was committed are called σοφοι, *wise men*; (<sup><41234></sup>**Matthew 23:34**;) and they are said to teach this Gospel according to the *wisdom given them*, <sup><61035></sup>**2 Peter 3:15**.

2. By the *doctrine of knowledge* we may understand either a knowledge of the *types*, &c., in the *Old Testament*; or what are termed *mysteries*; the *calling of the Gentiles*, the *recalling of the Jews*, the *mystery of iniquity*, of the *beast*, &c., and especially the *mystical sense* or *meaning* of the *Old Testament*, with all its types, rites, ceremonies, &c., &c.

3. By *faith*, <sup><61212></sup>**1 Corinthians 12:9**, we are to understand that miraculous faith by which they could remove mountains, <sup><61212></sup>**1 Corinthians 13:2**; or a peculiar impulse, as Dr. Whitby calls it, that came upon the apostles when any difficult matter was to be performed, which inwardly assured them that God's power would assist them in the performance of it. Others think that justifying faith, received by means of Gospel *teaching*, is what is intended.

4. *Gifts of healing* simply refers to the power which at particular times the apostles received from the Holy Spirit to cure diseases; a power which was not always resident in them; for Paul could not cure Timothy, nor remove his own thorn in the flesh; because it was given only on extraordinary occasions, though perhaps more *generally* than many others.

5. *The working of miracles*, ενεργηματα δυναμεων, <sup><61210></sup>**1 Corinthians 12:10**. This seems to refer to the same class as the *operations*, ενεργηματων, <sup><61216></sup>**1 Corinthians 12:6**, as the words are the same; and to signify those powers by which they were enabled at particular times to work miraculously on others; ejecting demons, inflicting punishments or judgments, as in the cases mentioned under <sup><61216></sup>**1 Corinthians 12:6**. It is a hendyadis for mighty operations.

6. *Prophecy*. This seems to import two things: 1st, the *predicting future events*, such as then particularly concerned the state of the Church and the apostles; as the *dearth* foretold by Agabus, <sup><41128></sup>**Acts 11:28**; and the *binding of St. Paul*, and *delivering him to the Romans*, <sup><42110></sup>**Acts 21:10**, &c.; and St. Paul's *foretelling his own shipwreck on Malta*, <sup><42725></sup>**Acts 27:25**, &c. And 2dly, as implying the faculty of *teaching* or *expounding* the Scriptures, which is also a common acceptance of the word.

7. *Discerning of spirits.* A gift by which the person so privileged could discern a *false miracle* from a *true* one; or a *pretender to inspiration* from him who was made *really* partaker of the Holy Ghost. It probably extended also to the discernment of *false professors* from *true ones*, as appears in Peter in the case of Ananias and his wife.

8. *Divers kinds of tongues.* γενη γλωσσων, *Different languages*, which they had never learned, and which God gave them for the immediate instruction of people of different countries who attended their ministry.

9. *Interpretation of tongues.* It was necessary that while one was speaking the deep things of God in a company where several were present who did not *understand*, though the *majority* did, there should be a person who could immediately interpret what was said to that part of the congregation that did not understand the language. This power to interpret was also an immediate gift of God's Spirit, and is classed here among the miracles.

**Verse 11. But all these worketh that one and the self-same Spirit]** All these gifts are miraculously bestowed; they cannot be acquitted by human art or industry, the different *languages* excepted; but *they were given* in such a way, and in such circumstances, as sufficiently proved that *they* also were miraculous gifts.

**Verse 12. For as the body is one]** Though the human body have many *members*, and though it be composed of a great variety of *parts*, yet it is but *one entire system*; every part and member being necessary to the integrity or completeness of the whole.

**So also is Christ.]** That is, So is the Church the body of Christ, being composed of the different officers already mentioned, and especially those enumerated, <sup><4128></sup>**1 Corinthians 12:28**, *apostles, prophets, teachers, &c.* It cannot be supposed that Christ is *composed* of *many members*, &c., and therefore the term *Church* must be understood, unless we suppose, which is not improbable, that the term ο χριστος, *Christ*, is used to express the *Church*, or whole body of Christian believers.

**Verse 13. For by one Spirit are we all baptized, &c.]** As the body of man, though composed of many members, is informed and influenced by one soul; so the Church of Christ, which is his body, though composed of many members, is informed and influenced by one Spirit, the Holy Ghost;

actuating and working by his spiritual body, as the human soul does in the body of man.

**To drink into one Spirit.]** We are to understand being made partakers of the gifts and graces of the Holy Ghost agreeably to the words of our Lord, <sup><4375></sup>**John 7:37**, &c.: *If any man thirst, let him come unto me and drink: this he spake of the Spirit which they that believed on him should receive.*

On this verse there is a great profusion of various readings, which may be found in *Griesbach*, but cannot be conveniently noticed here.

**Verse 14. For the body is not one member]** The *mystical* body, the Church, as well as the *natural* body, is composed of many members.

**Verse 15. If the foot shall say, &c.]** As all the members of the body are necessarily dependent on each other, and minister to the general support of the system, so is it in the Church. All the private members are intimately connected among themselves, and also with their pastors; without which union no Church can subsist.

**Verse 21. And the eye cannot say unto the hand, I have no need of thee]** The apostle goes on, with his principal object in view, to show that the gifts and graces with which their different teachers were endowed were all necessary for their salvation, and should be *collectively* used; for not one of them was unnecessary, nor could they dispense with the least of them; the body of Christ needed the whole for its nourishment and support. The famous apologue of *Menenius Agrippa*, related by Livy, will serve to illustrate the apostle's reasoning: the Roman *people*, getting into a state of insurrection and rebellion against the *nobility*, under pretext that the *great men* not only had all the *honours* but all the *emoluments* of the nation, while *they* were obliged to bear all the burdens, and suffer all the privations; they then in riotous assemblage left their homes and went to Mount Aventine. Matters were at last brought to such an issue, that the *senators* and *great men* were obliged to fly from the city, and the public peace was on the point of being utterly ruined: it was then thought expedient to send *Menenius Agrippa* to them, who was high in their esteem, having vanquished the *Sabines* and *Samnites*, and had the first triumph at Rome. This great general, who was as eloquent as he was valiant, went to the *Mons Sacer*, to which the insurgents had retired, and thus addressed them: *Tempore, quo in homine non, ut nunc emnia in unum consentiebant, sed singulis membris suum cuique consilium, suus sermo*



*fuera, indignatas reliquas partes, sua cura, suo labore ac ministerio ventri omnia quæri; ventrem, in medio quietum, nihil aliud, quam datis voluptatibus frui. Conspirasse inde, ne manus ad os cibum ferrent, nec os acciperet datum, nec dentes conficerent. Hac ira, dum ventrem fame domare vellent, ipsa una membra totumque corpus ad extremam tabem venisse. Inde apparuisse, ventris quoque haud segne ministerium esse: nec magis ali, quam alere eum, reddentem in omnes corporis partes hunc, quo vivimus vigemusque, divisum pariter in venas maturum, confecto cibo, sanquinem. T. Livii, Histor. lib. ii. cap. 32. “In that time in which the different parts of the human body were not in a state of unity as they now are, but each member had its separate office and distinct language, they all became discontented, because whatever was procured by their care, labour, and industry, was spent on the belly; while this, lying at ease in the midst of the body, did nothing but enjoy whatever was provided for it. They therefore conspired among themselves, and agreed that the hands should not convey food to the mouth, that the mouth should not receive what was offered to it, and that the teeth should not masticate whatever was brought to the mouth. Acting on this principle of revenge, and hoping to reduce the belly by famine, all the members, and the whole body itself, were at length brought into the last stage of a consumption. It then plainly appeared that the belly itself did no small service; that it contributed not less to their nourishment than they did to its support, distributing to every part that from which they derived life and vigour; for by properly concocting the food, the pure blood derived from it was conveyed by the arteries to every member.”*

This sensible comparison produced the desired effect; the people were persuaded that the senators were as necessary to their existence as they were to that of the senators, and that it required the strictest union and mutual support of high and low to preserve the body politic. This transaction took place about 500 years before the Christian era, and was handed down by unbroken tradition to the time of Titus Livius, from whom I have taken it, who died in the year of our Lord 17, about forty years before St. Paul wrote this epistle. As his works were well known and universally read among the Romans in the time of the apostle, it is very probable that St. Paul had this famous apologue in view when he wrote from the 14th verse to the end of the chapter. {<sup><46124></sup> **1 Corinthians 12:14-31**}

**Verse 22. Those members-which seem to be more feeble]** These, and the *less honourable* and *uncomely*, mentioned in the next verses, seem to mean the principal *viscera*, such as the *heart, lungs, stomach, and intestinal canal*. These, when compared with the *arms* and *limbs*, are comparatively *weak*; and some of them, considered in *themselves*, *uncomely* and less honourable; yet these are more essential to life than any of the others. A man may lose an *eye* by accident, and an *arm* or a *leg* may be amputated, and yet the *body* live and be vigorous; but let the *stomach, heart, lungs, or any of the viscera* be removed, and life becomes necessarily extinct. Hence these parts are not only *covered*, but the parts in which they are lodged are surrounded, ornamented, and fortified for their preservation and defence, on the proper performance of whose functions life so immediately depends.

**Verse 24. For our comely parts have no need]** It would be easy to go into great detail in giving an *anatomical* description of the different members and parts to which the apostle refers, but it would not probably answer the end of general edification; and to explain every *allusion* made by the apostle, would require a minuteness of description which would not be tolerated except in a treatise on the anatomy of the human body. My readers will therefore excuse my entering into this detail.

**Verse 25. That there should be no schism in the body]** That there should be no unnecessary and independent part in the whole human machine, and that every part should contribute something to the general proportion, symmetry, and beauty of the body. So completely has God tempered the whole together, that not the smallest visible part can be removed from the body without not only injuring its proportions, but producing deformity. Hence the members have the same care one for another. The *eyes* and *ears* watch for the general safety of the whole; and they are placed in the *head*, like sentinels in a tower, that they may perceive the first approach of a foe, and give warning. The *hands* immediately on an attack exert themselves to defend the *head* and the *body*; and the *limbs* are swift to carry off the body from *dangers* against which *resistance* would be *vain*. Even the *heart* takes alarm from both the *eyes* and the *ears*; and when an attack is made on the body, every external muscle becomes inflated and contracts itself, that, by thus *collecting* and *concentrating* its force, it may the more effectually resist the assailants, and contribute to the defence of the system.

**Verse 26. And whether one member suffer]** As there is a mutual exertion for the general defence, so there is a mutual sympathy. If the *eye*, the *hand*, the *foot*, &c., be injured, the *whole man* grieves; and if by *clothing*, or *any* thing else, any particular member or part is *adorned*, *strengthened*, or *better secured*, it gives a general pleasure to the whole man.

**Verse 27. Now ye are the body of Christ]** The apostle, having finished his apologue, comes to his application.

As the members in the human body, so the different members of the mystical body of Christ. All are intended by him to have the same relation to each other; to be mutually subservient to each other; to mourn for and rejoice with each other. He has also made each necessary to the *beauty*, *proportion*, *strength*, and *perfection* of the whole. Not one is *useless*; not one *unnecessary*. Paul, Apollos, Kephas, &c., with all their variety of gifts and graces, are *for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ*, ~~40412~~ **Ephesians 4:12**. Hence no teacher should be *exalted* above or *opposed* to an other. As the *eye* cannot say to the *hand*, I have no need of thee, so *luminous* Apollos cannot say to *laborious* Paul, I can build up and preserve the Church without thee. The *foot* planted on the ground to support the whole fabric, and the *hands* that swing at liberty, and the *eye* that is continually taking in near and distant prospects, are all equally serviceable to the whole, and mutually helpful to and dependent on each other. So also are the different ministers and members of the Church of Christ.

From a general acquaintance with various ministers of Christ, and a knowledge of their different *talents* and endowments manifested either by their *preaching* or *writings*, and with the aid of a little *fancy*, we could here make out a sort of correspondency between *their services* and the *uses* of the different *members* of the human body. We could call one *eye*, because of his *acute observation* of men and things, and *penetration* into cases of conscience and Divine *mysteries*. Another *hand*, from his *laborious* exertions in the Church. Another *foot*, from his industrious *travels* to spread abroad the knowledge of Christ crucified: and so of others. But this does not appear to be any part of the apostle's plan.

**Verse 28. God hath set some in the Church]** As God has made evident distinctions among the members of the human body, so that some occupy a more eminent place than others, so has he in the Church. And to prove this,

the apostle numerates the principal offices, and in the order in which they should stand.

**First, apostles]** *αποστολους*, from *απο* *from*, and *στελλο*, *I send*; to *send* from one *person* to *another*, and from one *place* to *another*. Persons immediately designated by Christ, and *sent* by him to preach the Gospel to all mankind.

**Secondarily, prophets]** *προφητας*, from *προ*, *before*, and *φημι*, *I speak*; a person who, under Divine inspiration, predicts future events; but the word is often applied to these who preach the Gospel. See Clarke on “<sup><4128></sup>1 Corinthians 12:8”.

**Thirdly, teachers]** *διδασκαλους*, from *διδασκω*, *I teach*; persons whose chief business it was to instruct the people in the elements of the Christian religion, and their duty to each other. See Clarke on “<sup><4128></sup>Romans 8:8”.

**Miracles]** *δυναμεις*. Persons endued with miraculous gifts, such as those mentioned <sup><4167></sup>Mark 16:17, 18; casting out devils, speaking with new tongues, &c. See Clarke on “<sup><4128></sup>1 Corinthians 12:8”, and at the end of the chapter. See Clarke “<sup><41231></sup>1 Corinthians 12:31”

**Gifts of healings]** *χαρισματα ιαματων*. Such as laying hands upon the sick, and healing them, <sup><4168></sup>Mark 16:18; which, as being one of the most *beneficent* miraculous powers, was most frequently conceded. See Clarke on “<sup><4128></sup>1 Corinthians 12:8”.

**Helps]** *αντιληψεις*. Dr. Lightfoot conjectures that these were the apostles’ helpers; persons who accompanied them, baptized those who were converted by them, and were sent by them to such places as they could not attend to, being otherwise employed.

The *Levites* are termed by the Talmudists *helps of the priests*. The word occurs <sup><4154></sup>Luke 1:54; <sup><4136></sup>Romans 8:26.

**Governments]** *κυβερνησεις*. Dr. Lightfoot contends that this word does not refer to the *power of ruling*, but to the case of a person endued with a *deep and comprehensive mind*, who is *profoundly wise* and *prudent*; and he thinks that it implies the same as *discernment of spirits*, <sup><4128></sup>1 Corinthians 12:8, where see the note. He has given several proofs of this use of the word in the *Septuagint*.

**Diversities of tongues.]** *γενη γλωσσων*. *Kinds of tongues*; that is, *different kinds*. The power to speak, on all necessary occasions, languages which they had not learned. See Clarke on “<sup><46128></sup>1 Corinthians 12:8”.

**Verse 29. Are all apostles, &c.]** That is: All are *not* apostles, all are not *prophets*, &c.; God has distributed his various gifts among various persons, each of whom is necessary for the complete edification of the body of Christ. On these subjects see the notes on <sup><46127></sup>1 Corinthians 12:7-10.

**Verse 31. But covet earnestly]** To *covet* signifies to *desire earnestly*. This disposition towards *heavenly* things is *highly laudable*; towards *earthly* things, is *deeply criminal*. A man may possess the best of all these gifts, and yet be deficient in what is essentially necessary to his salvation, for he may be without that love or charity which the apostle here calls the *more excellent way*, and which he proceeds in the next chapter to describe.

Some think that this verse should be read *affirmatively*, *Ye earnestly contend about the best gifts; but I show unto you a more excellent way*; i.e. get your hearts filled with *love to God* and *man-love*, which is the *principle of obedience*, which *works no ill to its neighbour*, and which is the *fulfilling of the law*. This is a likely reading, for there were certainly more contentions in the Church of Corinth about the *gifts* than about the *graces* of the Spirit.

1. AFTER all that has been said on the different offices mentioned by the apostle in the preceding chapter, there are some of them which perhaps are not understood. I confess I scarcely know what to make of those which we translate *helps* and *governments*. Bishop Pearce, who could neither see *Church government* nor *state government* in these words, expresses himself thus: “These two words, after all that the commentators say about them, I do not understand; and in no other part of the New Testament is either of them, in any sense, mentioned as the *gift of the Spirit*; especially it is observable that in <sup><46129></sup>1 Corinthians 12:29, 30, where the gifts of the Spirit are again enumerated, no notice is taken of any thing like them, while all the other several parts are exactly enumerated. Perhaps these words were put in the margin to explain *δυναμεις*, *miracles* or *powers*; some taking the meaning to be *helps, assistances*, as in <sup><47129></sup>2 Corinthians 12:9; others to be *κυβερνησεις*, *governments*, as in <sup><45188></sup>Romans 8:38; and from being marginal explanations, they might have been at last incorporated with the text.” It must, however, be acknowledged that the omission of these words is not countenanced by any MS. or *version*. One thing we may fully

know, that there are some men who are peculiarly qualified for *governing* by either providence or grace; and that there are others who can neither *govern* nor *direct*, but are good *helpers*. These characters I have often seen in different places in the Church of God.

2. In three several places in this chapter the apostle sums up the gifts of the Spirit. Dr. Lightfoot thinks they answer to each other in the following order, which the reader will take on *his* authority.

*Verses 8, 9, and 10.*

*Is given*

*The word of Wisdom;  
The word of Knowledge.*

*Ver. 9. Faith;*

*Gifts of Healing.*

*Ver. 10. Working of Miracles;*

*Prophecy;*

*Discerning of Spirits;*

*Divers kinds of Tongues;*

*Interpretation of Tongues.*

*Verse 28.*

**God hath set some**

**First, APOSTLES;**

**Secondly, PROPHETS;**

**Thirdly, TEACHERS;**

**After that, MIRACLES;**

**The GIFTS of HEALINGS;**

**HELPS;**

**GOVERNMENTS;**

**Divers kinds of TONGUES.**

*Verses 29, and 30.*

*Are all*

*Apostles;*

*Prophets;*

*Teachers;*

*Miracles;*

*Ver. 30. Gifts of Healing.*

*Speak with Tongues;*

*Interpret.*

If the reader think that this is the best way of explaining these different gifts and offices, he will adopt it; and he will in that case consider, 1. That the *word* or doctrine of *wisdom* comes from the apostles. 2. The doctrine of *knowledge*, from the *prophets*. 3. *Faith*, by means of the *teachers*. 4. That *working of miracles* includes the *gifts of healing*. 5. That to *prophecy*, signifying *preaching*, which it frequently does, *helps* is a parallel. 6. That *discernment of spirits* is the same with *governments*, which Dr. Lightfoot supposes to imply a deeply comprehensive, wise, and prudent mind. 7. As to the *gift of tongues*, there is no variation in either of the *three* places.

3. It is strange that in this enumeration only *three* distinct officers in the Church should be mentioned; viz. *apostles*, *prophets*, and *teachers*. We do not know that *miracles*, *gifts of healing*, *helps*, *governments*, and *diversity of tongues*, were *exclusive* offices; for it is probable that *apostles*, *prophets*, and *teachers* wrought miracles occasionally, and spoke with divers tongues. However, in all this enumeration, where the *apostle* gives us *all the officers* and *gifts* necessary for the *constitution* of a *Church*, we find not one word of *bishops*, *presbyters*, or *deacons*; much less of the various officers and offices which the Christian Church at present exhibits. Perhaps the *bishops* are included under the *apostles*, the *presbyters* under the *prophets*, and the *deacons* under the *teachers*. As to the other ecclesiastical officers with which the *Romish* Church teems, they may seek them who are determined to find them, any where *out* of the New Testament.

4. Mr. *Quesnel* observes on these passages that there are *three* sorts of *gifts* necessary to the forming Christ's mystical body. 1. Gifts of *power*, for the working of miracles, in reference to the *Father*. 2. Gifts of *labour* and *ministry*, for the exercise of *government* and other *offices*, with respect to the *Son*. 3. Gifts of *knowledge*, for the *instruction* of the people, with relation to the *Holy Ghost*.

The FATHER is the *principle* and *end* of all created power; let us then ultimately *refer* all things to *him*.

The SON is the *Institutor* and *Head* of all the hierarchical ministries; let us *depend* upon *him*.

The HOLY GHOST is the *fountain* and *fulness* of all spiritual graces; let us *desire* and *use* them only *in* and *by* *him*.

There is nothing good, nothing profitable to salvation, unless it be done in the *power* of God *communicated* by Christ Jesus, and in that *holiness* of heart which is produced by his SPIRIT. Pastors are only the *instruments* of God, the *depositories* of the *authority* of Christ, and the *channels* by whom the love and graces of the *Spirit* are conveyed. Let these act as receiving all from God by Christ, through the Holy Ghost; and let the Church receive them as the ambassadors of the *Almighty*.



## I CORINTHIANS

## CHAPTER 13.

*Charity, or love to God and man, the sum and substance of all true religion; so that without it, the most splendid eloquence, the gift of prophecy, the most profound knowledge, faith by which the most stupendous miracles might be wrought, benevolence the most unbounded, and zeal for the truth, even to martyrdom, would all be unavailing to salvation, 1-3. The description and praise of this grace, 4-7. Its durability; though tongues, prophecies, and knowledge shall cease, yet this shall never fail, 8-10. Description of the present imperfect state of man, 11, 12. Of all the graces of God in man, charity, or love, is the greatest, 13.*

## NOTES ON CHAP. 13.

**Verse 1.** **Though I speak,** &c.] At the conclusion of the preceding chapter the apostle promised to show the Corinthians a *more excellent way* than that in which they were now proceeding. They were so distracted with contentions, divided by parties, and envious of each other's gifts, that *unity* was nearly destroyed. This was a full proof that *love to God and man* was wanting; and that without this, their numerous *gifts* and other *graces* were nothing in the eyes of God; for it was evident that they did not love one another, which is a proof that they did not love God; and consequently, that they had not true religion. Having, by his advices and directions, corrected many abuses, and having shown them how in outward things they should walk so as to please God, he now shows them the *spirit, temper, and disposition* in which this should be done, and without which all the rest must be ineffectual.

Before I proceed to the consideration of the different parts of this chapter, it may be necessary to examine whether the word αγαπη be best translated by *charity* or *love*. Wiclif, translating from the *Vulgate*, has the word *charity*; and him our authorized version follows. But *Coverdale, Matthews, Cranmer, and the Geneva Bible*, have *love*; which is adopted by recent translators and commentators in general; among whom the chief are Dodd, Pearce, Purver, Wakefield, and Wesley; all these strenuously contend that the word *charity*, which is now confined to *almsgiving*, is utterly improper;

and that the word *love*, alone expresses the apostle's sense. As the word *charity* seems now to express little else than almsgiving, which, performed even to the uttermost of a man's power, is *nothing* if he lack what the apostle terms **αγαπη**, and which we here translate *charity*; it is best to omit the use of a word in this place which, taken in its ordinary signification, makes the apostle contradict himself; see <sup><41318></sup>**1 Corinthians 13:3**: *Though I give all my goods to feed the poor, and have not charity, it profiteth me nothing*. That is: "Though I have the utmost charity, and act in every respect according to its dictates, yet, if I have *not charity*, my utmost *charity* is unprofitable." Therefore, to shun this contradiction, and the probable misapplication of the term, LOVE had better be substituted for CHARITY!

The word **αγαπη**, *love*, I have already considered at large in **Clarke's note on** "<sup><41237></sup>**Matthew 22:37**"; and to that place I beg leave to refer the reader for its derivation and import. Our English word *love* we have from the Teutonic *leben* to *live*, because love is the means, dispenser, and preserver of *life*; and without it life would have nothing *desirable*, nor indeed any thing even *supportable*: or it may be taken immediately from the Anglo-Saxon [A.S.] and [A.S.] *love*, from [A.S.] and [A.S.], to *desire*, to *love*, to *favour*. It would be ridiculous to look to the Greek verb **φιλειν** for its derivation.

Having said so much about the word *love*, we should say something of the word *charity*, which is supposed to be improper in this place. *Charity* comes to us immediately from the French *charite*, who borrowed it from the Latin *charitas*, which is probably borrowed from the Greek **χαρις**, signifying *grace* or *favour*, or **χαρα**, *joy*, as a benefit bestowed is a *favour* that inspires him who receives it with *joy*; and so far contributes to his *happiness*. The proper meaning of the word CHARUS, is *dear*, *costly*; and CRARITAS, is *dearth*, *scarcity*, a *high price*, or *dearness*. Hence, as in times of dearth or scarcity, many, especially the poor, must be in want, and the benevolent will be excited to relieve them; the term which expressed the *cause* of this *want* was applied to the *disposition* which was excited in behalf of the sufferer. Now, as he who relieves a person in distress, and preserves his life by communicating a portion of his property to him, will feel a sort of *interest* in the person thus preserved; Hence he is said to be *dear* to him: i.e. he has *cost* him something; and he *values* him in proportion to the trouble or *expense* he has *cost* him. Thus *charity* properly expresses that *affectionate attachment* we may feel to a person whose

wants we have been enabled to relieve; but originally it signified that *want* of the necessaries of life which produced *dearth* or *dearness* of those necessaries; and brought the poor man into that state in which he stood so much in need of the active benevolence of his richer neighbour. If the word be applied to God's benevolence towards man, it comes in with all propriety and force: we are *dear* to God, for we have not been purchased with *silver* or *gold*, but with the *precious* (τιμιω αϊματι, *costly*) blood of Christ, who so loved us as to give his life a ransom for ours.

As Christians in general acknowledge that this chapter is the most important in the whole New Testament, I shall give here the *first translation* of it into the *English* language which is known to exist, extracted from an ancient and noble MS. in my own possession, which seems to exhibit both a *text* and *language*, if not prior to the time of Wiclif, yet certainly not posterior to his days. The reader will please to observe that there are no *divisions* of *verses* in the MS.

The XIII. Chapter of I. Corinthians, from an ancient MS.

Gyf I speke with tungis of men and aungels sotheli I have not charitee: I am maad as brasse sounynge, or a symbale tynking. And gif I schal have prophecie and habe knowen alle mysteries and alle hunynge or science. and gif I schal have al feith so that I oder bere hills fRomans oo place to an other. forsothe gif I schal not have charite: I am nought. And gif I schal deperte al my goodid into metis of pore men. And gif I schal bitake my body so that I brenne forsothe gif I schal not have charite it profitith to me no thing. Charite is pacient or sufferinge. It is benyngne or of good wille. Charite envyeth not. It doth not gyle: it is not inblowen with pride it is not ambycouse or cobeitouse of wirschippis. It seeketh not the thingis that ben her owne. It is not stirid to wrath it thinkith not ybil. it joyeth not on wickidnesse forsothe it joyeth to gydre to treuthe. It suffreth all thingis. it bileeveth alle thingis. it hopith alle thingis it susteeneth alle things. Charite fallith not down. Whether prophecies schuln be bolde eyther langagis schuln ceese: eyther science schul be distruped. Forsothe of the party we ban knowen: and of partye prophecien. Forsothe whenne that schal cum to that is perfit: that thing that is of partye schal be aboydid. Whenne I was a litil childe: I spake as a litil childe. I understode as a litil childe: I thougte as a litil child. Forsothe whenne I was a maad a man: I aboydid tho thingis that weren of a litil child. Forsothe we seen now bi a moror in dercness: thanne forsothe face to face. Nowe I know of partye: thanne forsothe I schal know and as I am knowen. Nowe forsothe dwellen feith hoope charite. These thre: forsothe the more of hem is charite.

This is the whole of the chapter as it exists in the MS., with all its peculiar *orthography, points, and lines*. The words with lines under may be considered the translator's marginal readings; for, though incorporated with the text, they are distinguished from it by those lines.

I had thought once of giving a literal translation of the whole chapter from all the ancient versions. This would be both curious and useful; but the reader might think it would take up too much of *his* time, and the writer has none to spare.

**The tongues of men]** All human languages, with all the eloquence of the most accomplished orator.

**And of angels]** *i.e.* Though a man knew the language of the eternal world so well that he could hold conversation with its inhabitants, and find out the secrets of their kingdom. Or, probably, the apostle refers to a notion that was common among the Jews, that there was a language by which angels might be invoked, adjured, collected, and dispersed; and by the means of which many secrets might be found out, and curious arts and sciences known.

There is much of this kind to be found in their cabalistical books, and in the books of many called Christians. *Cornelius Agrippa's* occult philosophy abounds in this; and it was the main object of Dr. *Dee's* actions with spirits to get a complete vocabulary of this language. See what has been published of his work by Dr. Casaubon; and the remaining manuscript parts in the *Sloane library*, in the British museum.

In *Bava Bathra*, fol. 134, mention is made of a famous rabbin, *Jochanan ben Zaccai*, who understood the language of *devils, trees, and angels*.

Some think that the apostle means only the most splendid eloquence; as we sometimes apply the word *angelic* to signify any thing *sublime, grand, beautiful, &c.*; but it is more likely that he speaks here after the manner of his countrymen, who imagined that there was an angelic language which was the key to many mysteries; a language which might be acquired, and which, they say, had been learned by several.

**Sounding brass]** *χαλκος ηχων*. That is, like a *trumpet* made of *brass*; for although; *χαλκος* signifies *brass*, and *æs* signifies the same, yet we know the latter is often employed to signify the *trumpet*, because generally made

of this metal. Thus Virgil, when he represents Misenus endeavouring to fright away the *harpies* with the sound of his trumpet:—

*Ergo, ubi delapsæ sonitum per curva dedere  
Littora, dat signum specula Misenus ab alta  
Ære cavo: invadunt socii, et nova prælia tentant,  
Obscœnas pelagi ferRomans fœdare volucres.  
Æneid, lib. iii. ver. 238.*

*Then as the harpies from the hills once more  
Poured shrieking down, and crowded round the shore,  
On his high stand Misenus sounds from far  
The brazen trump, the signal of the war.  
With unaccustomed fight, we flew to slay  
The forms obscene, dread monsters of the sea.-Pitt.*

The *metal* of which the instrument was made is used again for the *instrument* itself, in that fine passage of the same poet, Æneid, lib. ix. ver. 603, where he represents the Trojans rushing to battle against the Volsciane:—

*At tuba terribilem sonitum procul ære canoro  
Increpuit: sequitur clamor, cælumque remugit.  
And now the trumpets, terrible from far,  
With rattling clangour rouse the sleepy war.  
The soldiers' shouts succeed the brazen sounds  
And heaven from pole to pole their noise rebounds.  
Dryden.*

And again, in his *Battle of the Bees*, Geor., lib. iv. ver. 70:—

—————namque morantes  
Martius ille æris rauci canor increpat, et vox  
Auditur fractos sonitus imitata tubarum.  
*With shouts the cowards' courage they excite,  
And martial clangours call them out to fight;  
With hoarse alarms the hollow camp rebounds,  
That imitate the trumpet's angry sounds.  
Dryden.*

Examples of the same figure might be multiplied; but these are sufficient.

**Tinkling cymbal.]** “The cymbal was a concavo-convex plate of brass, the concave side of which being struck against another plate of the same kind

produced a tinkling, inharmonious sound.” We may understand the apostle thus: “Though I possessed the knowledge of all languages, and could deliver even the *truth of God* in them in the most eloquent manner, and had not a heart full of love to God and man, producing *piety* and *obedience* to the ONE, and *benevolence* and *beneficence* to the *other*, doing unto all as I would wish them to do to me were our situations reversed, my religion is no more to my salvation than the sounds emitted by the brazen trumpet, or the jingling of the *cymbals* could contribute intellectual pleasure to the instruments which produce them; and, in the sight of God, I am of no more moral worth than those *sounds* are. I have, it is true, a profession; but, destitute of a heart filled with love to God and man, producing meekness, gentleness, long-suffering, &c., I am without the soul and essence of religion.”

I have quoted several passages from heathens of the most cultivated minds in *Greece* and *Rome* to illustrate passages of the sacred writers. I shall now quote one from an *illiterate collier* of *Paulton*, in *Somerset*; and, as I have named *Homer*, *Horace*, *Virgil*, and others, I will quote *Josiah Gregory*, whose mind might be compared to a diamond of the first water, whose native splendour broke in various places through its incrustations, but whose brilliancy was not *brought out* for want of the hand of the lapidary. Among various energetic sayings of this great, unlettered man, I remember to have heard the following: “People of *little religion* are always *noisy*; he who has not the love of God and man filling his heart is like an *empty wagon* coming *violently* down a *hill*: it makes a *great noise*, because there is *nothing in it*.”

**Verse 2. And though I have the gift of prophecy]** Though I should have received from God the knowledge of future events, so that I could correctly foretell what is coming to pass in the world and in the Church:—

**And understand all mysteries]** The meaning of all the types and figures in the Old Testament, and all the unexplored secrets of nature; *and all knowledge*-every human art and science; and *though I have all faith*-such miraculous faith as would enable me even to remove mountains; or had such powerful discernment in sacred things that I could solve the greatest difficulties, see **Clarke’s note on “<sup>4121</sup>Matthew 21:21”**, and have not *charity*-this love to God and man, as the principle and motive of all my conduct, the characteristics of which are given in the following verses; *I am nothing*-nothing in *myself*, nothing in the sight of *God*, nothing in the

Church, and good for nothing to *mankind*. Balaam, and several others not under the influence of this love of God, *prophesied*; and we daily see many men, who are profound *scholars*, and well skilled in *arts* and *sciences*, and yet not only careless about religion but downright infidels! It does not require the tongue of the *inspired* to say that these men, in the sight of God, are *nothing*; nor can their literary or scientific acquisitions give them a passport to glory.

**Verse 3.** And though I bestow all my goods to feed the poor] This is a proof that *charity*, in *our sense of the word*, is not what the apostle means; for surely almsgiving can go no farther than to give up *all* that a man possesses in order to relieve the wants of others. The word  $\psi\omega\mu\iota\zeta\omega$ , which we translate *to feed the poor*, signifies to *divide into morsels*, and *put into the mouth*; which implies *carefulness* and *tenderness* in applying the bounty thus freely given.

**And though I give my body to be burned]**  $\text{ἵνα καυθησομαι}$ . Mr. Wakefield renders this clause thus: *And though I give up my body so as to have cause of boasting*: in vindication of which he, first, refers to ~~<2028>~~ Daniel 3:28; ~~<4152>~~ Acts 15:26; ~~<4382>~~ Romans 8:32; ~~<5012>~~ Philippians 1:20. 2. He says that there is no such word as  $\text{καυθησομαι}$ . 3. That  $\text{καυχησομαι}$ , *that I may boast*, is the reading of the *Æthiopic* and *Coptic*, and he might have added of the *Codex Alexandrinus*; several *Greek* and *Latin* MSS. referred to by St. Jerome; of *Ephraim*; and of St. Jerome himself, who translates the passage thus: *Si tradidero Romans corpus meum ut glorier*: i.e. “If I deliver up my body that I may *glory*, or have cause of *boasting*.” 4. He adds that *burning*, though a common punishment in after times, was not prevalent when this *epistle* was written.

Some of the foreign critics, particularly *Schulzius*, translate it thus: *Si traderem corpus, ut mihi stigma inureretur*: “If I should deliver up my body to receive a stigma with a hot iron;” which may mean, If I should, in order to redeem another, willingly give up myself to *slavery*, and receive the *mark* of my owner, by having my flesh stamped with a hot iron, and have not *love*, as before specified, it profits me nothing. This gives a good sense; but will the passage bear it? In the MSS. there are several various readings, which plainly show the original copyists scarcely knew what to make of the word  $\text{καυθησομαι}$ , which they found in the text generally. The various readings are,  $\text{καυθησομαι}$ , which Griesbach seems to prefer;  $\text{καυθησεται}$ ; and  $\text{καυθη}$ ; all of which give little variation of meaning.

Which should be preferred I can scarcely venture to say. If we take the commonly received word, it states a possible case; a man may be so obstinately wedded to a particular opinion, demonstrably false in itself, as to give up his body to be burned in its defence, as was literally the case with *Vanini*, who, for his obstinate atheism, was burnt alive at Paris, February 19th, A. D. 1619. In such a cause, his *giving his body to be burned* certainly *profited him nothing*.

“We may observe,” says Dr. Lightfoot, “in those instances which are compared with *charity*, and are as good as nothing if charity be absent, that the apostle mentions those which were of the noblest esteem in the Jewish nation; and also that the most precious things that could be named by them were compared with this more precious, and were of no account in comparison of it.

“1. To *speak with the tongues of men*, among the Jewish interpreters, means, to speak the languages of the *seventy* nations. To the praise of *Mordecai*, they say that he understood all those languages; and they require that the fathers of the Sanhedrin should be skilled in many languages that they may not be obliged to hear any thing by an interpreter. Maim. in Sanh., c. 2.

“2. To *speak with the tongues of angels*, they thought to be not only an excellent gift, but to be possible; and highly extol *Jochanan ben Zaccai* because he understood them: see **Clarke’s note on** “~~<6130>~~ **1 Corinthians 13:1**”.

“3. To *know all mysteries and all knowledge* was not only prized but affected by them. Of Hillel, the elder, they say he had *eighty* disciples: *thirty* who were worthy to have the Holy Spirit dwell upon them, as it did upon Moses; *thirty* who were worthy that the sun should stop his course for them, as it did for Joshua; and there were *twenty* between both. The greatest of all was *Jonathan ben Uzziel*; the least was *Jochanan ben Zaccai*. He omitted not (i.e. perfectly understood) the Scripture, the Mishna, the Gemara, the idiotisms of the law, and the scribes, traditions, illustrations, comparisons, equalities, gematries, parables, &c.

“4. The *moving or rooting up of mountains*, which among them signified the removing of the *greatest difficulties*, especially from the sacred text, they considered also a high and glorious attainment:



see Clarke's note on "~~4121~~ Matthew 21:21". And of his salvation, who had it, they could not have formed the slightest doubt. But the apostle says, a man might have and enjoy all those gifts, &c., and be nothing in himself, and be nothing profited by them."

The reader will consider that the *charity* or *love*, concerning which the apostle speaks, is that which is described from ~~41304~~ **1 Corinthians 13:4-7**, inclusive: it is not left to the conjectures of men to find it out. What the apostle means is generally allowed to be *true religion*; but if he had not described it, this true religion would have been as *various* as the parties are who suppose they have it. Let the reader also observe that, not only the things which are in the highest repute among the Jews, but the things which are in the highest repute among Christians and Gentiles are those which the apostle shows to be of no use, if the *love* hereafter described be wanting. And yet, who can suppose that the man already described can be destitute of true religion, as he must be under an especial influence of God; else, how, 1st, could he speak all the *languages of men*? for this was allowed to be one of the extraordinary gifts of God's Spirit. 2. He must have Divine teaching to know the *language of angels*, and thus to get acquainted with the economy of the invisible world. 3. Without immediate influence from God he could not be a *prophet*, and predict future events. 4. Without this he could not *understand* all the *mysteries* of the Divine word, nor those of Providence. 5. All *knowledge*, suppose this to be confined to human arts and sciences, could not be acquired without especial assistance. 6. And without the most powerful and extraordinary assistance, he could not have a faith that could remove mountains, or miraculous faith of any kind: and the apostle supposes that a man might have all these *six* things, and not possess that religion which could save his soul! And may we not say that, if all these could not avail for salvation, a thousand times less surely cannot. How blindly, therefore, are multitudes of persons trusting in that which is almost *infinitely* less than that which the apostle says *would profit them nothing!*

The charity or love which God recommends, the apostle describes in sixteen particulars, which are the following:—

**Verse 4.** (1.) **Charity suffereth long]** μακροθυμει, *Has a long mind*; to the end of which neither trials, adversities, persecutions, nor provocations, can reach. The *love of God*, and of our *neighbour* for God's sake, is patient towards all men: it suffers all the weakness, ignorance, errors, and

infirmities of the children of God; and all the malice and wickedness of the children of this world; and all this, not merely for a *time*, but *long*, without end; for it is still a *mind* or *disposition*, to the *end* of which trials, difficulties, &c., can never reach. It also waits God's time of accomplishing his gracious or providential purposes, without murmuring or repining; and bears its own infirmities, as well as those of others, with humble submission to the will of God.

(2.) **Is kind]** *χρηστευεται*. It is tender and compassionate in itself, and *kind* and *obliging* to others; it is mild, gentle, and benign; and, if called to suffer, inspires the sufferer with the most amiable sweetness, and the most tender affection. It is also submissive to all the dispensations of God; and creates trouble to no one.

(3.) **Charity envieth not]** *ου ζηλοι*. Is not grieved because another possesses a greater portion of earthly, intellectual, or spiritual blessings. Those who have this pure love rejoice as much at the happiness, the honour, and comfort of others, as they can do in their own. They are ever willing that *others* should be preferred before *them*.

(4.) **Charity vaunteth not itself]** *ου περπερευεται*. This word is variously translated; *acteth not rashly, insolently*; is not *inconstant*, &c. It is not agreed by learned men whether it be *Greek, Latin, or Arabic*. Bishop Pearce derived it from the latter language; and translates it, *is not inconstant*. There is a phrase in our own language that expresses what I think to be the meaning of the original, does not *set itself forward*-does not desire to be noticed or applauded; but wishes that God may be all in all.

(5.) **Is not puffed up]** *ου φυσιουται*. Is not *inflated* with a sense of its own importance; for it knows it has nothing but what it has received; and that it deserves nothing that it has got. Every man, whose heart is full of the love of God, is full of humility; for there is no man so humble as he whose heart is cleansed from all sin. It has been said that indwelling sin humbles us; never was there a greater *falsity*: PRIDE is the very essence of *sin*; he who has sin has *pride*, and pride too in proportion to his sin: this is a mere popish doctrine; and, strange to tell, the doctrine in which their doctrine of *merit* is founded! They say God leaves concupiscence in the heart of every Christian, that, in striving with and overcoming it from time to time, he may have an accumulation of meritorious acts: Certain Protestants say, it is a true sign of a very gracious state when a man *feels* and deplores his inbred corruptions. How near do these come to the

Papists, whose doctrine they profess to detest and abhor! The truth is, it is no sign of grace whatever; it only argues, as they use it, that the man has got *light* to show him his corruptions; but he has not yet got grace to *destroy* them. He is convinced that he should have the mind of Christ, but he feels that he has the mind of Satan; he deplores it, and, if his bad doctrine do not prevent him, he will not rest till he feels the blood of Christ cleansing him from all sin.

True humility arises from a sense of the fulness of God in the soul; abasement from a sense of corruption is a widely different thing; but this has been put in the place of humility, and even called grace; many, very many, verify the saying of the poet:—

*“Proud I am my wants to see;  
Proud of my humility.”*

**Verse 5.** (6.) **Doth not behave itself unseemly]** *ουκ ασχημονει*, from *α*, *negative*, and *σχημα*, *figure, mein*; love never acts out of its place or character; observes due decorum and good manners; is never *rude*, *bearish*, or *brutish*; and is ever willing to become all things to all men, that it may please them for their good to edification. No ill-bred man, or what is termed *rude* or *unmannerly*, is a Christian. A man may have a natural bluntness, or be a clown, and yet there be nothing *boorish* or *hoggish* in his manner. I must apologize for using such words; they best express the evil against which I wish both powerfully and successfully to declaim. I never wish to meet with those who *affect* to be called “blunt, honest men;” who feel themselves above all the forms of respect and civility, and care not how many they put to pain, or how many they displease. But let me not be misunderstood; I do not contend for *ridiculous ceremonies*, and *hollow compliments*; there is surely a *medium*: and a sensible Christian man will not be long at a loss to find it out. Even *that people* who profess to be above all worldly forms, and are generally *stiff* enough, yet are rarely found to be *rude*, *uncivil*, or *ill-bred*.

(7.) **Seeketh not her own]** *ου ζητει τα εαυτης*. Is not desirous of her own spiritual welfare only, but of her neighbour’s also: for the writers of the Old and New Testament do, almost every where, agreeably to their Hebrew idiom, express a *preference* given to one thing before another by an *affirmation* of that which is *preferred*, and a *negative* of that which is *contrary* to it. See Bishop Pearce, and see the notes on <sup><40117></sup>**1 Corinthians 1:17; 10:24, 33**. Love is never satisfied but in the welfare, comfort, and

salvation of *all*. That man is no Christian who is solicitous for his own happiness alone; and cares not how the world goes, so that himself be comfortable.

(8.) **Is not easily provoked]** **ου παροξυνεται.** *Is not provoked, is not irritated, is not made sour or bitter.* How the word *easily* got into our translation it is hard to say; but, however it got in, it is utterly improper, and has nothing in the original to countenance it. By the transcript from my old MS., which certainly contains the *first translation* ever made in English, we find that the word did not exist there, the conscientious translator rendering it thus: ~~It is not stirid to wrath.~~

The New Testament, printed in 1547, 4to., the first year of Edward VI., in English and Latin, has simply, **is not provoked to angre.** The edition published in English in the following year, 1548, has the same rendering, but the orthography better: *is not provoked to anger.* The Bible in folio, with notes, published the next year, 1549, by *Edmund Becke*, preserves nearly the same reading, *is not provoketh to anger.* The large folio printed by *Richard Cardmarden*, at Rouen, 1566, has the same reading. The translation made and printed by the command of King James I., fol., 1611, &c. departs from all these, and improperly inserts the word *easily*, which might have been his majesty's own; and yet this translation was not followed by some subsequent editions; for the 4to. Bible printed at London four years after, 1615, not only retains this original and correct reading, *it is not provoked to anger*, but has the word *love* every where in this chapter instead of *charity*, in which all the preceding versions and editions agree. In short, this is the reading of *Coverdale*, *Matthews*, *Cranmer*, the *Geneva*, and others; and our own authorized version is the only one which I have seen where this *false* reading appears.

As to the ancient versions, they all, Vulgate, Syriac, Arabic, Æthiopic, Coptic, and Itala, strictly follow the Greek text; and supply no word that tends to abate the signification of the apostle's **ου παροξυνεται**, is not provoked; nor is there a *various reading* here in all the numerous MSS. It is of importance to make these observations, because the common version of this place destroys the meaning of the apostle, and makes him speak very improperly. If *love* is *provoked* at all; it then ceases to be *love*; and if it be not *easily* provoked, this grants, as almost all the commentators say, that in special cases it *may be provoked*; and this they instance in the case of Paul and Barnabas, ~~<4153>~~ **Acts 15:39**; but I have sufficiently vindicated

this passage in my note on that place, and given at large the meaning of the word **παροξυνω**; and to that place I beg leave to refer the reader. The apostle's own words in ~~<6137>~~ **1 Corinthians 13:7**, are a sufficient proof that the love of which he speaks can *never* be *provoked*. When the man who possesses this love gives way to provocation, he *loses* the balance of his soul, and grieves the Spirit of God. In that instant he ceases from loving God with all his soul, mind, and strength; and surely if he get *embittered* against his neighbour, he does not *love* him as himself. It is generally said that, though a man may feel himself highly *irritated* against the *sin*, he may feel tender concern for the *sinner*. *Irritation* of any kind is inconsistent with self-government, and consequently with internal peace and communion with God. However favourably we may think of our own state, and however industrious we may be to find out excuses for sallies of passion, &c., still the testimony of God is, *Love is not provoked*; and if I have not such a love, whatever else I may possess, *it profiteth me nothing*.

(9.) **Thinketh no evil**] **ου λογιζεται το κακον**. “Believes no evil where no evil seems.” Never supposes that a good action may have a bad motive; gives every man credit for his profession of religion, uprightness, godly zeal, &c., while nothing is seen in his *conduct* or in his *spirit* inconsistent with this profession. His heart is so governed and influenced by the love of God, that he cannot think of evil but where it appears. The original implies that he does not *invent* or *devise* any evil; or, does not *reason* on any particular act or word so as to *infer* evil from it; for this would destroy his love to his brother; it would be ruinous to *charity* and benevolence.

**Verse 6.** (10.) **Rejoiceth not in iniquity**] **ου χαιρει επι τη αδικια**. *Rejoiceth not in falsehood*, but on the contrary, *rejoiceth in the truth*: this meaning **αδικια** has in different parts of the Scriptures. At first view, this character of love seems to say but little in its favour; for who can rejoice in unrighteousness or falsity? But is it not a frequent case that persons, who have received any kind of injury, and have forborne to avenge themselves, but perhaps have left it to God; when evil falls upon the sinner do console themselves with what appears to them an evidence that God has *avenged their quarrels*; and do at least secretly rejoice that the man is suffering for his misdeeds? Is not this, in some sort, rejoicing in iniquity? Again: is it not common for interested persons to rejoice in the successes of an unjust and sanguinary war, in the sackage and burning of cities and towns; and is not the joy always in proportion to the slaughter that has been made of the enemy? And do these call themselves *Christians*? Then we may expect that

Moloch and his sub-devils are not so far behind this description of Christians as to render their case utterly desperate. If such Christians can be saved, demons need not despair!

(11.) **But rejoiceth in the truth]** ἀληθεια. Every thing that is opposite to falsehood and irreligion. Those who are filled with the love of God and man rejoice in the propagation and extension of Divine truth-in the spread of true religion, by which alone peace and good will can be diffused throughout the earth. And because they rejoice in the truth, therefore they do not persecute nor hinder true religion, but help it forward with all their might and power.

**Verse 7.** (12.) **Beareth all things]** παντα στεγει. This word is also variously interpreted: to *endure, bear, sustain, cover, conceal, contain*. Bishop Pearce contends that it should be translated *covereth all things*, and produces several plausible reasons for this translation; the most forcible of which is, that the common translation confounds it with *endureth all things*, in the same verse. We well know that it is a grand and distinguishing property of *love* to *cover* and *conceal* the *fault* of another; and it is certainly better to consider the passage in this light than in that which our common version holds out; and this perfectly agrees with what St. Peter says of charity, ~~4008~~ **1 Peter 4:8:** *It shall cover the multitude of sins*; but there is not sufficient evidence that the original will fully bear this sense; and perhaps it would be better to take it in the sense of *contain, keep in*, as a vessel does liquor; thus Plato compared the souls of foolish men to a *sieve*, and *not able, στεγειν δια απιστιαν τε και ληθην, to contain any thing through unfaithfulness and forgetfulness*. See Parkhurst and Wetstein. Some of the *versions* have *στεργει, loveth, or is warmly affectioned* to all things or persons. But the true import must be found either in *cover* or *contain*. *Love conceals* every thing that should be concealed; betrays no secret; *retains* the grace given; and goes on to continual increase. A person under the influence of this love never makes the sins, follies, faults, or imperfections of any man, the subject either of censure or conversation. He *covers* them as far as he *can*; and if alone privy to them, he *retains* the knowledge of them in his own bosom as far as he *ought*.

(13.) **Believeth all things]** παντα πιστευει. Is ever ready to believe the *best* of every person, and will credit no evil of any but on the most positive evidence; gladly receives whatever may tend to the *advantage* of any

person whose character may have suffered from obloquy and detraction; or even *justly*, because of his *misconduct*.

(14.) **Hopeth all things.] παντα ελπιζει.** When there is no place left for *believing good* of a person, then love comes in with its *hope*, where it could not *work* by its *faith*; and begins immediately to make allowances and excuses, as far as a good conscience can permit; and farther, anticipates the *repentance* of the transgressor, and his restoration to the good opinion of society and his place in the Church of God, from which he had fallen.

(15.) **Endureth all things.] παντα υπομενει.** Bears up under all persecutions and mal-treatment from open enemies and professed friends; bears adversities with an even mind, as it submits with perfect resignation to every dispensation of the providence of God; and never says of any trial, affliction, or insult, *this cannot be endured*.

**Verse 8.** (16.) **Charity never faileth] ἡ αγαπη ουδεποτε εκπιπτει.** *This love never falleth off*, because it *bears, believes, hopes, and endures* all things; and while it does so it cannot *fail*; it is the means of *preserving* all other graces; indeed, properly speaking, it includes them all; and all receive their perfection from it. Love to God and man can never be dispensed with. It is essential to social and religious life; without it no communion can be kept up with God; nor can any man have a preparation for eternal glory whose heart and soul are not deeply imbued with it. Without it there never was true religion, nor ever can be; and it not only is necessary through life, but will exist throughout eternity. What were a state of blessedness if it did not comprehend love to God and human spirits in the most exquisite, refined, and perfect degrees?

**Prophecies-shall fail]** Whether the word imply *predicting* future events, or *teaching* the truths of religion to men, all such shall soon be rendered useless. Though the accurate prophet and the eloquent, persuasive preacher be useful in their day, they shall not be always so; nor shall their gifts fit them for glory; nothing short of the love above described can fit a soul for the kingdom of God.

**Tongues-shall cease]** The miraculous gift of different languages, that soon shall cease, as being unnecessary.

**Knowledge-shall vanish away.]** All human arts and sciences, as being utterly useless in the eternal world, though so highly extolled and useful here.

**Verse 9. For we know in part]** We have here but little knowledge even of *earthly*, and much less of *heavenly*, things. He that knows most knows little in comparison of what is known by angels, and the spirits of just men made perfect. And as we *know* so very little, how deficient must we be if we have not much *love*! Angels may wonder at the imperfection of our knowledge; and separate spirits may wonder at the perfection of their own, having obtained so much more in consequence of being separated from the body, than they could conceive to be possible while in that body. When Sir Isaac Newton had made such astonishing discoveries in the laws of nature, far surpassing any thing that had been done by all his predecessors in science from the days of Solomon; one of our poets, considering the scantiness of human knowledge when compared with that which is possessed by the inhabitants of heaven, reduced his meditations on the subject to the following nervous and expressive epigram:—

*Superior beings, when of late they saw  
A mortal man explain all nature's law,  
Admired such wisdom in an earthly shape,  
And show'd our NEWTON as we show an ape.*

These fine lines are a paraphrase from a saying of Plato, from whom our poet borrows without acknowledging the debt. The words are these: *ανθρωπον ο σοφωτατος προς θεον πιθηκος φανειται*. “The wisest of mortals will appear but an ape in the estimation of God.” Vid. Hipp. Maj. vol. xi. p. 21. Edit. Bipont.

**We prophesy in part]** Even the sublimest *prophets* have been able to say but little of the heavenly state; and the best *preachers* have left the *Spirit* of God very much to supply. And had we no more religious knowledge than we can derive from men and books, and had we no farther instruction in the knowledge of God and ourselves than we derive from preaching, our religious experience would be low indeed. Yet it is our duty to acquire all the knowledge we possibly can; and as preaching is the *ordinary means* by which God is pleased to instruct and convert the soul, we should diligently and thankfully use it. For we have neither reason nor Scripture to suppose that God will give us that immediately from himself which he has promised to convey only by the use of *means*. Even this his blessing makes effectual;



and, after all, his *Spirit* supplies much that *man* cannot teach. Every preacher should take care to inculcate this on the hearts of his hearers. When you have learned all you can from your ministers, remember you have much to learn from God; and for this you should diligently wait on him by the reading of his word, and by incessant prayer.

**Verse 10. But when that which is perfect]** The state of eternal blessedness; *then that which is in part*—that which is *imperfect*, shall be done away; the *imperfect* as well as the *probationary* state shall cease for ever.

**Verse 11. When I was a child]** This future state of blessedness is as far beyond the utmost perfection that can be attained in this world, as our adult state of Christianity is above our state of natural infancy, in which we understand only as children understand; speak only a few broken articulate words, and reason only as children reason; having few ideas, little knowledge but what may be called mere instinct, and that much less perfect than the instinct of the brute creation; and having no experience. But when we became *men*-adults, having gained much knowledge of men and things, we spoke and reasoned more correctly, having left off all the manners and habits of our childhood.

**Verse 12. Now we see through a glass, darkly]** δὲ ἑσοπτρου ἐν ἀινιγματι. Of these words some *literal* explanation is necessary. The word ἑσοπτρον which we translate a *glass*, literally signifies a mirror or reflector, from εἰς, *into*, and ὀπτομαι, *I look*; and among the ancients mirrors were certainly made of fine polished *metal*. The word here may signify any thing by which the image of a person is reflected, as in our *looking*, or *look in glass*. The word is not used for a glass to *look through*; nor would such an image have suited with the apostle's design.

The ἑσοπτρον or *mirror*, is mentioned by some of the most ancient Greek writers; so *Anacreon*, Ode xi. ver. 1:—

λεγουσιν αἱ γυναῖκες,  
 ἀνακρεων, γερων εἰ.  
 λαβων ἑσοπτρον ἀθρει  
 κομας μὲν οὐκεῖ οὐσας.

*The women tell me,  
Anacreon, thou art grown old;  
Take thy mirror, and view  
How few of thy hairs remain.*

And again, in Ode xx. ver. 5:—

εγο δ εσοπτρον ειην,  
οπως αιει βλεπης με.

*I wish I were a mirror  
That thou mightst always look into me.*

In <sup><12308></sup>**Exodus 38:8**, we meet with the term *looking glasses*; but the original is **tarm maroth**, and should be translated *mirrors*; as out of those very articles, which we absurdly translate *looking GLASSES*, the *brazen laver* was made!

In the Greek version the word **εσοπτρον** is not found but twice, and that in the apocryphal books.

In the book of the Wisdom of Solomon, chap. 7:26, speaking of *wisdom* the author says: “She is the brightness of the everlasting light, **και εσοπτρον ακηλιδωτον**, and the *unspotted mirror* of the power of God, and the image of his goodness.”

In Eccles. xii. 11, exhorting to put no trust in an *enemy*, he says: “Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him, **ως εκμεμαχος εσοπτρον**, as if thou hadst wiped a *looking glass*, (mirror,) and thou shalt know that his *rust* hath not altogether been wiped away.” All these passages must be understood of *polished metal*, not of *glass*, which, though it existed among the Romans and others, yet was brought to very little perfection; and as to *grinding* and *silvering* of *glass*, they are modern inventions.

Some have thought that the apostle refers to something of the *telescopic* kind, by which *distant* and *small* objects become visible, although their surfaces become *dim* in proportion to the quantum of the *magnifying* power; but this is too refined; he appears simply to refer to a *mirror* by which images were *rejected*, and not to any *diaphanous* and *magnifying* powers, *through* which objects were perceived.

Possibly the true meaning of the words **δι' εσοπτρου εν αυινγματι**, *through a glass darkly*, may be found among the Jewish writers, who use a similar term to express nearly the same thing to which the apostle refers. A revelation of the will of God, in *clear* and *express* terms, is called by them **hryam ayrI qpsa** *aspecularia maira*, a *clear* or *lucid* glass, or *specular* in reference, *specularibus lapidibus*, to the *diaphanous polished stones*, used by the ancients for *windows* instead of *glass*. An *obscure* prophecy they termed **ayrhñ al d ayrI qpsa** *aspecularia dela naharia*, “a specular which is not clear.”

**Numbers 12:6**: *If there be a prophet-I the Lord will make myself known unto him in a vision, and I will speak unto him in a dream*; Rab. Tanchum thus explains: “My Shechinah shall not be revealed to him, **hryam ayrI qpsab** *beaspecularia maira*, in a *lucid specular*, but only in a dream and a vision.”

On **Ezekiel 1:4, 5**: *And I looked, and behold a whirlwind-a great cloud, and a fire unfolding itself, &c.*; *Sohar Chadash*, fol. 33, says: “This is a vision **arhñ al d ayrI qpsab** *beaspecularia dela nahara*, by an obscure or dark specular.”

From a great variety of examples produced by Schoettgen it appears that the rabbins make a great deal of difference between seeing through the *lucid glass* or *specular*, and seeing through the *obscure one*. The first is attributed only to Moses, who conversed with God *face to face*, i.e. through the *lucid specular*; and between the other prophets, who saw him in *dreams* and *visions*, i.e. through the *obscure specular*. In these distinctions and sayings of the ancient Jews we must seek for that to which the apostle alludes. See *Schoettgen*.

The word **αυινγματι**, which we render *darkly*, will help us to the true meaning of the place. The following is Mr. *Parkhurst's* definition of the term and of the thing: “**αυινγμα**, from **ηνιγμα**, the perfect passive of **ισουιτω**, to *hint, intimate, signify with some degree of obscurity*; an *enigma*, in which one thing *answers* or stands in *correspondence* to, or as the *representative* of, another, which is in *some respects* similar to it; occurs **1 Corinthians 13:12**: *Now-in this life, we see by means of a mirror reflecting the images of heavenly and spiritual things, εν αυινγματι, in an *enigmatical manner*, invisible things being represented by visible, spiritual by natural, eternal by temporal; *but then-in the eternal**

world, *face to face*, every thing being seen in itself, and not by means of a representative or similitude.”

**Now I know in part]** Though I have an immediate revelation from God concerning his great design in the dispensation of the Gospel, yet there are lengths, breadths, depths, and heights of this design, which even that revelation has not discovered; nor can they be known and apprehended in the present imperfect state. Eternity alone can unfold the whole scheme of the Gospel.

**As-I am known.]** In the same manner in which disembodied spirits know and understand.

**Verse 13. And now** [in this present life] **abideth faith, hope, charity]**

These three supply the place of that *direct vision* which no human *embodied* spirit can have; these *abide* or *remain* for the present state. *Faith*, by which we apprehend spiritual blessings, and walk with God. *Hope*, by which we view and expect eternal blessedness, and pass through things temporal so as not to lose those which are eternal. *Charity* or *love*, by which we show forth the virtues of the grace which we receive by faith in living a life of obedience to God, and of good will and usefulness to man.

**But the greatest of these is charity.]** Without *faith* it is impossible to please God; and without it, we can not partake of the grace of our Lord Jesus: without *hope* we could not *endure*, as seeing him who is invisible; nor have any adequate notion of the eternal world; nor *bear up* under the afflictions and difficulties of life: but great and useful and indispensably necessary as these are, yet *charity* or *love* is *greater*: LOVE is *the fulfilling of the law*; but this is never said of *faith* or *hope*.

It may be necessary to enter more particularly into a consideration of the *conclusion* of this very important chapter.

1. *Love* is properly the *image of God* in the soul; for *God is LOVE*. By *faith* we *receive* from our Maker; by *hope* we *expect* a future and eternal good; but by *love* we *resemble God*; and by it alone are we *qualified* to *enjoy* heaven, and be one with him throughout eternity. *Faith*, says one, is the *foundation* of the Christian life, and of good works; *hope* rears the *superstructure*; but *love finishes, completes, and crowns* it in a blessed eternity. *Faith* and *hope* respect *ourselves* alone; *love* takes in both GOD and MAN. *Faith* helps, and *hope* sustains us; but love to God and man

makes us *obedient* and *useful*. This one consideration is sufficient to show that *love* is *greater* than either *faith* or *hope*.

2. Some say *love* is the *greatest* because it *remains* throughout eternity, whereas *faith* and *hope* proceed only through *life*; hence we say that *there faith* is lost in *sight*, and *hope* in *fruition*. But does the apostle say so? Or does any man *inspired* by God say so? I believe not. *Faith* and *hope* will as necessarily enter into eternal glory as *love* will. The perfections of God are absolute in their nature, infinite in number, and eternal in their duration. However high, glorious, or sublime the soul may be in that eternal state, it will ever, in respect to God, be *limited* in its powers, and must be *improved* and *expanded* by the *communications* of the supreme Being. Hence it will have infinite glories in the nature of God to *apprehend* by *faith*, to *anticipate* by *hope*, and *enjoy* by *love*.

3. From the nature of the Divine perfections there must be infinite glories in them which must be objects of *faith* to disembodied spirits; because it is impossible that they should be *experimentally* or *possessively known* by any creature. Even in the heaven of heavens we shall, in reference to the infinite and eternal excellences of God, *walk by faith*, and *not by sight*. We shall *credit* the existence of infinite and illimitable glories in him, which, from their *absolute* and *infinite* nature, must be incommunicable. And as the very nature of the soul shows it to be capable of eternal *growth* and *improvement*; so the communications from the Deity, which are to produce this growth, and effect this improvement, must be objects of *faith* to the pure spirit; and, if objects of *faith*, consequently *objects of hope*; for as *hope* is “the expectation of future good,” it is inseparable from the nature of the soul, to *know* of the existence of any attainable good without making it immediately the object of *desire* or *hope*. And is it not this that shall constitute the eternal and progressive happiness of the immortal spirit; viz. knowing, from what it has received, that there is infinitely more to be received; and desiring to be put in possession of every communicable good which it knows to exist?

4. As *faith* goes forward to *view*, so *hope* goes forward to *desire*; and God continues to *communicate*, every communication making way for another, by preparing the soul for greater enjoyment, and this enjoyment must produce *love*. To say that the soul can have neither *faith* nor *hope* in a future state is to say that, as soon as it enters heaven, it is as happy as it can possibly be; and this goes to exclude all *growth* in the eternal state, and

all *progressive manifestations* and *communications* of God; and consequently to fix a spirit, which is a composition of infinite desires, in a state of eternal *sameness*, in which it must be greatly changed in its constitution to find endless gratification.

5. To sum up the reasoning on this subject I think it necessary to observe,

1. That the term *faith* is here to be taken in the general sense of the word, for that belief which a soul has of the infinite sufficiency and goodness of God, in consequence of the discoveries he has made of himself and his designs, either by *revelation*, or immediately by his *Spirit*. Now we know that God has revealed himself not only in reference to *this world*, but in reference to *eternity*; and much of our *faith* is employed in things pertaining to the *eternal world*, and the *enjoyments* in that state.
2. That *hope* is to be taken in its common acceptation, *the expectation of future good*; which expectation is necessarily founded on *faith*, as *faith* is founded on knowledge. God gives a revelation which concerns both worlds, containing exceeding great and precious promises relative to *both*. We *believe* what he has said on his own *veracity*; and we hope to enjoy the promised blessings in both worlds, because he is *faithful* who has promised.
3. As the promises stand in reference to both worlds, so also must the *faith* and *hope* to which these promises stand as objects.
4. The enjoyments in the eternal world are all spiritual, and must proceed immediately from God himself.
5. God, in the plenitude of his excellences, is as incomprehensible to a glorified spirit, as he is to a spirit resident in flesh and blood.
6. Every created, intellectual nature is capable of eternal improvement.
7. If seeing God as he is be essential to the eternal happiness of beatified spirits, then the discoveries which he makes of himself must be *gradual*; forasmuch as it is impossible that an infinite, eternal nature can be manifested to a created and limited nature in any other way.
8. As the perfections of God are infinite, they are capable of being eternally *manifested*, and, after all manifestations, there must be an infinitude of perfections still to be brought to view.
9. As every soul that has any just notion of God must know that he is possessed of all possible perfections, so these perfections, being objects of *knowledge*, must be objects of *faith*.
10. Every holy spirit feels itself possessed of *unlimited desires* for the enjoyment of spiritual good, and *faith* in the infinite goodness of God necessarily implies that he will satisfy every desire he has excited.
11. The *power* to *gratify*, in the Divine Being, and the *capacity* to be *gratified*, in the immortal spirit, will necessarily excite continual *desires*, which desires,

on the evidence of *faith*, will as necessarily produce *hope*, which is the *expectation of future good*. 12. All possible perfections in God are the objects of *faith*; and the communication of all possible blessedness, the object of *hope*. 13. Faith goes forward to *apprehend*, and hope to *anticipate*, as God continues to *discover* his unbounded glories and perfections. 14. Thus discovered and desired, their influences become communicated, love *possesses* them, and is *excited* and *increased* by the communication. 15. With respect to those which are communicated, *faith* and *hope* cease, and go forward to *new apprehensions* and *anticipations*, while *love* continues to *retain* and *enjoy* the *whole*. 16. Thus an eternal interest is kept up, and infinite blessings, in endless succession, *apprehended*, *anticipated* and *enjoyed*.

6. My opinion that *faith* and *hope*, as well as *love*, will continue in a future state, will no doubt appear singular to many who have generally considered the two former as necessarily terminating in this lower world; but this arises from an improper notion of the beatified state, and from inattention to the state and capacity of the soul. If it have the same faculties *there* which it has *here*, howsoever improved they may be, it must acquire its happiness from the supreme Being in the way of *communication*, and this communication must necessarily be *gradual* for the reasons already alleged; and if gradual, then there must be (if in that state we have any *knowledge* at all of the Divine nature) *faith* that such things exist, and may be communicated; *desire* to possess them because they are good; and *hope* that these good things shall be communicated.

7. I conclude, therefore, from these and a multitude of other reasonings which might be brought to bear on this subject, that *faith* and *hope* will exist in the eternal world as well as *love*; and that *there*, as well as *here*, it may endlessly be said, the greatest of these is love. With great propriety therefore does the apostle exhort, *Follow after love*, it being so essential to our comfort and happiness here, and to our beatification in the eternal world; and how necessary faith and hope are to the same end we have already seen.

## I CORINTHIANS

## CHAPTER 14.

*We should earnestly desire spiritual gifts; but prophesying is to be preferred, because it is superior to the gift of tongues, 1, 2. Prophesying defined, 3. How to regulate this supernatural gift of tongues, in teaching for the edification of the Church, 4-13. In praying and giving thanks, 14-17. Those who speak with tongues should interpret that others may be edified, 18-22. What benefit may accrue from this in the public assemblies, 23-28. How the prophets or teachers should act in the Church, 29-33. Women should keep silence in the church, 34, 35. All should be humble, and every thing should be done in love, 36-40.*

## NOTES ON CHAP. 14.

**Verse 1. Follow after charity]** Most earnestly labour to be put in possession of that love which beareth, believeth, hopeth, and endureth all things. It may be difficult to acquire, and difficult to retain this blessed state, but it is essential to your present peace and eternal happiness. This clause belongs to the preceding chapter.

**Desire spiritual gifts]** Ye are very intent on getting those *splendid* gifts which may add to your worldly consequence, and please your carnal minds-but labour rather to get the gifts of God's Spirit, by which ye may grow in grace, and be useful to others-and particularly desire that *ye may prophesy*-that ye may be able to *teach* and *instruct* others in the things of their salvation.

**Verse 2. For he that speaketh in an unknown tongue]** This chapter is crowded with difficulties. It is not likely that the Holy Spirit should, in the church, suddenly inspire a man with the knowledge of some foreign language, which none in the church understood but himself; and lead him to treat the mysteries of Christianity in *that* language, though none in the place could profit by his teaching.

Dr. Lightfoot's mode of reconciling these difficulties is the most likely I have met with. He supposes that by the unknown *tongue* the *Hebrew* is meant, and that God restored the true knowledge of this language when he



gave the apostles the gift of tongues. As the Scriptures of the Old Testament were contained in this language, and it has beauties, energies, and depths in it which no verbal translation can reach, it was necessary, for the proper elucidation of the prophecies concerning the Messiah, and the establishment of the Christian religion, that the full meaning of the words of this sacred language should be properly understood. And it is possible that the Hebrew Scriptures were sometimes read in the Christian congregations as they were in the Jewish synagogues; and if the person who read and understood them had not the power and faculty of explaining them to others, in vain did he read and understand them himself. And we know that it is possible for a man to understand a language, the force, phraseology, and idioms of which he is incapable of explaining even in his mother tongue. We shall see, in the course of these notes, how this view of the subject will apply to the illustration of the apostle's words throughout the chapter.

**Speaketh not unto men, but unto God]** None present understanding the language, God alone knowing the truth and import of what he says:-

**In the spirit he speaketh mysteries.]** Though his *own mind* (for so **πνευματι** is understood here by many eminent critics) apprehends the mysteries contained in the words which he reads or utters; but if, by the *spirit*, we understand the Spirit of God, it only shows that it is by that Spirit that he is enabled to speak and apprehend these mysteries. See Clarke's note on "**1 Corinthians 14:19**".

**Verse 3. But he that prophesieth]** The person who has the gift of *teaching* is much more useful to the Church than he is who has only the gift of *tongues*, because he speaks to the profit of men: viz. to their *edification*, by the Scriptures he expounds; to their *exhortation*, by what he teaches; and to their *comfort*, by his revelation.-*Whitby*. I must here refer to my sermon on this text, intitled, "The Christian Prophet and his Work," in which I have endeavoured to consider the whole of this subject at large.

**Verse 4. He that speaketh in an unknown tongue]** In the *Hebrew* for instance, the knowledge of the depth and power of which he has got by a Divine revelation, *edifieth himself* by that knowledge.

**But he that prophesieth]** Has the gift of preaching.

**Edifieth the Church.]** Speaketh unto men to *edification, exhortation, and comfort*, <sup><61418></sup> **1 Corinthians 14:3.**

**Verse 5. I would that ye all spake with tongues]** The word **θελω** does not so much imply a *wish or desire*, as a *command* or *permission*. As if he had said: I do not restrain you to *prophesying* or *teaching* though I prefer that; but I give you full permission to speak in *Hebrew* whenever it is proper, and when one is present who can interpret for the edification of the Church, provided yourselves have not that gift, though you understand the language. The apostle said *tongue*, in the singular number, <sup><61412></sup> **1 Corinthians 14:2, 4**, because he spoke of a *single man*; now he says *tongues*, in the plural number, because he speaks of *many* speaking; but he has the same meaning in both places. -*Lightfoot.*

**Greater is he that prophesieth]** A useful, zealous preacher, though unskilled in learned languages, is much *greater* in the sight of God, and in the eye of sound common sense, than he who has the gift of those learned tongues; *except he interpret*: and we seldom find great *scholars good preachers*. This should humble the scholar, who is too apt to be proud of his attainments, and despise his less learned but more useful brother. This judgment of St. Paul is too little regarded.

**Verse 6. Speaking with tongues]** Without interpreting.

**What shall I profit you?]** i.e. I shall not profit you;

**Except I shall speak to you either by revelation]** Of some secret thing; *or by knowledge*, of some mystery; *or by prophesying*, foretelling some future event; *or by doctrine*, instructing you what to believe and practise. -See *Whitby*. These *four* words are taken in different acceptations by learned men. The general sense of the terms is that given above: but the peculiar meaning of the apostle is perhaps not easily discerned.

**Verse 7. And even things without life]** I may, as if he had said, illustrate this farther by referring to a *pipe* or *harp*; if these were to utter mere *sounds* without order, harmony, or melody, though every tone of music might be in the sounds, surely no person could discern a tune in such sounds, nor receive pleasure from such discords: even so is the person who speaks in an unknown tongue, but does not interpret. His speech tends no more to edification than those discordant and unmeaning sounds do to pleasure and delight.

**Verse 8. If the trumpet give an uncertain sound]** If, when the soldier should prepare himself for the battle, the trumpet should give a different sound to that which is ordinarily used on such occasions, the soldier is not informed of what he should do, and therefore does not arm himself; consequently, that vague, unintelligible sound of the trumpet, is of no use.

**Verse 9. Likewise ye]** If ye do not speak in the Church so as to be understood, your labour is useless; *ye shall speak into the air*-your speech will be lost and dissipated in the air, without conveying any meaning to any person: there will be a noise or sound, but nothing else. Gifts of that kind, thus used, are good for nothing.

**Verse 10. There are, it may be]** εἰ τυχοῖ, For example.

**So many kinds of voices]** So many different languages, each of which has its distinct articulation, pronunciation, emphasis, and meaning; or there may be so many different nations, each possessing a different language, &c.

**Verse 11. If I know not the meaning of the voice]** τὴν δυνάμιν τῆς φωνῆς, The power and signification of the language.

**I shall be unto him that speaketh a barbarian]** I shall appear to him, and he to me, as a person who had no distinct and articulate sounds which can convey any kind of meaning. This observation is very natural: when we hear persons speaking in a language of which we know nothing, we wonder how they can understand each other, as, in their speech, there appears to us no regular distinction of sounds or words. For the meaning and origin of the word *barbarian*, see Clarke's note on "~~4:28~~ Acts 28:2".

**Verse 12. For as much as ye are zealous]** Seeing ye affect so much to have spiritual gifts, seek that ye may get those by which ye may excel in edifying the Church.

**Verse 13. Pray that he may interpret.]** Let him who speaks or reads the prophetic declarations in the Old Testament, in that tongue in which they were originally spoken and written, pray to God that he may so understand them himself, and receive the gift of interpretation, that he may be able to explain them in all their depth and latitude to others.

**Verse 14. For if I pray in an unknown tongue]** If my prayers are composed of sentences and sayings taken out of the prophets, &c., and in their own language-*my spirit prayeth*, my heart is engaged in the work, and

my prayers answer all the purpose of prayers to myself; *but my understanding is unfruitful* to all others, because they do not understand my prayers, and I either do not or cannot interpret them. **See Clarke's note on "~~4:19~~ 1 Corinthians 14:19"**.

**Verse 16. He that occupieth the room of the unlearned]** One who is not acquainted with the language in which you speak, sing, or pray.

**Say Amen]** Give his assent and ratification to what he does not understand. It was very frequent in primitive times to express their approbation in the public assemblies by *Amen*. This practice, soberly and piously conducted, might still be of great use in the Church of Christ.

This response was of the highest authority and merit among the Jews; they even promised the remission of all sins, the annihilation of the sentence of damnation, and the opening of the gates of paradise, to those who fervently say *Amen*. And it is one of their maxims that "*greater is he who says Amen than he who prays.*" See many testimonies of this kind in *Schoettgen*. Now, allowing that this was of so much consequence in the time of St. Paul, it was a very serious matter for a person to be in a congregation where prayer was offered, who could not say *Amen*, because the prayers were in a language which he did not understand.

**Verse 17. Thou verily givest thanks well]** Because he felt *gratitude*, and, from a sense of his obligation, gave praise to God; but because this was in an unknown tongue, those who heard him received no edification.

**Verse 18. I speak with tongues more than ye all]** He understood more languages than any of them did: and this was indispensably necessary, as he was the apostle of the Gentiles in general, and had to preach to different provinces where different dialects, if not languages, were used. In the *Hebrew, Syriac, Greek, and Latin*, he was undoubtedly well skilled from his education; and how many he might understand by miraculous gift we cannot tell. But, even literally understood, it is very probable that he knew more languages than any man in the Church of Corinth.

**Verse 19. Yet in the church]** As the grand object of public worship is the edification of those who attend, *five words* spoken so as to convey edification, were of much more consequence than *ten thousand* which, not being understood, could convey none. By the word *γλωσση*, *tongue*, to

which we add *unknown*, I suppose the apostle always means the *Hebrew*, for the reasons offered in **Clarke's note on** “~~<6140>~~ **1 Corinthians 14:1**”.

One of the greatest difficulties, says Bishop Pearce, in this epistle is contained in the words **πνευμα** and **vous**, *spirit* and *understanding*, which are frequently used in this chapter; and fixing the true meaning of these words will solve the difficulty. In this verse the apostle explains **λαλειν το σοι**, *to speak with the understanding*, by **ινα αλλους καταχησω**, *that I might teach others*; so that the sense of **vous**, *understanding*, seems to be, *that understanding which the hearer has of what is said*; and this sense will agree well with, *I will sing with the spirit, and with the understanding*, ~~<6145>~~ **1 Corinthians 14:15**.

He observes also that **πνευμα** *spirit*, and **vous**, *understanding*, have a sense opposite to each other; so that if **vous** is rightly rendered, the *understanding which another has of what is said*; then **πνευμα** will signify *a man's own mind*, i.e. *his own understanding of what he himself speaks*; and this sense agrees well with ~~<6142>~~ **1 Corinthians 14:2**: *In the spirit he speaketh mysteries*.

**Verse 20. Be not children in understanding]** There are *three* words here to which we must endeavour to affix the proper sense. 1. **παιδια** signifies *children* in general, but particularly such as are grown up, so as to be fit to send to *school* in order to receive instruction; 2. **νηπιος**, from **νη**, *not*, and **ειπω**, *I speak*, signifies an *infant*; one that *cannot yet speak*, and is in the lowest stage of infancy; 3. **τελειοι**, from **τελεω**, *I complete* or *perfect*, signifies those who are arrived at *perfect maturity*, both of *growth* and *understanding*. We shall now see the apostle's meaning: *Brethren, be not, παιδια*, as *little children*, just beginning to go to *school*, in order to learn the first elements of their mother tongue, and with an understanding only sufficient to apprehend those elements.

**In malice]** **κακια**, *In wickedness*, **νηπιαζετε**, *be ye as infants*, who neither *speak, do, nor purpose* evil.

**But in understanding]** **τελειοι γινεσθε**, *Be ye perfect men*, whose *vigour of body*, and *energy of mind* show a complete growth, and a well cultivated understanding.

**Verse 21. In the law it is written]** But the passage quoted is in ~~<2381>~~ **Isaiah 28:11**. Here is no contradiction, for the term **hryt torah**, *LAW*, was

frequently used by the Jews to express the whole *Scriptures*, law, prophets, and hagiographia; and they used it to distinguish these sacred writings from the words of the *scribes*.

**With men of other tongues]** Bishop Pearce paraphrases this verse as follows: “With the tongues of foreigners and with the lips of foreigners will I speak to this people; and yet, for all that, will they not hear me, saith the Lord.” To enter into the *apostle’s* meaning we must enter into that of the *prophet*. The Jewish people were under the *teaching* of the prophets who were sent from God; these *instructed, reprov’d, and corrected* them by this Divine authority. They however became so refractory and disobedient that God purposed to cast them off, and abandon them to the Babylonians: then, they had a people to *teach, correct, and reprove* them, whose language they did not understand. The *discipline* that they received in this way was widely different from that which they received while under the teaching of the prophets and the government of God; and yet for all this they did not humble themselves before their Maker that this affliction might be removed from them.

**Verse 22. Wherefore tongues are for a sign]** The miraculous gift of tongues was never designed for the benefit of those who have already *believed*, but for the instruction of *unbelievers*, that they might see from such a miracle that this is the *work of God*; and so embrace the Gospel. But as, in the times of the prophet, the strange Babylonish tongues came in the way of *punishment*, and not in the way of *mercy*; take heed that it be not the case *now*: that, by dwelling on the gift, ye forget the Giver; and what was designed for you as a blessing, may prove to you to be a curse. For if, because ye have the gift of tongues, ye will choose for your own aggrandizement to use them in the public congregation where none understands them, God may curse your blessings.

**Prophecy]** Teaching the things of God in a known language is of infinitely more consequence than speaking in all the foreign tongues in the universe.

**Verse 23. Will they not say that ye are mad?]** So they well might, finding a whole assembly of people talking languages which those who had most need of instruction could not understand.

**Verse 24. But if all prophecy]** If all those who teach do it in the tongue which all understand; if an unbeliever, or one who knows nothing of the

sacred language, come in and hear things just suited to his own state, he is convicted by all, and he is judged by all.

**Verse 25. And thus are the secrets of his heart]** As these, who were the *prophets* or *teachers*, had often the discernment of spirits, they were able in certain cases, and probably very frequently, to tell a man the *secrets* of his own heart; and, where this was not *directly* the case, God often led his ministers to speak those things that were suitable to the case before them, though they themselves had no particular design. The sinner, therefore, convinced that God alone could uncover the secrets of his heart, would be often obliged to *fall down on his face*, abashed and confounded, and acknowledge that God was truly among them. This seems to be the plain meaning of the passages before us.

**Verse 26. How is it—every one of you hath a psalm, &c.]** Dr. Lightfoot understands this in the following manner: When the congregation came together, some were for spending the time in *psalmody*; others in *explaining* particular *doctrines*; others in reading, praying, or speaking in the *Hebrew* tongue; others were curious to hear of farther *revelations*; and others wished to spend the time in the *interpretation* of what had already been spoken. This may be specious, but to me it is not satisfactory. It seems more likely that, when the whole Church came together, among whom there were many persons with extraordinary gifts, each of them wished to put himself forward, and occupy the time and attention of the congregation: hence confusion must necessarily take place, and perhaps not a little contention. This was contrary to that edifying which was the intention of these gifts.

**Verse 27. Speak in an unknown tongue]** The *Hebrew*, as has already been conjectured.

Let it be **by two; or at the most by three, and that by course]** Let only two or three in one assembly act in this way, that too much time may not be taken up with one exercise; and let this be done *by course*, the one after the other, that two may not be speaking at the same time: *and let one interpret* for all that shall thus speak.

**Verse 28. But if there be no interpreter]** If there be none present who can give the proper sense of this Hebrew reading and speaking, then let him keep silence, and not occupy the time of the Church, by speaking in a language which only himself can understand.

**Verse 29. Let the prophets]** Those who have the gift of speaking to men to edification, and exhortation, and comfort; <sup><464B></sup> **1 Corinthians 14:3.**

**Two or three]** As *prophesying* implied psalmody, teaching, and exhortation, Dr. Lightfoot thinks that the meaning of the place is this: Let one *sing* who has a *psalm*; let another *teach* who has a *doctrine*; and let a third *exhort*, or *comfort*, who has a gift of that kind.

**And let the other judge.]** The other prophets, or qualified persons, judge of the propriety of what had been spoken; or let them *discern*, **διακριντωσαν**, how the revelation under the new covenant confirmed and illustrated the revelation granted under the Old Testament. It appears to have been taken for granted, that a man might *pretend* to this spirit of prophecy who was not sent of God; and therefore it was the duty of the accredited teachers to examine whether what he spoke was according to *truth*, and the *analogy of faith*. For *the spirits of the prophets are subject to the prophets*; every man's gift was to be judged of by those whose age, experience, and wisdom, gave them a right to decide. Besides, though the person who did speak might do it from an impulse of God, yet, if he was not *sufficiently known*, his testimony ought to be received with caution; and therefore the aged prophets should judge of his gift, lest false doctrines should slide into the Church.

But all these provisions, as *Schoettgen* justly observes, were in imitation of the practice in the Jewish synagogues; for there it was customary for them to *object, interrogate, judge, refute, &c.*

**Verse 30. Be revealed to another that sitteth by]** Probably those who were teachers sat on a particular seat, or place, from which they might most readily address the people; and this may be the meaning of *sitting by*. If such a person could say, I have just received a particular revelation from God, then let him have the liberty immediately to speak it; as it might possibly relate to the circumstances of that time and place.

**Verse 31. For ye may all prophesy one by one]** The gifts which God grants are given for the purpose of edification; but there can be no edification where there is confusion; therefore let them speak one by one.

**Verse 32. And the spirits of the prophets, &c.]** Let no one interrupt another; and let all be ready to prefer others before themselves; and let



each feel a spirit of subjection to his brethren. God grants no ungovernable gifts.

**Verse 33. For God is not the author of confusion]** Let not the persons who act in the congregation in this disorderly manner, say, that they are under the influence of God; for he is not the author of confusion; but two, three, or more, praying or teaching in the same place, at the same time, is *confusion*; and God is not the author of such work; and let men beware how they attribute such disorder to the God of order and peace. The apostle calls such conduct **ἀκαταστασία**, *tumult, sedition*; and such it is in the sight of God, and in the sight of all good men. How often is a work of God marred and discredited by the folly of men! for *nature* will always, and *Satan* too, mingle themselves as far as they can in the genuine work of the Spirit, in order to discredit and destroy it. Nevertheless, in great revivals of religion it is almost impossible to prevent wild-fire from getting in amongst the true fire; but it is the duty of the ministers of God to watch against and prudently check this; but if themselves encourage it, then there will be confusion and every evil work.

**Verse 34. Let your women keep silence in the churches]** This was a Jewish ordinance; women were not permitted to *teach* in the assemblies, or even to *ask questions*. The rabbins taught that “a woman should know nothing but the use of her distaff.” And the sayings of Rabbi Eliezer, as delivered, *Bammidbar Rabba*, sec. 9, fol. 204, are both worthy of remark and of execration; they are these: **מַיְנִי וְרַסְמֵי לַאֲוֵהָרַת יְרַבְדּוּ וְפְרֻי יִשְׂרָאֵל** *yisrephu dibrey torah veal yimsaru lenashim*, “Let the words of the law be burned, rather than that they should be delivered to women.”

This was their condition till the time of the Gospel, when, according to the prediction of Joel, the Spirit of God was to be poured out on the *women* as well as the *men*, that they might *prophecy*, i.e. *teach*. And that they did *prophecy* or *teach* is evident from what the apostle says, **1 Corinthians 11:5**, where he lays down rules to regulate this part of their conduct while ministering in the church.

But does not what the apostle says here contradict that statement, and show that the words in chap. 11 should be understood in another sense? For, here it is expressly said that they should *keep silence in the church*; for it *was not permitted to a woman to speak*. Both places seem perfectly consistent. It is evident from the context that the apostle refers here to

*asking questions*, and what we call *dictating* in the assemblies. It was permitted to any *man* to *ask questions*, to *object*, *altercate*, *attempt to refute*, &c., in the synagogue; but this liberty was not allowed to any woman. St. Paul confirms this in reference also to the Christian Church; he orders them to *keep silence*; and, if they wished to *learn any thing*, *let them inquire of their husbands at home*; because it was perfectly indecorous for *women* to be contending with *men* in public assemblies, on points of doctrine, cases of conscience, &c. But this by no means intimated that when a woman received any particular *influence from God* to enable her to teach, that she was not to obey that influence; on the contrary, she was to obey it, and the apostle lays down directions in chap. 11 for regulating her *personal appearance* when thus employed. All that the apostle opposes here is their *questioning*, *finding fault*, *disputing*, &c., in the Christian Church, as the Jewish men were permitted to do in their synagogues; together with the attempts to usurp any authority over the man, by setting up their judgment in *opposition* to them; for the apostle has in view, especially, acts of *disobedience*, *arrogance*, &c., of which no woman would be guilty who was under the influence of the Spirit of God.

**But-to be under obedience, as also saith the law.]** This is a reference to <sup><DIG></sup>**Genesis 3:16:** *Thy desire shall be to thy husband, and he shall rule over thee*. From this it is evident that it was the *disorderly* and *disobedient* that the apostle had in view; and not any of those on whom God had poured out his Spirit.

**Verse 35. For it is a shame for women to speak in the church.]** The Jews would not suffer a woman to *read* in the synagogue; though a *servant* or even a *child*, had this permission; but the apostle refers to irregular conduct, such conduct as proved that they were not under obedience, <sup><4143></sup>**1 Corinthians 14:34.**

**Verse 36. Came the word of God out from you?]** Was it from you that other Churches received the Gospel? Are you the *mother Church*? that you should have rules, and orders, and customs, different from all others; and set yourselves up for a model to be copied by all the Churches of Christ?

**Or came it unto you only?]** Are you the only Church of God? Are there not many others founded before you that have no such customs, and permit no such disorders?

**Verse 37. If any man think himself to be a prophet, &c.]** He who is really a *spiritual* man, under the influence of the Spirit of God, and capable of *teaching* the Divine will, he will acknowledge that what I now say is from the same Spirit; and that the things which I now write are the *commandments* of God, and must be obeyed on pain of his displeasure.

**Verse 38. But if any man be ignorant]** If he affect to be so, or pretend that he is ignorant; *let him be ignorant*-let him be so at his peril.

**Verse 39. Covet to prophesy]** Let it be your endeavour and prayer to be able to *teach the way of God* to the ignorant; this is the most *valuable*, because the most *useful* gift of the Spirit.

**And forbid not to speak with tongues.]** Let every gift have its own *place* and *operation*; let none envy another; nor prevent him from doing that part of the work to which God, by giving the *qualification*, has evidently called him.

**Verse 40. Let all things be done decently]** ευσχημονως. In their *proper forms*; with becoming reverence; according to their dignity and importance, Every thing in the Church of God should be conducted with gravity and composure, suitable to the importance of the things, the infinite dignity of the object of worship, and the necessity of the souls in behalf of which those religious ordinances are instituted.

**And in order.]** κατα ταξιν. Every thing in its *place*, every thing in its *time*, and every thing *suitably*.

*Let all things be done decently and in order*, is a direction of infinite moment in all the concerns of religion, and of no small consequence in all the concerns of life. How much pain, confusion, and loss would be prevented, were this rule followed! There is scarcely an embarrassment in *civil* or *domestic* life that does not originate in a neglect of this precept. No *business*, *trade*, *art*, or *science*, can be carried on to any advantage or comfort, unless peculiar attention be paid to it. And as to *religion*, there can be absolutely none without it. Where *decency* and *order* are not observed in every part of the worship of God, no spiritual worship can be performed. The *manner* of doing a thing is always of as much consequence as the *act* itself. And often the *act* derives all its consequence and utility from the manner in which it is performed.

## I CORINTHIANS

### CHAPTER 15.

*The Gospel which the apostle preached to the Corinthians; viz. that Christ died for our sins, and rose again the third day, 1-4. The witnesses of his resurrection, Peter, James, and more than five hundred brethren, 5-7. Lastly, Paul himself saw him, and was called by him to the apostleship, 8-11. Objections against the resurrection of the dead answered, 12-34. The manner in which this great work shall be performed, 35-49. The astonishing events that shall take place in the last day, 50-57. The use we should make of this doctrine, 58.*

#### NOTES ON CHAP. 15.

It appears from this chapter that there were some false apostles at Corinth, who denied the *resurrection*, see <sup><46152></sup>**1 Corinthians 15:12**; in consequence of which St. Paul discusses *three* questions in this chapter:—

1. Whether there be a resurrection of the dead? <sup><46150></sup>**1 Corinthians 15:1-35.**
2. What will be the nature of the resurrection bodies? <sup><46153></sup>**1 Corinthians 15:35-51.**
3. What should become of those who should be found alive in the day of judgment? <sup><46155></sup>**1 Corinthians 15:51-57.**

I. The resurrection he proves,

1. From *Scripture*, <sup><46150></sup>**1 Corinthians 15:1-4.**
2. From *eye witnesses*, <sup><46153></sup>**1 Corinthians 15:5-12.**

II. He proves the resurrection by showing the *absurdity* of the contrary doctrine:—

1. If the dead rise not, Christ is not risen, <sup><461513></sup>**1 Corinthians 15:13.**
2. It would be absurd to have faith in Him, according to the preaching of the Gospel, if he be not risen, <sup><461514></sup>**1 Corinthians 15:14.**

3. The apostles must be false witnesses who attest this resurrection, <sup><461515></sup>**1 Corinthians 15:15.**

4. The faith of the Corinthians must be vain who believe it, <sup><461516></sup>**1 Corinthians 15:16, 17.**

5. All the believers who have died in the faith of Christ have perished, if Christ be not risen, <sup><461518></sup>**1 Corinthians 15:18.**

6. Believers in Christ are in a more miserable state than any others, if there be no resurrection, <sup><461519></sup>**1 Corinthians 15:19.**

7. Those who were baptized in the faith that Christ died for them and *rose again*, are deceived, <sup><461529></sup>**1 Corinthians 15:29.**

8. The apostles, and Christians in general, who suffer persecution on the ground that, after suffering awhile here they shall have a glorious resurrection, are acting a foolish and unprofitable part, <sup><461530></sup>**1 Corinthians 15:30-32.**

**Verse 1. The Gospel which I preached unto you]** This Gospel is contained in *Christ dying for our sins, being buried, and rising again the third day*. See the following verses.

**Verse 2. By which also ye are saved]** That is, ye are now in a salvable state; and are saved from your Gentilism, and from your former sins.

**If ye keep in memory]** Your future salvation, or being brought finally to glory, will now depend on your *faithfulness* to the grace that ye have received.

**Verse 3. For I delivered unto you first of all]** *εν πρωτοις*. As the *chief things*, or matters of the greatest importance; fundamental truths.

**That which I-received]** By revelations from God himself, and not from man.

**That Christ died for our sins]** The death of Jesus Christ, as a vicarious sacrifice for sin, is *εν πρωτοις*; among the *things* that are of *chief importance*, and is essential to the Gospel scheme of salvation.

**According to the Scriptures]** It is not said any where in the Scriptures, in express terms, that Christ should rise on the *third day*; but it is fully implied in his *types*, as in the case of *Jonah*, who came out of the belly of the fish

on the *third day*; but particularly in the case of *Isaac*, who was a very expressive *type* of Christ; for, as his being brought to the Mount Moriah, bound and laid on the wood, in order to be *sacrificed*, pointed out the *death* of Christ; so his being brought *alive* on the *third day* from the mount was a figure of Christ's resurrection. Bishop *Pearce* and others refer to <sup><0120></sup>**Matthew 12:40; 16:21**; and <sup><0122></sup>**Luke 9:22**; "which two Gospels, having been written at the time when Paul wrote this epistle, were properly called by the name of the Sacred *Scriptures*." It might be so; but I do not know of one proof in the New Testament where its *writings*, or any *part* of *them*, are called the *Scriptures*.

**Verse 5. That he was seen of Cephas, then of the twelve]** This refers to the journey to Emmaus, <sup><0243></sup>**Luke 24:13, 34**; and to what is related <sup><0164></sup>**Mark 16:14**.

**Then of the twelve]** Instead of **δωδεκα**, *twelve*, **ενδεκα**, *eleven*, is the reading of D\*EFG, *Syriac* in the margin, some of the *Slavonic*, *Armenian*, *Vulgate*, *Itala*, and several of the *fathers*; and this reading is supported by <sup><0164></sup>**Mark 16:14**. Perhaps the term *twelve* is used here *merely* to point out the *society of the apostles*, who, though at this time they were only *eleven*, were still called the *twelve*, because this was their *original number*, and a number which was afterward *filled up*. See <sup><0314></sup>**John 20:24**.

**Verse 6. Above five hundred brethren at once]** This was probably in *Galilee*, where our Lord had many disciples. See <sup><0216></sup>**Matthew 28:16**. What a remarkable testimony is this to the truth of our Lord's resurrection! *Five hundred* persons saw him at one time; the greater part of whom were *alive* when the apostle wrote, and he might have been confronted by many if he had dared to assert a falsity.

**Verse 7. After that, he was seen of James]** But *where*, and on what *occasion*, we are not told; nor indeed do we know which *James* is intended; *James* the son of *Zebedee*, or *James* the son of *Alpheus*. But one thing is sufficiently evident, from what is here said, that this *James*, of whom the apostle speaks, was still *alive*; for the apostle's manner of speaking justifies this conclusion.

**Then of all the apostles.]** Including, not only the *eleven*, but, as some suppose, the *seventy-two* disciples.

**Verse 8. And last of all-of me also]** It seems that it was essential to the character of a primitive *apostle* that he had *seen* and *conversed* with Christ; and it is evident, from the history of Saul's conversion, ~~<400>~~ **Acts 9:4-7**, where see the notes, that Jesus Christ did *appear* to him; and he pleaded this ever after as a *proof of his call to the apostleship*. And it does not appear that, after this time, Jesus ever did make any *personal discovery* of himself to any one.

**As of one born out of due time.]** The apostle considers himself as coming *after* the time in which Jesus Christ personally conversed with his disciples; and that, therefore, to see him at all, he must see him in this *extraordinary* way. Some have entered into a very disgusting detail on the *figure* used here by the apostle. The words, **ὡσπερὶ τῷ ἐκτρώματι**, signify not merely one *born out of due time*, but one born *before his time*; and consequently, not bidding fair for vigour, usefulness, or long life. But it is likely that the apostle had a different meaning; and that he refers to the original institution of the *twelve* apostles, in the *rank* of whom he never stood, being appointed not to *fill up a place* among the *twelve*, but as an *extra* and *additional* apostle. *Rosenmuller* says that those who were beyond the number of *twelve* senators were termed *abortivi*, abortives; and refers to *Suetonius* in *Octavio*, cap. 35. I have examined the place, but find no such epithet. According to *Suetonius*, in that place, they were called *orcini*-persons who had assumed the senatorial dignity *after the death* of Julius Cæsar, pretending that they had derived that honour from *him*.

**Verse 9. I am the least of the apostles]** This was literally *true* in reference to his being chosen *last*, and chosen not in the *number* of the *twelve*, but as an *extra* apostle. How much pains do some men take to make the apostle *contradict* himself, by attempting to show that he was the very *greatest* of the apostles, though he calls himself the *least*! Taken as a *man* and a *minister of Christ*, he was greater than any of the *twelve*; taken as an *apostle* he was less than any of the *twelve*, because not originally in that body.

**Amos not meet to be called an apostle]** None of the *twelve* had ever *persecuted* Christ, nor withstood his doctrine: Saul of Tarsus had been, before his conversion, a *grievous persecutor*; and therefore he says, **οὐκ εἶμι ἰκανός**, *I am not proper to be called an apostle, because I persecuted the Church of God*, i.e. of Christ, which none of the *apostles* ever did.

**Verse 10. But, by the grace of God I am what I am]** God, by his mere grace and good will, has called me to be an apostle, and has denominated me such.

**And his grace, &c.]** Nor have I been unfaithful to the Divine call; I used the grace which he gave me; and when my labours, travels, and sufferings are considered, it will be evident that *I have laboured more abundantly than the whole twelve*. This was most *literally* true.

**Yet not I, but the grace of God]** It was not through my own power or wisdom that I performed these things, but through the Divine influence which accompanied me.

**Verse 11. Whether it were I or they]** All the apostles of Christ agree in the same doctrines; we all preach *one* and the *same thing*; and, as we preached, so ye believed; having received from us the true apostolical faith, that Jesus died for our sins, and rose again for our justification; and that *his resurrection* is the *pledge* and *proof* of *ours*. Whoever teaches contrary to this does not preach the true apostolic doctrine.

Paul was the last of the *primitive* apostles. The *primitive* apostles were those who had *seen* Christ, and got their call to the apostolate immediately from *himself*. There were many apostles after this time, but they were all *secondary*; they had a Divine call, but it was *internal*, and never accompanied by any *vision* or *external* demonstration of that Christ who had been manifested in the flesh.

**Verse 12. Now if Christ be preached, &c.]** Seeing it is true that we have thus preached Christ, and ye have credited this preaching, *how say some among you*, who have professed to receive this doctrine from us; *that there is no resurrection of the dead*, though we have shown that *his resurrection* is the *proof* and *pledge* of *ours*? That there was some *false teacher*, or *teachers*, among them, who was endeavouring to incorporate *Mosaic rites* and ceremonies with the Christian doctrines, and even to blend *Sadduceeism* with the whole, appears pretty evident. To confute this mongrel Christian, and overturn his bad doctrine, the apostle writes this chapter.

**Verse 13. If there be no resurrection of the dead]** As Christ was partaker of the same *flesh* and *blood* with us, and he promised to raise mankind from the dead through his resurrection, *if the dead rise not* then



Christ has had no resurrection. There seem to have been some at Corinth who, though they denied the resurrection of the dead, admitted that Christ had risen again: the apostle's argument goes therefore to state that, if *Christ* was raised from the dead, *mankind* may be raised; if *mankind* cannot be raised from the dead, then the body of Christ was never raised.

**Verse 14. Then is our preaching vain]** Our whole doctrine is useless, nugatory and false.

**And your faith is also vain.]** Your belief of a false doctrine must necessarily be to you unprofitable.

**Verse 16. False witnesses]** As having testified the fact of Christ's resurrection, as a matter which ourselves had witnessed, when we knew that we bore testimony to a falsehood. But could five hundred persons agree in this imposition? And if they did, is it possible that some one would not *discover* the cheat, when he could have *no interest* in keeping the secret, and might greatly promote his secular interest by making the discovery? Such a case never occurred, and never can occur. The testimony, therefore, concerning the resurrection of Christ, is incontrovertibly true.

**If so be that the dead rise not.]** This clause is wanting in DE, *Syriac*, some of the *Slavonian*, and *Itala*; several also of the primitive *fathers* omit it. Its great *similarity* to the following words might be the cause of its omission by some copyists.

**Verse 17. Ye are yet in your sins.]** If Christ has not risen from the dead, there is no proof that he has not been *justly* put to death. If *he* were a *malefactor*, God would not work a miracle to raise him from the dead. If he has not been raised from the dead, there is a presumption that he has been put to death *justly*; and, if so, consequently he has made no *atonement*; and *ye are yet in your sins*-under the power, guilt, and condemnation of them. All this reasoning of the apostle goes to prove that at Corinth, even among those false teachers, the *innocency* of our Lord was allowed, and the *reality* of his resurrection not questioned.

**Verse 18. They also which are fallen asleep]** All those who, either by *martyrdom* or *natural death*, have departed in the faith of our Lord Jesus Christ, *are perished*; their hope was without *foundation*, and their faith had not *reason* and *truth* for its object. Their bodies are dissolved in the earth,

finally decomposed and destroyed, notwithstanding the promise of Christ to such, that he would raise them up at the last day. See ~~EB15~~ **John 5:25, 28, 29; 11:25, 26, &c.**

**Verse 19. If in this life only we have hope]** It would be better to translate and *point* this verse as follows:-

*And, if in this life we have hoped in Christ only, we are more to be pitied than all men.* If, in this life, we have no other hope and confidence but in Christ, (and if he be still *dead*, and not yet risen,) we are more to be pitied than any other men; we are sadly deceived; we have denied ourselves, and been denied by others; have mortified ourselves, and been persecuted by our fellow creatures on account of our belief and hope in One who is not existing, and therefore can neither succour us here, nor reward us hereafter. Bishop *Pearce*.

**Verse 20. But now is Christ risen]** On the contrary, Christ is raised from the dead, and is become the *first fruits of them that slept*. His resurrection has been *demonstrated*, and our resurrection necessarily follows; as sure as the *first fruits* are the proof that there is a *harvest*, so surely the resurrection of Christ is a *proof of ours*. The *Judaizing* teacher at Corinth would feel the force of this observation much sooner than we can, who are not much acquainted with Jewish customs. “Although,” says Dr. Lightfoot, “the resurrection of Christ, compared with some *first fruits*, has very good harmony with them; yet especially it agrees with the offering of the *sheaf*, commonly called ~~rmw~~ [ *omer*, not only as the *thing* itself, but also as to the circumstances of the *time*. For first there was the *passover*, and the day following was a *Sabbatic* day, and on the day *following* that the first fruits were offered. So Christ, our *passover*, was crucified: the day following his crucifixion was the *Sabbath*, and the day following *that*, He, the *first fruits of them that slept*, rose again. All who died before Christ, and were raised again to life, died afterwards; but Christ is the first fruits of all who shall be raised from the dead to die no more.”

**Verse 21. For since by man came death]** *Mortality* came by Adam, *immortality* by Christ; so sure as all have been subjected to natural death by Adam, so sure shall all be raised again by Christ Jesus. Mortality and immortality, on a general ground, are the subject of the apostle’s reasoning here; and for the explanation of the transgression of Adam, and the redemption by Christ, see **Clarke’s notes on “~~EB10~~ Romans 5:10”**, &c.

**Verse 23. But every man in his own order]** The apostle mentions *three* orders here: 1. Christ, who rose from the dead by his own power. 2. Them that are Christ's; all his apostles, martyrs, confessors, and faithful followers. 3. Then cometh the *end*, when the whole mass shall be raised. Whether this *order* be exactly what the apostle intends, I shall not assert. Of the *first*, Christ's own resurrection, there can be no question. The *second*, the resurrection of his followers, *before* that of the common dead, is thought by some very reasonable. "They had here a resurrection from a *death of sin* to a *life of righteousness*, which the others had not, because they *would* not be saved in Christ's way. That they should have the privilege of being raised *first*, to behold the astonishing *changes* and *revolutions* which shall then take place, has nothing in it contrary to propriety and fitness;" but it seems contrary to ~~46152~~ **1 Corinthians 15:52**, in which *all the dead* are said to rise in a moment, in the twinkling of an eye. "And, *thirdly*, that all the other mass of mankind should be raised last, just to come forward and receive their doom, is equally reasonable;" but it is apparently inconsistent with the manner in which God chooses to act; see ~~46153~~ **1 Corinthians 15:53**. Some think that by *them that are Christ's at his coming*, "we are to understand Christ's coming to *reign on earth a thousand years with his saints*, previously to the general judgment;" but I must confess I find nothing in the sacred writings distinctly enough marked to support this opinion of the *millennium*, or *thousand years'* reign; nor can I conceive any important end that can be answered by this procedure.

We should be very cautious how we make a *figurative* expression, used in the most *figurative book* in the Bible, the foundation of a very important *literal system* that is to occupy a measure of the *faith*, and no small portion of the *hope*, of Christians. The strange conjectures formed on this very uncertain basis have not been very creditable either to reason or religion.

**Verse 24. When he shall have delivered up the kingdom]** The *mediatorial kingdom*, which comprehends all the displays of his grace in saving sinners, and all his spiritual influence in governing the Church.

**All rule, and all authority and power.]** ἀρχην εξουσιαν--και δυναμιν. As the apostle is here speaking of the *end* of the present system of the world, the rule, authority, and power, may refer to all earthly governments, emperors, kings, princes, &c.; though angels, principalities, and powers, and the rulers of the darkness of this world, and all spiritual wickedness in high places, may be also intended. Our Lord Jesus is

represented here as administering the concerns of the kingdom of grace in this lower world during the time that this Divine economy lasts; and when the *end*-the time determined by the wisdom of God, comes, then, as there is no longer any need of this administration, the kingdom is delivered up unto the Father: an allusion to the case of *Roman viceroys* or *governors* of provinces, who, when their administration was ended, delivered up their *kingdom* or *government* into the hands of the emperor.

The apostle may refer, also, to an opinion of the ancient Jews, that there should be *ten kings* who should have the supreme government of the whole world: the *first* and *last* of which should be GOD himself; but the *ninth* should be the *Messiah*; after whose empire the kingdom should be delivered up into the hands of God for ever. See the place in *Schoettgen* on this verse, and on <sup><40133></sup>**Luke 1:33**.

**Verse 25. For he must reign, &c.]** This is according to the promise, <sup><4900></sup>**Psalm 110:1**: “The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” Therefore the kingdom cannot be given up till all rule and government be cast down. So that while the world lasts, Jesus, as the *Messiah* and *Mediator*, must reign; and all human beings are properly his subjects, are under his government, and are accountable to *him*.

**Verse 26. The last enemy]** Death, shall be destroyed; *καταργείται*, shall be *counter-worked*, *subverted*, and finally *overturned*. But death cannot be destroyed by there being simply no farther death; death can only be destroyed and annihilated by a *general resurrection*; if there be no general resurrection, it is most evident that death will still retain his empire. Therefore, the fact that *death shall be destroyed* assures the fact that there shall be a *general resurrection*; and this is a proof, also, that after the resurrection there shall be *no more death*.

**Verse 27. For he hath put all things under his feet]** The Father hath put all things under the feet of Christ according to the prophecy, <sup><4900></sup>**Psalm 110:1-7**.

**He is excepted]** i.e. The *Father*, who hath put all things under him, the *Son*. This observation seems to be introduced by the apostle to show that he does not mean that the Divine nature shall be subjected to the human nature. Christ, as *Messiah*, and *Mediator* between God and man, must ever be considered inferior to the Father: and his human nature, however

dignified in consequence of its union with the Divine nature, must ever be inferior to God. The whole of this verse should be read in a *parenthesis*.

**Verse 28. The Son also himself be subject]** When the administration of the *kingdom of grace* is finally closed; when there shall be no longer any state of *probation*, and consequently no longer need of a distinction between the *kingdom of grace* and the *kingdom of glory*; then the Son, as being *man* and Messiah, shall cease to exercise any distinct dominion and *God be all in all*: there remaining no longer any distinction in the persons of the glorious Trinity, as acting any *distinct* or *separate* parts in either the kingdom of grace, or the kingdom of glory, and so the one infinite essence shall appear undivided and eternal. And yet, as there appears to be a *personality* essentially in the infinite Godhead, that personality must exist eternally; but *how* this shall be we can neither tell nor know till that time comes in which *we shall SEE HIM AS HE IS.* ~~¶~~ **1 John 3:2.**

**Verse 29. Else what shall they do which are baptized for the dead]** This is certainly the most difficult verse in the New Testament; for, notwithstanding the greatest and wisest men have laboured to explain it, there are to this day nearly as many different interpretations of it as there are interpreters. I shall not employ my time, nor that of my reader, with a vast number of discordant and conflicting opinions; I shall make a few remarks: 1. The doctrine of the resurrection of our Lord was a grand doctrine among the apostles; they considered and preached this as the *demonstration* of the *truth* of the *Gospel*. 2. The multitudes who embraced Christianity became converts on the *evidence* of this resurrection. 3. This resurrection was considered the *pledge* and *proof* of the resurrection of all believers in Christ to the possession of the same glory into which he had entered. 4. The baptism which they received they considered as an emblem of their *natural death* and resurrection. This doctrine St. Paul most pointedly preaches, ~~¶~~ **Romans 6:3-5:** *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead, even so we also should walk in newness of life: for, if we have been planted together in the likeness of his death, we shall be also in his resurrection.* 5. It is evident from this that all who died in the faith of Christ died in the faith of the *resurrection*; and therefore cheerfully gave up their lives to death, as they *took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance,* ~~¶~~ **Hebrews 10:34.** 6. As is the *body*, so are the

members; those who were properly instructed, and embraced Christianity, believed that as all who had died in the faith of Christ should *rise again*, so they were baptized in the same faith. 7. As so many of the primitive followers of Christ sealed the truth with their *blood*, and Satan and his followers continued unchanged, every man who took on him the profession of Christianity, which was done by receiving *baptism*, considered himself as *exposing his life* to the most imminent hazard, and offering his life with those who had already offered and laid down theirs. 8. He was therefore *baptized* in reference to this *martyrdom*; and, having a regard to those dead, he cheerfully received baptism, that, whether he were taken off by a *natural* or *violent death*, he might be raised in the likeness of Jesus Christ's resurrection, and that of his illustrious martyrs. 9. As *martyrdom* and *baptism* were thus so closely and intimately connected, βαπτίζεσθαι, *to be baptized*, was used to express *being put to a violent death* by the hands of persecutors. So <sup><1012></sup>**Matthew 20:22, 23**: "But Jesus answered and said, Are ye able to drink of the *cup* that I shall drink of? &c." (Can ye go through my *sufferings*?) "They say unto him, We are able. He saith unto them, Ye shall indeed drink of my *cup*," (ye shall bear your part of the *afflictions* of the Gospel,) "and be *baptized* with the *baptism* that I am *baptized* with (that is, ye shall suffer *martyrdom*.) See also <sup><1108></sup>**Mark 10:38**. So <sup><1250></sup>**Luke 12:50**; "I have a *baptism* to be *baptized* with; and how am I straitened till it be accomplished!" That is, I must *die a violent death* for the salvation of men. 10. The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of *death* in voluntarily going under the water, so they receive it as an emblem of the *resurrection* unto eternal *life*, in coming up out of the water; thus they are *baptized for the dead*, in perfect faith of the resurrection. The three following verses seem to confirm this sense.

**Verse 30. And why stand we in jeopardy every hour?**] Is there any reason why we should voluntarily *submit* to so many *sufferings*, and every hour be in danger of losing our lives, if the dead rise not? On the conviction of the possibility and certainty of the resurrection, we are thus baptized for the dead. We have counted the cost, despise sufferings, and



the acts of this apostle, gives no intimation of this kind; and it certainly was too *remarkable a circumstance* to be passed over, either by Paul in the catalogue of his own sufferings, or by Luke in his history. 3. From similar modes of speech, which are employed metaphorically, and are so understood. 4. From the improbability that a Roman citizen, as Paul was, should be condemned to such a punishment, when in other cases, by pleading his privilege, he was exempted from being scourged, &c. And, 5. From the positive testimony of Tertullian and Chrysostom, who deny the *literal* interpretation.

On the other hand, it is strongly argued that the apostle is to be *literally* understood; and that he did, at some particular time, contend with wild beasts at Ephesus, from which he was miraculously delivered. 1. That the phrase **κατα ανθρωπον** signifies *as men used to do*, and never means *according to the manner of men*, as implying their *purpose*, or, *to use their forms of speech*, &c. 2. From the circumstances of the *case* in Ephesus usually referred to, viz. the insurrection by Demetrius and his fellow craftsmen; where, though Paul would have been in danger had he gone into the theatre, he was in little or none, as he did not adventure himself. 3. From his having endured much greater conflicts at *Lystra* and at *Philippi* than at Ephesus, at the former of which he was *stoned to death*, and again miraculously raised to life: see Clarke's notes on "~~41419~~ Acts 14:19", &c. And yet he calls not those greater dangers by this name. 4. That it cannot refer to the insurrection of Demetrius and his fellows, for St. Paul had no contention with them, and was scarcely in any danger, though *Gaius* and *Aristarchus* were: see the whole of Acts 19. And, 5. As we do not read of any other imminent danger to which he was exposed at Ephesus, and that already mentioned is not sufficient to justify the expression, *I have fought with beasts at Ephesus*, therefore we must conclude that he was at some time, not directly mentioned by his historian or himself, actually exposed to wild beasts at Ephesus. 6. That this is the case he refers to, ~~41018~~ 2

**Corinthians 1:8-10:** *For we would not, brethren, have you if ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, καθ υπερβολην βαρηθημεν υπερ δυναμικς, insomuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death: for these expressions refer to some excessive and unprecedented danger, from which nothing less than a miraculous interference could have saved him; and that*



it might have been an actual exposure to wild beasts, or any other danger equally great, or even greater.

**What advantageth it me, if the dead rise not?**] I believe the common method of pointing this verse is erroneous; I propose to read it thus: *If, after the manner of men, I have fought with beasts at Ephesus, what doth it advantage me? If the dead rise not, let us eat and drink, for to-morrow we die.*

What the apostle says here is a regular and legitimate conclusion from the doctrine, *that there is no resurrection*: For if there be no *resurrection*, then there can be no *judgment*-no *future state of rewards and punishments*; why, therefore, should we bear crosses, and keep ourselves under continual discipline? Let us eat and drink, take all the pleasure we can, for tomorrow we die; and there is an *end* of us for ever. The words, *Let us eat and drink, for to-morrow we die*, are taken from <sup>20213</sup>**Isaiah 22:13**, as they stand now in the *Septuagint*; and are a pretty smooth proverbial saying, which might be paralleled from the writings of several epicurean heathens, φαγωμεν και πιωμεν. αυριον γαρ αποθησκομεν. The words of Isaiah are τωμν rj m yk wtv r l wka *akol reshatho, ki machar namuth*: “In eating and drinking, for to-morrow we die ;” i.e. Let us spend our time in eating and drinking, &c. See a similar speech by *Trimalchio* in *Petronius Arbiter*, Satiric. cap. xxxvii:—

*Heu, heu nos miseros! quam totus homuncio nil est!  
Sic erimus cuncti, postquam nos auferet orcus.  
Ergo vivamus, dum licet esse bene.*

Alas! alas! what wretches we are! all mankind are a worthless pack: thus shall we all be, after death hath taken us away. Therefore, while we may, let us enjoy life.

**Verse 33. Be not deceived]** Do not impose on yourselves, and permit not others to do it.

**Evil communications corrupt good manners.]** There are many sayings like this among the Greek poets; but this of the apostle, and which according to the best MSS. makes an Iambic verse, is generally supposed to have been taken from *Menander's* lost comedy of *Thais*.

φθειρουσιν ηθη χρησθ ομιλιαι κακαι.

*Bad company good morals doth corrupt.*

There is a proverb much like this among the rabbins:

akycrI yvyky ṛqwa akycr rtw yvyky yrwa yrt

*“There were two dry logs of wood,  
and one green log; but the dry logs burnt up the green log.”*

There is no difficulty in this saying; he who frequents the company of bad or corrupt men will soon be as they are. He may be sound in the faith, and have the life and power of godliness, and at first frequent their company only for the sake of their pleasing conversation, or their literary accomplishments: and he may think his *faith* proof against their *infidelity*; but he will soon find, by means of their glozing speeches, his faith weakened; and when once he gets under the empire of *doubt*, unbelief will soon prevail; his bad company will corrupt his morals; and the two dry logs will soon burn up the green one.

The same sentiment in nearly the same words is found in several of the Greek writers; Æschylus, Sept. Theb. ver. 605: εν παντι πραγει δ εσθ ομιλιας κακης κακιος ουδεν. “In every matter there is nothing more deleterious than evil communication.”—Diodorus Siculus, lib. xvi. cap. 54: ταις πονηραις ομιλιας διεφθειρε τα ηθη των ανθρωπων. “With these evil communications he corrupted the morals of men.”

Ταυτα μεν ουτως ισθι. κακοισι δε μη προσομιλο  
Ανδρασιν, αλλθ αιει των αγαθων εχεο.  
Και μετα τοισιν πινε και εσθιε, και μετα τοισιν  
Ιξε, και ανδανε τοις, ων μεγαλη δυναμις.  
Εσθλων μεν γαρ απ εσθλα μαθησεαι. ην δε κακοισι  
Συμμιχθης, απολεις και τον εοντα νοον.

Theogn. Sent., ver. 31-36.

Know this: Thou must not keep company with the wicked, but converse always with good men. With such eat, drink, and associate. Please those who have the greatest virtue. From good men thou mayest learn good things; but if thou keep company with the wicked, thou wilt lose even the intelligence which thou now possessest.

**Verse 34. Awake to righteousness]** Shake off your slumber; awake fully, thoroughly, **δικαιως**, as ye *ought to do*: so the word should be rendered; not *awake to righteousness*. Be in earnest; do not trifle with God, your souls, and eternity.

**Sin not]** For this will lead to the destruction both of body and soul. Life is but a *moment*; improve it. Heaven has blessings without end.

**Some have not the knowledge of God]** The original is very emphatic: **αγνωσιαν γαρ θεου τινες εχουσι**, *some have an ignorance of God*; they do not acknowledge God. They have what is their *bane*; and they have not what would be their *happiness* and glory. To have an *ignorance* of God—a sort of substantial darkness, that prevents the light of God from penetrating the soul, is a worse state than to be simply in the dark, or without the Divine knowledge. The apostle probably speaks of those who were once enlightened, had once good morals, but were corrupted by bad company. It was to their *shame* or reproach that they had left the good way, and were now posting down to the chambers of death.

**Verse 35. But some man will say]** **αλλα ερει τις**. It is very likely that the apostle, by **τις** *some, some one, some man*, means particularly the *false apostle*, or teacher at Corinth, who was chief in the opposition to the pure doctrine of the Gospel, and to whom, in this covert way, he often refers.

The *second* part of the apostle's discourse begins at this verse. What shall be the nature of the resurrection body? 1. The question is *stated*, <sup><46155></sup>**1 Corinthians 15:35**. 2. It is *answered*: first, by a *similitude*, <sup><46156></sup>**1 Corinthians 15:36-38**; secondly, by an *application*, <sup><46153></sup>**1 Corinthians 15:33-41**; and thirdly, by *explication*, <sup><46154></sup>**1 Corinthians 15:42-50**.

**Verse 36. Thou fool]** **αφρον**. If this be addressed, as it probably is, to the *false apostle*, there is a peculiar propriety in it; as this man seems to have magnified his own wisdom, and set it up against both God and man; and none but a *fool* could act so. At the same time, it is folly in *any* to assert the impossibility of a thing because *he* cannot comprehend it.

**That which thou sowest is not quickened, except it die]** I have shown the propriety of this simile of the apostle in the note on <sup><8124></sup>**John 12:24**, to which I must refer the reader. A grain of wheat, &c., is composed of the *body* or *lobes*, and the *germ*. The latter forms an inconsiderable part of the mass of the grain; the *body, lobes, or farinaceous* part, forms nearly the

whole. This body dies-becomes decomposed, and forms a fine earth, from which the germ derives its first nourishment; by the nourishment thus derived the germ is *quickened*, receives its first vegetable life, and through this means is rendered capable of deriving the rest of its nourishment and support from the grosser earth in which the grain was deposited. Whether the apostle would intimate here that there is a certain *germ* in the present body, which shall become the *seed* of the resurrection body, this is not the place to inquire; and on this point I can with pleasure refer to Mr. Drew's work on the "Resurrection of the Human Body;" where this subject, as well as every other subject connected with this momentous question, is considered in a very luminous and cogently argumentative point of view.

**Verse 37. Thou sowest not that body that shall be]** This is decomposed, and becomes the means of nourishing the whole plant, *roots, stalk, leaves, ear,* and *full corn* in the ear.

**Verse 38. But God giveth it a body]** And is there any other way of accounting for it but by the miraculous working of God's power? For out of that one bare grain is produced a system of *roots*, a tall and vigorous *stalk*, with all its appendages of *leaves*, &c., besides the full corn in the ear; the whole making several hundred times the quantum of what was originally deposited. There are no proofs that what some call *nature* can effect this: it will ever be a philosophical as well as a Scriptural truth, that *God giveth it a body as it pleaseth him*; and so doth he manage the whole of the work, that every seed shall have its *own body*: that the *wheat* germ shall never produce *barley*; nor the *rye, oats*. See Clarke's note on "<sup><01012></sup>Genesis 1:12".

**Verse 39. All flesh is not the same flesh]** Though the organization of all animals is, in its general principles, the same, yet there are no *two* different kinds of *animals* that have flesh of the same flavour, whether the animal be *beast, fowl, or fish*. And this is precisely the same with *vegetables*.

In opposition to this general assertion of St. Paul, there are certain people who tell us that *fish* is not *flesh*; and while their religion prohibits, at one time of the year, the flesh of *quadrupeds* and *fowls*, it allows them to eat *fish*, fondly supposing that *fish* is not *flesh*: they might as well tell us that a *lily* is not a *vegetable*, because it is not a *cabbage*. There is a Jewish canon pronounced by *Schoettgen* which my readers may not be displeased to find inserted here: *Nedarim*, fol. 40: *pyghw pygr rwkk rwsa ahy rvkh ^m*

**rdwnh** *He who is bound by a vow to abstain from flesh, is bound to abstain from the flesh of fish and of locusts.* From this it appears that they acknowledged that there was one flesh of beasts and another of fishes, and that he was religiously bound to abstain from the one, who was bound to abstain from the other.

**Verse 40.** There are **also celestial bodies, and bodies terrestrial**] The apostle certainly does not speak of *celestial* and *terrestrial bodies* in the sense in which we use those terms: we invariably mean by the former the *sun, moon, planets, and stars*; by the latter, masses of *inanimate matter*. But the apostle speaks of *human beings*, some of which were clothed with *celestial*, others with *terrestrial* bodies. It is very likely, therefore, that he means by the *celestial bodies* such as those refined human bodies with which *Enoch, Elijah, and Christ* himself, appear in the realms of glory: to which we may add the bodies of those *saints* which arose after our Lord's resurrection; and, after having *appeared to many*, doubtless were taken up to paradise. By *terrestrial* bodies we may understand those in which the saints now live.

**But the glory of the celestial is one**] The *glory*-the excellence, beauty, and perfection. Even the present *frail human body* possesses an indescribable degree of contrivance, art, economy, order, beauty, and excellence; but the *celestial* body, that in which Christ now appears, and according to which ours shall be raised, (<sup><4020></sup>**Philippians 3:21,**) will exceed the excellence of this beyond all comparison. A *glory* or *splendour* will belong to that which does not belong to this: *here* there is a *glory* of excellence; there, there will be a *glory* of *light* and effulgence; for the bodies of the saints shall shine like the *sun* in the kingdom of their Father. See <sup><4034></sup>**Matthew 13:43.**

**Verse 41.** There is **one glory of the sun**] As if he had said: This may be illustrated by the present *appearance* of the celestial bodies which belong to our system. The *sun* has a greater degree of splendour than the *moon*; the moon than the *planets*; and the planets than the *stars*. And even in the fixed stars, one has a *greater degree* of splendour than another, which may proceed either from their different *magnitudes*, or from the comparative *proximity* of some of them to our earth; but from which of these causes, or from what other cause unknown, we cannot tell, as it is impossible to ascertain the distance of any of the fixed stars; even the nearest of them

being too remote to afford any sensible *parallax*, without which their distances cannot be measured. See the concluding observations.

**Verse 42. So also is the resurrection of the dead.]** That is, the bodies of the dead, though all immortal, shall possess different degrees of *splendour* and *glory*, according to the state of holiness in which their respective souls were found. The rabbins have some crude notions concerning different *degrees* of glory, which the righteous shall possess in the kingdom of heaven. They make out *seven* degrees:—

“The *first* of which is possessed by **מַצְדִּיקִים** *tsaddi kim*, the just, who observe the covenant of the holy, blessed God, and subjugate all evil affections.”

“The *second* is possessed by those who are **יְשָׁרִים** *yesharim*, the upright; whose delight it is to walk in the ways of God and please him.”

“The *third* is for **תְּמִימִים** *temimim*, the perfect: those who, with integrity, walk in the ways of God, and do not curiously *pry* into his dispensations.”

“The *fourth* is for **קְדוֹשִׁים** *kedoshim*, the holy ones; those who are the excellent of the earth, in whom is all God’s delight.” **Psalm 16:3.**

“The *fifth* is for **יְלֵי בָּאֵי תְּשׁוּבָה** *yl [b baaley teshubah*, the chief of the penitents; who have broken through the brazen doors, and returned to the Lord.”

“The *sixth* is for **לְבָרֵי תְּיָבִיבִים** *tinukoth shel beith raban*, the scholars and tender ones; who have not transgressed.”

“The *seventh* is for **יְחַסִּדִּים** *chasideim*, the godly: and this is the innermost of all the departments.” These seven degrees require a comment by themselves.

There is a saying among the rabbins very like that of the apostle in this and the preceding verse *Siphri*, in *Yalcut Simeoni*, page 2, fol. 10: “The faces of the righteous shall be, in the world to come, like suns, moons, the heaven, stars, lightnings: and like the lilies and candlesticks of the temple.”

**It is sown in corruption]** The body is *buried* in a state of degradation, decay, and corruption. The apostle uses the word *sown* to intimate that the body shall rise again, as a seed springs up that has been sown in the earth.

**It is raised in incorruption]** Being no more subject to corruption, dissolution, and death.

**Verse 43. It is sown in dishonour]** Being now stripped of all the glory it had as a machine, fearfully and wonderfully made by the hands of God; and also consigned to death and destruction *because of sin*. This is the most *dishonourable* circumstance.

**It is raised in glory]** It is raised a glorious body, because immortal, and for ever redeemed from the empire of death.

**It is sown in weakness]** The principles of dissolution, corruption, and decay, have prevailed over it; disease undermined it; and death made it his prey.

**It is raised in power]** To be no more liable to weakness, through labour; decay, by age; wasting, by disease; and dissolution, by death.

**Verse 44. It is sown a natural body]** *σωμα ψυχικον*. An *animal body*, having a multiplicity of *solids* and *fluids* of different kinds, with different functions; composed of muscles, fibres, tendons, cartilages, bones, arteries, veins, nerves, blood, and various juices, requiring continual support from aliment; and hence the necessity of *labour* to provide food, and *skill* to prepare it; which food must be masticated, digested, and refined; what is proper for nourishment secreted, brought into the circulation, farther elaborated, and prepared to enter into the composition of every part; hence *growth* and *nutrition*; without which no organized body can possibly exist.

**It is raised a spiritual body.]** One perfect in all its parts; no longer dependent on natural productions for its support; being built up on indestructible principles, and existing in a region where there shall be no more *death*; no more causes of *decay* leading to dissolution; and consequently, no more necessity for food, *nutrition*, &c. The body is spiritual, and has a spiritual existence and spiritual support.

What the apostle says here is quite consistent with the views his countrymen had on this subject.

In *Sohar Chadash*, fol. 43, it is said: “So shall it be in the resurrection of the dead; only, the old uncleanness shall not be found.”

*R. Bechai*, on the law, fol. 14, says: “When the godly shall arise, their bodies shall be pure and innocent; obedient to the instinct of the soul: there shall be no adversary, nor any evil disease.”

*Rab. Pinchas* says: “The holy blessed God shall make the bodies of the righteous as beautiful as the body of Adam was when he entered into paradise.”

*Rab. Levi* says: “When the soul is in heaven, it is clothed with celestial light; when it returns to the body, it shall have the same light; and then the body shall shine like the splendour of the firmament of heaven. Then shall men gain the knowledge of what is perfect.” *Sohar. Gen.*, fol. 69.

The Jews have an opinion that the *os coxendicis*, the lower joint of the backbone, *survives* the corruption of the body; and that it is out of this bone that the resurrection body is formed. In the place last quoted, fol. 70, we have the following teachings on this subject: “Let us borrow an example from what relates to the purifying of silver. *First*, the ore is cast into the burning furnace, that it may be separated from its earthly impurities; it is then *silver*, but not *perfect silver*. They put it into the furnace a *second* time, and then all its scoriæ are separated from it, and it becomes *perfect silver*, without any adulteration. Thus does the holy blessed God: he *first* buries our bodies under the earth, where they putrefy and corrupt, that nothing remains but that *one bone*: from this a new body is produced, which is indeed a *body*, but not a *perfect body*. But in that great day, when all bodies are hidden in the earth, and the soul departs, then even that bone decays, and the body which was formed out of it remains, and is as the *light of the sun*, and the *splendour of heaven*. Thus, as the silver was purified, so is the body: and no imperfect mixture remains.” See *Schoettgen*.

These things must not be treated as rabbinical dotages; the different *similes* used for the apostle have the same spirit and design: as the seed which is sown in the earth rots, and out of the germ contained in it God in his providence produces a root, stalk, leaves, ear, and a great numerical increase of grains; is it not likely that God, out of some *essential* parts of the body that now is, will produce the resurrection body; and will then give the soul a body as it pleaseth him; and so completely preserve the



*individuality* of every human being, as he does of every *grain*; giving to each its own body? <sup><461538></sup> **1 Corinthians 15:38**. So that as surely as the *grain of wheat* shall produce *wheat* after it is cast in the earth, corrupts, and dies; so surely shall our *bodies* produce the *same bodies* as to their *essential individuality*. As the germination of seeds is produced by his *wisdom* and *power*, so shall the pure and perfect human body be in the resurrection. Hence he does not say the body is *buried*, but the body is sown; it is *sown* in *weakness*, it is *sown* in *dishonour*, &c., &c.

**There is a natural body, and there is a spiritual body.]** This very saying is found in so many words, in *Yalcut Rubeni*, fol. 126: “There are different kinds of men.”  $\mu da\ hyaw\ ahmvnd\ \mu da\ whyad\ \mu da\ tya\ apwgr$  “There is a spiritual Adam, and there is also a corporeal Adam.”

**Verse 45. The first man Adam was made a living soul]** These forms of expression are also common among the Jews: hence we find  $\hat{w}varh\ \mu da$  *Adam harishon*, “Adam the first;” and  $amdq\ \mu da$  *Adam kadmai*, “Adam the last.” They assert that there are two Adams: 1. The *mystical* heavenly Adam; and 2. The *mystical* earthly Adam. See *Sohar Exod.*, fol. 29; and the several examples in *Schoettgen*. The apostle says this is written: *The first man Adam was made a living soul*: this is found <sup><00007></sup> **Genesis 2:7**, in the words  $\mu yyj\ tmvn$  *nishmath chaiyim*, the *breath of lives*; which the apostle translates  $\psi\upsilon\chi\eta\nu\ \zeta\omega\sigma\alpha\nu$ , a *living soul*.

**The last Adam—a quickening spirit.]** This is also said to be *written*; but *where*, says Dr. Lightfoot, is this *written* in the whole sacred book? *Schoettgen* replies, In the very same verse, and in these words:  $hyj\ vprl\ \mu dah\ yhyw$  *vayehi ha-Adam le-nephesh chayah*, and Adam became a living soul; which the apostle translates  $\pi\nu\epsilon\upsilon\mu\alpha\ \zeta\omega\pi\omicron\iota\omicron\upsilon\sigma\upsilon\nu$ , a *quickenings*, or life-giving *spirit*. Among the cabalistic Jews  $vprl$  *nephesh* is considered as implying greater *dignity* than  $hmvn$  *nishma*. The former may be considered as pointing out the *rational*, the latter the *sensitive* soul. All these references to Jewish opinions and forms of speech the apostle uses to convince them that the thing was possible; and that the resurrection of the body was generally credited by all their wise and learned men. The Jews, as Dr. Lightfoot observes, speak frequently of the *Spirit of the Messiah*; and they allow that it was this Spirit that *moved on the face of the waters*, <sup><00002></sup> **Genesis 1:2**. And they assert that *the Messiah shall quicken those who dwell in the dust*.

“It ought not to be passed by,” says the same author, “that Adam, receiving from God the promise of Christ—*The seed of the woman shall bruise the head of the serpent*, and believing it, named his wife **חַוְּוָה** *Chauvah*, that is, *life*; so the *Septuagint*, **καὶ ἐκάλεσεν ἄδამ τὸ ὄνομα τῆς γυναίκος αὐτοῦ ζῶη** *And Adam called the name of his wife, Life*. What! Is she called *Life* that brought *death* into the world? But Adam perceived **τὸν ἐσχάτον ἄδამ**, the last Adam exhibited to him in the promise, to be **πνεῦμα ζῶο, ποιοῦν**, a *quickenings* or *life-giving spirit*; and had brought in a *better life* of the *soul*; and should at last bring in a *better life* of the *body*. Hence is that saying, **ⲉⲛ ⲁⲩⲧⲱ Ⲡⲱⲛ Ⲡⲱⲛ**, In HIM was LIFE.”

Some contend that the *first Adam* and the *last Adam* mean the same person in *two* different states: the first man with the body of his *creation*; the same person with the body of his *resurrection*. See Clarke on “**ⲉⲛ ⲁⲩⲧⲱ Ⲡⲱⲛ Ⲡⲱⲛ** 1 Corinthians 15:49”.

**Verse 46. That was not first which is spiritual]** The *natural* or *animal* body, described **ⲉⲛ ⲁⲩⲧⲱ Ⲡⲱⲛ Ⲡⲱⲛ** 1 Corinthians 15:44, was the *first*; it was the body with which Adam was *created*. The *spiritual body* is the *last*, and is that with which the *soul* is to be clothed in the *resurrection*.

**Verse 47. The first man is of the earth]** That is: Adam’s body was made out of the *dust of the earth*; and hence the apostle says he was **ⲁⲩⲧⲱ Ⲡⲱⲛ**, of the *dust*; for the body was made

**ⲁⲩⲧⲱ Ⲡⲱⲛ** [ *aphar min ha-adamah*, *dust from the ground*;  
ⲉⲛ ⲁⲩⲧⲱ Ⲡⲱⲛ Genesis 2:7.

**The second man is-from heaven.]** *Heavenly*, **ⲟⲩⲣⲁⲛⲓⲟⲥ**, as several good MSS. and versions read. The resurrection body shall be of a *heavenly* nature, and not subject to decay or death. What is formed of *earth* must live after an *earthly manner*; must be *nourished* and supported by the earth: what is from *heaven* is of a *spiritual* nature; and shall have no farther connection with, nor dependence upon, earth. I conceive both these clauses to relate to *man*; and to point out the difference between the *animal* body and the *spiritual* body, or between the bodies which we *now* have and the bodies which we shall have in the resurrection. But can this be the meaning of the clause, *the second man is the Lord from heaven*? In the quotation I

have omitted ο κυριος, the Lord, on the following authorities: MANUSCRIPTS-BCD\*EFG, and two others. VERSIONS-Coptic, Æthiopic, Armenian in the margin, Vulgate, and Itala. FATHERS-Origen, who quotes it once and omits it once; Athanasius, Basil, the two Gregories, Nyssen and Nazianzen; Isidore, Cyril, Tertullian, Cyprian, Hilary, Zeno, Ambrose, Augustine, Jerome, Ambrosiaster, Philaster, Leo, Pacianus, Primasius, Sedulius, Bede, and others. See these authorities more at large in *Wetstein*. Some of the most eminent of modern critics leave out the word, and Tertullian says that it was put in by the heretic Marcion. I do think that the word is not legitimate in this place. The verse is read by the MSS., versions, and fathers referred to, thus: *The first man is of the earth, earthy; the second man is of heaven, heavenly; κυριος being omitted and ουρανιος added.* The *first man* and the *second man* of this verse are the same as the *first Adam* and the *second Adam* of <sup><46154></sup> **1 Corinthians 15:45**, and it is not clear that *Christ* is meant in either place. Some suppose that there is a reference here to what *Eve* said when she brought forth Cain: *I have gotten a man from the Lord, hwhy ta vya ytyng kanithi ish eth Jehovah, I have possessed or obtained a man, the Lord;* that is, as Dr. Lightfoot explains it, that the Lord himself should become man: and he thinks that *Eve* had respect to the promise of *Christ* when she named her son; as *Adam* had when he named his wife. If *Eve* had this in view, we can only say she was sadly mistaken: indeed the conjecture is too refined.

The terms *first man of the earth*, and *second man from heaven*, are frequent among the Jews: *al y[ l mda* the *superior Adam*; and *hatt mda* *Adam the inferior*; that is, the *earthly* and the *heavenly Adam*: *Adam before* the resurrection, and *Adam after* it.

**Verse 48. As is the earthy, &c.]** As *Adam* was, who was formed from the earth, so are all his descendants; frail, decaying, and subject to death.

**As is the heavenly]** As is the heavenly state of *Adam* and all glorified beings, so shall be the state of all those who, at the resurrection, are found fit for glory.

**Verse 49. And as we have borne the image of the earthy]** As being descendants from *Adam* we have all been born in his likeness, and subject to the same kind of corruption, disgrace, and death; we shall also be raised to a life immortal, such as he now enjoys in the kingdom of God. This interpretation proceeds on the ground that what is here spoken belongs to

*Adam* in his *twofold* state: viz. of *mortality* and *immortality*; of disgrace and honour; of earth and heaven.

But by many commentators the words are understood to refer to *Adam* and *Christ*, in ~~<B1546>~~ **1 Corinthians 15:46-49**. By *these*, *Christ* is called the *second Adam*, the *quickenning Spirit*, the *second man*, and the *heavenly*; whose *image* of righteousness and true holiness we are *to bear*.

But when I consider, 1st. How all these terms are used and applied in the *Jewish writings*, it appears to me that as this was not their import among *them*, so it was not the design of Paul; and it would be very difficult to find any place where *Jesus Christ* is called the *second Adam* in either Old or New Testament. The discourse of the apostle, ~~<B1514>~~ **Romans 5:14-19**, will not prove it, though in those verses there is a *comparison* drawn between *Adam* and *Christ*; but that comparison refers to the extent of the *sin* and *condemnation* brought upon all men by the transgression of the *first*; and the *redemption* purchased for all men by the sacrifice of the *last*; and the superabundant grace procured by that sacrifice. But here, the comparison most evidently is between the state of man in *this mortal* life, and his state after the resurrection. *Here*, all men are corrupt and mortal, and *here*, all men die. *There*, all men shall be incorrupt and immortal, and, whether holy or unholy, shall be eternally immortal.

Of the *image of Adam*, in his *heavenly* or *paradisical* state, the rabbins talk largely: they say that “God created *Adam* with a double image, earthly and heavenly; that he was the most perfect of all beings; that his *splendour* shone from one extremity of the earth to the other; that all feared before him; that he knew all wisdom, both *earthly* and *heavenly*; but when he sinned, his glory was diminished, and his wisdom departed from him.” *Yalcut Rubeni*, fol. 10.

They add farther, that “in the time in which *Adam* received **hal y[  
hnnqwyrk** the *heavenly image*, all creatures came to him, and acknowledged him king of the earth.” *Ibid.*, fol. 21.

2. From all this, and much more might be produced on the subject, (see *Schoettgen*.) it appears that the apostle follows, as far as it could comport with his design, the sentiments of his countrymen, and that he adopts their very *phraseology*; and that it is through the medium of these sentiments and this *phraseology* that he is to be understood and interpreted. Others may understand all these passages differently; and still consider them as a

parallel between *Adam* and *Christ*, which is the general view of interpreters. The view which I have taken of them appears to me to be much more consistent with the nature of the discourse, and the scope and design of the apostle. The common opinion is *orthodox*: what I here propose is no *heresy*. There are many difficulties in the chapter, and not a few in the verses immediately under consideration.

**Verse 50. Flesh and blood cannot inherit the kingdom]** This is a *Hebrew* periphrasis for *man*, and *man* in his present state of *infirmary* and *decay*. *Man*, in his present state, cannot inherit the kingdom of God; his nature is not suited to that place; he could not, in his present *weak state*, endure an *exceeding great and eternal weight of glory*. Therefore, it is necessary that he should *die*, or be *changed*; that he should have a *celestial body* suited to the *celestial state*. The apostle is certainly not speaking of *flesh and blood* in a *moral* sense, to signify corruption of mind and heart; but in a *natural* sense; as such, *flesh* and *blood* cannot inherit glory, for the reasons already assigned.

**Verse 51. I show you a mystery]** That is, a thing which you have never known before. But what is this *mystery*? Why, that *we shall not all sleep*; we shall not all *die*; but we shall all be *changed*: of this the Jews had not *distinct* notions. For, as *flesh and blood* cannot inherit glory, and all shall not be found *dead* at the day of judgment, then all must be *changed*-undergo such a change that their bodies may become *spiritual*, like the bodies of those who shall be raised from the dead.

**Verse 52. In a moment]** εν ατομῳ. *In an atom*; that is, an *indivisible* point of time. *In the twinkling of an eye*; as soon as a man can *wink*; which expressions show that this mighty work is to be done by the almighty power of God, as he does all his works, He *calls*, and it is *done*. The resurrection of *all the dead*, from the foundation of the world to that time, and the change of all the *living* then upon earth, shall be the work of a *single moment*.

**At the last trump]** This, as well as all the rest of the peculiar phraseology of this chapter, is merely *Jewish*, and we must go to the Jewish writers to know what is intended. On this subject, the *rabbins* use the very same expression. Thus *Rabbi Akiba*: “How shall the holy blessed God raise the dead? We are taught that God has a *trumpet* a thousand ells long, according to the ell of God: this *trumpet* he shall *blow*, so that the sound of it shall extend from one extremity of the earth to the other. At the *first*

blast the *earth* shall be shaken; at the *second*, the *dust* shall be separated; at the *third*, the *bones* shall be gathered together; at the *fourth*, the *members* shall *wax warm*; at the *fifth*, the *heads* shall be covered with *skin*; at the *sixth*, the *souls* shall be *rejoined* to their *bodies*; at the *seventh*, all shall *revive* and stand *clothed*.” See *Wetstein*. This tradition shows us what we are to understand by the *last trump* of the apostle; it is the *seventh* of Rab. *Akiba*, when the dead shall be all raised, and, being *clothed upon* with their eternal vehicles, they shall be ready to appear before the judgment seat of God.

**For the trumpet shall sound]** By this the apostle confirms the *substance* of the tradition, there shall be the *sound of a trumpet* on this great day; and this other scriptures teach: see **Zecariah 9:14**; <sup><1065></sup>**Matthew 24:31**; <sup><8325></sup>**John 5:25**; <sup><3046></sup>**1 Thessalonians 4:16**, in which latter place, the apostle treats this subject among the Thessalonians, as he does here among the Corinthians. See the notes there.

**Shall be raised incorruptible]** Fully clothed with a new body, to die no more.

**We shall be changed.]** That is, those who shall then be found *alive*.

**Verse 53. For this corruptible, &c.]** Because flesh and blood cannot inherit glory; therefore, there must be a refinement by *death*, or a *change* without it.

**Verse 54. Death is swallowed up in victory.]** **κατεποθη ο θανατος εις νικος.** These words are a quotation from <sup><2358></sup>**Isaiah 25:8**, where the Hebrew is **י xnl twmh [I b billa hammaveth lanetsach: He (God) hath swallowed up death in victory; or, for ever.** These words in the *Septuagint* are thus translated: **κατεπιεν ο θανατος ισχυσας.** *Death having prevailed, or conquered, hath swallowed up.* But in the version of *Theodotion*, the words are the same with those of the apostle. The Hebrew **י xnl lanetsach** the *Septuagint* sometimes translate **εις νικος**, *in victory*, but most commonly **εις τελος**, *for ever*; both, as Bishop Pearce observes, in such kind of phrases, signifying the same thing, because eternity conquers all things; and accordingly, in <sup><1026></sup>**2 Samuel 2:26**, where the *Septuagint* have **μη εις νικος καταφαγεται η ρομφαια**, our English version has, *Shall the sword devour FOR EVER?* And the same may be seen in <sup><8307></sup>**Job 36:7**; <sup><2951></sup>**Lamentations 5:20**; <sup><3001></sup>**Amos 1:11; 8:7**; from which

authority the bishop translates the clause here, *Death is swallowed up* FOR EVER.

Death is here personified and represented as a devouring being, swallowing up all the generations of men; and by the resurrection of the body and the destruction of the empire of death, God is represented as swallowing him up; or that *eternity* gulps him down; so that he is endlessly lost and absorbed in its illimitable waste. How glorious a time to the righteous, when the inhabitant shall no more say, I am sick; when God shall have wiped away all tears from off all faces, and when there shall be no more death. This time must come. Hallelujah! The Lord God Omnipotent reigneth.

**Verse 55. O death, where is thy sting? O grave, where is thy victory?]**

που σου, θανατε, το κεντρον. που σου, αδη, το νικος. These words are generally supposed to be taken from <sup><281314></sup>Hosea 13:14, where the Hebrew text stands thus: I wav Ēbcq yha twm Ēyrbd yha ehi *debareyca maueth; ehikatabca sheol*: which we translate, *O death! I will be thy plagues; O grave! I will be thy destruction*; and which the Septuagint translate very nearly as the apostle, που η δικη σου, θαντε; που το κεντρον σου, αδη; O death, where is thy revenge, or *judicial process*? O grave, where is thy sting? And it may be remarked that almost all the MSS., *versions*, and many of the *fathers*, interchange the two members of this sentence as they appear in the Septuagint, attributing *victory* to *death*; and the *sting*, to *hades* or the *grave*; only the Septuagint, probably by mistake or corruption of copyists, have δικη, dike, *revenge* or a *judicial process*, for νικος, nikos, *victory*: a mistake which the similarity of the words, both in *letters* and *sound*, might readily produce. We may observe, also, that the yha ehi (I will be) of the Hebrew text the Septuagint, and the apostle following them, have translated που, *where*, as if the word had been written hya *where*, the two last letters interchanged; but yha ehi, is rendered *where* in other places; and our translators, in the 10th verse of this same chapter (<sup><281310></sup>Hosea 13:10) render Ēl m yha ehi *malca*, “I will be thy king,” but have this note in the margin, “Rather, *where is thy king*? King Hoshea being then in prison.” The apostle, therefore, and the Septuagint, are sufficiently vindicated by the use of the word elsewhere: and the best Jewish commentators allow this use of the word. The *Targum*, *Syriac*, *Arabic*, *Vulgate*, and some MSS. of *Kennicott* and *Deuteronomy Rossi*, confirm this reading.

Having vindicated the translation, it is necessary to inquire into the meaning of the apostle's expressions. Both *Death* and *Hades* are here personified: *Death* is represented as having a *sting*, *dagger*, or *goad*, by which, like the driver of oxen, he is continually irritating and urging on; (these irritations are the *diseases* by which men are urged on till they fall into *Hades*, the empire of Death;) to *Hades*, *victory* is attributed, having overcome and conquered all human life, and subdued all to its own empire. By the transposition of these two members of the sentence, the *victory* is given to *Death*, who has extinguished all human life; and the *sting* is given to *Hades*, as in his empire the *evil* of death is fully displayed by the extinction of all animal life, and the destruction of all human bodies. We have often seen a personification of death in ancient paintings—a skeleton crowned, with a dart in his hand; probably taken from the apostle's description. The Jews represent the angel of death as having a sword, from which deadly drops of gall fall into the mouths of all men.

*Hades*, which we here translate *grave*, is generally understood to be the *place of separate spirits*. See Clarke's note on "[Matthew 11:23](#)".

**Verse 56. The sting of death is sin]** The apostle explains himself particularly here: death could not have entered into the world if sin had not entered *first*; it was *sin* that not only introduced *death*, but has armed him with all his *destroying* force; the *goad* or *dagger* of death is *sin*; by this both body and soul are slain.

**The strength of sin is the law.]** The law of God forbids all transgression, and sentences those who commit it to temporal and eternal death. Sin has its controlling and *binding* power from the law. The law *curses* the transgressor, and provides no help for him; and if nothing else intervene, he must, through it, continue ever under the empire of death.

**Verse 57. But thanks be to God]** What the law could not do, because it is *law*, (and law cannot provide *pardon*,) is done by the *Gospel* of our Lord Jesus Christ: he has *died* to slay death; he has *risen* again to bring mankind from under the empire of *hades*. All this he has done through his mere unmerited *mercy*; and eternal *thanks* are due to God for this *unspeakable gift*. He has given us the *victory* over sin, Satan, death, the grave, and hell.

**Verse 58. Be ye steadfast]** ἕδραιοι, from ἕδρα, a *seat*; be settled; confide in the truth of this doctrine of the resurrection, and every thing that



pertains to it, as confidently as a man *sits* down on a SEAT, which he knows to be solid, firm, and safe; and on which he has often *sat*.

**Unmovable]** ἀμετακίνητοι, from α, *negative*, and μετακινεω, *to move away*; let nothing *shake* your faith; let nothing *move* you away from this hope of the Gospel which is given unto you. What I tell you I receive from God; your false teachers cannot say so: in a declaration of God you may unshakingly confide.

**Always abounding in the work of the Lord]** The *work of the Lord is obedience* to his holy word; every believer in Christ is a *workman* of God. He that *works* not, to bring glory to God and good to man, is not acknowledged as a *servant of Christ*; and if he be not a servant, he is not a *son*; and if not a son, then not an *heir*. And he must not only *work*, but *abound* in that work; ever exceeding his former self; and this, not for a *time*, but *always*; beginning, continuing, and ending every act of life to God's glory and the good of his fellows.

**Your labour is not in vain]** *Your labour in the Lord is not in vain*; you must not only *work*, but you must *labour*-put forth all your strength; and you must work and labour *in the Lord*-under his *direction*, and by his *influence*; for without him ye can do nothing. And this labour cannot be *in vain*; you shall have a resurrection unto eternal life: not because you have *laboured*, but because Christ died and gave you grace to be faithful.

1. THE chapter through which the reader has passed is a chapter of great importance and difficulty; and on its difficulties much has been written in the preceding notes. Though I have used all the helps in my power to guide me in explaining it, I have, upon the whole, been obliged to think for myself, and claim only the praise of severe labour, ever directed by honest intention and an earnest desire to find out the truth.

2. There are many questions connected with the doctrine of the resurrection which I could not introduce here without writing a *book* instead of *short notes* on a very long chapter. On such subjects, I again beg leave to direct the reader to Mr. *Samuel Drew's* Essay on that subject.

3. One remark I cannot help making; the doctrine of the *resurrection* appears to have been thought of much more consequence among the primitive Christians than it is *now*! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present

day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the Gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!

4. Though all men shall rise again, yet it will be in widely different circumstances: some will rise to glory and honour; others to shame and everlasting contempt. Those alone who here received the salvation of God, and continued faithful unto death, shall have a resurrection to everlasting glory; not every *believer*, but every loving obedient believer, shall enter into the paradise of God, and have a body fashioned like unto his Lord's glorious body.

5. All glorified spirits will not have the same *degree* of glory. *Two* things will necessarily cause great difference: 1. The quantum of *mind*; and 2. The quantum of *grace*.

(1.) It is idle to suppose that God has made all human souls with the *same capacities*: he has not. There is an infinite diversity; he who has the greatest mind can *know* most, *do* most, *suffer* most, and *enjoy* most.

(2.) The quantum of *grace* will be another great cause of diversity and glory. He who received most of Christ here, and was most devoted to his service, shall have the nearest *approach* to him in his own kingdom. But all equally holy and equally faithful souls shall not have equal degrees of glory; for the glory will be according to the *capacity* of the *mind*, as well as the degree of *grace* and *improvement*. The greater the capacity, provided it be properly influenced by the grace of Christ, the greater will be the enjoyment.

6. That there will be great diversity in the states of glorified saints is the apostle's doctrine; and he illustrates it by the different degrees of *splendour* between the *sun*, *moon*, *planets*, and *stars*. This needs little application. There are some of the heavenly bodies that give *heat*, *light*, and *splendour*, as the SUN; and are of the utmost service to the world: some that give *light*, and comparative *splendour*, without *heat*, as the MOON; and yet are of very great use to mankind: others, again, which give a *steady* but not a *splendid light*, at the PLANETS; and are serviceable in their particular spheres: and lastly, others which *twinkle* in their respective systems, as the stars of different magnitudes.

7. *One star*, says the apostle, *differs from another in glory*, i.e. in *splendour*, according to what is called their different *magnitudes*. I will state a remarkable fact: The northern and southern hemispheres of the heavens have been divided into 102 *constellations*, and in these constellations Professor *Bode* has set down the places of 17,240 stars; *simple, nebulous, conglobate*, and *double*. The stars have been distinguished by their *apparent magnitudes* or rather *splendour*, into stars of the first, second, third, fourth, fifth, sixth, seventh, eighth, &c., magnitudes: of these 17,240, only *sixteen* are, by astronomers in general, agreed to be of the *first* magnitude, all of which are set down in the following catalogue, with some of those that are remarkable in the second, third, fourth, fifth, and sixth magnitudes. The reader will observe that the name of the *constellation* or *star* is first mentioned; the Greek letters, &c., are those by which they are distinguished on maps and globes; and they are, by astronomers, referred to by these letters and numbers. My inferences follow the *table*.

A TABLE of the most remarkable FIXED STARS, from the FIRST to the SIXTH MAGNITUDE.

A TABLE of the most remarkable FIXED STARS, from the FIRST to the SIXTH MAGNITUDE.					
First Magnitude.	Second Magnitude.	Third Magnitude.	Fourth Magnitude.	Fifth Magnitude.	Sixth Magnitude.
In the mouth of Canis Major, or the Greater Dog, (Sirius, or the Dog-star) . . . α	In the wing of Pegasus, (Algenib) . . . γ	Brightest of the Pleiades, . . . θ	In Libra, . . . ε	In Pisces, . . . δ	In Cancer, . . . ε
Bright star in Lyra, or the Harp, (Wega or Vega) . . . α	In the head of the Phoenix, . . . γ	In Taurus, . . . γ	_____ . . . θ	_____ . . . ρ	In the Sextant, 37
Bright star in Bootes, (Arcturus) . . . α	In the tail of Cetus, . . . β	_____ . . . ζ	_____ . . . ι	_____ . . . σ	In Leo, . . . α
In the heart of Leo Major, or the Great Lion, (Regulus) . . . α	In the girdle of Andromeda, . . . β	In Gemini, . . . δ	In Scorpio, . . . σ	_____ . . . ε	In Sagittarius, δ
In the left shoulder of Arcturus, or the Charioteer, (Capella) . . . α	In the horn following horn, . . . α	In Virgo, . . . β	In Ophiuchus, . . . φ	In Cetus, . . . π	In Aquarius, . . . ε
In the right foot of Orion, (Rigel) . . . β	In the neck of Cetus, or In the jaw of Cetus, α	_____ . . . γ	In Sagittarius, . . . β	In Argo, . . . ι	_____ . . . h
In the southern, or left eye of the Bull, (Aldebaran) . . . α	In the head of Melisse, (Algol) . . . β	_____ . . . θ	_____ . . . ρ	In Orion, . . . 1 ψ	In Orion, . . . 4 χ
In Eridanus, (Alishah or Achernar) . . . α	In Perseus' girdle, . . . β	In Libra, . . . 1 γ	_____ . . . 1 ν	In Taurus, . . . φ	In Ursa Minor, α
In the shoulder of Orion, (Betelgeuse) . . . α	In the northern horn of the Bull, . . . β	In Scorpio, . . . δ	In Capricorn, . . . γ	_____ . . . χ	_____ . . . φ
In the poop of the ship Argo, (Canopus) . . . α	In Gemini, (Castor) . . . α	In Ophiuchus, . . . δ	In Aquarius, . . . θ	In Orion, . . . 1 χ	_____ . . . 1 π
In the joint of Canis Minor, or the little Dog, (Procyon) . . . α	In Gemini, (Pollux) . . . α β	In Sagittarius, . . . γ	_____ . . . 2 τ	_____ . . . 3 χ	In Cepheus, . . . α
Bright star in the foot of the Cross, . . . α	In Orion's shoulder, . . . γ	_____ . . . σ	_____ . . . 2 τ	In Argo, . . . χ	In the Dragon, . . . γ
In the spine of the Virgin, . . . α	In the Dew, . . . α	In Capricorn, . . . β	In Pisces, . . . δ	In Gemini, . . . λ	_____ . . . B
In the foot of the Centaur, . . . α	In the female Hydra, . . . α	_____ . . . ε	_____ . . . ε	In Cancer, . . . φ	_____ . . . W
In the Scorpion's heart, (Antares) . . . α	In Ursa Major, (Upper Pointer) . . . α	_____ . . . δ	In Aries, . . . δ	In Leo, . . . ω	_____ . . . 1 V
In the mouth of the south Fish, (Fomalhaut) . . . α	In Ursa Major, (Lower Pointer) . . . β	In Ursa Minor, . . . α	In Taurus, . . . 1 δ	In Virgo, . . . ν	_____ . . . 2 V
	The Lion's tail, (Deneb) . . . β	In Cassiopeia, . . . γ	In Gemini, . . . α	_____ . . . π	In Cassiopeia, . . . β
	In the Crocus, . . . β	_____ . . . δ	In Libra, . . . α	In Scorpio, . . . 1 φ	_____ . . . φ
	In the Dragon's tail, . . . α	In Perseus, . . . γ	In Cancer, . . . γ	_____ . . . 2 φ	_____ . . . χ
	In the Balance, . . . β	_____ . . . ε	In Leo, . . . ε	In Ophiuchus, . . . φ	_____ . . . ω
	In the Swan's tail, . . . α	In Ursa Major, . . . β	_____ . . . ζ	_____ . . . ω	In Perseus, . . . θ
	In Pegasus, (Markab) . . . α	_____ . . . δ	In Sagittarius, . . . α	_____ . . . ω	In Sagittarius, α
	In Admetus's head, . . . α	_____ . . . θ	In Capricorn, . . . ρ	_____ . . . ω	In Capricorn, . . . θ
	In the shoulder of Pegasus, . . . β	In the Dragon, . . . λ	In Aquarius, . . . ι	_____ . . . ω	_____ . . . i
	In the Crane's wing, . . . β	_____ . . . β	_____ . . . σ	_____ . . . ω	_____ . . . α
	In the Eagle, (Atioz) . . . α	In the Swan, . . . δ	In Virgo, . . . θ	_____ . . . 1 τ	_____ . . . δ
			_____ . . . ι	_____ . . . 2 ψ	In Aries, . . . h
			In the Swan, . . . δ	_____ . . . 3 ψ	_____ . . . 1 e

Observations on the preceding Table.

The *five* stars of the *second* magnitude in the above list, marked with an asterisk, are by some writers denominated of the *first* magnitude; and those named of the *third*, *fourth*, *fifth*, and *sixth* magnitudes, (the stars of the last-mentioned order being barely visible to the naked eye,) are such as the moon can occult, or make a near appulse to; except the last sixteen, in the column of stars of the *third* magnitude, and the last twenty-nine in that of the *sixth* magnitude, which never set in the latitude of London. The stars *Algol* and  $\circ$  *Ceti* are set down according to their *brightest* appearance; the former varying from the second to the fourth magnitude every two days, 20 hours, 48 minutes, 58 seconds, 18 thirds, and 25 fourths; and the latter, from the second to the seventh, and sometimes to the tenth, every 331 days, 10 hours, and 19 minutes. The stars of the first magnitude, *Capella* and *Lyra*, never set in the latitude of London; *Acharnar*, *Canopus*,  $\beta$  in *Argo*, and  $\alpha$  in the *Cross* and *Centaur*, never rise. Of the stars of the second magnitude in the preceding list,  $\beta$  in *Medusa's* head, or *Algol*,  $\alpha$  in *Perseus*, the two *Pointers*, the *Dragon's* tail, and the *Swan's* tail, never set; the head of the *Phoenix* and the bright star in the *Crane* never rise. The stars marked with an asterisk in the third column are between the third and fourth magnitudes; and those in the last column with the same mark are between the fifth and sixth magnitudes. Stars fainter than those of the sixth magnitude cannot be discerned without the help of a glass, and are therefore called *telescopic*. The 2h, and 3h, in *Aquarius*, are of this last description, both of the *seventh* magnitude, and such as the moon can occult.

8. This subject, as far as it concerns the present place, admits of few remarks or reflections. It has already been observed, that, of all the stars which our best astronomers have been able to describe and lay down in tables and maps, only *sixteen* are of the *first* magnitude; i.e. appear more *luminous* than any other stars in the firmament: some, indeed, increase the number to twenty-one, by taking in *Castor* and *Pollux*, the *upper Pointer*, *Atteer*, or *Atair*, in the *Eagle*, and  $\beta$  in the ship *Argo*, which I have placed among those of the second magnitude, because astronomers are not agreed on the subject, some ranking them with stars of the *first* magnitude, others, with stars of the *second*.

The reader is probably amazed at the *paucity* of large stars in the whole firmament of heaven! Will he permit me to carry his mind a little farther, and either stand *astonished* at or *deplore* with me the fact, that, out of the *millions* of Christians in the vicinity and splendour of the *eternal Sun* of

*righteousness*, how very few are found of the *first order*! How very few can stand examination by the *test* laid down in the 13th chapter of this epistle! How very few love God with all their heart, soul, mind, and strength; and their neighbour as themselves! How few *mature* Christians are found in the Church! How few are, in all things, living for eternity! How little *light*, how little *heat*, and how little *influence* and *activity* are to be found among them that bear the name of Christ! How few *stars* of the *FIRST magnitude* will the Son of God have to deck the crown of his glory! Few are striving to *excel* in righteousness; and it seems to be a principal concern with many to find out *how little grace they may have, and yet escape hell*; how little *conformity to the will of God* they may have, and yet get to heaven! In the fear of God I register this testimony, that I have perceived it to be the labour of many *to lower the standard of Christianity*, and to soften down, or explain away, those *promises* of God that himself has *linked with duties*; and because they know that they cannot be saved by their *good works*, they are contented to have *no good works at all*: and thus the necessity of Christian *obedience*, and Christian *holiness*, makes no prominent part of some modern creeds. Let all those who retain the *apostolic doctrine*, that *the blood of Christ cleanseth from all sin in this life*, press every believer to go on to *perfection*, and expect to be saved, *while here below*, into the fulness of the blessing of the Gospel of Jesus. To all such my soul says, Labour to show yourselves approved unto God; workmen that need not be ashamed, rightly dividing the word of truth; and may the pleasure of the Lord prosper in your hands!-Amen.

## I CORINTHIANS

## CHAPTER 16.

*The apostle exhorts the Corinthians to make a contribution for the relief of the poor Christians at Jerusalem; and directs to the best mode of doing it, 1-4. Promises to pay them a visit after pentecost, 5-9. Gives directions about the treatment of Timothy and Apollos, 10-12. And concerning watchfulness, &c., 13, 14. Commends the house of Stephanas, and expresses his satisfaction at the visit paid him by Stephanas, Fortunatus and Achaicus, 15-18. Sends the salutations of different persons, 19, 21. Shows the awful state of those who were enemies to Christ, 22. And concludes the epistle with the apostolical benediction, 23, 24.*

## NOTES ON CHAP. 16.

**Verse 1. The collection for the saints]** περι-της λογιας, from λεγω, to gather, or collect; translated by the *Vulgate*, *de collectis*, a contribution made by the rich for the relief of the poor. The *Christians* living at Jerusalem, we may naturally suppose, were greatly straitened; as the enmity of their countrymen to the Gospel of Christ led them to treat those who professed it with cruelty, and spoil them of their goods; (see <sup><S1104></sup>**Hebrews 10:34**; and <sup><S1526></sup>**Romans 15:26**; and see **Clarke's note** "<sup><S1527></sup>**Romans 15:27**";) and the apostle hereby teaches that it was the duty of one Christian congregation to help another when in distress.

**Verse 2. Upon the first day of the week]** The apostle prescribes the most convenient and proper method of making this contribution. 1. Every man was to feel it his duty to succour his brethren in distress. 2. He was to do this according to the ability which God gave him. 3. He was to do this at the conclusion of the week, when he had cast up his weekly earnings, and had seen how much God had prospered his labour. 4. He was then to bring it on the *first day* of the week, as is most likely, to the church or assembly, that it might be put in the common treasury. 5. We learn from this that the weekly contribution could not be always the *same*, as each man was to lay by as *God had prospered him*: now, some weeks he would gain more; others, less. 6. It appears from the whole that the *first day of the week*, which is the Christian Sabbath, was the day on which their principal

religious meetings were held in *Corinth* and the Churches of *Galatia*; and, consequently, in all other places where Christianity had prevailed. This is a strong argument for the keeping of the Christian Sabbath. 7. We may observe that the apostle follows here the *rule of the synagogue*; it was a regular custom among the Jews to make their collections for the poor on the *Sabbath day*, that they might not be without the necessaries of life, and might not be prevented from coming to the synagogue. 8. For the purpose of making this provision, they had a *purse*, which was called **hqdx I v yqnr a** *Arneki shel tsedakah*, “The purse of the alms,” or what we would term, *the poor’s box*. This is what the apostle seems to mean when he says, *Let him lay by him in store*—let him put it in the *alms’ purse*, or in the *poor’s box*. 9. It was a maxim also with them that, if they *found* any money, they were not to put it in their *private* purse, but in that which belonged to the *poor*. 10. The pious Jews believed that as *salt* seasoned food, so did *alms*, riches; and that he who did not give alms of what he had, his riches should be dispersed. The *moth* would *corrupt* the *bags*, and the *canker* *corrode* the *money*, unless the mass was sanctified by giving a part to the poor.

**Verse 3. Whomsoever ye shall approve by your letters]** Why should Paul require *letters* of approbation in behalf of certain persons, when he himself should be *among them*, and could have their characters *viva voce*? It is probable that he refers here to letters of recommendation which they *had* sent to him while he was away; and he now promises that when he should come to Corinth, he would appoint these persons, whom they had *recommended*, to carry the alms to Jerusalem. If **δοκιμασητε**, be read *ye shall have approved*, as Bishop Pearce does, the difficulty will vanish.

Some MSS. and several *versions* join **δι̅ επιστολων**, *by letters*, to the following words, and read the verse thus: *When I come, those whom ye shall approve I will send with letters to bring your liberality to Jerusalem.* This seems most natural.

**Verse 4. And if it be meet, &c.]** If it be a business that requires my attendance, and it be judged proper for me to go to Jerusalem, I will take those persons for my companions. On the delicacy with which St. Paul managed the business of a collection for the poor, Archdeacon Paley makes the following appropriate remarks:—

“The following observations will satisfy us concerning the purity of our apostle’s conduct in the suspicious business of a pecuniary contribution.

“1st. He disclaims the having received any inspired authority for the directions which he is giving: ‘I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.’ (~~470B~~ **2 Corinthians 8:8.**) Who, that had a sinister purpose to answer by the recommending of subscriptions, would thus distinguish, and thus lower the credit of his own recommendation?

“2d. Although he asserts the general right of Christian ministers to a maintenance from their ministry, yet he protests against the making use of this right in his own person: ‘Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel; 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, i.e. my professions of disinterestedness, void.’ (~~469A~~ **1 Corinthians 9:14, 15.**)

“3d. He repeatedly proposes that there should be associates with himself in the management of the public bounty; not colleagues of his own appointment, but persons elected for that purpose by the contributors themselves. ‘And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem; and if it be meet that I go also, they shall go with me.’ (~~461B~~ **1 Corinthians 16:3, 4.**) And in the second epistle, what is here proposed we find actually done, and done for the very purpose of guarding his character against any imputation that might be brought upon it in the discharge of a pecuniary trust: ‘And we have sent with him the brother, whose praise is in the Gospel throughout all the Churches; and not that only, but who was also chosen of the Churches to travel with us with this grace, (gift,) which is administered by us to the glory of the same Lord, and the declaration of your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us; providing for things honest, not only in the sight of the Lord, but also in the sight of men:’ i.e. not resting in the consciousness of our own



integrity, but, in such a subject, careful also to approve our integrity to the public judgment. (~~4~~<sup>1</sup>~~8~~<sup>2</sup> **2 Corinthians 8:18-21.**) *Horæ Paulinæ*, page 95.

**Verse 5. I will come unto you, when I shall pass through Macedonia]**

St. Paul was now at *Ephesus*; for almost all allow, in opposition to the *subscription* at the end of this epistle that states it to have been written from *Philippi*, that it was written from *Ephesus*: and this is supported by many strong arguments; and the 8th verse here seems to put it past all question: *I will tarry at Ephesus*; i.e. I am in Ephesus, and here I purpose to remain until *pentecost*. Though Macedonia was not in the direct way from Ephesus to Corinth, yet the apostle intended to make it in his way. And it was because it was not in the direct road, but lay at the upper end of the *Ægean Sea*, and very far out of his direct line, that he says, *I do pass through Macedonia*-I have purposed to go thither before I go to Corinth.

**Verse 6. Yea, and winter with you]** He purposed to stay till *pentecost* at Ephesus; after that to go to Macedonia, and probably to spend the *summer* there; and come in the *autumn* to Corinth, and there spend the *winter*.

**That ye may bring me on my journey]** That ye may furnish me with the means of travelling. It appears that, in most cases, the different Churches paid his expenses to other Churches; where this was not done, then he laboured at his business to acquire the means of travelling.

**Verse 7. I will not see you now by the way]** From Ephesus to Corinth was merely across the *Ægean Sea*, and comparatively a short passage.

**Verse 8. I will tarry at Ephesus]** And it is very probable that he did so; and that all these journeys were taken as he himself had projected. See Clarke on "~~4~~<sup>1</sup>~~8~~<sup>2</sup> **1 Corinthians 16:5**".

**Verse 9. A great door and effectual is opened]** *θυρα γαρ μοι ανεωγε μεγαλη και ενεργης*. *A great and energetic door is opened to me*; that is, God has made a grand opening to me in those parts, which I perceive will require *much labour*; and besides, I shall have *many adversaries* to oppose me. So Bp. Pearce understands the words *ενεργης*, not as signifying *effectual*, but as implying *full of labour*. *Door* often signifies *occasion* or *opportunity*; but here, the apostle may allude to the throwing open of the great doors of the *Circus Maximus* before the chariot races began; and the *many adversaries* may refer to the numerous *competitors* in those races.

God gave him a grand *opportunity* to preach the Gospel; but he was not to expect that either Satan or wicked men would leave him unmolested.

**Verse 10. Now, if Timotheus come]** Of Timothy we have heard before, <sup><4047></sup>**1 Corinthians 4:17**. And we learn, from <sup><4192></sup>**Acts 19:22**, that Paul sent him with *Erastus* from Ephesus to Macedonia. It is evident, therefore, in opposition to the very exceptionable *subscription* at the end of this epistle, that the epistle itself was *not* sent by Timothy, as there stated.

**That he may be with you without fear]** That he may be treated well, and not perplexed and harassed with your divisions and jealousies; for *he worketh the work of the Lord*-he is Divinely appointed, as I also am.

**Verse 11. Let no man-despise him]** Let none pretend to say that he has not full authority from God to do the work of an evangelist.

**But conduct him forth in peace]** I believe, with Bp. Pearce, that this clause should be translated and pointed thus: *accompany him upon his journey, that he may come unto me in peace*, (εν ειρηνη, in safety,) as the word is used in <sup><4054></sup>**Mark 5:34**; and <sup><4075></sup>**Luke 7:50**.

**For I look for him with the brethren.] εκδεχομαι-αυτον μετα των αδελφων.** This clause should not be understood as if Paul was expecting *certain brethren with Timothy*; but it was the *brethren* that were *with Paul* that were looking for him; *I, with the brethren, am looking for him*.

**Verse 12. As touching our brother Apollos]** It appears from this that the *brethren*, of whom the apostle speaks in the preceding verse, were then *with him* at Ephesus; *I, with the brethren, greatly desired to come*.

**But his will was not at all to come]** As there had been a faction set up in the name of Apollos at Corinth, he probably thought it not prudent to go thither at this time, lest his presence might be the means of giving it either strength or countenance.

**Verse 13. Watch ye]** You have many enemies; be continually on your *guard*; be always *circumspect*:-1. Watch against evil; 2. Watch for opportunities to *receive* good; 3. Watch for opportunities to *do* good; 4. Watch over each other in love; 5. Watch, that none may draw you aside from the belief and unity of the Gospel.

**Stand fast in the faith]** Hold in conscientious credence what you have already received as the truth of God; for it is the Gospel by which ye shall

be saved, and by which ye are now put into a state of salvation: see <sup><4151></sup>1 **Corinthians 15:1, 2.**

**Quit you like men]** Be not like *children tossed to and fro* Romans with every wind of doctrine; let your *understanding* receive the truth; let your *judgment* determine on the absolute necessity of retaining it; and give up life rather than give up the testimony of God.

**Be strong.]** Put forth all the *vigour* and *energy* which God has given you in maintaining and propagating the truth, and your spiritual strength will increase by usage. The terms in this verse are all *military*: Watch ye, **γρηγορευετε**, watch, and be continually on your guard, lest you be surprised by your enemies; keep your *scouts* out, and all your *sentinels* at their posts, lest your enemies *steal a march* upon you. See that the place you are in be properly defended; and that each be alert to perform his duty.

*Stand fast in the faith*-**στηκετε εν τη πιστει**. Keep in your *ranks*; do not be *disorderly*; be determined to keep your ranks *unbroken*; keep *close together*. On your *unity* your preservation depends; if the enemy succeed in breaking your ranks, and dividing one part of this sacred army from another, your rout will be inevitable.

*Quit yourselves like men*-**ανδριζεσθε**. When you are attacked, do not *flinch*; maintain your *ground*; resist; press forward; strike home; keep compact; conquer.

*Be strong*-**κραταιουαθε**. If one company or division be opposed by too great a force of the enemy, strengthen that division, and maintain your position; if an attack is to be made on any part or intrenchment of the foe, summon up all your courage, sustain each other; fear not, for fear will enervate you. Your cause is good; it is *the faith*, the religion of Jesus; he is your *Captain* in the field; and, should you even die in the contest, the victory is yours.

**Verse 14. Let all your things be done with charity.]** Let *love* to God, to man, and to one another, be the motive of all your conduct.

**Verse 15. Ye know the house of Stephanas]** Ye know that Stephanas and his *family* have addicted them to the help of the followers of Christ; they have been the chief instruments of supporting the work of God in Achaia, of which work they themselves have been the *first fruits*. See **Clarke's note on** <sup><4151></sup>**Romans 16:5**".

**Verse 16. That ye submit yourselves unto such]** That ye have *due regard* to them, and consider them as especial instruments in the hand of God for countenancing and carrying on his great work. The *submission* here recommended does not imply *obedience*, but *kind* and *courteous demeanour*. Kypke vindicates this sense of the word from <sup><402></sup>**Ephesians 5:21**; <sup><185></sup>**1 Peter 5:5**.

**Verse 17. I am glad of the coming of Stephanas, &c.]** It was by these that the Corinthians had sent that letter to the apostle, to answer which was a main part of the design of St. Paul in this epistle.

**Fortunatus]** This man is supposed to have survived St. Paul; and to be the same mentioned by Clement in his epistle to the Corinthians, sec. 59, as the bearer of that epistle from Clement at Rome to the Christians at Corinth.

**For that which was lacking on your part]** This may either refer to additional *communications* besides those contained in the letter which the Corinthians sent to the apostle-which additional circumstances were furnished by the persons above; and from them St. Paul had a fuller account of their spiritual state than was contained in the letter-or to some *contributions* on their part for the support of the apostle in his peregrinations and labours.

**Verse 18. They have refreshed my spirit and yours]** They have been a means of contributing greatly to my comfort; and what contributes to *my* comfort must increase *yours*. This is probably the meaning of the apostle.

**Therefore acknowledge ye them]** Pay them particular respect, and let all be held in esteem in proportion to their work and usefulness. When this is made the *rule of respect* and *esteem*, then *foolish and capricious attachments* will have no place. A man will then be *honoured* in proportion to his *merit*; and his merit will be estimated by his *usefulness* among men.

**Verse 19. The Churches of Asia salute you.]** i.e. The Churches in *Asia Minor*. Ephesus was in this Asia, and it is clear from this that the apostle was not at *Philippi*; had he been at Philippi, as the subscription states, he would have said, *The Churches of MACEDONIA, not the Churches of ASIA, salute you*. How these places lay, in reference to each other, the reader will at once perceive by consulting the *map* in Acts.

**Aquila and Priscilla]** Of these eminent persons we have heard before: see <sup><418></sup>**Acts 18:2, 18, 26**; and <sup><516></sup>**Romans 16:3**.

**With the Church that is in their house.]** That is, the *company of believers* who generally worshipped there. There were no *churches* or *chapels* at that time built; and the assemblies of Christians were necessarily held in private houses. It appears that *Aquila* and *Priscilla* devoted *their house* to this purpose. The house of *Philemon* was of the same kind; <sup><57002></sup>**Philemon 1:2**. So was likewise the house of *Nymphas*, <sup><51045></sup>**Colossians 4:15**. See Clarke's note on "<sup><45165></sup>**Romans 16:5**".

**Verse 20. With a holy kiss.]** The ancient patriarchs, and the Jews in general, were accustomed to *kiss each other* whenever they met; and this was a token of *friendship* and *peace* with them, as *shaking of hands* is with us. The primitive Christians naturally followed this example of the Jews. See Clarke's note on "<sup><45166></sup>**Romans 16:16**".

**Verse 21. The salutation of me Paul with mine own hand.]** This should be rendered: "The salutation is written by the hand of me Paul;" **γγεγραπται**, *is written*, being understood. It is very likely that the apostle wrote this and the following verses with his own hand. The rest, though *dictated* by him, was *written* by an amanuensis.

**Verse 22. If any man love not the Lord Jesus]** This is directed immediately against the *Jews*. From <sup><46123></sup>**1 Corinthians 12:3**, we find that the Jews, who pretended to be under the *Spirit* and *teaching of God*, called Jesus **αναθεμα**, or *accursed*; i.e. a person who should be devoted to destruction: see the note there. In this place the apostle *retorts* the whole upon *themselves*, and says: *If any man love not the Lord Jesus Christ*, let HIM be **αναθεμα**, *accursed*, and *devoted to destruction*. This is not said in the way of a *wish* or *imprecation*, but as a *prediction* of what would certainly come upon them if they did not repent, and of what *did come* on them because they did not repent; but continued to *hate* and *execrate* the Lord Jesus; and of what *still lies upon them*, because they continue to *hate* and *execrate* the Redeemer of the world.

It is generally allowed that the apostle refers here to some of the modes of *excommunication* among the Jews, of which there were *three*, viz.:—

1. *Niddui* **ywdn**, which signifies a simple *separation* or exclusion of a man from the synagogue, and from his wife and family, for THIRTY days.
2. *Cherem* **μρj** which was inflicted on him who had borne the *niddui*, and who had not, in the thirty days, made proper compensation, in order to be

reconciled to the synagogue. This was inflicted with dire execrations, which he was informed must all come upon him if he did not *repent*; but the *cherem* always supposed *place for repentance*.

3. *Shammatha atm*: this was the *direst* of all, and cut off all *hope* of reconciliation and repentance; after which the man was neither reconcilable to the *synagogue*, nor acknowledged as belonging even to the *Jewish nation*. See these different forms in *Buxtorf's Rabbinical and Talmudical Lexicon*, under their respective words.

In the *Lexicon* just now quoted, Buxtorf gives a form of the *cherem*, which he says he copied from an ancient Hebrew MS. Of this awful piece I shall lay a translation before the reader.

“By the sentence of the Lord of lords, let P. the son of P. be anathematized in both houses of judgment; the superior and inferior. Let him be anathematized among the highest saints; let him be anathematized among the *seraphim* and *ophanim*; and finally, let him be anathematized by all the congregations of the great and the small! Let great and continued plagues rest upon him; with great and horrible diseases! Let his house be the habitation of dragons! and let his constellation be darkened in the clouds! Let him be for indignation, and wrath, and burning! Let his carcass be thrown to the wild beasts and serpents! Let his enemies and his adversaries triumph over him! Let his silver and gold be given to others! And let all his children be exposed at the doors of their enemies! And let posterity be astonished at his day! Let him be accursed by the mouth of *Addiriron* and *Achtariel*; by the mouth of *Sandalphon* and *Hadraniel*; by the mouth of *Ansisiel* and *Patchiel*; by the mouth of *Seraphiel* and *Sagansael*; by the mouth of *Michael* and *Gabriel*; by the mouth of *Raphael* and *Mesharetiel*! Let him be anathematized by the mouth of *Zaafzavif*, and by the mouth of *Hafhavif*, who is the great God; and by the mouth of the *seventy names* of the supreme King; and lastly, by the mouth of *Tsortak* the great chancellor.

“Let him be swallowed up like Korah and his companions! Let his soul depart with fear and terror! Let the chiding of the Lord slay him! Let him be confounded as Achitophel was in his counsel! Let the leprosy of Gehazi be his leprosy! and let there be no resurrection of his ruins! In the sepulchres of the children of Israel

let him not be buried! Let his wife be given to another, and let others bow themselves upon her in his death! In this anathema, let P. the son of P. be; and let this be his inheritance! But upon me and upon all Israel may God extend his peace and blessing, Amen.”

To this is added the 18th, 19th, and 20th verses of Deuteronomy 29, {<sup><46918></sup>**Deuteronomy 29:18-20**} which the reader may read at his leisure. There are many things in this *cherem* which require a *comment*, but this is not the place.

**Anathema, maran-atha.**] “Let him be accursed; our Lord cometh.” I cannot see the reason why these words were left *untranslated*. The former is Greek, and has been already explained; the latter is Syriac [Syriac] maran-atha, *our Lord is coming*: i.e. to execute the judgment denounced. Does not the apostle refer to the last verse in the Bible? *Lest I come and smite the land* (μῆρj *cherem*) *with a curse*? And does he not intimate that the Lord was coming to smite the *Jewish land* with that curse? Which took place a very few years after, and continues on that gainsaying and rebellious people to the present day. What the apostle has said was *prophetic*, and *indicative* of what was about to happen to that people. God was then *coming* to inflict punishment upon them: he came, and they were broken and dispersed.

**Verse 23. The grace of our Lord Jesus**] May the favour, influence, mercy, and salvation procured by Jesus Christ, be *with you*-prevail among you, rule in you, and be exhibited by you, in your life and conversation! Amen.

**Verse 24. My love be with you all in Christ Jesus.**] It appears exceedingly strange that the apostle should say, *My love* be *with you*; as he said, *The grace of our Lord Jesus Christ* be *with you*. We can easily conceive what the latter means: the *grace* of Christ is an *active, powerful, saving principle*; it is essential to the existence of the Christian Church that this grace should be ever with it: and without this grace no individual can be saved. But what could the *love* of the apostle do *with them*? Has it any meaning? I confess I can see none, unless it be intended to say, *I love you*; or, *I continue to love you*. The pronoun μου, *my*, is wanting in the *Codex Alexandrinus*, and in 73, an excellent MS. in the Vatican, written about the eleventh century. This will help us to a better sense, for it either says, *May love prevail among you!* or supplying the word θεου GOD, as in <sup><47134></sup>2

**Corinthians 13:14**, *The love of God be with you!* This gives a sound sense; for the *love of God* is as much a *principle of light, life, and salvation*, as the *grace of Christ*. And probably **μου**, *my*, is a corruption for **θεου**, of GOD. And this is the more likely, because he uses this very form in the conclusion of his second epistle to this Church, as we have seen above. I conclude, therefore, that the reading of the two MSS. above is the true reading; or else that **μου** is a corruption for **θεου**, and that the verse should be read thus: *The love of GOD be with you all, in (or by) Christ Jesus.*

**Amen.]** So be it: but this word is wanting in most MSS. of repute, and certainly was not written by the apostle.

1. THE *subscription* to this epistle in our common English Bibles, and in the common *editions* of the *Greek* text, is palpably absurd. That it was not written from *Philippi*, but from *Ephesus*, see the notes on ~~461B~~ **1 Corinthians 16:5, 8, 10, 19**; and that it could not be written by Silvanus, and Fortunatus, and Achaicus, and Timotheus," needs no proof. But this subscription is wanting in all the best MSS. and versions, either in *whole* or in *part*. In some it is simply said, *The first to the Corinthians*; in others, *The first to the Corinthians is finished; written from Ephesus-from Asia-from Ephesus of Asia-from Philippi of Macedonia-from Philippi of Macedonia, and sent by the hands of Timothy*; so the SYRIAC. *Written from Ephesus, by Stephanas and Fortunatus*; COPTIC. *Written from Philippi by Stephanas, and Fortunatus, and Achaicus*; SLAVONIC. *Written, &c., by Paul and Sosthenes. Written from the city of Philippi, and sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus*; ARABIC. There are other variations, which need not be set down. Those only appear to be correct that state the epistle to have been sent from *Ephesus*, of which there can be no reasonable doubt.

2. In closing my observations on this epistle, I feel it necessary once more to call the reader's attention to the many *difficulties* contained in it as an excuse for any thing he may find handled in an unsatisfactory manner. Perhaps it will be of little consequence for him to know that this epistle has cost me more labour and difficulty than any portion of the same quantity which I have yet passed over either in the Old or New Testament.

3. It has been already noticed that the Church at Corinth *had written to the apostle* for advice, direction, and information on a variety of points; and that this epistle is, in the main, an answer to the epistle from Corinth. Had



we *that epistle*, all difficulty would vanish in this; but, as the apostle only refers to *their questions* by mere *catch words* from their letter, it is impossible to know, in *all cases*, what the questions contained. To them the answers would be clear, because they knew on what they had consulted him; to us the answers must be, as they really are in some cases, necessarily obscure, because we know not the whole bearing and circumstances of the questions. Indeed the epistle contains more *local* matter, and more matter of *private* application, than any other in the New Testament; and there is in it, on the whole, less matter for general use than in most other parts of the sacred writings. Yet it is both very curious and useful; it gives insight into several *customs*, and not a few *forms of speech*, and matters relative to the *discipline* of the primitive Church, which we can find nowhere else: and it reads a very awful lesson to those who disturb the peace of society, make schisms in the Church of Christ, and endeavour to set up one preacher at the expense of another.

4. It shows us also how many *improper* things may, in a state of *ignorance* or Christian infancy, be consistent with a *sincere belief* in the Gospel of Christ, and a conscientious and *zealous* attachment to it.

5. In different parts of the epistle we find the apostle speaking very highly of the *knowledge* of this Church; and its *various gifts* and endowments. How then can we say that its blemishes arose from *ignorance*? I answer, that certainly only a few of the people at Corinth could possess those eminent *spiritual* qualifications; because the things that are attributed to this Church in other places are utterly inconsistent with that state of grace for which the apostle, in other places, appears to give them credit. The solution of the difficulty is this: There were in the Church at Corinth many *highly gifted* and very *gracious* people; there were also there many more, who, though they might have been partakers of some *extraordinary* gifts, had very little of that *religion* which the apostle describes in the *thirteenth* chapter of this epistle.

6. Besides, we must not suppose that eminent *endowments* necessarily imply *gracious dispositions*. A man may have *much* light and *little* love; he may be very *wise* in secular matters, and know but little of *himself*, and less of his *God*. There is as truly a *learned ignorance*, as there is a *refined* and *useful learning*. One of our old writers said, “Knowledge that is not *applying*, is only like a candle which a man holds to light himself to hell.” The Corinthians abounded in *knowledge*, and *science*, and *eloquence*, and

various *extraordinary gifts*; but in many cases, distinctly enough marked in this epistle, they were grossly *ignorant* of the *genius* and *design* of the Gospel. Many, since their time, have put *words* and *observances* in place of the *weightier matters* of the LAW, and the *spirit* of the GOSPEL. The apostle has taken great pains to correct these abuses among the Corinthians, and to insist on that great, unchangeable, and eternal truth, that *love to God and man*, filling the heart, hallowing the passions, regulating the affections, and producing universal benevolence and beneficence, is the fulfilling of all law; and that all *professions, knowledge, gifts, &c.*, without this, are absolutely useless. And did this epistle contain no more than what is found in the 13th chapter, yet that would be an unparalleled monument of the apostle's deep acquaintance with God; and an invaluable record of the sum and substance of the Gospel, left by God's mercy to the Church, as a *touchstone* for the *trial* of creeds, confessions of faith, and ritual observances, to the end of the world.

7. I have often had occasion to note that the whole *epistle* refers so much to *Jewish* affairs, customs, forms of speech, ceremonies, &c., that it necessarily supposes the people to have been well acquainted with them: from this I infer that a great majority of the Christian Church at *Corinth* was composed of *converted JEWS*; and it is likely that this was the case in all the Churches of *Asia Minor* and *Greece*. Many *Gentiles* were undoubtedly brought to the knowledge of the truth; but the chief converts were from among the *Hellenistic Jews*. In many respects Jewish phraseology prevails more in this epistle than even in that to the *Romans*. Without attention to this it would be impossible to make any consistent sense out of the 15th chapter, where the apostle treats so largely on the doctrine of the *resurrection*, as almost every *form* and *turn* of *expression* is JEWISH; and we must know what ideas they attached to such *words* and *forms* of speech, in order to enter into the spirit of the apostle's meaning. His ignorance of this caused a late eminent writer and philosopher to charge the apostle with "inconsistent reasoning." Had he understood the apostle's language, he would not have said so; and as he did not understand it, he should have said nothing. A man may be qualified to make great and useful discoveries in the doctrine of *gases* or *factitious airs*, who may be ill qualified to elucidate the meaning of the *Holy Spirit*.

8. Before I finish my concluding observations on this epistle, I must beg leave to call the reader's attention once more to the concluding words of the apostle: *If any man love not the Lord Jesus Christ, let him be*

*anathema, maran-atha.* These words have been as often *misunderstood*, and perhaps as dangerously *applied*, as another passage in this epistle, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, &c.* Though I am ready to grant that the *bad Christian*, i.e. the man who professes Christianity, and yet lives under the power of sin, is in a very dangerous state; and that he who, while he credits Christianity, is undecided as to the public part he should take in its profession and practice, is putting his eternal interests to the most awful hazard; yet I must also grant that the meaning generally put on the words in question is *not* correct. The words apply to the *gainsaying* and *blasphemous* Jews; to those who were calling Christ *anathema*, or *accursed*; and cannot be applied to any person who *respects his name*, or *confides* in him for his salvation; much less do they apply to *him* who finds through the *yet* prevalence of evil in his heart, and the power of *temptation*, that he has *little*, and, to his own apprehension, *no love* to the Lord Jesus. The *anathema* of the apostle is denounced against him *only* who gives the *anathema* to *Christ*: of this, not one of my readers is capable. It is the duty of all to love him with an undivided heart: if any be not yet able to do it, let him not be discouraged: if the *Lord cometh* to execute judgment on him who calleth Jesus *accursed*, he *cometh* also to fulfil the desire of them who fear him; to make them partake of the Divine nature, and so cleanse their hearts by the inspiration of his Holy Spirit, that they shall *perfectly love him, and worthily magnify his name.*