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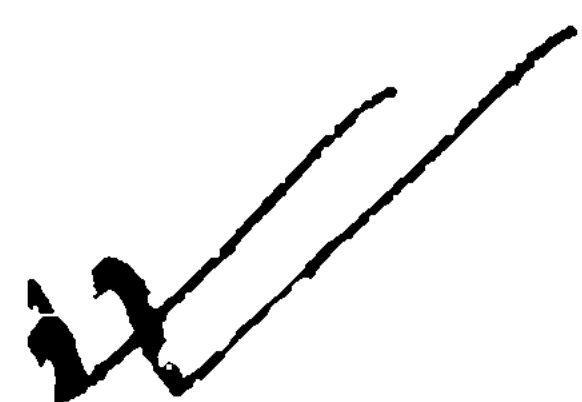
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BILLROTH'S COMMENTARY ON THE EPISTLES OF PAUL  
TO THE CORINTHIANS.

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THOMAS CLARK, 38. GEORGE STREET;

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COMMENTARY  
ON THE  
EPISTLES OF PAUL  
TO THE  
CORINTHIANS,

BY  
DR. GUSTAV BILLROTH,

LATE PROFESSOR OF PHILOSOPHY IN THE UNIVERSITY OF  
HALLE.

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TRANSLATED FROM THE GERMAN, WITH ADDITIONAL NOTES,

BY THE  
REV. W. LINDSAY ALEXANDER, M. A.  
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# PART III.

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## SECTION FOURTH.

### CHAP. XII—XIV.

THE Apostle proceeds now to give instructions respecting another subject, viz. the proper use of the gift of tongues, and to settle its relation to the other spiritual gifts. Probably on this subject also, the Corinthians had proposed to him certain questions. He replies, that *every man* speaks in the Spirit who acknowledges that Jesus is the Lord; that this acknowledgment is proof sufficient that he has received the Spirit; but that this Spirit manifests himself in different ways, without thereby ceasing to be the same Spirit. Hence no gift is to be preferred to another, for the church is like a living body, to which one member is as necessary as another, although all may not receive the same honour, (xii. 1—31); consequently as unity must pervade the whole, there is need, above all things, of love, from which the spiritual gifts receive their true value; and from this the Apostle takes occasion to describe, most impressively, the nature of love, and, especially, to hold up to view its eternal duration, whereby it outlives all other gifts. Hence this is principally to be sought after, yet without despising the gift of tongues, (xiii.—xiv. 1.) Among the spiritual gifts, those are the most eminent which, under all circumstances, tend to

the edification of the Church, inasmuch as their utterances are intelligible of themselves, and need no interpreter. This, however, is not the case with such, for instance, as the gift of tongues, and, consequently, this is to be exercised with a regard to circumstances, (xiv. 2—21.) The Apostle proceeds to give more particular directions as to their conduct when they meet together; and especially impresses on them the necessity of every thing being conducted according to the place it occupies, and decrees that the women shall be silent in the church, (26—40.)

## CHAPTER XII.

1. Περὶ δὲ τῶν πνευματικῶν.—By some, the genitive here is regarded as masculine, by others as neuter. In itself, this is a matter of no importance, where all are unanimous as to the *meaning* of the passage. Almost all regard τὰ πνευματικά as equivalent to τὰ χαρίσματα, the spiritual gifts in general, (of which the writer is about to speak), and οἱ πνευματικοί of those endowed with them. But Heydenreich justly remarks, that the word πνευματικός here is used in quite a special meaning, and denotes *one who speaks with tongues*, (see ver. 10); for in this section, it is *only* so used, as in ch. xiv. 1 and 37; where the πνευματικός is opposed to the προφήτης, the πνευματικά to the προφητεία, which could not be the case, were πνευμ. to be taken in that general meaning, inasmuch as prophecy is itself reckoned by the apostle among the spiritual gifts. Moreover, the proper object of the apostle in this section, is to speak concerning the gift of tongues, and he is led to refer in the general, to other gifts of the Spirit, only that he may show

that the gift of tongues is neither the only, nor the most excellent gift. In thus using the word *πνευμ.* in this special meaning, the apostle probably followed intentionally the mode of expression common among the Corinthians, who seem to have over-estimated the gift of tongues, and consequently may have restricted the title *πνευματικοί* to those who were endowed with it. Unless we adopt this interpretation, it will not be easy, as we shall presently see, to trace clearly and connectedly the whole course of Paul's argument.—If it be asked *now*, whether the genitive here be masc. or neut., it may be replied, that (as both words are used in the passages referred to, and consequently a free choice is left to us), it is more probable that Paul had the neut. in his mind, a conclusion which is favoured by the analogy of the other sections, all of which are introduced with remarks on *things*, and not on *persons*, (comp. v. 1 ; vii. 1 ; viii. 1.)

2. The proper connection here seems to be only this : I will not withhold from you my opinion respecting the gift of tongues. To instruct you respecting it, I need only recal to your recollection the time when ye were yet heathens. Ye know, that then when ye allowed yourselves to be carried to dumb idols, ye perceived no effect produced by them on their worshippers. As they themselves were dumb, so also their devotees remained, nor out of any of them did *the Spirit* speak. Here then is the essential difference between that time and this ; wherefore I say unto you, that *every man* who acknowledges



Jesus as the Christ, speaks by the impulse of the Holy Spirit, (not those only who speak with tongues); but this Spirit manifests himself in various ways and by various gifts, all of which, nevertheless, are the gifts of the one Spirit.—The other interpretations, those for instance, which introduce true and false prophets, and the distinction between them into the context, are so very unsatisfactory, that it is not worth while so much as to refer to them. Let us proceed therefore, to consider the expressions in detail.

*οἴδατε ὅτι ἔθνη ἦτε.*—The best reading, and that from which the others *ὅτι* and *ὅτι ὅτε* appear to have sprung, to which also the preference in point of *difficulty* must be assigned, and which furnishes the most suitable meaning, provided it be correctly understood, is *οἴδατε ὅτε ἔθνη ἦτε.* The expression *οἴδ. ὅτε* is a breviloquence, as when we say in English, “Ye know well when such and such a thing happened,” for “ye remember the *time when* it happened.” Paul seeks to remind the Corinthians not so much of the fact that they had been heathens, as of their then condition, compared with their present.—*ὡς ἂν ἠγεσθε.*—How ye were completely led. This is expressive of arbitrariness and fortuitousness, as they had not then the definite criterion which he immediately names.

3. *Διὸ γνωρίζω ὑμῶν κτλ.*—Wherefore, (since ye remember that time), ye will perceive that I utter truth, when I say that as no man who speaks in the Spirit execrates Jesus, (determinately denies him), so conversely *every one*, who really acknowledges Jesus, speaks in the Spirit. The whole emphasis lies in the

*latter* half of the verse, and this I have endeavoured to show, by inserting an *as* in the former half. Paul reasons thus : With the same justice with which you conclude, that no man who is influenced by the Spirit of God, execrates Jesus, do I conclude that the acknowledgment by any one of Jesus as the Lord, is proof enough that he speaks in the Spirit of God. The same thing is affirmed, 1 John iv. 2, 3. It is not without reason, that Paul uses Ἰησοῦν here, and not Χριστόν, because the point of importance was the acknowledgment that that particular individual who bore the name of Jesus, had come in the flesh as the Son of God. It is, moreover, to be observed, that the εἶπεῖν κύριον does not refer to a particular declaration, but to a continued avowal, (See Notes on I. 2), as is clear from its opposite λέγειν ἀνάθεμα, which expression does not refer to the mere verbal execration of Jesus by itself, but to this as a mark of the steadfast rejection of him, and is synonymous with βλασφημεῖν in Acts xxvi. II.

4. Διαίρεσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα.— The δὲ has in both cases the same reference, for the clause τὸ δὲ αὐτὸ πνεῦμα is only a repetition of what was introduced into the third verse, that all the gifts of the Spirit, however different they might be, have one and the same source.

As to the nature of the χαρίσματα it may be observed, that the word χάρισμα is applied in general by the apostle to any blessing enjoyed by the Christian as the gift of God's grace (see vii. 7.); in this section, however, it has a more restricted

meaning, which Neander (p. 113.) thus explains:—  
 “The predominating talent or capability of each individual, by which he exhibited the power and the working of the Holy Spirit that inspired him, whether that capability were something immediately communicated to him by the Holy Spirit, or were only a talent which he possessed before his conversion, but which had been anew quickened, consecrated, and elevated through the new life-principle, and thereby rendered subservient to one common (and that the highest) object—the advancing of the kingdom of God or the church of Christ both outwardly and inwardly.” Neander further correctly distinguishes between *different forms* in which this agency of the Holy Spirit was manifested in individuals; the two kinds of which have been already hinted at in the above quotation. To the former belong the *δυνάμεις*, the *ἰάματα*, the *γένη γλωσσῶν*, &c.; to the latter again the *λόγος σοφίας*, *γνώσεως*, the *κυβέρνησις*, &c. The former includes what may be called the *miraculous* charismata, and is, as regards both exegesis and dogmatic, the more difficult of the two.

5, 6. *καὶ διαιρέσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς κύριος· καὶ διαιρέσεις . . . . . ἐν πᾶσιν.*—It would seem as if in these two divisions, taken together with the first *διαιρέσεις χαρισμάτων*, there were set forth three members corresponding to those enumerated in ver. 7—11. For there can be no doubt that Paul from verse 8 forms three principal divisions with subdivisions, as Beza has already correctly remarked. The former are

introduced by  $\omega\tilde{\nu}$  μέν ver. 8, ἐτέρῳ δέ ver. 9, and ἐτέρω δέ ver. 10, while the subdivisions are always indicated by ἄλλω δέ. We should thus have two classes of three members each. They do not, however, correspond to each other; for although we may take the λόγος σοφίας and γνώσεως as corresponding to the διακονίαι, yet in the second member we find χαρίσματα and ἐνεργήματα together. It seems better, therefore, to view the words of verses 5th and 6th καὶ διαιρέσεις ..... πᾶσιν, as used in order to illustrate by a kind of comparison the words διαιρέσεις δὲ χαρισμάτων εἰσι, thus:—There are, however, differences of charismata and yet one and the same Spirit, just as there are differences of official services and yet one Lord, and differences of operations and yet the same God who worketh all in all. Then follows the enumeration of the different charismata, which is what Paul seems to have principally in view.

It is further to be observed, that the three distinctive expressions χαρίσματα, διακονίαι and ἐνεργήματα and those corresponding to them—πνεῦμα, κύριος and Θεός [ὁ πατήρ] are selected with much propriety. On this Theodoret remarks, “He shewed, that though many and different were the χαρίσματα bestowed, yet all were from one source, for these, says he, proceed from the all-holy Spirit, and from the Lord, and from God the Father; for what he has denominated χαρίσματα and διακονίαι and ἐνεργήματα are the same things. They are called χαρίσματα because given by the divine bounty,—διακονίαι because communicated through individuals appointed for

that service,—and ἐνεργήματα because produced by the divine nature.”<sup>a</sup> However difficult it may be to vindicate the correctness of this explanation in detail, it is nevertheless founded in truth. Paul obviously means to say, that these charismata are so far alike in that they are the *gifts* of the same *Spirit*, as well as in that they are all connected with the *service* of the same *Lord* in the edification of his church, and in that they all have their ultimate *source* in *God the Father* (ἐξ οὗ τὰ πάντα, viii. 6.) But God the Father is also one with God the Spirit, and consequently the apostle could say in verse 11th, πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα.

7. Ἐκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.—φανέρωσις here is properly active *manifestatio spiritus*, so that τοῦ πν. is the *genitivus objecti* and the sense is: On each individual has been bestowed the power of showing in a particular manner the inward working of the Spirit upon him. This variety of forms in which the one Spirit is manifested, is declared to have been πρὸς τὸ συμφέρον according to the advantage which the church could derive from it, *secundum* (Winer, p. 343, *d*), not as

<sup>a</sup> Ἐδειξε πολλὰ μὲν καὶ διάφορα τὰ δίδόμενα χαρίσματα, μίαν δὲ τὴν τούτων πηγὴν. τὰ γὰρ αὐτὰ ἔφη χορηγεῖσθαι καὶ παρὰ τοῦ παναγίου πνεύματος, καὶ παρὰ τοῦ κυρίου, καὶ παρὰ τοῦ Θεοῦ καὶ πατρος. τὰ αὐτὰ γὰρ χαρίσματα καὶ διακονίας καὶ ἐνεργήματα προσηγόρευσε. χαρίσματα δὲ καλεῖται διὰ τὸ κατὰ θεῖαν δίδοσθαι φιλιμίαν· διακονίαι δέ, ἐπειδὴ δι' ἀνθρώπων τῶν εἰς ταύτην τεταγμένων τὴν λειτουργίαν ἐδίδοντο. — ἐνεργήματα δὲ πάλιν ἐκάλεσε τὰ χαρίσματα ὡς ὑπὸ τῆς θείας ἐνεργούμενα φύσεως.

some would have it, *for* the advantage, for this latter would assign the *reason* for the variety of the forms of manifestation.

8. ὧ μὲν ..... κατὰ τὸ αὐτὸ πνεῦμα.—This, as above remarked, is the first leading division, and it seems to embrace such spiritual gifts as do not appear to have been miraculous, among which also might be ranked the ἀντιλήψεις and κυβερνήσεις, in ver. 28. The λόγος σοφίας and the λόγος γνώσεως were probably subordinate modes of the general χάρισμα διδασκαλίας (see ver. 28, τρίτον διδασκάλους) the former denoting a more *practical*, the latter a more *theoretical* mode of instructing, (Neander, p. 120.) If this be correct, the σοφία is chiefly exemplified in the parables of Jesus, the paraenetical parts of the apostolic epistles, &c.; the γνώσις, on the other hand, in the gospel according to John, especially in its commencement, in many parts of Paul's epistles, especially that to the Romans, &c.<sup>a</sup>—κατὰ τὸ αὐτὸ πνεῦμα.—Some

<sup>a</sup> [I cannot agree with the author in the supposition that any of the gifts of the Spirit, here spoken of, were other than miraculous. The whole tenor of the apostle's reasoning, as well as the general doctrine of the New Testament respecting spiritual gifts, seems to require that so arbitrary a distinction should not be made in this place. Nor can I accord in Dr. Billroth's explanation of these two charismata. The usage of the word σοφία, by the apostle, in this and other of his epistles, e. g. i. 6, 7; Eph. iii. 10, &c., requires that we should understand by it *the revealed truth of God*. The λόγος σοφίας then would be the power of communicating divine revelation to men; in other words, the gift of inspiration. This was the first and highest of the two charismata of the first class. The

would explain the *κατὰ* here, *according to the will* of the same spirit (see ver. 11, *καθὼς βούλεται*); I prefer the common opinion, which understands by it the *Rule* or *Law*: “in both forms of instructing, the same Spirit himself instructs the instructors.”

9, 10. *ἐτέρῳ δὲ πίστις . . . διακρίσεις πνευμάτων.*—

This is the second leading division, among the *charismata* ranked under which it is difficult to discover the peculiarity which they have in common, and by which they are formed into a distinct class. The quality of *miraculous* they have in common with the gift of tongues mentioned under the third division; but as this distinguishes them from those of the preceding division, we may find a distinction between them and those of the following division, in the circumstance that they seem to have been used *consciously*, notwithstanding their miraculous nature, while in the case of the others consciousness, the *νοῦς* appears to have been wholly superseded.

*πίστις.*—Usteri, p. 94, is of opinion that this word is here used as parallel to *γνώσις*, as the scientific cognition of Christianity and profound insight into divine things, and denotes the full confidence of mind enjoyed by the Christian. In this sense, however, the *πίστις* was common to *all* those who pos-

other, the *λόγος γνώσεως*, was, I apprehend, the power of expounding and applying truth that had been already revealed by the prophets and apostles, without that course of preparatory study which, in ordinary cases, a convert from Heathenism or Judaism would have required. See Dr. Henderson's *Lectures on Inspiration*, p. 196. Macknight *in loc.*, &c.—TR.]

sessed the other gifts of the Spirit, and therefore could not be co-ordinated with these. *Theodoret*:—  
 “It is not the common faith that is here spoken of, but that of which Paul, a little farther on, says, ‘and though I have all *faith* so that I could remove mountains, &c.’ xiii. 2); for at that time, [the time of the apostles], on account of the prevailing unbelief, they performed many such miracles, for the purpose of striking the minds [of the unbelievers], and thereby leading them to the truth.”<sup>a</sup> Neander, p. 121: “The elevated, efficient, willing-power inspired by faith.” This indeed is common to the *χαρίσμασιν ἰαμάτων* and *ἐνεργήμασι δυνάμεων* which follow, but it is allowable to suppose that Paul, by the works of *πίστις*, either intends a peculiar, and as yet undiscovered species of miraculous phenomena (as perhaps the sudden operation of the believer upon the unbelieving), or that he places this word as the *generic* term for the class of which the *ἰάματα* and *δυνάμεις* are species. With respect to these two miraculous gifts, we have abundant information in the Acts, and in order to understand the mode and manner of their operation, we have only to refer to the accounts there given of the cures and other miraculous deeds of the apostles, in which all the requisites

<sup>a</sup> Πίστιν ἐνταῦθα εὐ τὴν κοινὴν ταύτην λέγει, ἀλλ’ ἐκείνην, περὶ ἧς μετὰ βραχέα (xiii. 2,) φησί, καὶ εἰάν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν. διὰ γὰρ τὴν τηνικαῖτα κατέχουσαν ἀπιστίαν, πολλὰ τοιαῦτα ἐθαυματουργοῦν εἰς ἑκπληξίν, διὰ τούτων αὐτοὺς ποδηγοῦντες πρὸς τὴν ἀλήθειαν.



to a genuine miracle are to be found.<sup>a</sup>—*ἄλλω δὲ προφητεία*.—This is an inspired discourse, which operated with astonishing power on the mind of the hearers, and of which it was an essential token that the discourses—the *προφήτης*—remained perfectly conscious of what he uttered. In this it was different from the *λαλεῖν γλώσση*, as the apostle frequently points out, in doing which he gives the *προφητεῦειν* the preference; see ch. xiv. 1, 3, 4, 5, 24, 39. This

<sup>a</sup> Grotius understands by the *ἐνεργήματα δυνάμεων* the power of punishing the guilty, such as was exercised in the case of Ananias and Sapphira, (Acts v. 1); of Bar-jesus, (Ib. xiii. 6.); of Hymenaeus and Philetus, (Alexander, 1 Tim. i. 20) In like manner also Chrysostom: “to possess the *ἐνεργ. δυν.*, and the *χαρ. ἰαμ.* is not the same thing: for he that has the latter only cures, but he that has the former can also inflict punishment; for *δύναμις* is not merely the power of curing, but also of chastising, as Paul threatened, as Peter performed.” *ἐνεργήματα δυνάμεων κεκτηῖσθαι καὶ χαρίσματα ἰαμάτων, οὐκ ἔστι τὸ αὐτό· ὁ μὲν γὰρ ἔχων χάρισμα ἰαμάτων, ἐθεράπευε μόνον· ὁ δὲ ἐνεργήματα δυνάμεων κεκτημένος καὶ ἐτιμωρεῖτο. δύναμις γὰρ ἔστιν οὐ τὸ ἰάσασθαι μόνον, ἀλλὰ καὶ τὸ κολάσαι, ὡσπερ ὁ Παῦλος ἐπήρωσεν, ὡσπερ ὁ Πέτρος ἀνεῖλεν.* This interpretation commends itself greatly from the more special meaning it gives to *δύναμις*, but its legitimacy may be doubted, for an appeal to ch. v. 4, will not support it, and still less will one to ch. iv. 20. [The distinction between the *ἐνεργ. δυν.* and the *χαρ. ἰαμ.* seems to be, that the latter was the power of miraculously and instantaneously performing what it was, nevertheless, within the reach of human instrumentality, by slow degrees and great labour to accomplish, while the former was the power of working miracles in cases to which no human agency whatever could reach. See Henderson, *ubi. sup.*—T.R.]



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explanation of the meaning of the words without an accompanying illustration of the subject treated of; as, for instance, with regard to the *χαρ. ἰαμάτων*, it was enough to mention that it was the power of curing diseases, nor was there any need for inquiring how such cures were possible, or how they were effected; whereas here there is a necessity for an exposition both of the words and of the thing intended by them; for nothing is to be gained by a mere translation of the words *γένη γλωσσῶν* and *ἐρμηνεία γλωσσῶν*.

The explanation of these expressions has been much canvassed of late; formerly, as we shall see afterwards, interpreters were pretty much agreed respecting them. Some most valuable essays upon them have appeared in Ullmann and Umbreit's *Theologischen Studien und Kritiken*; the first by Bleek (*Bd. II. Heft I. p. 3—78*), on which Olshausen offered some strictures (in *Bd. II. Heft III. p. 538—49*) to which Bleek replied in the following year (1830, *Heft I. p. 45—64*). To this latter are appended "Some brief observations on the same subject" (p. 64—66), by Olshausen, in which he seems to approach nearer to the opinion of Bleek, and in the course of which he takes occasion, from the analogy of the question in hand, to refer to the *δαιμονιζόμενοι*, and to show the light which the two subjects may mutually reflect on each other. The view which Bleek gives of the subject does not appear to me quite satisfactory; but as his remarks serve to expose the erroneous modes of explanation

which have been attempted with this passage, and as the journal in which they are contained may not be in the hands of many of my readers, I shall give a compendious view of the most important of them, and then add the interpretation which seems to myself most deserving of being adopted.

It is, in the first place, to be observed, that there appears no good ground for the notion, that the gift of speaking with tongues referred to in the passage before us is different from that mentioned oftener than once in the Acts of the Apostles, and also in the sixteenth chapter of Mark at the 17th verse. With regard to such passages as Acts x. 46 and xix. 6, there is no question as to the identity of the gifts ; but there are some who have maintained (induced apparently by dogmatical considerations and prejudices,) that the *γλώσσαις καινᾶις λαλεῖν* in Mark, and the *γλώσσαις ἐτέραις λαλεῖν*, in Acts ii. 4, should be interpreted of other gifts than that we are now considering. It is to be observed, however, that the speaking with tongues is adduced as a token of the communication of the Holy Spirit ; and Peter says expressly, ch. x. 47, of Cornelius, who on his conversion to Christianity spoke *ἐν γλώσσαις*, that he had received the Holy Ghost, “*καθὼς καὶ ἡμεῖς.*” This *καθὼς* refers unquestionably, to the reception of the gift of tongues on the day of Pentecost. (Comp. ch. xi. 15 and 17, where it is with a similar reference said, *ὡσπερ καὶ ἐφ’ ἡμᾶς ἐν ἀρχῇ* and *ὡς καὶ ἡμῖν.*) The adjectives *καιναῖς* and *ἐτέραις* in the passages above referred to, offer no difficulty, for in the 14th chapter of this

Epistle, at the 21st verse, Paul applies the Old Testament passage, ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἑτέροις to this very λαλεῖν γλώσσαις, and speaks of the two as identical.

Further, it deserves to be observed, that in the Epistles to the Corinthians, the forms γλώσσαις λαλεῖν (in the plural,) and γλώσση λαλεῖν (in the singular,) are throughout used promiscuously; and thus in the whole of the references to γλῶσσαι in Mark, in Acts, and in the Epistles to the Corinthians, whether the word be in the plural or the singular, whether with the addition of καιναῖς and ἑτέραις or without; one and the same object is denoted.

We have now to inquire what that object is. Three interpretations chiefly have been proposed, the last of which is that adopted by Bleek. They are as follows:—

I. γλῶσσα is *the tongue*, and γλώσση λαλεῖν means *to speak only with the tongue, i. e. to utter inarticulate sounds that give no meaning*. According to this theory, we must conceive of the gift as an inspired babbling or stammering. In support of it we are referred to I Cor. xiv. 9, where the word γλῶσσα unquestionably means the human tongue; but it is there spoken of as the *organ* of speech, in opposition to the lifeless musical instruments referred to in ver. 7, and it is plain that the expression there used, διὰ τῆς γλώσσης has nothing in common with those in which the dative γλώσση or γλώσσαις is used. The decisive objections, however, to this theory are,

a. That Paul uses the plural γλώσσαις λαλεῖν of *one*

person, (viz. himself,) which would be absurd were it of the bodily tongue that he was speaking.

*b.* That this theory is quite incompatible with the use of the adjectives *καιναῖς* and *ἑτέραις* in the passage from Mark and in Acts ii., which we have above shown, relate to the same subject as that before us. Besides, it may be justly asked what kind of effect such an unmeaning babbling could have on the hearers, or how Paul would have permitted it even to so many as two or three at a time in the church; or how, in fine, it is possible to conceive of an intelligent interpretation of it, (see ch. xiv. 27.)

II. *γλῶσσα* means *language*, and *γλώσσαις λαλεῖν* *to speak connectedly in foreign languages*. This interpretation is favoured by the addition of *καιναῖς* and *ἑτέραις* in the passages above referred to, by the entire tenor of the account given in the 2d chapter of the Acts, and by the citation of Is. xxviii. 11, by Paul in ch. xiv. 21. The objection against this theory drawn from the circumstance, that the adjectival additions are omitted in so many passages, and from the use of the singular *γλώσση*, are of no weight, for it is easy to suppose that the subject being one perfectly familiar to the early church, the form *γλώσσαις λαλεῖν* without the adjectives came to be generally used for the sake of brevity: and as for the use of the singular, it may be perhaps explained by the translation *in a* (to wit, *foreign*) *language*, although we confess, that, on philological grounds, we

cannot quite defend this explanation. But there are other objections to this view which are not so easily set aside.

*a.* If we adopt it, it is not easy to form any correct idea of the entire course of the events recorded in Acts ii. Did each of the disciples who were present deliver a connected discourse in a foreign, and to himself previously unknown, language; and, when one was finished, did another commence? Such is not the view which we should be led to adopt from the words, for it would seem from them, that *all* spoke together; besides, had this been the case, and had all happened in correct order, the Jews who were present would not have supposed that the apostles were in a state of intoxication; they would rather, believing that each understood what he was uttering, have supposed that the apostles were exercising a faculty unknown indeed to them, but nevertheless acquired in a natural way. Still less can it be supposed that all the apostles spoke at once, each in a foreign tongue, and each in a connected discourse.

*b.* Paul says, 1 Cor. xvi. 2. ὁ λαλῶν γλώσση οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ θεῷ· οὐδεὶς γὰρ ἀκούει (understands) πνεύματι δὲ λαλεῖ μυστήρια. Were this spoken of a connected discourse in a foreign language, it would not be correct; for he λαλῶν γλώσση would then speak for those to whom that language was known, and especially to those who were natives of the country where

it prevailed. Besides, in this case, there would be no necessity for the ἐρμηνεία being a gift of the Holy Ghost.

c. In 1 Cor. xiv. 10, the γλῶσσαι are obviously *compared* with the different languages of different people, which could not well have been done were the two identical.

d. Paul would, in giving directions for the use of the γλῶσσαι in this epistle have, in the case supposed, assumed very different ground in deciding the question, whether the speaking of foreign tongues was allowable or not, from what he has done. He would have made this dependant on the presence of foreign hearers to whom Greek was unknown; where none such were in the assembly, it is very improbable that he would have permitted even two or three individuals to hold such discourses, as they would have been quite useless.

Such are the difficulties which press upon this second view of this subject; nor ought the circumstance that this was the view held by almost the entire ancient church, in the face of these, to influence us much. Indeed, Chrysostom acknowledges, that in his time there were many who were in doubt regarding it, for the gifts which had been bestowed in the days of the apostles were then no longer possessed. So he expresses himself in *Hom. XXIX.* in 1 *ad Cor.* (XII. 1. p. 257): “ This whole is very uncertain; and this uncertainty arises from our igno-



rance and the absence of things which happened then, but now do not exist.”<sup>a</sup>

It may be also worth while to observe the dogmatical difficulties which pass upon this view of the subject. The miracle of the gift of tongues appears, according to it, one of a very outward nature, and imposed upon individuals mechanically. It is not easy to unfold the *idea* of it, nor consequently to point out its real *object*. If we suppose that object to have been the facilitating, by the knowledge which this gift conveyed of foreign languages, the efforts of the apostles and early Christians to propagate the gospel in foreign lands, we go beyond the testimony of the history, in which this gift is mentioned as manifesting itself only in prayers and discourses held in the church. Even Heydenreich, one of the most zealous advocates of the above view, repudiates this as the proper object of the *χάρισμα* (II. p. 252). His own opinion, however, that that object consisted partly in the confirmation afforded by the miracle to those who already believed in their faith, and partly in the attention it was calculated to excite in the unbelieving towards Christianity—which is indeed the object of *all* miracles—seems to give to the idea of the miracle generally, too outward and one-sided a cast. It is not enough, in a dogmatical point of view, simply to declare why a

<sup>a</sup> τοῦτο ἅπαν τὸ χάριον σφόδρα ἐστὶν ἀσαφές· τὴν δὲ ἀσάφειαν ἢ τῶν πραγμάτων ἀγνοία τε καὶ ἑλλειψις ποιεῖ τῶν τότε μὲν συμβαινόντων, νῦν δὲ οὐ γινομένων.



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had been in use and were generally known at an earlier period, but which, in course of time, had dropt out of common use, and become to the most of people unknown, so as when employed, to require a particular explanation." Thus, Galen says, (*Exeges. Glossar. Hippocrat. Proem.*) "Those names which were common in former times, but are not so now, they call *glosses*." <sup>a</sup> Sometimes also the word is used of "idiotisms, provincial expressions, which are employed and understood only in certain districts; such are *γλῶσσαι* to those among whom they do not prevail." It is thus most distinctly used by Aristotle, according to whom "the *γλῶσσα* like the *μεταφορά*, &c. is opposed to the *κύριον*, or the expressions which, according to the usage of the language, are commonly employed for the denoting of the objects." Thus, he says, (*de Art. Poet. cap. 21. § 4—6. ed. Hermann.*), "Every word is either authorized, or a gloss, or metaphorical, or ornamental, or poetical, or augmented, or abbreviated, or altered. By authorized, I mean that which every one uses, but by a gloss, that which foreigners use; from which it is plain, that one and the same word may be both authorized and a gloss, but not to the same persons; thus *σίγυνον* is an authorized word to the Cyprians, but to us it is a gloss." <sup>b</sup> Among the ancients there were particu-

<sup>a</sup> ὅσα τοίνυν τῶν ὀνομάτων ἐν μὲν τοῖς πάλαι χρόνοις συνήθη ἦν, νῦν δὲ οὐκ ἔτι ἐστὶ, τὰ μὲν τοιαῦτα γλῶσσαις καλοῦσι.

<sup>b</sup> ἅπαν δὲ ὀνομά ἐστιν ἢ κύριον, ἢ γλῶττα, ἢ μεταφορά, ἢ κόσμος, ἢ πεποιημένον, ἢ ἐπεκτεταμένον, ἢ ὑψηλημένον, ἢ ἐξηλλαγμένον. Λέγω δὲ κύριον μὲν, ὃ χρῶνται ἕκαστοι, γλῶτταν δέ, ὃ ἕτεροι ὡς

lar collections of such expressions, as, for instance, Ἀττικὰς γλώσσας, Κρητικὰς, Λακωνικὰς. Out of the copious selection of passages which Bleek has furnished, I shall only further adduce that Quinctilian calls *glossemata voces minus usitatas* (I. 8), that he speaks of a *lingua secretior, quam Graeci γλώσσας vocant* (I. 1), and that according to Pollux γλῶσσαι were with some of the ancients synonymous with *poetical expressions*.<sup>a</sup> There is, moreover, in Plutarch a passage, which, from its referring to a subject somewhat analogous to that now under consideration, is of especial importance, where γλῶσσαι is used of the expressions which, in the earlier time, the Pythonissa introduced into her poetical oracular responses, but which were subsequently omitted when these responses were communicated in prose.<sup>b</sup>

Having, by these instances, established the meaning of the word, the next question is, What are we to understand by it as applied to certain phenomena of the early church? On this Bleek remarks (*Abh.* I. p. 46), “Is there in the use of glosses, of unusual, obscure, poetical expressions in discourse, any thing

φανερὸν, ὅτι καὶ γλῶτταν καὶ κύριον εἶναι δυνατὸν τὸ αὐτὸ, μὴ τοῖς αὐτοῖς δέ· τὸ γὰρ σίγυνον Κυπρίοις μὲν κύριον, ἡμῖν δὲ γλῶττα.

ἀλλὰ καὶ τὰς ποιητικὰς φωνὰς γλώττας ἐκάλουν, ὡς Ἀριστοφάνης.

<sup>b</sup> De Pyth. Orac. c. 24, Reisk. vii. p. 602: ἀφελῶν δὲ [ὁ θεὸς] τῶν χρησμῶν ἔπη καὶ γλώσσας καὶ περιφράσεις καὶ ἀσάφειαν, οὕτω διαλέγεσθαι παρεσκεύασε τοῖς χρωμένοις, ὡς νόμοι τε πόλεσι διαλεγόνται, καὶ βασιλεῖς ἐντυγχάνουσι δήμοις καὶ μαθηταὶ διδασκάλων ἀκροῶνται, πρὸς τὸ συνετὸν καὶ πιθανὸν ἀρμοζόμενος.

supernatural? Can we find in them an operation and a token of the Holy Ghost as received by men? In and by itself certainly not, just as little as the faculty of connected discourse in a foreign tongue could in and by itself have been regarded in this light, or as the gift of effecting cures furnished in and by itself a sure proof that the person by whom it was exercised had received the Holy Spirit. But when a believer made use of a language, as decidedly different from that of common life, as the highly-poetic language of the lyric poets was from that of simple prose, and, when from his natural gifts and previous education, no such style of speaking as that employed by him—no use of the *lingua secretior*, as Quinctilian terms it—could have been expected; then must this have of necessity appeared as something supernatural, and as the effect of that miraculous inspiration by which they saw themselves in general influenced. When, moreover, all their discourses were on religious subjects, when in all they proclaimed the praise of God who had proved so gracious to them, and of the Saviour through whom that grace was extended to them, as well as the blessedness they had found in believing on him,—how could any one fail to find in such a *γλώσσαις λαλεῖν* an effect of the Spirit whom the Lord had promised to send to his people? And why should it seem strange to us that this Spirit should manifest himself in the converts first and most obviously by such an inspired declaration of their religious experience?”

Captivating as these words are, we cannot, never..

theless, suppress a few scruples and doubts. Without insisting upon the circumstance, that, on the theory of Bleek, respecting  $\gamma\lambda\tilde{\omega}\sigma\sigma\alpha\iota$ , it is not easy to explain the use of the singular  $\gamma\lambda\acute{\omega}\sigma\sigma\eta\ \lambda\alpha\lambda\epsilon\tilde{\iota}\nu$ ,<sup>a</sup> or on the incompatibility of this theory with the use of the adjective  $\kappa\alpha\iota\nu\alpha\iota$  in Mark, we pass on to the principal objection. This lies in the fact that the simple meaning of the passage in Mark, and expressly of the second chapter of the Acts, always forces upon us the idea of a *foreign* tongue, and that this alone, apart from preconceived opinions, can be brought out of them. This seems to have been perceived by Olshausen also, and indeed to have called forth his strictures on Bleek. With respect to the passage in Mark, every one must feel how very unsuitable and out of place it would be to suppose that Christ, just before his departure from the world, and when, consequently, all his discourses were peculiarly elevated and solemn, should have said, “They that believe in me shall employ in their discourses obsolete, outlandish, unusual, and highly-poetical expressions.” That, surely, could hardly be a charisma—at any rate such a charisma as to be worthy of being named along with the rest, which showed forth signs, and wonders, and the power of the Spirit over nature. Still more inappropriate is this theory to Acts ii. Let us take the words simply, just as they stand:—

<sup>a</sup> Bleek saw this himself, and compares  $\lambda\acute{\epsilon}\xi\iota\varsigma\ \gamma\lambda\omega\sigma\sigma\eta\mu\alpha\tau\iota\kappa\acute{\eta}$ , but as Olshausen has rightly observed, this latter expression is quite of another kind.  $\Gamma\lambda\tilde{\omega}\sigma\sigma\alpha$ , as a collective for a discourse interspersed with  $\gamma\lambda\tilde{\omega}\sigma\sigma\alpha\iota$ , is and remains harsh.

Γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος, καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. Ἐξίσταντο δὲ καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους· οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν, ἐν ᾗ ἐγεννήθημεν. That by διάλεκτος here is to be understood *language* (as in xxi. 40; xxii. 2; xxvi. 14), and not what we call *dialect*, seems plain from what follows, where the different nations Παῖθοι, Μῆδοι καὶ Ἐλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, κ. τ. λ., are specified. In this passage it is impossible to suppose that reference is made to discourses delivered in one particular language (say the Greek), in which case alone, however “peculiar, obscure, outlandish, obsolete, and highly-poetical expressions” could have occurred. If, therefore, we maintain in general—as Bleek himself rightly does—the identity of the γλῶσσαι here spoken of with the rest, and especially with those in this epistle, it is clear that the theory of Bleek respecting the latter will not hold.<sup>a</sup>

<sup>a</sup> The opinion which some, even of the ancients, entertained, and which has been partially adopted in recent times, that the miracle was performed on the hearers, and that the λαλῶν γλ. spoke in *his own* language, but was regarded by the foreigners, with whom he came in contact, as speaking in *theirs*, and was thus understood by them; is, as respects the epistles to the Corinthians, quite untenable, because, in this case, there would have been no need of an interpreter; and, what is more, the blame which the apostle lays on the too frequent use of the glosses would be quite inapplicable, as, in that case, to by far the majority of the Corinthian church the speaker would have spoken in their own tongue, (the Greek).

Bleek himself felt that his theory would not do for the second chapter of the Acts; but how does he remove the difficulty? By the supposition that Luke himself was not present on the day of Pentecost at Jerusalem, and that, consequently, he had received his information by hearsay report! Moreover, he reminds us that Luke, as a historian of antiquity, employs the *oratio directa*, where a modern writer would have used the *indirecta*. Consequently, he infers that we ought not to view the matter too strictly. "Luke means only to express that Jews from the most different districts were collected together on the occasion, without intending that his enumeration should be taken in detail, and every particular of it scrutinized" (p. 52). Now, suppose we grant all this [the whole of which, however, is not merely pure unsupported supposition, but utterly inconsistent with the fact of Luke's being an inspired historian, *Tr.*], it may still be asked, Are we entitled, because the *form* of Luke's account is not diplomatically regular, to conclude, that as regards the *matter* he meant to say something else than his words clearly express, when he speaks of the hearing of different *tongues* (διάλεκτοι)? As the matter stands, it appears to me that there are only two ways possible, for neither of which, however, does Bleek venture to decide determinately:—Either we must regard the account of Luke as not only formally irregular, but also as essentially, and as regards the subject-matter, modified by a mythus or tradition, (If this were admissible, and if along with it were to be taken the



position that the  $\gamma\lambda\tilde{\omega}\sigma\sigma\alpha\iota$  in the epistles to the Corinthians are to be explained independently of the account in the Acts, we should in some respects at least be entitled to adopt, with regard to the former, the interpretation of Bleck given above under No. III., as we should thereby set aside the strongest objections against it which arise from the supposed identity of the  $\gamma\lambda\tilde{\omega}\sigma\sigma\alpha\iota$  in the Acts and in Corinthians); or we must admit that in the explanation of  $\gamma\lambda\tilde{\omega}\sigma\sigma\alpha\iota$  the idea of *foreign, outlandish tongues* must have a place.

But it may be asked, have we not already under No. II. adduced reasons sufficient against the explanation *foreign tongues*? Certainly, and these are tenable enough. So far, therefore, must the matter remain undecided, since none of the three interpretations is free of difficulties. It is possible, however, to find an expedient by which, on the one hand, the idea of *foreign tongues* may receive justice, and, on the other, the objections adduced under No. II. be evaded. At the same time, we do not profess to adduce in what follows convincing *evidence*, so as to compel *general accordance*, but only *in re pæne conclamata* to advance a few remarks of a kind similar to those offered by others.

Olshausen has admitted, (in the second of the treatises above referred to) that the speaking in glosses was a speaking in an elevated poetical strain, but he, on the other hand, supposes also, that it at times rose to be actually a speaking in foreign tongues. This took place, he imagines, when persons



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the forms which were afterwards developed in the different national churches.

In this way of viewing the matter, justice is done to the philological part of the question, without its being carried too far. As regards the relation of the *Christian* usage of the term *γλῶσσα* to that of the Greek and Roman profane writers in the passages above quoted, we may readily imagine, that for a new thing, and one peculiar to themselves, the old appellation of what was *allied* to it would occur. So it was with the most of the peculiar notions of Christianity, such, for instance, as *δικαιοσύνη*, *λόγος*, &c. the terms designating which, were borrowed partly from the Jewish and partly from the Grecian philosophy and theology. As no one, however, in investigating these, feels himself called upon to rest his exegesis upon an inquiry as to whether and in what sense these words were used by the Greeks and Jews, as well as whether they were transferred from them to the Christians, but aims at the higher object of unfolding the peculiar re-formation of these notions in Christianity, so in like manner with the glosses. The *γλῶσσα* of the New Testament is like that of the Greeks and Romans, a “*lingua secretior*,” but not identical with it.

This view enables us, farther, easily to explain why the singular *γλῶσσα* and the plural *γλῶσσαι* should be used promiscuously for one and the same thing. The new language was, on the one hand, a definite language, the characteristic of which was, that it was a mixed language; and, on the other hand, the

various languages of which it was formed might be regarded separately, and by themselves, which would lead to the use of the plural. By this also may we explain the phrase *γένη γλωσσῶν*. Neander's explanation (p. 118. note): "Inasmuch as from this state of mind [into which those who spoke with tongues were thrown] different modes of religious exercises, —as the *προσεύχεσθαι* and the *ψάλλειν* are different— might result, so we have the plural form *γλῶσσαι*, and the phrase *γένη γλωσσῶν*," appears to me less tenable.<sup>a</sup>

<sup>a</sup> [Neander thinks that those who spoke with tongues were in such a state of mind that they were entirely abstracted from all regard to the world around them, and were concerned only with the relation of their own mind to God. "The soul," says he, "was immersed in devotion and prayer. Hence supplication, singing the divine praise, and shewing forth the great deeds of God, were peculiarly appropriate to this state." Somewhat of a similar notion seems to be entertained by all his countrymen, who allow that there was any thing supernatural in the speaking with tongues; and to the prevalence of this notion is, in a great measure, to be traced their endeavours to represent this gift as something else than the miraculous acquisition of a foreign language. So long as it is imagined that the exercise of this gift was accompanied with a suspension of the individual's ordinary faculties, there will be a necessary inclination to account for the phenomena in some way less obvious at first sight, and more connected with the individual's own private advantage, than the common interpretation furnishes. This supposition, however, is perfectly gratuitous; it is supported by no evidence either from the New Testament or from the nature of the case. On the contrary, we should rather be inclined to suppose that, as this gift could be so easily abused, the power of exercising it was

From this development of the notion of λαλεῖν γλώσσαις, it is easy to see what is intended by the ἐρμηνεῖα γλωσσῶν. Under the influence which produced the former charisma, the νοῦς, the conscious-  
more under the control of the individual possessing it, than any of the other gifts. In fact, it seems to have been a permanent faculty of the individual, which he could use according to his own discretion, and to have been miraculous only in the mode of its acquisition in the first instance. With this impression, the most natural interpretation is, that it consisted in the faculty of discoursing in a foreign language, which the individual using it had never learned; and this, the most natural interpretation, will be found also, it is apprehended, the most correct. Dr. Billroth has shown that when, in addition to considerations of a purely philological kind, we add those suggested by the historical circumstances of the case, we must admit that the speaking in foreign tongues formed a part, at least, of this charisma, and he has not indistinctly intimated that, could the difficulties which he has stated as pressing upon the ancient view of the subject, be removed, that view would be to be preferred. Now, what are these difficulties? The first relates to the order of the narrative in Acts ii., which Dr. B. thinks inexplicable or irreconcilable with the supposition that the apostles all spoke connected discourses in a foreign tongue; for, if they spoke in regular succession, how could the Jews suppose that they were intoxicated, and that they all spoke in regular discourse at the same time, he deems inconceivable. But why inconceivable? The multitude around them were conversing in all the variety of tongues belonging to the different parts of the world from which they had come; and it seems only natural that the disciples should address the mixed mass, each in that language which he had received, so as that *all* should hear the wonderful truths they had to communicate. This simultaneous address of a number of persons speaking different languages would produce no confusion

ness of the speaker was entirely suspended; he spoke πνεύματι μυστήρια, xiv. 2, 14, 15, 19. Paul could, consequently, in these places say, οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ θεῷ· οὐδεὶς γὰρ ἀκούει, moreover ὁ νοῦς either on their own minds or on those of their auditors, for each speaker would understand only his own address, and the hearers would understand and listen to that address only which was in their own tongue. To an onlooker, however, to whom *all* the languages were strange, the speakers would have very much the appearance of men intoxicated or mad. In this way, therefore, the statement of Luke may be easily reconciled with the supposition, that the gift of tongues was a faculty of actually speaking in a foreign language. Dr. B.'s *second* difficulty arises from what is said in ch. xiv. ver. 2, of this epistle; but this presents no real difficulty, if we suppose that those who possessed this gift could exercise it when they chose; as, in that case, it is quite conceivable that the apostle may be here rebuking an unseasonable and ostentatious display of the gift, when no foreigners were present. As regards the ἐρμηνεία, there was no need, certainly, for it, as a spiritual gift, to the foreigners in whose language the person who had the gift of tongues spoke, but it was needed for the sake of those who were present during his address, and who did not understand the language in which he spoke.—Dr. B.'s *third* difficulty I confess I do not understand. I can see no comparison or contrast whatever between the *tongues* and the *voices* in the verse referred to. The statement of the apostle is simply this: there are many languages in the world, and all of them are significant; but if I do not understand them, of what use is their significancy to me? I can see nothing in this inconsistent with the supposition that the gift of tongues was the power of speaking foreign languages, but rather the contrary.—With regard to Dr. B.'s last difficulty, I remark, that though the apostle does not expressly say that the gift ought never to be exercised, except when foreigners were pre-

ἀκαρπός ἐστιν. By a state of such exstasy, the spiritual life of the speaker himself might be advanced, and so *mediately*, perhaps, also his efficiency for his own advantage and that of the church *beyond* this state; but the proper and true use for himself and the church, could only then be reached when what he spoke in glosses was *understood*. If, then the λαλεῖν γλώσσαις was to bring forth any advantage, it was necessary either that his own consciousness should return (xiv. 13), or that some other, to whom the gift of the understanding of these glosses belonged as his part, but who was not thereby thrown into an exstasy, should be present, in order that either the speaker himself, or the person last

sent, this is plainly implied in the whole of his reasoning. It is further to be borne in mind that he was addressing himself to the consciences of persons who *knew* that this was the condition of its exercise, and that to exercise it without this was wrong. Indeed the whole of the 14th chapter is more connected and easily explicable, on the supposition that this condition was taken for granted, than if we adopt Dr. Billroth's view. The permission to two or three would thus rest on the condition that foreigners were present, and the interpretation required would be for the sake of the body of the assembly. Not more than three were to speak with tongues, as not more than three were to prophesy (ver. 29), that too much time might not be given to one class of exercises.

There seems, then, no really serious difficulty in the way of the old mode of viewing this charisma; and there can be no question as to its superiority in point of propriety and rationality to every one that has been substituted for it. Dr. B.'s own theory is far too fantastic to require serious refutation.—TR.]

mentioned, might expound the meaning of the otherwise unintelligible address to the hearers, (xiv. 5, 27, &c.). The ἐρμηνεία γλωσσῶν, thus belonged to what Neander not unsuitably calls the “receptive or critical powers.”

12. In what follows, the apostle, in order to show more clearly that in the church *different* spiritual gifts were requisite, and, consequently, that no one should esteem himself above another on account of his peculiar gift, brings in an illustration borrowed from the organic human body, in which, while each member has its own peculiar distinction, the good of the whole is, at the same time, and by that very means, promoted. Throughout the whole passage there lies involved the notion that not the undistinguishable, but the One, resulting from antithesis, is the only true and living.

οὕτω καὶ ὁ Χριστός.—Christ is here put for the church, of which he is the head, and which he pervades with his spirit. *Chrysostom*: “It was to have been expected that he would have said, *so also is the church*, (for to this his inference relates), but in place of this he puts *Christ*, to elevate his discourse, and excite greater attention. For what he says is this: so also is the body of Christ which is the church; for as the body and the head form one man, so he affirms the church and Christ to be one. Wherefore he puts Christ in place of the church, so calling his body. As then, he says, our body is one, though composed of many parts, so in the church we



are all one ; for though it consist of many members, yet these many become one body.<sup>a</sup>

13. εἴτε Ἰουδαῖοι, εἴτε Ἕλληνες κ. τ. λ.—In the church all must be alike, however different their condition may have been *previously*: How much less then ought the necessary diversity of gifts *within* the church to give occasion for strife. καὶ πάντες εἰς ἓν πνεῦμα ἐποτίσθημεν.—It appears, on the whole, better to read, with Lachmann, simply ἓν πνεῦμα: We all have been given to drink of the one Spirit (as above iii. 2, γάλα ὑμᾶς ἐπότισα). The words cannot well be referred to baptism, but respect rather the further nourishment and improvement in Christianity, (see iii. 6, 7, 8,) by the Holy Spirit, who ever renews himself within each Christian.<sup>b</sup> There is thus no reference, as many interpreters imagine, to the Lord's Supper alone; but the *collective* means of grace and blessings of Christianity are included, by the use of which the Christian is spiritually nourished.

<sup>a</sup> δέον εἰπεῖν, οὕτω καὶ ἡ ἐκκλησία (τοῦτο γὰρ ἀκόλουθον ἦν), τοῦτο μὲν οὐ φησιν, ἀντ' ἐκείνης δὲ τὸν Χριστὸν τίθησιν εἰς ὕψος ἀνάγων τὸν λόγον καὶ μειζρόνως τὴν ἀκροατὴν ἐντρέπων. ὃ δὲ λέγει τοῦτό ἐστιν· οὕτω καὶ τοῦ Χριστοῦ τὸ σῶμα, ὅπερ ἐστὶν ἡ ἐκκλησία. καθάπερ γὰρ καὶ σῶμα καὶ κεφαλὴ εἷς ἐστὶν ἄνθρωπος, οὕτω τὴν ἐκκλησίαν καὶ τὸν Χριστὸν ἓν ἔφησεν εἶναι. διὸ καὶ τὸν Χρ. ἀντὶ τῆς ἐκκλησίας τέθεικε τὸ σῶμα αὐτοῦ οὕτως ὀνομάζων. ὡσπερ οὖν, φησιν, ἓν τί ἐστὶ τὸ ἡμέτερον σῶμα, εἰ καὶ ἐκ πολλῶν σύγκειται, οἴτω καὶ ἐν τῇ ἐκκλησίᾳ ἓν τι πάντες ἐσμέν· εἰ γὰρ καὶ ἐκ πολλῶν αὕτη σύγκειται μελῶν, ἀλλὰ τὰ πολλὰ ταῦτα ἓν γίνεται σῶμα.

<sup>b</sup> The aorist ἐποτίσθημεν offers no objection to this interpretation; it stands like ἔπιον κ. 3. Of an act, indeed, *in itself*



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μονα are denoted. Others refer it to the feet. *Theodoret*: “The feet seem to be the more un-honoured parts of the body; but even of these we take great care, covering them with sandals.”<sup>a</sup>

καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει.  
—*Chrysostom*: “What seems to us less honourable in us than the genital organs? and yet they enjoy more abundant honour. Even the poorest persons, though every other part of the body should be bare, would not endure that these should be exposed!”<sup>b</sup>

24. τῷ ὑστεροῦντι περισσοτέραν δοῦς τιμὴν.—The word ὑστεροῦντι seems to relate as well to the above-mentioned ἀσθενέστερα, as to the ἀσχήμονα.—περισσοτέραν δοῦς τιμὴν—that is, inasmuch as they are the most necessary and important. We thus are enabled to dispense with *Theodoret*'s far-fetched interpretation.

27. ἐκ μέρους.—*Luther* translates “ein jeglicher nach seinem Theil, Each individual according to his own part.” This would suit well enough, especially in connection with what follows; but *Er. Schmid* has already justly remarked against it, “per se phrasis ἐκ μέρους non distributivam, sed divisivam vel sejun-

<sup>a</sup> ἀτιμότεροι τῶν τοῦ σώματος μορίων εἶναι δοκοῦσιν οἱ πόδες. ἀλλὰ καὶ τούτων πολλὴν ποιούμεθα πρόνοιαν, τοῖς ὑποδήμασιν αὐτοὺς συγκαλύπτοντες. —

<sup>b</sup> τί τῶν μορίων τῶν γεννητικῶν ἀτιμότερον ἐν ἡμῖν εἶναι δοκεῖ; ἀλλ' ὅμως πλείονος ἀπολαύει τιμῆς. καὶ οἱ σφόδρα πένητες, κὰν τὸ λοιπὸν γυμνὸν ἔχωσι σῶμα, οὐκ ἂν ἀνάσχοιντο ἐκεῖνα τὰ μέλη δεῖξαι γυμνά.

tivam significationem habet, multumque differt a phrasi κατὰ μέρος, particulatim." I therefore prefer, with Wahl, (I. p. 462 and II. p. 60) explaining ἐκ μέρους by *si ex partibus fit aestimatio*, so that the meaning shall be: *As a whole ye are the body of Christ, individually, ye are members.* The view of Chrysostom, who thinks that it is here intimated that the Corinthian church were only a portion of the whole body of Christians, is out of place; for such a notion does not pertain to the argumentation of the apostle. The reading ἐκ μέλους, VULG. "*de membro*," i. e. *ita, ut membrum ex membro pendeat*, though good enough as to the meaning it gives, is indebted for its existence only to the difficulty of the genuine reading.

28. Καὶ οὓς μὲν κ. τ. λ.—The apostle should properly have followed this by οὓς δέ, but since he was about to express the arrangement of the ranks by numerals, he neglects this construction and proceeds with simple numerals. It is moreover not strange that the different gifts of the Spirit and their possessors are used promiscuously, since for the latter there was not always an appropriate appellation.—ἀντιλήψεις.—Neander, p. 121: The gift of the manifold ministrations that were required for the management of the business of the church, such as almsgiving, visiting the sick, &c. See Rom. xii. 7. διακονία.—κυβερνήσεις.—The gift of governing the church, as ἐπίσκοπος or πρεσβύτερος, see Rom. xii. 8, ὁ προϊστάμενος.

29. The point of interrogation after *δυνάμεις*, I would, for clearness' sake, change into a comma, as this word is unquestionably the accusative, governed by the following *ἔχουσιν*.

31. The majority represent the transition thus: (Very different are the gifts): be ardent, however, (especially) after the best, *i. e.* after those which contribute most to the edification of the church; consequently not so much after the *λαλεῖν γλώσσαις*, as after the *προφητεῦειν*. In this case, what follows must be understood thus:—Thereto (to the attainment of this) will I show you the way: ye must above every thing else, be guided by love, for then would ye look not at the showy gifts, but at such as are really salutary to the church. All this, however, does not hang very well together, and, in the following chapter, the best gifts themselves, such as the *προφητεία*, are underrated in comparison with love. Hence I am of opinion, that by the words *τὰ χαρίσματα τὰ κρείττονα*, are intended *the fruits arising out of love*, (xiii. 4, sqq.) These cannot indeed be termed in themselves *χαρίσματα*, so as to be coordinated with the other *χαρίσματα*, but Paul terms them so in a general and higher sense. The *κρείττονα*, is thus well explained, as “better than all those mentioned,” *viz.* the peculiar *charismata*.

*καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῶν δείκνυμι*.—Most interpreters take the words *καθ' ὑπερβολὴν ὁδὸν* together, and explain them, “a more excellent way.” But even granting that this is grammatically possible, since

the substantive stands without the article, (see Winer p. 121, 4;<sup>a</sup> although even in this case, such an adjective could hardly have stood *before* the substantive), yet it appears better to join the phrase καθ' ὑπερβολήν, with the verb thus: I will show you in a superabundant manner a way thither, *i. e.* in a manner which, as the best, is sure of your adoption, *viz.* by setting before your eyes the supreme excellence of love. The ἔστι is thus equivalent to *insuper*. Still better, however, is the latter explained, if we take with Grotius καθ' ὑπ. in the sense of *ex superabundanti*:—though that is superfluous.<sup>b</sup>

### CHAPTER XIII.

1. ταῖς γλώσσαις τῶν ἀνθρώπων καὶ τῶν ἀγγέλων.—An hyperbolical expression, for “with all possible

<sup>a</sup> [“When a qualification or definition is added to an inarticulated leading substantive, it also is without the article; as 1 Tim. iv. 3. εἰς μετάληψιν μετὰ εὐχαριστίας, &c.”—*Gr. d. N. T.* See also Biblical Cab. No. X. p. 49, Note 1.—*TR.*]

<sup>b</sup> [“The closing verse of this chapter finds its comment in chapter xiv. 1. According to it the χαρίσματα τὰ κρείττονα cannot, as Billroth thinks, be the fruits springing from love, but are the higher gifts, in contrast with those that are merely showy, especially the προφητεύειν . . . . Καθ' ὑπερβολήν ὁδόν is to be taken together as *viam eminentiorem*, *viz.* the seeking of the best gifts. To join καθ' ὑπ. with the verb, as Billroth does, appears to me unsuitable, for the ὑπερβολή lies not in the showing but in the way. This phrase always precedes the substantive whose meaning it is intended to strengthen.” *Olshausen.*—*TR.*]

tongues.” Comp. iv. 9.—*Theodoret* :—“ Being about to make an examination, he places ‘first’ the gift of tongues, because this appeared to them greater than the others.”<sup>a</sup>

2. ὥστε ὄρη μεθιστάνειν.—An hyperbole, for “ the making possible what appears impossible.” See the Commentators on Matt. xvii. 20, and xxi. 21.

3. No work has any worth *in itself*, if the motive by which it is prompted be not love.

6. συγχαίρει δὲ τῇ ἀληθείᾳ.—Wahl II. p. 493, thinks that the σύν in συγχαίρει, simply augments the force of the verb, so as to make the meaning, “ to enjoy one’s self heartily and fully ;” but I prefer retaining the fundamental meaning. The word ἀλήθεια appears here to be in antithesis to ἀδικία, and to mean the truth in so far as it shews itself *practically as the right*, and the meaning to be, love rejoices, when the truth, the right prevails, with (those, to wit, who hold the right.) *Chrysostom* :—“ It rejoices not in iniquity ; that is, it does not exult over those that suffer wrongfully, and not only so, but what is much greater, it rejoices with the truth ; it exults, I say, with those that experience good ; as Paul enjoins, (Rom. xii. 15), to weep with those that weep, and to rejoice with those that rejoice.”<sup>b</sup>

<sup>a</sup> Πρῶτον ἀπάντων τέθεικε τὴν παρεξέτασιν ποιούμενος τὸ χάρισμα τῶν γλωσσῶν, ἐπειδὴ τοῦτο παρ’ αὐτοῖς ἐδόκει μείζον εἶναι τῶν ἄλλων.

<sup>b</sup> οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ· τουτέστιν, οὐκ ἐφῆδεται τοῖς κακῶς πάσχουσιν· καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ ὁ πολλῶν μείζον ἐστι, συγχαίρει τῇ ἀληθείᾳ· συνῆδεταιί, φησι, τοῖς εὐδοκιμοῦσιν· ὃ λέγει Παῦλος (Rom. xii. 15), χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων.

7. πάντα στέγει—ix. 12<sup>a</sup>.—πάντα πιστεύει.—The πάντα relates here, as before, with στέγει, to the pretensions which each makes, and especially in this instance, to those made by another: It believes readily whatever another advances for himself; it is not distrustful.—πάντα ἐλπίζει.—It hopes all good of others.

8. Ἡ ἀγάπη οὐδέποτε ἐκπίπτει εἴτε δὲ κ. τ. λ.—The worth of love is ever-during; it is not temporal and relative; but it is otherwise with the gifts of the Spirit, for a time is coming when no less prophecies than tongues and knowledge shall cease, retiring before the approach of a more perfect state. Of the whole of this description, the foundation lies in the truth, partly that our knowledge of the individual, *as such*, is only one-sided and limited. (ἐκ μέρους γινώσκομεν), and that we approach to perfection in proportion as we advance in the kingdom of God; partly that this earthly life is not the last, but that beyond it the knowledge of the Spirit shall become ever more copious and more profound.

11. Ὅτε ἡμῶν νήπιος κ. τ. λ.—The apostle compares the present state, in its relation to that which is to come, with the state of imperfection in which the knowledge of a child is shut up, compared with that of a full-grown man. He carries forward this comparison through this and the following verses, in or-

<sup>b</sup> These words may, nevertheless, here mean, perhaps, “It covers all unrighteousness, *tacendo tolerat*,” as some of the interpreters have already proposed.



der that he may the more impressively show the Corinthians, who over-valued the miraculous gifts, their merely relative worth.

12. δι' ἐσόπτρου.—De Wette translates this “by means of a mirror.” It is better, however, to translate it, *through* a mirror, in the same sense in which we say *in* a mirror; properly considered we see through the surface to the reflected image apparently standing behind it.—ἐν αἰνίγματι.—Adverbially used: in an enigmatical, obscure manner. This refers properly not to the seeing subject, but to the object that is represented in an enigmatical manner. *Chrysostom*:—“Moreover, since the mirror presents the object seen as it happens, he has added, ἐν αἰνίγματι, in order to show, in a peculiarly forcible manner, the great imperfection of our present knowledge.”<sup>a</sup>

τότε δὲ πρόσωπον πρὸς πρόσωπον.—Τότε: ὅταν ἔλθῃ τὸ τέλειον. The mode of expression, πρόσωπον πρ. πρ. is formed after the Hebrew. The LXX. translate thus (Gen. xxxii. 31,) the words פְּנֵי-אֵל פְּנֵי. Comp. Numb. xii. 8. Paul intends the same here as he has expressed in 2 Cor. v. 7 (probably also from Numb. xii. 8), by διὰ εἶδους:—Immediately on our entrance into the heavenly kingdom we shall behold the true nature of things.

τότε δὲ ἐπιγνώσομαι, καθὼς καὶ ἐπεγνώσθην.—Winer, p. 216, following Noesselt, explains these words thus: Then shall we know every thing perfectly,

<sup>a</sup> εἶτα ἐπειδὴ τὸ ἔσοπτρον παρίστησι τὸ ὁρώμενον ὡς ἂν ὁπῶσδήποτε, ἐπηγαγεν ἐν αἰνίγματι μεθ' ὑπερβολῆς δεικνύς μερικωτάτην τὴν παροῦσαν γνῶσιν.



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13. *Nunì δὲ μένει κ. τ. λ.* This verse may be viewed in two entirely different ways, according as *nunì* is taken as a particle of *time* or of *inference*. The former view is followed by Chrysostom, and the majority of the Interpreters. According to them the meaning is: Now, however, remain faith, hope, love; but love is the greatest among them, (inasmuch as it endures also in the future life, where what is now believed will appear, what is hoped for will be enjoyed, and where, consequently, faith and hope cease.) But, to reason thus, does not lie in the way of the apostle's object. Had he intended to set forth the duration of love, not for the *present* time, but for all times, he would not have contrasted this with faith and hope, but the spiritual gifts. Were *nunì* a time-particle, it would not be easy to see why faith and hope are mentioned. Hence it appears much better to take the word as an inference-particle, as in v. 11, and frequently; and to give the meaning thus: Accordingly, (such being the circumstances of the case, since all these gifts shall pass away,)

αὐτός με ἐγνώρισέ, φησιν· ὡσπερ οὖν αὐτός με ἔγνω, πρότερος νῦν καὶ αὐτός μοι ἐπέδραμεν, οὕτως ἐγὼ αὐτῷ ἐπίδραμοῦμαι τότε πολλῶ μείζονως, ἢ νῦν. καὶ γὰρ ὁ ἐν σκότῳ καθήμενος, ἕως μὲν ἂν μὴ βλέπῃ τὸν ἥλιον, οὐκ αὐτός ἐπιτρέχει τῷ κάλλει τῆς ἀκτίνος, ἀλλ' ἐκείνη δεικνυσιν ἑαυτήν, ἐπειδὴν λάμψῃ· ὅταν δὲ αὐτῆς δέξῃται τὴν αὐγὴν, τότε καὶ αὐτός λοιπὸν διώκει τὸ φῶς. τοῦτο οὖν ἐστὶ τὸ καθὼς καὶ ἐπεγνώσθη οὐχ ὅτι οὕτως αὐτὸν εἰσόμεθα, καθὼς αὐτὸς ἡμᾶς, ἀλλ' ὅτι, ὡσπερ αὐτὸς ἡμῖν ἐπέδραμε νῦν, οὕτω καὶ ἡμεῖς ἀνδεζόμεθα αὐτοῦ τότε, καὶ πολλὰ τῶν νῦν ἀπορρήτων εἰσόμεθα, καὶ τῆς μακαριωτάτης ἐκείνης ἀπολαύσομεν ὁμιλίας καὶ σοφίας.

there remain (οὐδέποτε ἐκπίπτει, ver. 7, οὐ καταργηθήσεται,) Faith, hope, love, and among these three remanent virtues, the greatest is love. From this interpretation it may be asked,

I. How can Paul say that faith and love also remain? Answer; Inasmuch as their substance is eternal, and never passes away; for the more perfect knowledge, and the fulfilment of hope, *annihilate* not (οὐ καταργεῖ,) faith and hope, but only exhibit so much the more clearly their truth and worth; whilst, as Paul declares, the charismata shall be annihilated—completely abolished, (καταργηθήσεται.) *Photius ap. Oecumenium*: “ Faith and love abide, whilst the other charismata cease, not only in this world, but also still more in that which is to come; for then how truly shall the saints enjoy the peaceful and the fraternal, the pure and the stable! And *faith*, in like manner; for then shall we banquet on a clearer and more perfect view of him, the desired. And perhaps one might say, that even *hope* then remains, for the things hoped for shall then be possessed, and hope shall no more disappoint those that indulge it.”<sup>a</sup> *Grotius*:—“ μένει is op-

<sup>a</sup> Ἡ πίστις καὶ ἡ ἀγάπη οὐ μόνον ἐν τῷ νῦν αἰῶνι, τῶν ἄλλων χαρισμάτων παυομένων, διαμενοῦσιν, ἀλλὰ πολλῶ πλέον καὶ ἐν τῷ μέλλοντι. τότε γὰρ ὡς ἀληθῶς τοῖς ἁγίοις τὸ εἰρηνικὸν καὶ φιλόλληλον καθαρὸν καὶ ἀστασίαστον. Καὶ ἡ πίστις δὲ ὁμοίως. Τότε γὰρ λαμπρότερον καὶ τελεώτερον ἔσται ἐντρυφᾶν τῆ θρωρία τοῦ ποδομένου. τὴν δὲ ἐλπίδα εἶποι τις ἴσως ἔτι τότε παρεῖναι, ὡς τῶν ἐλπισθέντων ἤδη παρόντων καὶ μηδὲν διαψεύσασαν τοὺς ἠλπικότας.

posed to that which he has said *καταργηθήσεται*. But how shall they remain in another age? Why, in the same way in which the rock followed the Israelites with its influence; above ch. x. 4. So works follow the dead, Apoc. xiv. 13. Faith, hope, love, shall receive reward, 2 Tim. iv. 7, 8.”<sup>a</sup>

2. How is love called greater than faith and hope? Answer; Inasmuch as it produces all the afore-named fruits—inasmuch as it confines not itself to the individual, but exerts itself for the salvation of those around, (see *μείζων* xiv. 5.) That Paul had this in view is shown by the entire connection of this section, in which, above every thing else, he insists upon the *edification* of the church. The love which promotes this is not *without* faith and hope, but is that which in Gal. v. 6, is called *πίστις δι' ἀγάπης ἐνεργουμένη*, —the realization of a truly Christian life in its practical bearings.

*μείζων δὲ τούτων*.—On this comparative, see Winer, p. 199.<sup>b</sup>

<sup>a</sup> *μένει* oppositum est ei quod dixit *καταργηθήσεται*. Sed quomodo manebunt in altero aevo? Nempe eo modo, quo rupes Israelitas sequebatur effectui suo, supra x. 4. Sic mortuos sequuntur opera, Apoc. xiv. 13. Fides, spes, dilectio praemium habebunt 2 Tim. iv. 7, 8.

<sup>b</sup> [“ In 1 Cor. xiii. 13, as well as in Matt. xviii. 1, the comparative appears to stand in its proper place, for, in both cases, there is only a comparison between two things: *μείζων τούτων ἢ ἀγάπη* means *greater*, compared with the other two,

## CHAPTER XIV.

1. The commencement of this chapter is very closely connected with the preceding; from the excellencies of love therein set forth, it is inferred that the Corinthians ought, with all their might, to strive after its attainment.—*ζηλοῦτε δὲ τὰ πνεύμα., μᾶλλον δὲ ἵνα προφητεύητε.*—On the *δέ* see Winer, p. 378.<sup>a</sup> *Τὰ πνευματικά* are obviously here not the spiritual gifts in general, but the gift of tongues in particular, as formerly observed.

2. *οὐκ ἀνθρώποις λαλεῖ.....μυστήρια.*—Men understand him not, (*οὐδεὶς ἀκούει*) because he has not the command of his intelligent consciousness, the *νοῦς*, which is the medium of intelligence, but only in a state of extacy produced by the Holy Spirit (*ἐν πνεύματι* ver. 2) he speaks things, which to men are mysteries, but which God, who is the searcher of the heart, understands (*λαλεῖ τῷ θεῷ*). Comp. Rom. viii. 26, 27.

3. If we take the word *οἰκοδομή* here (as well as in ver. 4.) in the most general meaning, we may place a comma after it, and interpret the words *καὶ παρακλήσιν καὶ παραμυθίαν* as subdivisions. So Heyden-

*πίστις* and *ἐλπίς*, (*μεγίστη* would have meant that faith and hope also differed in worth among themselves).—*Gr. d. N. T.—TR.*]

<sup>a</sup> [“The *δέ*, in 1 Cor. xiv. 1, is *however*:—the *διώκειν τὴν ἀγάπην* must not, however, keep you from the *ζηλοῦν τὰ πν.*”—*Gr. d. N. T.—TR.*]

reich explains the passage: “ οἰκοδομή, the utility which his discourses possess lies in this, that he exhorts his auditors to piety and holiness (παράκλησις), that he alleviates their grief, rouses and establishes their drooping and afflicted spirit by winning and pleasing addresses, while he puts them in mind of the promises of the gospel, and excites in them a good hope and assured confidence, (παραμυθία.”<sup>a</sup> In like manner also Grotius. On the other hand Theophylact: “ It (prophecy) is both of the Spirit and more useful, (than the gift of tongues) as it edifies those that are not confirmed in the faith, admonishes and excites the more remiss, and encourages the feeble-minded.”<sup>b</sup>

4. ἑαυτὸν οἰκοδομεῖ.—It may be asked, wherein does this edification consist? Some of the ancients think that the λαλῶν γλώσσαις understood himself what he said, but could not communicate it to others. But a perfect conscious intelligence is not to be supposed; for what a man perfectly understands he can convey to others, unless he be prevented by an incapacity for speaking. That this latter was the reason why

<sup>a</sup> οἰκοδομή, utilitas, quam sermones illius habent, consistit nempe in eo, ut exhortetur auditores ad pietatem et sanctitatem (παράκλησις); ut luctum eorum levet, animum labantem atque afflictum erigat et confirmet blanda suavique allocutione, commonefaciens eos de promissionibus evangelii, spem bonam et exploratam fiduciam illis concitans (παραμυθία.)

<sup>b</sup> ἐκείνη καὶ ἐκ πνεύματος, καὶ ὠφελιμωτέρα τοὺς ἀσθηρίκτους οἰκοδομοῦσα, τοὺς ῥαθυμοτέρους παρακαλοῦσα καὶ διεγείρουσα, τοὺς ὀλιγοψύχους παραμυθουμένη.

those who spoke with tongues could not edify the church, will not be for a moment imagined; at any rate, it would be very strange to suppose, that all those who spoke with tongues were persons entirely deprived of the power of expressing themselves in their vernacular tongue, and that on those who enjoyed this power, only one gift, that of the *ἐρμηνεῖα γλωσσῶν* was bestowed. See also the notes on the words *ὁ νοῦς μου ἄκαρπός ἐστιν*, ver. 14. The *οἰκοδομή* of the *λαλῶν γλ.* seems therefore to have lain in his own state of elevation and extacy—in the vision, which, without his having a clear consciousness of what was shown to him in it, or being able to give to others a correct account of it after it was over, nevertheless elevated himself to new spiritual life.<sup>a</sup>

5. *ἐκτὸς εἰ μὴ διερμηνεύη*.—The phrase *ἐκτὸς εἰ μὴ* is pleonastic; it seems to have arisen from the circumstance, that both *ἐκτὸς εἰ* and simply *μὴ* were used indifferently, like the Latin *praeterquam ne* (*dum-*

<sup>a</sup> [All this is very far-fetched and fanciful, and ends in an unnecessary mystifying of a very plain subject. The statement of the apostle seems to be simply this, that when a man spoke with tongues, in an assembly of persons who understood only their own mother tongue, his address might be very good, and to himself who understood it, very profitable, but for the rest of the church it was useless. There is nothing in the New Testament to lead us to suppose that any man ever was, or ever can be, edified in Christianity by such means as Dr. B. supposes. Edification is the result of an intelligent apprehension of truth; and would be hindered rather than advanced by such extacies and visions as those supposed in the text.—TR.]



*modo ne) interpretetur.* The conjunctive (which occurs also in Lucian *Diall. mort.* 16) is thus less irregular than Winer (p. 243) holds it to be. The subject to *διερμηνεύη* is unquestionably *ὁ λαλῶν γλ.* for it is clear that sometimes the gift of tongues and that of interpretation, belonged to the same individual, so that the *νοῦς* remained no more *ἄκαρπος* see ver. 13, and 15. There is no ground for the opinion, that the subject of this verb is some general word, such as *τίς*: preferable to this would be the opinion that it was *ὁ διερμηνευτής*, according to the analogy of some modes of speech in the profane writers, such as *ἀναγνώσεται*, viz. *ὁ ἀναγνώστης* (see Winer, p. 471);<sup>a</sup> but such omissions occur only with very customary forms of speech, and there is no sufficient reason for supposing any such here.

6. Chrysostom, and others with him, put emphasis in this verse upon the first person, imagining that Paul means to say, that not only would not others, but not even would he himself benefit the Corinthians by only speaking with tongues. Heydenreich refers to ver. 18, where the apostle certainly speaks of himself alone; but there is nothing to require us to understand the verse before us in the same way as that. For it is without doubt more natural to suppose, that Paul here again, as is fre-

<sup>a</sup> [“The subject of a verb is omitted only in a few cases, such as when it is naturally and of itself understood, the predicate being affirmable, in the nature of things, of only one definite subject, thus: *βροντᾷ* (*ὁ Ζεὺς*), *σαλπίζει* (*ὁ σαλπιγκτής*), &c.”—*Gr. d. N. T.*—TR.]



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power of the inspiration that came suddenly upon him—by the instantaneous elevation of his higher consciousness—following a light which rose upon him (according to an ἀποκάλυψις); the διδάσκαλοι, as teachers according to Christian knowledge (γνώσις) which they had acquired through a divinely-bestowed energy through the unfolding and working of truth discerned in the divine light.”

7. The apostle now adduces a comparison for the purpose of showing the necessity of *clearness* and *intelligibility* in what was said; for without these qualities, a discourse would fail as entirely of its object as musical instruments would of theirs, if they did not give to their tones διαστολήν, so as to produce a certain melody.

ὅμως τὰ ἄψυχα, φωνὴν διδόντα κ. τ. λ.—The ὅμως will, as regards the sense, be best rendered by *vel*, *even*. This meaning is easily deduced from the proper one *yet*; it is affirmed of an object that, in spite of apparent want of suitability, *yet* this or that may be predicated of it. Thus ὅμως τὰ ἄψυχα stands for τὰ ἄψυχα, καίπερ ἄψυχα, ὅμως. The *yet* refers not as Winer thinks to φωνὴν διδόντα, as if the antithesis were: The dead, yet sounding instrument; but to the whole of what is said of them thus: The dead, sound-giving instrument, though dead, may yet serve for an example.

τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον.—The ἢ here is not to be emphasized as if the meaning were: How should one distinguish between what is played on the flute and what on the harp; but the meaning of

Paul is: One cannot understand what is meant by that which is played upon the flute or (and) upon the harp. That the words must be so taken is shown by the following verse.

9. *διὰ τῆς γλώσσης*.—Here *γλ.* is unquestionably the bodily member, the instrument of speech, as remarked above.

10. The *φωναί* are here clearly *languages*, as is plain from ver. 11, especially from the words *δύναμις* (meaning,) and *βάρβαρος* (a person using a foreign tongue.) The *οὐδέν* is commonly taken for *οὐδείς*: No rational creature (Bleek) is speechless; (if we retain *αὐτῶν*, which Lachmann omits, we must explain it by *ἀνθρώπων*.) But this is very harsh, nor is the meaning of the whole, as thus given, very suitable. I would rather, therefore, refer *οὐδέν* to what, in a grammatical point of view, lies nearest it, *γένος*, thus: No one (kind of language = no language,) is without meaning. The expression *φωνὴ ἄφωνος* is formed exactly as *βίος ἀβίωτος*, and others of the same kind, which are common in the Greek writers; it is an oxymoron like *lingua elinguis*, a language which, in fact, is no language, since it has no meaning. Farther, it is to be observed, that the formula, *τοσαῦτα . . . καὶ οὐδέν* is used for *ὅσα . . . τοσαῦτα*, *quot genera linguarum in mundo sunt, tot sensu non carent*. In this way the *εἰ τύχοι* also is excellently well explained; the meaning “for example” is very precarious. In ch. xv. 37 also, to which those who give this meaning refer, I would rather render “perhaps,” (there, indeed, in so far as the meaning is concerned, equivalent to “for example.”) Besides, it is not easy to

see why Paul should introduce the comparison here with the phrase “for example.” I prefer, therefore, taking εἰ τύχοι, in the same way as ἴσως is often used by the Attic writers as an ironically modest formula for a firmer assertion: As many tongues as there are, exactly so many have sense and meaning.

11. On the dative and the ἐν (*me judice*), see Winer, p. 330 and 331.<sup>a</sup>

12. ἐπεὶ ζηλωταὶ ἐστε τῶν πνευμάτων.—πνεύματα here may be taken indifferently; either for the *spiritual gifts generally*, (in which case the plural might be regarded as used to designate the different *modes* in which the Spirit manifested himself in men, or, which is still simpler, since, in general, the discourse is of several individuals, (as in Latin they said *horum hominum ingenia*, not *ingenium*,) the one πνεῦμα Θεοῦ may be regarded as so communicating himself to different individuals, that the manifestations of his power in them, may be demoninated each a πνεῦμα) or for the *gift of tongues in particular*, to which is elsewhere in this section applied the term τὰ πνευματικά. In support of the former view, it may be urged, that it enables us best to explain why Paul should

<sup>a</sup> [In regard to relations of a spiritual kind ἐν is used “not only of that in which something else spiritually consists, 1 Peter iii. 4; Eph. iv. 3; but also, 1st, of the objects in which a (spiritual) power is operative, 1 Cor. iv. 6, μάθετε ἐν ἡμῖν, &c.; 2d, of the norm, the standard on which anything is formed, 1 Tim. i. 18; of the judgment, Matt. vii. 2—whence ἐν ἐμοί, according to my judgment, 1 Cor. xiv. 11, is, properly, with me, &c.”—Gr. d. N. T.—TR.]

have chosen the word *πνεύματα* here; viz. to show, that here he did not wish to be understood of the gift of tongues, (*τὰ πνευματικά,*) in which case the meaning would be: Since ye so eagerly seek after spiritual gifts, aim that ye may contribute to the edification of the church:—from which the command respecting the use of the gift of tongues naturally follows, viz. that it is to be taken in connection with an interpretation. Heydenreich declares for the second mode of interpretation, probably on account of the analogy with ver. 1, (for the connection of the whole section, to which he refers, is contingent upon that verse,) the meaning given according to which is certainly very good: Since ye so zealously strive after the gift of tongues, aim that ye may abundantly contribute to the edification of the church; *i. e.* make no use of them which does not tend to this. Only, in this case, the question would arise, why Paul should not have chosen the term *πνευματικῶν* itself.

*πρὸς οἰκοδομὴν . . . . . περισσεύητε.*—The *πρ. οἰκ.* seems to belong to *περισσ.* and to be placed at the beginning only for the sake of emphasis. Some have proposed to supply *αὐτῶν* after *περισσεύητε*, *laborate, ut ad ædificandam ecclesiam illis (donis) abundetis.* Chrysostom: “He does not say that ye may *obtain* the charismata, but that ye may *abound*, that is, that ye may possess them plentifully: So far am I from wishing you not to possess them, that I desire you should abound in them, only see that ye employ them

for the common good.”<sup>a</sup> But it did not lie in the apostle’s way expressly to declare this here ; consequently I prefer taking *περισσεύητε* *absolutely* as in 2 Cor. i. 5, &c. so as to give the sense thus : In order that ye may be abundant ; *i. e.* may contribute abundantly to edification. So also Bleek.

13. *προσευχέσθω ἵνα διερμηνεύη.*—*Chrysostom* : “ He then shows that the charisma was attainable by them ; for, says he, let him pray, that is, let him plead his own case. For if thou askest earnestly thou shalt receive. Ask therefore to possess not merely the gift of tongues, but that also of interpretation, that thou mayest be useful to all, and mayest not shut up thy gift in thyself alone.”<sup>b</sup> Winer (p. 384.) views the passage otherwise thus :—Let him pray (in the church) not for the sake of exhibiting his *χάρισμα τῶν γλωσσῶν*, but with the purpose or design of interpreting his prayer. In favour of this interpretation is the circumstance that if we follow it, we shall not be required to take the *προσεύχωμαι* in ver. 14 in a different sense from the *προσευχέσθω* in ver. 13, which by the former mode of interpreta-

<sup>a</sup> οὐκ εἶπεν, ἵνα κτήσησθε τὰ χάρισματα, ἀλλ’, ἵνα περισσεύητε, τουτέστιν, ἵνα καὶ μετὰ δαψιλείας πολλῆς αὐτὰ ἔχητε. τοσοῦτον γὰρ ἀπέχω τοῦ μὴ βούλεσθαι ἔχειν ὑμᾶς αὐτὰ, ὅτι καὶ περισσεύειν ὑμᾶς ἐν αὐτοῖς βούλομαι, μόνοι ἂν εἰς τὸ κοινῇ συμφέρον αὐτὰ μεταχειρίζητε.

<sup>a</sup> Ἐνταῦθα δείκνυσιν ἐν αὐτοῖς ὅν τὸ χάρισμα. *προσευχέσθω* γὰρ, φησι, τουτέστι, τὰ παρ’ ἑαυτοῦ εἰσαγέσθω· καὶ γὰρ ἐὰν σπουδαίως αἰτήσης, λήψη. αἶτει τοίνυν μὴ γλώττης ἔχειν χάρισμα μόνον, ἀλλὰ καὶ ἐρμηνείας, ἵνα πᾶσιν ὠφέλιμος γένη, καὶ μὴ ἐν σεαυτῷ μόνῳ κατακλείσῃ τὸ χάρισμα.

tion—the one adopted by almost all the commentators—is required;<sup>a</sup> and further, that a correspondence is thereby established between ver. 13 and ver. 15, the *προσεύξομαι τῷ πνεύματι* and the *ψαλῶ τῷ πνεύματι* of the latter corresponding to the first half of the former; and the *προσεύξομαι τῷ νοί* and the *ψαλῶ τῷ νοί* to its second half.

14. *τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἀκαρπὸς ἐστίν.*—Bleek explains *τὸ πνεῦμά μου* by *τὸ πν. τὸ ἐν ἐμοί* the Spirit of God, who possesses the individual, and speaks out of him. This is certainly correct. The thing may be made still plainer, if we say *τὸ πνεῦμά μου = τὸ πνεῦμα, τὸ χάρισμα, ὃ ἔχω*. But it may be asked, how is this *πνεῦμα* put in opposition to the *νοῦς*? *Νοῦς* is here the self-conscious intelligent faculty in man,<sup>b</sup>—“the faculty of unfolding to one’s self or others, that which is shown by the Spirit in thoughts,” *Neander*. This is distinguished from the *πνεῦμα* or Spirit of God.—*ὁ νοῦς μου ἀκαρπὸς*—These words, Bleek (following Theodoret, who says:—“the fruit of the speaker, is the profit of the hearers; this he

<sup>a</sup> At the same time, too much stress must not be laid upon this, for, as Bleek observes, the word *εὐχαριστεῖν* is used in ver. 17 in a very different meaning from what it bears in ver. 18.

<sup>b</sup> The opinion of Usteri, that *πνεῦμα* here denotes not the *χάρισμα*, but is equivalent to *ἡ ψυχὴ μου καθ’ ἑαυτήν*, and that *ὁ νοῦς μου* is used of the objective sense, or matter of the thoughts = *intellectus orationis sive precum mearum*, appears to me quite untenable, as I cannot see how this interpretation can be carried forward to ver. 15 and 19. What could be meant by *προσεύχομαι τῷ νοί* and *θίλω λαλῆσαι διὰ τοῦ νοός μου* if *νοῦς* meant “the matter of discourse?”



has expressed in the Epistle to the Romans, when he says, ‘that I may have some fruit among you, as also among the other Gentiles,’ i. 13. If then, I speak with another tongue, and offer no interpretation to those that are present, I have no fruit, as they receive no benefit,”<sup>a</sup>) explains thus: my intellect remains without fruit, viz. for *others*, as it produces no fruit for the church of the Lord. I would rather, however, take the word ἀκαρπός still more generally: my νοῦς bears no fruit, consequently lies fallow and uncultivated. It is then undetermined *here* for whom it is so, as this is not mentioned till ver. 16. At any rate, we must in no case lay such an emphasis on the words, “for others,” as to infer that Paul meant to say, that the person speaking with tongues, understood himself what he said, but could not explain it to others, (see Note on ver. 4.) This does not lie in the words at all. On the contrary, the injury which accrues to the speaker, from the circumstance of the νοῦς being dormant during the speaking with tongues, though not expressly declared as Chrysostom thinks, is by no means excluded.

15. τί οὖν ἐστὶ;—What follows from this? Properly: *quae est igitur res*, how stands the case in question? (so that there is no need here for supplying with Heydenreich πρακτέον.)—προσεύξομαι τῷ νοῖ.—The dative νοῖ, is not, as Heydenreich supposes, *da-*

<sup>a</sup> καρπὸς τοῦ λέγοντος ἢ ὠφέλεια τῶν ἀκούοντων. τοῦτο καὶ ἐν τῇ πρὸς Ῥωμαίους (i. 13), εἶρηκεν, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ τοῖς λοιποῖς ἔθνεσιν. ἐτέρᾳ τοίνυν γλώττῃ διαλεγόμενος, καὶ τοῖς παροῦσι μὴ προσφέρων τὴν ἐρμηνείαν, οὐδένα ἔχω καρπὸν, ὄνησιν ἐκείνων μὴ δεχομένων.



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*ιδιωται imperiti*, because they did not understand the glosses. Wolf remarks very correctly: “Ἰδιώτην here I prefer understanding of one unskilled, rather than of one who was a laic or private person; for that this is the meaning of the word elsewhere no one will deny. See Suicer, *tom. I. p. 1438*. That this meaning obtains here I am farther persuaded, from the circumstance, that in the infancy of the church there were doubtless some among the very teachers who were without the gift of tongues. These, consequently, were in so far as much *ιδιωται* as others.”<sup>a</sup>—The ἀναπληροῦν τὸν τόπον τινός is a mode of expression formed after the Hebrew מְלֵךְ הַמֶּלֶךְ *to be in some one's situation* (see Buxtorf *Lex. Talm.*). If, now, we take *ιδιώτης* in the sense proposed, it will be explained why Paul should have chosen this fuller description instead of the simple *ὁ ιδιώτης*, for the hearers *generally* could not receive the appellation of *ιδιωται* as a standing appellation, but only in the case in question.—Respecting the words εὐλογεῖν and εὐχαριστία, Beza suggests that they may refer to the blessing and thanksgiving connected with the administration of the Supper, and this the

<sup>a</sup> Ἰδιώτην h. l. de imperito, quam de laico aut privato accipere malim. Hanc enim vocis illius notionem alibi esse nemo negaverit. Lege Suicerum tom. 1, p. 1438. Hoc vero loco etiam obtinere vel ideo mihi persuadeo, quod inter doctores ipsos nascentis ecclesiae procul dubio erant, qui dono linguarum essent destituti. Hi itaque in tantum cum aliis erant *ιδιωται*.

more, that in the passage above quoted from Justin, where mention is made of the people's saying Amen, it is of the Supper that he is writing; and besides, the phrase itself may very appropriately be applied to this ordinance. But since Paul says nothing of this expressly, and as εὐλογεῖν τὸν Θεόν and εὐχαριστία are elsewhere used quite generally of the ascription of praise and thanksgiving to God, the supposition of Beza does not appear necessary.

18. On λαλῶν see Winer, p. 284 and 433.<sup>a</sup>

19. On θέλω, ἢ *malo quam*, see Wahl, I. 694.<sup>b</sup>

20 The meaning is: Do not renounce an intelligent acquaintance with Christianity, such as may be diffused through the church by means of the προφητεία, for the sake of the much less perfect speakings with tongues. Be like children, not in want of insight, but in the innocency of your hearts.

21. The meaning: Otherwise ye shall place yourselves voluntarily and thoughtlessly in the condition which in the Old Testament is set forth as a condition of punishment, where God's speaking to his people in a language they do not understand, is described as a mark of his displeasure. The passage referred to is that in Isaiah xxviii. 11, 12; but the quotation is very free, as there the whole is uttered in quite a different connection.—'Εν τῷ νόμῳ.—Νόμος means here the Old Testament, not the Pen-

<sup>a</sup> [See also Bib. Cab. No. X. p. 189.—TR.]

<sup>b</sup> [See also Robinson's *Lexicon to the New Testament*, under θέλω, *b*. Edinburgh: Thomas Clark, 1837.—TR.]

tateuch, and so it is often used; see John x. 34; xv. 25.

22. Some interpreters think that Paul intends here to indicate the *object* for which tongues were given to the Corinthian and other primitive churches, namely, as miraculous signs to impress upon unbelievers the truth of Christianity. In this opinion Bleck also accords. But the word *ἄπιστος* is against this interpretation, for here it denotes, as Neander has correctly remarked, p. 117, note, “The stiff-necked unbeliever, who was quite unsusceptible of the faith, the *infidelem privative*.” That such are intended is clear from the words of the verse, *ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις*. For, in verse 24, it is expressly said that to the *ἄπιστος*, that is *there*, to the person who has not yet believed, but who is, nevertheless, susceptible of the faith, the *infidelis negative*, the *προφητεία* is highly advantageous. Hence I take *σημεῖον* (as also the connection with verse 21 suggests) to be *a sign of punishment*; and I regard Paul as warning the Corinthians against thoughtlessly favouring a state of things which in the Old Testament is described as a token of punishment; *i. e.* against speaking with tongues *without an interpretation*; for the speaking with tongues he does not forbid in itself, but only when it is not understood, as then it becomes the same as what is referred to in the Old Testament by God’s speaking to the Jewish nation in languages they did not understand.<sup>a</sup>

<sup>a</sup> [“ Paul here takes up another point—the furthering of

ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν.—

We must not here again supply εἰς σημεῖον ἐστίν, but simply ἐστίν as in vi. 13:—Prophecy, however, is not for the stiff-necked infidels (to such it is of no benefit to the individual's spiritual life. He exhorts his readers to increase in understanding, and to examine in what relation the gifts stand to each other; they must advance in seeking the higher gifts. The γλώσσαις λαλεῖν is a gift for children in the spirit, prophecy for men. The Holy Scriptures, in referring to the gift of tongues, speak of it as having only a subordinate use. It can be only a means of arousing the unbelieving—a sign to guide them to the mighty power existent in the church; but to the church itself—to the believers—prophecy alone can bring a true blessing. Of this very difficult passage, another view has been given by Neander and Billroth, according to which the passage is to be so understood that ἀπίστος is to be taken as referring to the obstinately disbelieving, not to those merely not believing who may yet believe; on the other hand, in ver. 24, it is to be taken in the latter sense. Stress is also laid on the words of the quotation, and εἰς σημεῖον is taken in the sense of 'a sign of punishment,' &c. This interpretation appears to be favoured, 1st, by the fact that, in the quotation, there appears to lie a denunciation which is thus retained; and, 2dly, that it makes ver. 23 fit in better, since there the charisma of tongues is represented as having at first a tendency to stumble and offend the unbelieving. But the objections to this view are stronger than these arguments in its favour; 1st, The change of meaning in the word ἀπίστος has unquestionably something harsh in it; had such been intended, some intimation would have been given, as the passage would have otherwise been liable to misinterpretation; 2dly, Had it been the divine intention to make the speaking with tongues a means of punishment for the stiff-necked infidel, then the apostle directly sought to contravene, by his directions, the divine purpose. Had it

fit), but for those that already believe (that they may be advanced in Christianity). The thought which Paul wishes to express is not very clearly brought out; it should properly have read τοῖς δὲ πιστεύουσιν ἢ προφητεία. For the connection of the whole verse is plainly this: Unintelligible tongues are a sign of punishment for the unbelieving; they belong not to believers; for them prophecy is peculiarly intended. The words οὐ τοῖς ἀπίστοις, ἀλλὰ appear to have been inserted by Paul only for the sake of a parallel antithesis to what precedes; they are entirely parenthetical and unemphatic, so that the whole weight falls upon τοῖς πιστεύουσιν. Something analogous was presented to us by chapter iv. 19. Bleek, who does not distinguish the ἀπίστος in this verse from that in verses 23 and 24, proposes that the οὐ before ἀπίστος should be taken for οὐ μόνον thus:—Not only for the unbelieving, but also and quite generally for the believing. But οὐ and οὐ μόνον cannot be exchanged when only ἀλλὰ follows; it is quite otherwise when ἀλλὰ καὶ follows, as in Latin *non—sed etiam*.

been so he would have said, Speak eagerly with tongues, that the divine purpose may be fulfilled; just as in the beginning of his epistle he says, the doctrine of the cross must be a σκάνδαλον, wherefore the nature of it must not be concealed; and, 3dly, There is not the slightest trace of the speaking with tongues having produced any such effect; and, besides, the idea of a sign of punishment is quite inadmissible; all the gifts of grace having been intended as blessings.”—*Olshausen*.  
—TR.]

23. Ἐὰν οὖν.—The οὖν serves to introduce amplification of the thought, that uninterpreted tongues are useless, but, on the contrary, that prophecy is of the utmost advantage to the church.—ἰδιῶται—This word may certainly have the same special meaning here as above in verse 16, viz. such believers as were unskilled in foreign tongues. But we cannot suppose that to such the person speaking in tongues would appear insane, as they would be aware of the nature of his conduct; besides, the mode of Paul's statement seems to imply the previous assembling of the Christians, and the occasional entrance of individuals (verse 24, the singular ἰδιώτης is used). I would rather, therefore, understand by the word ἰδιῶται persons, in general, ignorant of a foreign tongue. Such would naturally imagine, when they heard distinctly words that to them were without meaning, that the Christians were mad. The apostle adds the word ἄπιστοι, to indicate, that in general the unbelieving, even although they understood foreign languages, and consequently must have (like the foreign Jews, Acts ii.) heard many well-known words, would yet, on account of the mingling of dialects, regard the Christians as mad, (just as the Jews thought them drunken). So Mosheim has viewed the passage, who remarks justly, that though under the ἰδιῶται are to be understood also the ἄπιστοι, yet every ἄπιστος was not also an ἰδιώτης. In this way we may explain (what indeed appears merely casual) why, in the following verse, the apostle places the word ἄπιστος before ἰδιώτης. there, as he is



speaking of the *προφητεία*, it would have been enough, properly speaking, to have used merely *ἄπιστος*, but *ιδιώτης* seems to have been added only for the sake of symmetry, in this sense : If the strange hearer be also unskilled in all foreign tongues.

25, 26. Neander, p. 116 : “ It is clear what influence this peculiarly operative power of the *προφητεία* must have had in the diffusion of Christianity at this time. There were persons who wished merely to know what went on in the assemblies of the Christians, or who wished to learn in the meetings of the church the Christian doctrine, but who were, nevertheless, by no means yet convinced of its divinity. In these meetings there were persons who showed the corruption of human nature, and the universal need of salvation with transporting power, speaking from their own religious experience to that of others, as if they could read the latter. The heathen felt himself smitten in his conscience ; his heart was, as it were, displayed to him, and he was compelled to acknowledge, what formerly he would not believe, that the power of God was with this doctrine, dwelt among those men.” It would be better, however, not to translate the *ἐν among*, but to understand the statement of the dwelling of the Holy Spirit *in* the believers.

26. *ἔχει*.—This word may be viewed either as blaming them : *paratus est ad decantandum hymnum, ad proponendam doctrinam, ita ut moram ferri non possit, sed alter alterum interpellat* ; or for *ἔχει*, but simply as expressing *how the matter was* .



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33. ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.—If these words are to be joined with the preceding, we must supply *γίνεται* and give the sense thus:—As this (that, to wit, which follows from the fact that God is a God of power) is the case in all the churches. It appears better, however, to join the words with those that follow, as Lachmann does, thus: As in all the churches of the saints, (is the case) so must *your* women be silent in the meetings. Lachmann, moreover, omits ὑμῶν and joins τῶν ἁγίων to αἱ γυναῖκες, so as to place the comma after *πάσαις ταῖς ἐκκλησίαις*.—ὁ νόμος.—Gen. iii. 16.

36. Or would ye in this matter presume to deviate from the practice of all the churches, as if ye possessed especially or solely the gospel (τὸν λόγον τοῦ Θεοῦ).

37. εἴ τις δοκεῖ—πνευματικός.—The *δοκεῖ* here is by no means pleonastic, but the meaning seems to be: If any man deem himself a prophet and speaker with tongues, (and consequently as distinguished of God, believe that he has a peculiar right, and that he may act of his own will, &c).—ἐπιγινώσκω—ἐντολαί—The ἐπιγινώσκειν is not, as has been supposed = *revereri*, and the ὅτι *for*, but there is here, as frequently, a case of attraction. Winer, p. 433, 3, a.<sup>a</sup> The αἱ γράφω ὑμῶν refers to the directions he has just given respecting the silence of women in the

<sup>a</sup> [“ A word belonging to the subordinate clause is often transferred to the leading clause, and grammatically assimilated with it. 1 Cor. xvi. 15; xiv. 37, &c.”—*Gr. d. N. T.*—TR.]

assemblies. The meaning of the whole passage is thus: Think ye that ye alone have the true gospel? If any man, because he deems himself a prophet or gifted with tongues, believe he has the right to give another rule respecting the women than what I have given, let him know that the directions I have just laid down are the commands of God.

*εἰ δὲ τις ἀγνοεῖ ἀγνοεῖτω.*—If, however, any man will know nothing of this, let him know nothing (to his own detriment, *per me licet!*)

38. The apostle now sums up all he has been saying in the preceding section: The principal thing (*ζηλοῦτε*) ought to be the *προφητεία* nevertheless speaking with tongues is not to be forbidden, but let every thing be done according to propriety and order (ver. 40.)

# PART IV.

CONTAINING THE DOCTRINE CONCERNING THE RESURRECTION, AND THE CONCLUSION OF THE EPISTLE.

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## SECTION FIRST.

CHAP. XV. VERSES 1—58.

In the Corinthian church were some who had doubts respecting the resurrection. In order to controvert the error of such, and to show that the tenet of the resurrection belonged to the very leading doctrines of Christianity, he reminds them of his preaching of the gospel, in which the doctrine concerning the death of Christ for sin, and his resurrection, formed a primary part; with the resurrection of the Lord, however, that of believers stands or falls—the person who denies the latter must also deny the former: but, as by one man, Adam, death came into the world, so by one, Christ, has life come, (1—22.) In regard to the resurrection, moreover, there is a regular order in the series of events: that of Christ has already taken place, that of believers will happen immediately previous to the time of his return, which is more fully described, (23—28.) The apostle then adduces *argumenta ad hominem* in favour of the resurrection: he who admits not this must contradict himself and open a door for immorality, (29—34.) As respects, however, the mode and manner of the resurrection, and the state of the bodies of those raised, an illustration may be borrowed from the

organism of plants; as with these the seed-corn must corrupt in order that the stalk may be produced, so also must the earthly body die and decay before that which is heavenly and spiritual can be produced. This much is certain, that the earthly cannot inherit the heavenly, (35—50.) Wherefore, at the return of the Lord, not only shall the dead become new spiritual bodies, but those also who shall then live shall be suddenly changed, (51—53.) Thus will life triumph over death, (54—57); and, in hope of this victory, the Corinthians are exhorted to stand fast and be comforted, (58.)

## CHAPTER XV.

1. The words of the first and second verses are so arranged by Griesbach that *τίνι λόγῳ εὐηγγελισάμην ὑμῶν* are made to depend from *εἰ κατέχετε*, and are included within brackets. To give the meaning correctly, we must follow Beza, in regarding the construction as presenting a case of attraction, so that the words *τίνι λόγῳ εὐηγγ. ὑμῶν* contain the leading matter, and are the proper object to *γνωρίζω*. The whole would thus stand in place of *γνωρίζω ὑμῶν, τίνι λόγῳ εὐηγγελισάμην ὑμῶν τὸ εὐαγγέλιον, ὃ εὐηγγελισάμην ὑμῶν, ὃ καὶ παρελάβετε κ. τ. λ.* The word *γνωρίζω* has thus, since the discourse is respecting something that is past, the meaning: I bring *back* to your knowledge or perception = I bring to your remembrance. *Τίνι λόγῳ*, (properly: in what *manner* of teaching and expounding) refers here to the *matter* of his preaching: I call to your remembrance the character of my preaching, what I before every thing else, (*ἐν πρώτοις*, ver. 3), and as the most important, taught.

2. The words ὁ καὶ παρελάβετε—σώζεσθε are added by the apostle, for the purpose of more urgently inculcating the necessity of their abiding by the truth of the gospel *to which they owed so much*, and their not relinquishing inconsiderately a leading article of the same, viz. the resurrection of Christ, and the consequent resurrection of all believers.

εἰ κατέχετε.—There is here an indirect expression of blame: I recall to your minds my preaching of the gospel, provided, indeed, ye have it still in your remembrance. (As object to κατέχετε I would as readily repeat what stands nearest to it τίνι.....ὑμῶν, as supply εὐαγγέλιον.)—Ἐκτὸς εἰ μὴ εἰκῆ ἐπιστεύσατε.—*Nisi forte frustra credidistis.* The connection is: ye must, however, still possess it, unless indeed (which I do not fear) ye have received the gospel entirely in vain.

3. Παρέδωκα γὰρ ὑμῶν ἐν πρώτοις, ὁ καὶ παρέλαβον, ὅτι κ. τ. λ.—The γὰρ here may be rendered, *namely*; it serves to introduce the enumeration of the leading doctrines of which the apostle would remind them. It seems less suitable to view the connection thus: ye have believed in vain unless ye remember the following doctrines, *for* these have I set forth as the first and fundamental doctrines. On the words παρέδωκα and παρέλαβον Chrysostom says: Neither on the one hand does he say ‘what I spoke to you,’ nor ‘what I taught you,’ but he uses the same expression, again ‘I delivered to you, speaking what I received;’ nor on the other does he say ‘what I was taught,’ but ‘what I received.’ By the inten-

tional use of these two,—that nothing is to be introduced of his own, and that they were fully satisfied by practical demonstration—not with feeble words and the use of a discourse little deserving of credit, he refers all to Christ, and shews that none of these dogmata was of human origin.”<sup>a</sup> The ἐν πρώτοις Chrysostom refers to *the time*: “from the first, not now; thus speaking, he introduces time as a witness, and avers that it is the extremity of disgrace after having believed for such a length of time to change.”<sup>b</sup> He does not, however, exclude the other interpretation, “the most weighty,” when he adds, “and not only so, but also because the dogma is necessary; *wherefore* it was delivered among the first, and immediately after the commencement.”<sup>c</sup>

κατὰ τὰς γραφάς.—If Paul here had any particular passage of the Old Testament in view, it was probably that in Is. liii. 5. ff.

5. The εἶτα, ἔπειτα, &c. since it is so often repeat-

<sup>a</sup> οὐ λέγει οὐδὲ ἐνταῦθα ὅτι εἶπον ὑμῖν, οὐδὲ ἐδίδαξα ὑμᾶς, ἀλλὰ τῇ αὐτῇ κέχρηται λέξει πάλιν, παρέδωκα ὑμῖν, λέγων ὃ καὶ παρέλαβον· οὐδὲ ἐνταῦθα ἐμὲ διδαχθῆναί φησιν, ἀλλὰ παρέλαβον· δύο ταῦτα κατασκευάζων, ὅτι τε οὐδὲν οἴκοθεν ἐπεισάγειν δεῖ, καὶ ὅτι μετὰ ἀποδείξεως τῆς διὰ τῶν ἔργων ἐπληροφορήθησαν, οὐ λόγοις ψιλοῖς καὶ κατὰ μικρὸν ἀξιοπίστον τὸν λόγον ποιῶν, τὸ πᾶν εἰς τὸν Χριστὸν ἀνάγει, καὶ δείκνυσιν οὐδὲν τούτων ἀνθρώπινον ὄν τῶν δογμάτων.

<sup>b</sup> ἀπαρχῆς, οὐ νῦν. ταῦτα δὲ λέγει τὸν χρόνον παράγων μάρτυρα, καὶ ὅτι ἐσχάτης ἦν αἰσχύνης τοσοῦτον χρόνον πεισθέντας νῦν μετατίθεσθαι.

<sup>c</sup> καὶ οὐ τοῦτο μόνον, ἀλλὰ ὅτι καὶ ἀναγκαῖον τὸ δόγμα. διὸ καὶ ἐν πρώτοις παρεδόθη καὶ ἐκ προσιμίων εὐθείως.



ed, and at last ἔσχατον is used, is most probably descriptive of the *time-series*, and does not merely serve the purpose of enumeration, although by the latter supposition the explanation is rendered more easy. As respects, moreover, the proofs themselves adduced, they are not all to be found in the evangelists, as, on the other hand, Paul does not bring forward every one they had furnished; nevertheless there is no contradiction.—καὶ ὅτι ὤφθη Κηφᾶ.—Probably the same event as that recorded by Luke xxiv. 34, is here referred to.—τοῖς δώδεκα—the standing number used for the designation of the apostles chosen by Christ, so that the circumstance that Judas was then dead, and Thomas at first absent, does not affect the statement. There is no need, therefore, either to bring in artificially Matthias, as Chrysostom does, or to read ἑνδέκα. See Winer, p. 488.<sup>a</sup> It is probably the appearance of Christ recorded in John xx. 19, that is here referred to.

6. It is very uncertain whether this refers to the same circumstance as is mentioned by Matt. xxviii. 10. As respects the number five hundred, it has been

<sup>a</sup> [“ A pleonasm of a peculiar kind is found in 1 Cor. xv. 5, ὤφθη Κηφᾶ, εἶτα τοῖς δώδεκα οἱ δώδ. as the usual designation of the apostolic band is here used in that sense, just as it is said the *triumviri*, the *decemviri*, even when they were not all together. Gen. xlii. 13, which passage Baumgarten adduces, explains nothing; on the other hand comp. Petron. *Sat.* ii.: Pindarus *novemque* lyrici. Some Codd. and Verss. have ἑνδέκα, an apparent correction, but which does not, after all, make the passage right, for, on *this* appearance of Christ, Thomas was absent.”—*Gr. d. N. T.*—TR.]



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ch. ix. 1 ; and Neander, p. 77.—ὡσπερεὶ τῷ ἐκτρώματι.  
 —Paul calls himself "Ἐκτρώμα, because he was introduced to his apostolic office in a violent, and consequently in an unnatural manner, and because he stood as far behind the other apostles as a child born prematurely does behind one that is sound, and enters the world in the usual manner. Comp. Fritzsche I. p. 60, *note*, where also the erroneous interpretation ὕστερον γέννημα is refuted. Moreover, the reading ὡσπερεὶ τῷ, instead of ὡσπερεὶ τῷ is very arbitrary, and here unnecessary, "since," as Fritzsche has remarked, "Paul, in this place, comparing himself with the other apostles, calls himself Ἐκτρώμα, as if κατ' ἐξοχήν," (comp. verse 9, ὁ ἐλάχιστος, Eph. iii. 8, ἐμοὶ τῷ ἐλαχιστοτέρῳ ἁγίων).

10. ἀλλὰ περισσότερον.—Winer, p. 376.<sup>a</sup>—οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἢ σὺν ἐμοί.—It need scarcely be remarked that here again οὐκ—ἀλλὰ denotes not *non tam—quam*, but *non—sed*, for Paul means to say that man could do nothing for himself, but that it is God that works in him both to will and to perform what is good. Paul, indeed, does not deny the freedom of the human will; but this is to be proved in another way, not as a simple deduction from the use of οὐκ—ἀλλά. In like manner the passage which Heydenreich quotes from Augustin ("but not I, *i. e.* I alone, but the grace of God with

<sup>a</sup> ["ἀλλὰ does not stand here for γὰρ· but ἀλλὰ περισσ. αὐτῶν πάντων ἐκοπίασα is the antithesis to ἡ χάρις αὐτοῦ οὐ κενὴ ἐγενήθη, but it has had in and through me a proper effect."—Gr. d. N. T.—TR.]

me ; so that it was not the grace of God alone, nor himself alone, but the grace of God with him.”<sup>a</sup>), *in itself* is quite true, but it will suit only, if we, with Lachmann, omit the *ἡ* before *σὺν ἐμοί*, for if we retain the *ἡ* we must supply the substantive verb *οὔσα*, and give the meaning thus : the grace of God which attends me, which has been communicated to me.

12. *πῶς λέγουσί τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν* ;—It is asked, Who these *τινές* were ; and what they particularly held. These questions are of first rate importance for the proper interpretation of this chapter. Some have thought they were Sadducean Jewish-Christians ; but Sadduceism hardly ever spread beyond the confines of Palestine ; and, besides, Paul would have contended against the unbelief of the Sadducees in another way than he does here. As little tenable is the opinion of others, that it was heathen frivolity and epicureanism which influenced these unbelievers in the resurrection ; had this been the case, Paul would have more sharply rebuked the Corinthians than he has done ; and, moreover, the very passage which those who hold this doctrine adduce in its support (*φάγωμεν καὶ πίωμεν*) goes directly to oppose it, as we shall more clearly shew when we come to it. Both Usteri (p. 362, *note*) and Neander (p. 213—215), have opposed and confuted both of these opinions ; but the view which these writers

<sup>a</sup> Non ego autem, *i. e.* non solus, sed gratia dei mecum : ac per hoc nec gratia dei sola, nec ipse solus, sed gratia dei cum illo.

have themselves expressed, [viz. that the persons here referred to were cultivated, philosophical converts, who were disposed to view the resurrection as purely spiritual, TR.], though right in itself, appears to me to leave still many difficulties unsolved connected with the apostle's argumentation both as a whole, and in its individual parts. In order to place the matter in a clear light, we must take into consideration a fact in the history of opinion among the early Christians. That fact is the prevailing expectation among them of the immediate return of Christ, in connection with which event they expected the fulfilment of all Christ's promises, and the perfection of the Messianic reign. The peculiar aim of the Christian, therefore, was not the life *before*, but the life *after* Christ's return. But by whom would this aim be reached? By those naturally in the first instance, who outlived the intervening period. Such, therefore, had comfort under all the trials of life, but how was it with those who should die beforehand?

Such a question would very naturally disquiet the minds of the believers, and take from them the joy of life. So it was with the church of Thessalonica, whose condition Pelt, in his Commentary on the epistles to that church, p. 83, thus accurately describes: "Many errors had arisen among the Thessalonians respecting the resurrection, so that some feared lest, should they or their friends die before the coming of the Lord, they should be deprived of that blessing which they supposed to be promised only to

those who should be then alive.”<sup>a</sup> The same state of things, doubtless, prevailed among the Corinthians. The majority, indeed, comforted themselves with the certain hope of a resurrection antecedent to the coming of Christ; but some (the *τινές*, ver. 12.) had doubts respecting the resurrection itself, and consequently of any participation on the part of those already dead in the enjoyment of the coming reign. For the origin of such doubts we need not go so far as either Sadduceism or Epicureanism; it lay in the difficulty which they felt in comprehending how a corrupted body could again live. That this was in reality the case, appears from the whole of Paul’s refutation of their errors; comp. especially the notes on ver. 35 (*ἀλλ’ ἐρεῖ τις*) and ver. 50 (*τοῦτο δὲ φημι*.)

Whether these doubters strengthened their hesitation by theories, such as we learn from 2 Tim. ii. 17, were held by Hymenæus and Philetus, who taught that the resurrection was past already, and so, probably, that it was entirely allegorical, cannot now be accurately determined. The thing, however, is not improbable; for as Christ himself set forth the *ἀνάστασις* as an article of faith (see Matt. xxii. 23, ff. and the parallel passages) and so rendered it impossible for any calling themselves his followers to deny it, those who doubted the fact of a bodily re-

<sup>a</sup> Multi inter Thessalonicenses de resurrectione oborti erant eriores, ut nonnulli ex iis timerent, ne vel ipsi, vel amici, si ante domini adventum morerentur, felicitate, *utpote solis tum superstilibus promissa*, carerent.

surrection, might explain it away as referring merely to the regeneration of every true Christian to the new spiritual life here upon earth, and, in support of this, they might perhaps appeal, as Usteri remarks, (p. 363) even to the declarations of Paul himself (such as those in Rom. vi. 4—6, &c.) They perceived not that the resurrection to eternal life, which certainly takes place upon earth, is so far from excluding the eternal life of the *σῶμα πνευματικόν*, that it rather is the *becoming* of the latter:

The great object of Paul, then, in this section is, to shew that before the return of Christ to the earth, a resurrection shall certainly take place of those who are dead, that they also may share in the blessings of his reign; and that this shall happen within the period of an ordinary life-time.<sup>a</sup>

<sup>a</sup> [“ Billroth interprets this passage in a peculiar manner. He thinks that the same anxieties were excited in the minds of the Corinthians as in those of the Thessalonians, (1 Thess. iv. 15, ff.), lest those who should die before the coming of our Lord should have no share in the blessings of his reign. But, between the opinion of the Thessalonians and that of the Corinthians there seems to have been an essential difference. The former were in a state of ignorance, or imperfect information, respecting the fate of their dead, in relation to the advent of Christ; but they did not doubt the doctrine of the resurrection: The Corinthians, on the contrary, as well as Hymenæus and Philetus doubted *the resurrection altogether*. They knew the doctrine well enough, but they esteemed it Jewish and carnal, and so believed in a pure duration of Spirit without a material covering, the union of which with the Spirit they probably regarded as a pollution of the latter. If we adopt Billroth’s view, we must regard the apostle as

13. *Ei δὲ ἀνάστασις*.—Ou the *δέ* see Winer, p. 378.<sup>a</sup> In the preceding verse lies the thought: they say contrary to truth<sup>h</sup> that there is no resurrection. The *δέ* is thus easily explained. On the *εἰ—οὐκ ἔστιν* (if it

pursuing a course of thought not very appropriate. In that case, the remark which he introduces quite incidentally, that the dead shall *rise*, but the living shall *be changed*, (ver. 51, 52), would have formed the centre point of the entire discourse, whereas this is occupied with the proof of the general resurrection.” *Olshausen*.—The opinion which Dr Billroth has expressed in the text seems to me very far-fetched and unnecessary. Nothing further is requisite in order to enable us to understand the design of the Apostle in this chapter than his own statement, that there were some in the Corinthian church who (from whatever cause induced) denied the doctrine of the resurrection. To confute these objectors, and to establish this doctrine on a sure basis, this chapter was written; and this seems to be the sole object of the discourse it contains. The idea, moreover, that Paul here fosters the notion that our Lord’s return was to be within a lifetime from the period of his departure, is not only a pure assumption, but one of a very dangerous kind. If Paul taught this, he taught error, a supposition quite irreconcilable with the inspiration of his writings. It will not be easy, however, to show that any such notion either prevailed among the apostolic churches, or received any encouragement from the writings of the apostles. The few passages in which such an idea *seems* to be hinted at are easily explainable, on the supposition that the apostles were anxious to keep before the minds of those to whom they wrote, the truth, that the day of their departure from earth was, to them, *practically*, the same as the day of the Lord; for as the one day left them so would the other find them.—TR.]

<sup>a</sup> [“In the passage, 1 Cor. xv. 13, *εἰ δὲ ἀνάστασις νεκρῶν κ. τ. λ.* the *δέ* has an adversative meaning; for, from the question



be a non-entity) see Winer, p. 405.<sup>a</sup> As regards the reasoning here, Paul proves the resurrection of the dead, by affirming that those who denied it must also deny the resurrection of Christ; there is no greater cause to deny the one than to deny the other. The foundation of the apostle's reasoning lies in the fact that Christ was "in all things made like unto his brethren," Heb. ii. 17. Hence, I cannot see with Usteri (p. 364.) anything strange in the fact, that Paul "should not in the least anticipate the objection, that a thing may have happened to the Son of God to which mankind can lay no claim;" for since the [human] *nature* of Christ is the same as that of man, no *natural* destiny can be attained by the one which may not also be attained by the other.

This supposition of the similarity of essence between Christ and his people, on which Paul builds his reasoning, has not been sufficiently kept in mind by the majority of the interpreters, and consequently the whole has been viewed too one-sidedly. Thus Chrysostom says: "The inference, that if Christ be not risen, neither shall others rise, is plain; but what reason is there in the converse inference, that if others shall not rise, neither is he risen? Since, then, this does not appear to be strictly logical, see how

*πῶς λέγουσί τινες . . . ἔστιν*, we can bring out only a negative sense. If Christ be arisen, then is a resurrection of the dead certain; *but* if there be no resurrection of the dead, then is not Christ risen. The one necessarily sustains or overturns the other."—*Gr. d. N. T.*—TR.]

<sup>a</sup> [See also Bib. Cab. No. X. p. 228, note *d.*—TR.]



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In like manner Calvin : “ Quia Christus non nisi *nostra causa* resurgere debuit, nulla ejus resurrectio foret, si nobis nihil prodesset.” But there always follows from this the mere *objectlessness* of the resurrection of Christ, in case it does not bring ours with it. (Calvin seems to have deceived himself with the double meaning of the words which he uses “ *nulla ejus resurrectio foret* :” these may mean either “ *ejus resurrectio non est*,” or “ *ejus resurrectio non est vera resurrectio*,” *his resurrection is no real resurrection*, and indeed only the latter suits his view of Paul’s argument<sup>a</sup>); the text itself, however, says

εἴη ἀπαρχή, οὐκ ἐγειρομένων ἐκείνων ὧν ἐστὶν ἀπαρχή; πῶς οὖν οὐκ ἐγείρονται; εἰ δὲ οὐκ ἐγείρονται, διὰ τί ἠγέρθη ὁ Χριστός; διὰ τί ἦλθε; διὰ τί σὰρκα ἀνέλαβεν, εἰ μὴ ἔμελλεν ἀναστήσειν σὰρκα; οὐ γὰρ ἐδεῖτο αὐτός, ἀλλὰ δι’ ἡμᾶς. ἀλλὰ ταῦτα μὲν ὕστερον τίθησι προῖων, τίως δὲ φησιν· εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται, ὡς ἐκείνου τούτῳ συνημμένου. εἰ γὰρ μὴ ἔμελλεν ἀνίστασθαι, οὐδ’ ἂν ἐκεῖνο ἐποίησεν. εἶδες κατὰ μικρὸν ὅλην τὴν οἰκονομίαν ἀνατρεπομένην ἐξ ἐκείνων τῶν ῥημάτων, καὶ τῆς περὶ τὴν ἀνάστασιν ἀπιστίας; ἀλλὰ τίως οὐδὲν περὶ τῆς σαρκώσεως λέγει, ἀλλὰ περὶ τῆς ἀναστάσεως. οὐ γὰρ τὸ σαρκωθῆναι, ἀλλὰ τὸ ἀποθανεῖν, τὸν θάνατον ἔλυσεν· ἐπεὶ σὰρκα ἔχοντος [τοῦ Χριστοῦ] ἔτι ἐκράτει ἢ τυραννὶς ἢ ἐκείνου

<sup>a</sup> [May not Calvin have used the word *nulla* here in the sense of our *null*, *void*, *useless*? In that case his assertion would be, that as the only object Christ had in rising from the dead was to secure our resurrection, so if we rise not, then his resurrection becomes null, loses its object. This seems to me, after all, to be the apostle’s meaning. He is arguing *ex absurdo*; by showing that the opinion he is confuting leads necessarily to a conclusion which is impossible and foolish.—TR.]

more, it infers in the case supposed, the *non-existence* of the resurrection of Christ.

14. The apostle proceeds with his inferences: in the preceding verse he had said that those who denied the resurrection of the dead must also deny the resurrection of Christ; he now seeks to confirm the truth of the latter, by showing the melancholy consequences that flow from the denial of it. Then is the preaching of the apostles vain, and the faith of Christians vain. One might, indeed, be induced to take the words *κενὸν ἄρα τὸ κήρυγμα ἡμῶν*, as analogous to verse 15th, and give the meaning thus: our preaching, our testimony is false; but this is forbidden by the *καὶ* before *ψευδομάρτυρες*, which obviously introduces something new. I take, therefore, the two clauses *κενὸν τὸ κήρυγμα ἡμῶν* and *κενὴ ἡ πίστις ὑμῶν* together, the one as spoken more with an objective, and the other more with a subjective reference, thus: The doctrine preached by us, the gospel, no less than your faith in it, is vain, idle, unsubstantial, and deficient in a proper foundation. *Calvin*: “In vain then is preaching. Not merely because it has an admixture of error, but because it is altogether an empty fallacy. For what remains if Christ have been swallowed up of death, if he be extinct, if he have sunk under the curse of sin, if, in fine, he succumbed to Satan? Truly, when he who is the head, has been destroyed, nothing else is of any moment. On the same account he adds that their faith is vain; for what solidity of faith could there be, when no hope of life appeared? But in

the death of Christ, by itself considered, there is material only from despair; for never could he be the author of life to others had he been utterly overcome of death himself.”<sup>a</sup>

15. Inference the second: The apostles, and all who testified that they had seen Christ after his resurrection, would be shown to be liars and sinners against God, whose witnesses they had professed to be (the gen. τοῦ Θεοῦ after ψευδομάρτυρες is analogous to a genitive after the simple μάρτυρες we are μάρτυρες τοῦ Θεοῦ, but ψευδομάρτυρες<sup>b</sup>) and of whom they had testified that he had done a thing which he did not do. They would thus appear to have been testifying rather *against* God (ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ) since they had ascribed it to his holy will, that he had been pleased to raise Christ from the dead,

<sup>a</sup> *Inanis igitur est praedicatio.* Non tantum quia aliquid mendacii admistum habeat, sed quia in totum sit inanis fallacia; quid enim restat, si Christus absorptus fuerit a morte, si extinctus fuerit, si maledictione peccati fuerit oppressus, si denique Satanae succubuerit? Denique illo capite everso, reliqua omnia nullius erunt momenti. Eadem ratione addit vanam fore fidem ipsorum: qualis enim erit soliditas fidei, ubi nulla spes vitae se ostendet? Atqui in nuda morte Christi tantum materia desperationis apparet; neque enim aliis auctor salutis esse potest qui a morte penitus subactus fuerit.

<sup>b</sup> Grotius takes the gen. as of the *object*, when he says “deprehendimur nomine Dei falsum tulisse testimonium, abusi Dei nomine, contra preceptum. Exod. xx. 7.” But the apostle does not say that they had taken God to witness, but conversely, that they had appeared as testifying to an act of God, and so as being witnesses for him, (consequently *gen. subjecti.*)

whilst he had not done so. Grotius remarks on the whole correctly here: "For all testimony is *against* God which says that God did something which he did not do. If, then, it be a crime to speak falsely of a man, how much more of God? If any one adulterate the coin of the realm he is severely punished: how much more he who adulterates that of God; for miracles are the coin of deity."<sup>a</sup>

ὅν οὐκ ἤγειρεν εἶπερ ἄρα νεκροὶ οὐκ ἐγείρονται.—Whom he hath *not* raised, if so be, as ye suppose, that the dead rise not. The ἄρα seems, as Winer remarks, p. 372, to introduce conclusions from an opponent's premises: εἶπερ ἄρα together, therefore, is exactly *siquidem*, and the simple *si* with which the Vulgate and most translators render it, is consequently incorrect. For the rest, it is clear that in this passage the apostle has in view a complete assimilation of Christ and the dead in respect of the resurrection. This is shown also by the words of the following verse: εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγευται.

18. ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν.—The death of Christ for the sins of men is so closely connected with his resurrection, that if the latter had not taken place, the former would have failed of its end entirely. Hence it is that Paul says: ὅς (Ἰησοῦς) πα-

<sup>a</sup> *Contra Deum enim est testimonium omne, quod Deum fecisse dicit id, quod non fecit. Si de homine falsum dicere magnum est scelus, quanto magis de Deo. Si quis regis monetam adulterat, gravissime punitur: quanto magis qui Dei. Miracula enim Dei moneta.*

ρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν. On this passage Rückert remarks correctly: “The sins of men were atoned for by the death of Christ, but that atonement would have been of no avail to them if they could not have believed it. Now faith is produced by the resurrection, and accordingly this also is necessary to the δικαίωσις, and has been prepared by God that men might be brought to the enjoyment of those blessings which the death of Christ has procured for them.”—οἱ κοιμηθέντες ἐν Χριστῷ.—Grotius thinks that the persons referred to here are the martyrs; but for this there is nothing in the connection; the discourse is rather of all who, as Christians, have died in Christ, *i. e.* in faith in Christ. Such would be lost if none but those who should be alive at the return of the Messiah should become partakers of his kingdom.

19. If we are persons who have placed their hopes on Christ only for this life, we are to be pitied more than all men, because, to wit, we must die daily, and after all, if there be no resurrection from the dead, find that we have hoped entirely in vain. The subject in ἐσμέν is doubtless quite general; *all* Christians are meant. Why Hydenreich should take ἡμεῖς οἱ ζῶντες as the subject, and seek to find a contrast here with those already dead, I cannot perceive.

20. *Chrysostom*: “Having shown how many evils flow from not believing in the resurrection, he again takes up the discourse, and says, Now hath Christ been raised from the dead; adding directly the

words *from the dead*, that he might close up the mouths of the heretics.”<sup>a</sup> The *νυνί* here again does not refer to time, but is adversative.

*ἀπαρχὴ τῶν κεκοιμημένων.*—These words the apostle adds, to indicate that the resurrection of Christ took place, not alone and for itself, but that it was only the *beginning* of the general resurrection. *Calvin*: “As the crop of the whole year was consecrated in the first fruits, so the power of Christ’s resurrection is extended to us all,—unless the passage be taken more simply, that in him was tasted the first fruit of the resurrection. I rather, however, incline to regard the declaration in this sense, that the rest of the dead shall follow him, as the whole harvest does the first fruits, and this is confirmed by what follows.”<sup>b</sup> On a similar usage of the word *ἀπαρχή*, see Rom. xi. 16, a passage which Theodoret had before his eyes when he wrote on that before us, *τῇ ἀπαρχῇ πάντως ἀκολουθήσει τὸ φύραμα*. Nevertheless, Paul does not seem to have had exactly the same image in his mind here. In a grammatical point of view,

<sup>a</sup> Δείξας ὅσα ἐκ τοῦ μὴ πιστεύεσθαι τὴν ἀνάστασιν τίκτεται τὰ κακὰ ἀναλαμβάνει τὸν λόγον πάλιν, καὶ φησὶ, νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, συνεχῶς τὸ ἐκ νεκρῶν προστιθεὶς, ὥστε ἀπορῥάψαι τῶν αἰρετικῶν τὰ στόματα.

<sup>b</sup> Quemadmodum in primitiis totius anni proventus consecrabatur, ita vis resurrectionis Christi ad nos omnes diffunditur. nisi malis simplicius accipere, delibatum in ipso fuisse primum fructum resurrectionis. Ego tamen magis probo hoc sensu dictum, quod reliqui mortui eum sequentur, quemadmodum tota messis primitias: atque hoc confirmat proxima sententia.



and as important in relation to the whole connection of Paul's discourse, it is to be observed that the words ἀπαρχὴ τῶν νεκ. are not a mere apposition to the subject Χριστός, so that it is said of him that he is a first fruit of those that sleep, but they form a predicate to the *whole* clause, so that it is rather said of Christ, that he has *arisen* as the first fruits of them that sleep, *i. e.* consequently, he arose with the intention, for the purpose, of bringing the resurrection of all after him. In this way also verse

21. Is closely connected with these words, and is properly introduced with a γάρ. We find here the same doctrine introduced as is treated of in the Epistle to the Romans, ch. v. 12, ff., only that in the latter it is not death and the resurrection, but death and life, κατάνχημα and δικαίωσις ζωῆς that are contrasted, as is mentioned by Calvin in the following remarks on this passage:—"The thing to be proved is that Christ is the first fruits, but that not he alone was raised from the dead. This is proved from contraries. Because death is not of nature but from the sin of men; and as, therefore, Adam did not die for himself alone, but for us all; it follows that neither did Christ, who is his antitype, arise only for himself. For he came that he might restore all things that were lost in Adam. The form of the argument here is to be observed: because he contends not by similitude, nor example, but endeavours from contrary causes to prove contrary effects. The cause of death is Adam, and we die in him; therefore Christ whose office it is to restore what we have lost



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who are justified through him, and this none are without faith in him. That Paul taught also a resurrection of the *ἀδικοι* to judgment is clear from other parts of scripture, (see Acts xxiv. 15.) but it is not to that he is referring here.

23. "Ἐκαστος δὲ ἐν τῷ ἰδίῳ τάγματι.—*All shall arise, but there is an order as to time: Christ is already risen, (ἀπαρχὴ Χριστός) and those who are his will rise when he comes (ἐν τῇ παρουσίᾳ αὐτοῦ.)*

24. εἶτα τὸ τέλος κ. τ. λ.—The τέλος here is more closely explained by what follows, ὅταν παραδῶ (Lachmann παραδιδού) τὴν βασιλείαν τῷ Θεῷ καὶ πατρί. The end will be introduced by the giving over of the kingdom to God the Father, so that God may be all in all.—τῷ Θεῷ καὶ πατρί—God the Father; properly to him who is the God and Father. Comp. 2 Cor. i. 3, and other parallel passages in Wahl's Clavis, I. p. 776.

ὅταν καταργήσῃ κ. τ. λ.—Here something is mentioned which is to precede the παραδιδόναι that is introduced with the first ὅταν. Without doubt it is the overpowering of Satan and his angels that is here referred to.

25. ἄχρις οὗ ἂν θῆ κ. τ. λ.—A quotation from Ps. cx. 1. The subject to θῆ is undoubtedly ὁ Θεὸς καὶ πατήρ as ver. 27. (viz. ὁ ὑποτάξας αὐτῷ τὰ πάντα) shews, to say nothing of the original passage in the Psalms; αὐτοῦ refers, however, to Christ. God the Father is the ultimate source of the power of the Son [as such] ἐξ αὐτοῦ γὰρ τὰ πάντα. He is not,

however, *without* the Son, but his power illustrates itself (*δοξάζεται*) in the Son.

26. "Εσχάτος ἐχθρὸς καταργεῖται ὁ θάνατος.—Paul affirms that death, as the result of sin, must be involved in the annihilation of the power of evil. He anticipated an immortal world when this shall have passed, after which the sigh of the *κτίσις*, Rom. viii. 19, is breathed. But the destruction of death is also an absolutely present thing, for Christ says, "He that believeth in me *hath* everlasting life," John iii. 16.

27. Πάντα γὰρ ὑπέταξεν κ. τ. λ.—Another quotation from the Old Testament, from Psalm viii. 7; there indeed spoken of men in general, but here applied to the Messiah.

ὅταν δὲ εἶπη—αὐτῷ τὰ πάντα.—The ὅταν is here *quandoquidem*. On the subject to εἶπη, see Winer, p. 471, a.<sup>a</sup> These words have, moreover, the object of introducing what the apostle says in verse 28, ἵνα ἦ ὁ θεὸς τὰ πάντα ἐν πᾶσιν, for unless we view them so, they would be quite superfluous, as Paul himself says that the matter is self-evident (*δῆλον*).

28. ἵνα ἦ ὁ θεὸς τὰ πάντα ἐν πᾶσιν.—The ἵνα here is not, as Heydenreich proposes, *so that*, but, *in order that*. The object of the divine government of the universe is, that God may be all in all.—Of the four instances in which the article occurs in this connec-

<sup>a</sup> [“ Among those cases in which the subject of a verb is omitted, from its being naturally understood of itself, may be reckoned the citation-formulae λέγει, Heb. i. 7; φησὶ, viii. 5; μαρτυρεῖ, vii. 17, &c. viz. ἡ γραφὴ, or τὸ πνεῦμα, as at once occurs.”—*Gr. d. N. T.*—TR.]

tion before πάντα, the first three are easily explained, for in them the All, *rerum universitas* is intended, but the last is more puzzling. That it is not the universe that is here intended is evident. The words of Œcumenius seem to lead to the correct explanation: "When sin is taken away, it is plain that God shall be the all in all, as we shall no longer be divided between God and our own lusts."<sup>a</sup> The unity of principle in all shall be declared; all shall no longer follow their own inclinations, but act entirely under the influence of God. The article stands thus in the same way as it would have stood, had it been said ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. Similar passages are found even in profane writers (such as *e. gr.* that in Polybius τὸ δὲ ὅλον αὐτοῖς ἦν καὶ τὸ πᾶν Ἀπελλῆς) see Wolf, *Cur. Philol.* p. 536.

29. The apostle proceeds now to support the doctrine of the resurrection by *argumenta ad hominem*, and to reason *ex concessis*. In the first place, he argues that the βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν had, by that baptism, professed their faith in the resurrection, otherwise their conduct had been without an object. This clause is joined to what precedes by ἐπεὶ, which is here (like *quoniam, quandoquidem, since*) very suitable, inasmuch as the reason adduced for this matter is taken from without. Some propose to render ἐπεὶ by *alioquin*; but the word can hardly have this meaning, and those who propose it are de-

<sup>a</sup> ὅταν ἡ ἁμαρτία ἀναιρεθῇ, εὐδηλον ὅτι ὁ Θεὸς ἔσται τὰ πάντα ἐν πᾶσι, μηκέτι ἡμῶν ἐπιμεριζομένων Θεῷ καὶ πάθεισιν.



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Ambrosiaster, and among the moderns by Scaliger, Grotius, Augusti, (in his *Archaeology*) &c. and according to which a *representative baptism* is supposed. Ambrosiaster says: “ He seeks to shew that the resurrection of the dead was so certain and stable, that he adduces the example of those who were so secure of a future resurrection, that they were never baptised for the dead, (when perchance some one was prevented by death) fearing lest one that had not been baptised might either rise to his injury, or not at all; the living being baptised in the name of the dead. Whence he adds, And why are they baptised for them? By using this example, he does not approve of their conduct, but he shews their own settled faith in the resurrection.”<sup>a</sup> Though we have no contemporary testimonies for such a practice, yet the Fathers (Tertullian, Epiphanius, Chrysostom;—see the passages from them in Grotius and Heydenreich) expressly adduce it, at the same time condemning it, and attributing it to heretics. This seems to have been the principal reason why many recent commentators have set aside this the simple and natural interpretation of the passage, and betaken themselves to others of a less obvious

<sup>a</sup> In tantum ratam et stabilem vult ostendere resurrectionem mortuorum, ut exemplum det eorum, qui tam securi erant de futura resurrectione, ut etiam pro mortuis baptizarentur, si quem forte mors praevenisset, timentes ne aut male aut non resurgeret, qui baptizatus non fuerat: vivus nomine mortui tangebatur. Unde subjicit: quid et baptizantur pro illis? Exemplo hoc non factum illorum probat, sed fixam fidem in resurrectione ostendit.

cast. The difficulty, however, which so many feel of admitting that Paul would have borrowed an argument for his own doctrine from the practices of heretics, instead of rather condemning these, may be removed by the closing remark in the passage above cited from Ambrosiaster. Paul simply mentions the thing here, (though one of which he himself could not approve) reserving his condemnation of it till another opportunity. Something similar is furnished, as we saw by ch. xi. 5. It may, however, be also doubted, whether Paul so greatly disapproved of the practice as is supposed. At any rate, the error, according to which the relation of a Catechumen who had died before he was baptized, took his place, and as a more advanced Christian, submitted to baptism in his stead, was not worse than many which have prevailed so long in more recent times in the church; and Paul gives abundant instances in this epistle of his forbearance with the weak.

In regard to particulars, it is to be observed in the first place, that as the first *τῶν νεκρῶν* refers to particular dead persons, (perhaps relations or friends), of whom these *βαπτίζόμενοι* were the representatives, the article is added. It is otherwise with the following *νεκροί*, which denotes the dead in general. The *καὶ* before *βαπτίζονται* is emphatic. Thus the meaning of the whole is: What then is done by those who have received baptism for the dead? If the dead in general rise not, why do they submit to baptism? In place of *αὐτῶν*, the received text reads *τῶν νεκρῶν*. In this case, *νεκρ.* is used with a peculiar emphasis,



homogeneous with the νεκροί, not with the former τῶν νεκρῶν, and the article is added not for the same reason as in that case, but for another. For the meaning with this reading is : If the dead in general rise not, why do they submit to baptism, for those who are indeed dead, (consequently, who shall not arise) ?<sup>a</sup>

<sup>a</sup> [“ We come now to that very difficult formula βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν. Here it is of great importance to remark that the article is added ; it is also repeated by the received text in the following clause ; but here the reading αὐτῶν is decidedly to be preferred. Now, the article directs us to conceive not of the dead generally, but of certain well-known dead ; and the connection with ver. 23, points out these as such as had died in the Lord. Keeping this clearly in view, it is evident, that ὑπὲρ cannot here have the meaning of *in place of*, for such persons had been already baptised before their death, but that it must signify *for, for the behoof of*. But in what sense can the apostle say that those believers who enter the church receive baptism, for the benefit of those who are dead ? In this sense, that, as a certain number, a πλήρωμα, of believers is required, (see Rom. ii. 12, 25,) which must be filled up before the Parousia and the resurrection that accompanies it can take place ; so every convert who is baptised, by helping to fill up that number, confers a benefit upon the whole body of those who are already dead in the Lord. This view appears to me to make the passage intelligible ; all other interpretations are essentially defective. Billroth has revived the interpretation of the *baptismus vicarius*. But Tertullian (*adv. Marc.* v. 10,) mentions this practice as one of a heretical nature ; in which case it is quite incredible that such a baptism of a living subject in the place of the dead could have prevailed in the time of the apostles, especially to such an extent as that a mere reference to it should be generally



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themselves would have belonged to the βαπτιζόμενοι, we may observe, that there is no need for supposing the καί to indicate, that both subjects have a common predicate, (viz. the incurring the risk of life;) it is enough to show that the καί introduces a new subject, of which something common to it with the first subject is affirmed; and this community here lies in the objectlessness and folly of the modes of conduct referred to, on the supposition that there is no resurrection.—ἡμεῖς—It is uncertain whether the preachers of the gospel in general, or the Apostle himself, be here referred to. The latter, however, is more probable, as Paul, in what follows, speaks of himself, and that without having previously used any particle of transition. The sudden interchange of singular and plural, proves nothing against this opinion, as it occurs often, not only with Paul, but also with profane writers.

31. νή τήν ὑμετέραν καύχησιν.—*per gloriam (meam) de vobis.* The *pron. adj.* stands here objectively like ὑμῶν itself, above ch. ix. 12.

32. Εἰ κατὰ ἄνδρωπον ἐθηριομάχησα κ. τ. λ.—We have no account in the Acts of any fighting with wild beasts on the part of Paul at Ephesus; whence many interpreters have been induced to take *θηριομαχεῖν* tropically, and understand it, of the struggle which arose out of the opposition of Demetrius, see Acts xix. 23, ff. And certainly it may be easily supposed, that the apostle calls the persons with whom he then contended *θηρία*, as this word often occurs with the Greek writers as a term of reproach,

to say nothing of such expressions as ἰησιώδεις τύραννοι and others of the same kind. Still we may suppose, nevertheless, that an actual contest with wild beasts is referred to, (such were common among the Romans who used them as a species of punishment ;<sup>a</sup> comp. the phrase *damnare in ludum venatorium*, and the commentators on Pliny, *Epist.* x. 40.) for as Neander justly observes, (p. 230, *note*) “it is evident, from Rom. xvi. 4, when it is said that Aquila and Priscilla had perilled their lives for him, and from what he himself says, Acts xx. 19, that many dangers had assailed Paul at Ephesus, of which no mention is made in the history of the Acts.” Whichever of these two opinions is preferred, the expression κατὰ ἀνθρώπων seems best to be explained in the way in which this phrase is commonly used by Paul, viz. *according to men*, so that I had respect only to what is human and bodily. So Calvin has already given it: “To what purpose did I submit at once to infamy and the risk of a most cruel death, if my hopes had been confined to this present world? *According to men*, here means *with respect to human life*, so that only in this present life a reward should accrue to us.”<sup>b</sup> And Beza: *humano aliquo*

<sup>a</sup> It may, indeed, be objected to this that, as Paul was a Roman citizen, he could not be subjected to such a punishment.

<sup>b</sup> Quorsum, inquit, pertinebat me infamiam simul cum crudelissima morte adire, si spes meae inclusae in hoc mundo essent? Secundum hominem, hoc loco significat, humanae vitae respectu, ita ut nobis constet praemium in hoc [tantum] mundo.

*impulsu, neque in deum respiciens.* Other explanations of *κατὰ ἄνθρωπον* either violate the rules of the language, or do not co-here with Paul's mode of writing, or, in fine, are inconsistent with the connection.

*Εἰ νεκροὶ—ἀποθνήσκουμεν.*—The words *φάγωμεν—ἀποθν.* are taken from Is. xxii. 13. and contain the positive decision upon the negative *τί μοι τὸ ὄφελος*; if there be no resurrection of the dead, then let us enjoy the present life! This passage has been adduced in support of the opinion, that the unbelief of the Corinthians in the resurrection arose from epicurean notions; but the opposite seems rather to follow from the words. They have obviously the meaning: *If there be no resurrection, it follows—(a conclusion indeed which you abhor)--that, &c.* Had those to whom Paul was writing entertained notions of an epicurean cast, the words *εἰ κατὰ ἄνθρωπον—ὄφελος* could not have been adduced as an instance against them; on the contrary, they would have said: Yes, thou *art* indeed foolish in exposing thyself to such risk of death! We must here keep in mind the view formerly given of the state of opinion in the Corinthian church, in regard to which Paul writes in this chapter. The persons whom he seeks to set right, were certain excellent, well-conducted men, (as is clear from the whole train of argument) who were anxiously expecting the return of Christ, in the hope of entering with him into his kingdom, but who were afraid at the same time of dying before he came, as their sensuous understanding could not form any



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ter, quoted from the Thais of Menander, (see Winer, p. 499.)<sup>a</sup> In place of *χρηστά*, Lachmann reads *χρησθ'*.—

34. *ἐκνήψατε δικαίως*.—“*δικαίως* is not *justly*, in a moral sense, but rather, in a modal sense, *fully, completely, perfectly*. Emser takes it morally, thus: ‘Wake up and be pious.’ Luther more correctly modally, thus: ‘Wake right up.’” *Erasm. Schmid.* *ἀγνωσίαν γὰρ Θεοῦ τινες ἔχουσι*. Most interpreters compare with this, the words in Matt. ch. xxii. 29: *πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ*. It seems better, however, to understand the *ἀγνωσίαν Θεοῦ ἔχειν*, according to the Hebrew, (see 1 Sam. ii. 12, &c.) of ungodliness.

35. Ἄλλ' ἐρεῖ τις κ. τ. λ.—With these words, the apostle introduces an objection on the part of his opponents, just as in Latin it is often said, *sed dicet aliquis*. It is as if the Corinthians had said, We grant that the most alarming consequences are connected with the denial of the resurrection, but still we cannot yield our assent to this, because we cannot conceive how a corrupted corpse can again live, or in what sort of body the dead can arise. Chrysostom rightly observes, (and he is followed by Bul-

<sup>a</sup> [“ In 1 Cor. xv. 33, we have an iambic trimeter acatalect (senarius):

φθῆιροῦ | σὶν ἦ | θῆ χρεῖσθ' | ὄμι | λῆατ | κάκᾱι,

where in the unequal places 1st and 3d we have spondees, as is often the case. The line is from the comic poet Menander; and, according to H. Stephens, from his Thais, (see *Menandri Fragmenta*, ed. Meinecke, p. 75.)”—*Gr. d. N. T.*—TR.]

linger and others,) “ He supposes *two* difficulties, the *mode* of the resurrection, and the *quality* of the bodies, respecting both of which they were in perplexity, for they asked, how can that which is corrupted be raised? And with what body do they come?”<sup>a</sup> Both these doubts the apostle seeks to remove, by the example of the grain of corn.

36. "Αφρον, σὺ ὁ σπείρεις κ. τ. λ.—The σὺ here is emphatic: Thou art a man without understanding, since thou wilt not allow thyself to be taught by thine own experience; for, in order that a new plant may be produced from the seed-corn, the latter must first corrupt, (comp. the declaration of Christ; John xii. 24); consequently

37. An entirely different body is produced by it from what itself was. On this comparison Usteri remarks, (p. 357): “ Here, indeed, we must observe that the figure oversteps the analogy; for, from the seed there is always produced similar plants; while, on the contrary, the entombed body of the dead contains the germ out of which an entirely different and imperishable body springs.” This is not without reason; still the truth which lies in Paul’s representation is this, that, as the life of the plant is always renewed by means of the seed, so the spirit has power, not of itself, but from God, to form for itself always a new organ, a new body. This body

<sup>a</sup> τίθησι δύο τὰς ἐπαπορτίσεις, τοῦ τρόπου τῆς ἀναστάσεως, καὶ τῆς ποιότητος τῶν σωμάτων. καὶ γὰρ περὶ ἀμφοτέρων ἠπόρουν λέγοντες, πῶς ἐγείρεται τὸ διαλυθέν; καὶ ποίῳ σώματι ἔρχονται;



is a spiritual body. By this paradoxical expression Paul intended what is its literal meaning, *a body adapted to the spirit*, (adjective in *ικός*). Since, then, the spirit is incorporeal, the body that seems most adapted to it is one as *refined and ethereal as possible*, a body without *σάρξ* and *αἷμα*, (ver. 50.) This will be as different from the body that has been corrupted by death, as the plant that springs from the seed-corn is from the latter. To render the possibility of such an entire difference so much the clearer, Paul goes on to say,

39. οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ, κ. τ. λ.—Even upon earth the organisms are different.

40. Καὶ σώματα ἐπουράνια καὶ σώματα ἐπίγεια, κ. τ. λ.—Perfectly marked is the difference between the heavenly bodies and the earthly; and, as there are different degrees on earth, so also in heaven, (Usteri, p. 357.) It may be asked, what is meant by *σώματα ἐπουράνια*? One might imagine that they are the same as the *σώματα πνευματικά*, ver. 44; but it is not yet that the organs of the spirit are referred to; it is first shewn, in general, how great a difference there is between all heavenly and earthly things; besides this supposition is forbidden by ver. 41, (*ἥλιος, σελήνη*). On the other hand, however, it is against the usage of the language to take *σώματα ἐπουράνια*, for what we call *heavenly bodies*. The matter seems to stand thus: Paul seeks, as already remarked; first, to shew, in general, how great a difference there is between the corporealism, the materialism of earth, and that of heaven; as an



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earthly organisms, but must rather suppose the greatest possible diversity between that body and these, since even among the heavenly bodies themselves there is such a diversity. The error of the common view was clearly perceived by Calvin: "Not only is there a difference between heavenly bodies and earthly, but not even the heavenly bodies themselves have all the same glory; for the sun surpasses the moon, and the rest of the stars differ one from another. The same diversity, therefore, will be apparent in the resurrection of the dead; but in the application of this an error is commonly made. Paul is regarded as having intended to affirm that after the resurrection there will be different degrees of glory and honour, an opinion which is certainly most true of itself, and which is proved by other scriptural testimonies, but which has nothing to do with Paul's present object. For he is arguing not regarding the difference of condition among the saints after the resurrection, but regarding the difference between the bodies we now have and those we shall afterwards receive. He removes, therefore, the charge of absurdity by this simile: the substance of the sun and of the moon is one, but the difference between the two in respect of dignity and excellence, is great. What wonder, then, should our body put on a more excellent quality? As if he had said, I teach nothing as about to happen at the resurrection which is not already before the eyes of all. That such is the meaning of the words, is clear from the context. For whence and whither would Paul

make a leap if he were now comparing one with another in a different state, while up to this point he has been comparing the present state of *all alike* with that which is future, and immediately proceeds with that comparison.”<sup>a</sup>

42. Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν.—So is it with the resurrection of the dead. How? Thus, namely, that as there is a difference not only between earthly bodies and heavenly bodies generally, but also within both classes between individuals, so in like manner shall the bodies of those who shall rise be different from the bodies of those now alive. This latter difference is still more fully set forth in the words,

<sup>a</sup> Non modo inter coelestia et terrestria corpora discrimen est, sed ne coelestibus quidem omnibus aequalis est gloria. Sol enim lunam praecellit et reliquae stellae inter se differunt. haec igitur dissimilitudo in resurrectione mortuorum apparet: verum in applicatione vulgo erratur. putant enim Paulum dicere voluisse, a resurrectione diversos fore honoris et gloriae sanctis gradus; quod quidem [per se] verissimum est aliisque scripturae testimoniis probatur, sed nihil ad Pauli mentem. Non enim disputat, qualis futura sit conditionis differentia inter sanctos, post resurrectionem: sed quid nunc differant corpora nostra ab iis, quae olim recipiemus. Removet ergo absurditatis opinionem hoc simili: solis et lunae una est substantia, dignitatis et excellentiae magnum discrimen. Quid ergo mirum, si corpus nostrum excellentiorem qualitatem induat? ac si diceret: nihil in resurrectione futurum doceo, quod non subjectum sit jam omnium oculis. Talem esse sensum verborum, patet ex contextu. Unde enim et quorsum transiliret Paulus, si nunc in statu diverso alios cum aliis conferret: quum hactenus statum praesentium *omnium simul* cum futuro comparaverit et in ea comparatione mox pergat.

σπείρεται ἐν φθόρῳ, ἐγείρεται ἐν ἀφθαρσίᾳ, κ. τ. λ.—The earthly mortal body, which is, as it were, only the seed-corn that is laid in the earth, is subject to corruption, to dishonour (*ἀτιμία*, *Chrysostom*: τί γὰρ εἶδεχθέστερον νεκροῦ διαρρῦέντος;), to weakness: the body of those raised up, on the other hand, shall be indued with immortality, glory, power. All these points of contrast are ultimately brought together in the words σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. What is subjected to earthly death is only the soul-body, the principle of natural life; at the coming of Christ, however, it will be raised a spirit-body. Of this latter, Paul gives only, as it were, a negative representation; he furnishes no positive conception of it, but contents himself with indicating that it is of a higher nature than the physical or natural body.

44. ἔστι σῶμα ψυχικόν, καὶ ἔστι σῶμα πνευματικόν.—These words are apparently added in defence of the use of the expression σῶμα πνευματικόν in the preceding clause—an expression which must have naturally appeared paradoxical—in this manner: there is in fact a spiritual body as well as a natural body. Lachmann has the reading (which also Luther has followed) εἰ ἔστιν σῶμα κ. τ. λ. Usteri also appears to have had this reading in view when he paraphrased the passage thus (p. 358); “If there is a σῶμα ψυχικόν, which organisation is suited to a preponderating soul-life, why should there not also be a σῶμα πνευματικόν that shall be adapted to our then purely spiritual life.” As regards this paraphrase



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fence appears, however, to be taken from the circumstance that Adam is the anti-type of Christ; that, consequently, what is said of the one in scripture may be applied to the other, and that such an application *has, consequently, scripture for its basis*. The contrast here lies in this, that Adam possessed only natural life, and that, consequently, his body was in so far corruptible; but that in Christ, on the contrary, the Spirit is the essence (comp. 2 Cor. iii. 17.)—the Spirit to which life is not communicated from without, but which itself makes to live. It may be asked, what is the object to be supplied to ζωοποιουῶν? The majority suppose *other Christians*. But since the apostle adds no object, the word ought certainly to be taken more generally, so as to comprehend no less the life which Christ had in himself (comp. John v. 26.), than that which is communicated to others, who have become one with him (John v. 21, ὁ υἱὸς οὗς θέλει ζωοποιεῖ). After the same manner Christ is called, (John xi. 25), ἡ ἀνάστασις καὶ ἡ ζωή, there, indeed, in the first instance, as the bestower of the resurrection and the life; but he bestows this not as one bestows an earthly possession, which before the gift belonged to one, and after the gift belongs to another, but as believers are one spirit with him (ὁ κολλώμενος τῷ κυρίῳ ἐν πνεύμα ἔστιν, 1 Cor. vi. 17), they have their life and their resurrection in him. Theophylact says on this passage “The first the former and less important clause, (for there is no need for proving that there was a σῶμα ψυχ.), while it has no reference to the latter and more important?”

Adam, indeed, was an animal man, *i. e.* had a body inhabited by animal powers; the last Adam, however, the Lord, a live-giving spirit. He does not say a *living* spirit, but a live-giving, which is the greater of the two. For the Lord had the co-substantial co-existent holy Spirit, by whom he both quickened his own flesh, and granted to us incorruption through him. Wherefore we have the pledges of this corruptible life in the first Adam, but of that which is to come in Christ.”<sup>a</sup>

46. Ἄλλ’ οὐ πρῶτον κ. τ. λ.—In order to perceive correctly the object of these words, we must keep in view what the apostle says in the following verses: The two principles, of which the one was operative in Adam, the other in Christ, are repeated in the Christian—the physical natural life is the basis upon which the spiritual erects itself. *Calvin*: “It is necessary, he says, that, before we can be renewed in Christ we should derive our origin from Adam, and be like him. Wherefore it is not to be wondered at if we begin with a living soul, for as the order is to be born before we are regenerated, so also is it to live before we are raised up.”<sup>b</sup> *Theophylact*: “Lest any

<sup>a</sup> ὁ μὲν πρῶτος Ἀδὰμ ψυχικὸς ἦν ἄνθρωπος, τουτέστι, ψυχικαῖς δυνάμεσι διοικούμενον σῶμα εἶχεν. ὁ δὲ ἔσχατος Ἀδὰμ, ὁ κύριος, εἰς πνεῦμα ζωοποιῶν. οὐκ εἶπεν, εἰς πνεῦμα ζῶν, ἀλλὰ ζωοποιῶν, τὸ μείζον εἰπών. Καὶ γὰρ ὁ κύριος εἶχε τὸ οὐσιωδῶς αὐτὸ συνὸν τὸ ἅγιον πνεῦμα, δι’ οὗ καὶ τὴν ἰδίαν σάρκα ἐζωοποίηι, καὶ ἡμῖν δι’ αὐτοῦ τὴν ἀφθαρσίαν ἐχαρίσατο. “Ὡστε τῆς μὲν φθαρτῆς ταύτης ζωῆς τὰ ἐνέχυρα ἐν τῷ πρώτῳ Ἀδὰμ ἔσχομεν· τῆς δὲ μελλούσης, ἐν Χριστῷ.”

<sup>b</sup> Necessesse est, inquit, nos priusquam reparemur in Christo,



one should ask, why have we the animal body, the inferior now, and the spiritual hereafter? He says, that so were the sources of both respectively arranged. For Adam was first, Christ last; so that our interests are always advancing towards what is better, and it is to be believed, that what in thee is now corruptible and inferior, shall be radically changed into what is incorruptible and better.”<sup>a</sup>

47. ὁ δεύτερος ἄνθρωπος ὁ κύριος ἐξ οὐρανοῦ.—Luther translates: “*Der andere Mensch ist der Herr vom Himmel*, the other man is the Lord from heaven.” But the parallelism requires that ἐξ οὐρανοῦ should be the predicate, even as ἐκ γῆς and χοϊκός (to say nothing of the grammatical consideration that if ὁ κύριος ἐξ οὐρανοῦ were to be joined together, we should have expected κύριος ὁ ἐξ οὐρανοῦ). If ὁ κύριος—which, however, with Lachmann, may be more correctly omitted as a later edition—be retained, it must be taken as in apposition to the subject ὁ δεύτερος ἄνθρωπος, so that the meaning of the whole verse is this: The first man is dust-born from the earth; the second man, the Lord, is from heaven. Possibly, however, (though this is rather forced) we

originem ab Adamo trahere et illi esse similes. quare ne miremur, si incipimus ab anima vivente: sicut enim ordine prius est nasci quam renasci, ita vivere quam resurgere.

<sup>a</sup> ἵνα μή τις εἴπῃ, διὰ τί τὸ ψυχικὸν σῶμα καὶ χεῖρον νῦν ἔχομεν τὸ δὲ πνευματικὸν μέλλει; φησὶν, ὅτι καὶ αἱ ἀρχαὶ ἐκατέρων οὕτω διετάγησαν. Καὶ ὁ μὲν Ἀδὰμ πρότερος, ὁ δὲ Χριστὸς ὕστερος. ὥστε ἐπὶ τὸ βέλτιον ἀεὶ τὰ ἡμέτερα πρόεισι· καὶ πίστευε, ὅτι καὶ τὰ νῦν ἐν σοὶ φθαρτὰ καὶ χεῖρω, ἐπὶ τὸ ἀφθαρτὸν καὶ κρεῖττον μεταστοιχειωθήσονται.



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but *then* what is now begun shall be fully completed and perfected both in body and soul, so that we shall in reality obtain what as yet we only hope for.”<sup>a</sup>

So also *Theodoret*: τὸ φορέσομεν προῤῥητικῶς, οὐ παραϊστορικῶς εἶρηκε.

50. Τοῦτο δὲ φημι κ. τ. λ.—Usteri hesitates (p. 364) whether to take these words thus: That I concede to you, if you assert that I have nothing to say against it; or thus: My opinion is, &c., so that what follows contains the elucidation of what precedes. The former view doubtless suits the connexion better, which, in that case, is this: As we, in respect of our earthly body, resemble Adam, so, in respect of the heavenly body, we shall resemble Christ. Ye, indeed, are unable to conceive how the earthly, corrupted bodies can again arise; but I myself also affirm, that flesh and blood (*Theodoret*: “He calls

<sup>a</sup> Putarunt quidam, hic esse exhortationem ad piam et sanctam vitam, ad quam Paulus digressus fuerit: et ideo verbum futuri temporis in hortativum modum transtulerunt. imo in quibusdam Graecis codd. legitur φορέσωμεν. sed quum id minus apte cohaereat, sequamur potius quod praesenti instituto et contextui respondet. Notemus primo, non esse exhortationem, sed puram doctrinam, neque hic agi de vitae novitate, sed perpetuum esse filum orationis de resurrectione carnis. Itaque iste erit sensus: quemadmodum animalis natura, quae in nobis praecedit, imago est Adae: ita in coelesti natura fore nos Christi conformes. nunc enim incipimus portare imaginem Christi et in dies magis ac magis in eum transformamur: sed ea imago in regeneratione spiritus consistit. Tunc autem ad plenum instaurabitur, tam in corpore, quam in anima, et perficietur, quod nunc inchoatum est, adeoque reipsa obtinebimus quod adhuc speramus.

the mortal nature flesh and blood ; for this it is impossible, so long as it is mortal, to attain to the celestial kingdom,"<sup>a</sup>) cannot reach the heavenly kingdom, nor the corruptible (*abstr. pro concr.*) incorruption. With this what follows

51. Ἰδοὺ, μυστήριον ὑμῶν λέγω κ. τ. λ.—may be closely united thus : Wherefore, those who are alive at the coming of Christ shall not be able to remain as they are, *i. e.* retain their natural body, if they are to enter the heavenly kingdom ; they must (this is a mystery which I herewith announce to you) be changed, and that suddenly, at the sound of the trumpet, which shall announce the resurrection of the dead. In this way the whole coheres with the main object of the apostle. He seeks to comfort the disheartened Corinthians, by assuring them that it will come to the same thing, as respects the resurrection, whether a man has died before the coming of the Lord, or has overlived that event ; for to no one will life in the flesh at that time, be of any advantage, as it will not render him more capable of being a partaker in the blessings of Christ's reign, than those who shall have died before, since in any case the earthly body must be changed before it can become the heavenly.

The accordance of such a view of the apostle's reasoning with his general doctrine concerning the resurrection, may be seen by a reference to the parallel passages, especially to those in the Second Epistle

<sup>a</sup> σάρκα καὶ αἷμα τὴν θνητὴν φύσιν καλεῖ· ἀδύνατον δὲ ταύτην ἔτι θνητὴν οὔσαν τῆς ἐπουρανίου βασιλείας τυχεῖν.

to the Corinthians, and in his Epistles to the Thesalonians. We proceed to notice the particulars of his statement more closely.

Ἰδοὺ μυστήριον ὑμῖν λέγω.—With these words Paul intimates to the Corinthians, that what he is about to state is of such a kind, that in order to apprehend it, they must give up all their previous views respecting the kingdom of heaven. So the whole Christian system announces itself as a mystery to the merely sensuous and fleshly understanding, by which it cannot be comprehended without a relinquishment of its one-sided and contracted standpoint. The mystery, however, is not one of an absolute, but only one of a relative kind. (See the notes on ii. 7.)<sup>a</sup>

Πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα.—Most interpreters suppose here a trajection of the οὐ, in this sense: We, indeed, shall not all die, but nevertheless all shall be changed. Chrysostom paraphrases thus: “We shall not all die, but we shall all be changed, even those who shall not die; for they also are mortal. Fear not, therefore, he says, though thou shouldst die, as if thou shouldst not rise again; for though there be some who shall

<sup>a</sup> [“When Paul here calls that a mystery, which, at the same time, he declares, we must understand the mysteriousness as lying not in the *that*, but in the *how*. The power of the Spirit which, in that great moment, shall be poured forth on the church as a life-giving light-dew, (Is. xxvi. 19,) will, in a mysterious manner, effect this corporeal change.”—*Olshausen*.—TR ]



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ed, are to be traced to misunderstanding of the passage. A full examination of these readings is not required in such a commentary as this; suffice it to observe, that the reading (which also Lachmann adopts) πάντες [μὲν] κοιμηθήσόμεθα, οὐ πάντες δὲ ἀλλαγησόμεθα, has probably arisen from the mistaken conception, that Paul was here instituting a contrast between the righteous and the wicked, and that he declares of the latter, that they are unworthy of this change. It is clear, however, from the whole context, that this is not the object of the writer, but that he is speaking only of the difference between those who shall be alive, and those who are dead at the coming of Christ, without introducing any contrast between those who are Christians and those who are not, those who are righteous and those who are wicked. The following words, moreover, in ver. 52, ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ κ. τ. λ. give evidence against the reading πάντες μὲν κοιμηθ., οὐ πάντες δὲ ἀλλαγ., for Paul will, in that case, have added to an entirely negative predicate, a fuller and closer description, which no person who knows how to express himself intelligibly ever does. Matthæi has already observed, in a note on this passage, in his edition: “The common reading, which we also have retained, seems to be supported by the connection of the passage: for there can be no doubt that ἐν ἀτόμῳ κ. τ. λ. in spite of the arrangement of Stephens, is to be referred to the former ἀλλαγησόμεθα. But if so, then it is necessary that the proposition before ἐν ἀτόμῳ, and the circumstances of which are de-

scribed in these words, be in the affirmative. If, however, the second proposition affirm, the first, on account of the adversative particle *δέ*, ought to deny. Moreover, the other part of the 52d verse supports this reading on account of the parallelism. For to the πάντες μὲν οὐ κοιμηθησόμεθα corresponds the Οἱ νεκροὶ (ἤγουν οἱ κοιμηθέντες) ἐγερθήσονται, and to the πάντες δὲ ἀλλαγησόμεθα answers the καὶ ἡμεῖς (ἤγουν πάντες, καὶ οἱ κοιμηθέντες, ἤδη δὲ ἐγερθέντες, καὶ οἱ ἔτι ζῶντες τότε<sup>a</sup>) ἀλλαγησόμεθα. And Paul plainly says the same thing in 1 Thes. iv. 15, ff. For what he here says οὐ πάντες κοιμηθησόμεθα, he there explains when he speaks of the not dead as οἱ ζῶντες, οἱ περιλειπόμενοι, and of the dead as οἱ κοιμηθέντες, οἱ νεκροὶ ἐν Χριστῷ.<sup>b</sup>

<sup>a</sup> Here Matthæi seems to err to his own disadvantage. The ἡμεῖς of ver. 52, comprehends only those he has last named; οἱ ἔτι ζῶντες τότε, as also the Scholiast, whom he has last quoted, has remarked: οἱ τῆνικαῦτα περιόντες ἄνθρωποι. Paul intimates that the dead will need no change, as they will be raised up at once in an incorruptible body.

<sup>b</sup> Lectionem vulgatam, quam nos etiam servavimus, συνάφεια loci firmare videtur. Nec enim dubium est, quin ἐν ἀτόμῳ, κ. τ. λ. contra Stephani distinctionem ad prius ἀλλαγησόμεθα sint referenda. Id si est, ante ἐν ἀτόμῳ propositio aiens sit, necesse est, cujus περιστάσεις explicantur in his ἐν ἀτόμῳ κ. τ. λ. Si autem secunda propositio ait, prima propter particulam adversativam δέ negare debet. Quin etiam altera pars versus 52 hanc lectionem propter similitudinem adjuvat. Nam τῷ Πάντες μὲν οὐ κοιμηθησόμεθα respondet τὸ Οἱ νεκροὶ (ἤγουν οἱ κοιμηθέντες) ἐγερθήσονται. Τῷ Πάντες δὲ ἀλλαγησόμεθα autem respondet τὸ Καὶ ἡμεῖς (ἤγουν πάντες, καὶ οἱ κοιμηθέντες, ἤδη δὲ ἐγερθέντες, καὶ οἱ ἔτι ζῶντες τότε) ἀλλαγησόμεθα. Atque idem plane dicit Paulus, 1 Thess. iv. 15, seqq. Quod enim hic dicitur οὐ



52. ἐν ἀτόμῳ, ἐν ῥίπῃ ὀφθαλμοῦ.—These words belong then, without doubt, to ἀλλαγησόμεθα. It may be asked, however, why Paul should throw so much weight upon the quickness of this change (which occurs besides in the book of Sohar; see the passages adduced by Usteri, p. 356; also Schoettgen's *Horae Hebr.* I. p. 670.) Interpreters generally content themselves with admitting, that by these words is intimated the *almighty power* of God. But this leads to the further inquiry, what purpose would such an intimation here serve in connection with Paul's argument? To me it appears that the matter is capable of being accurately explained from a consideration of the apostle's leading object. This is to show to the Corinthians, that it will come to the same thing whether a man die before the coming of Christ or overlive that event, for that both the dead and the living shall, in respect of the new body, be placed in the same condition, only they shall obtain it in a different manner. At the sound of the trumpet the dead shall arise in the new body, and as an analogous effect is to be produced by this on the living, it is impossible that death can intervene, but the investment of them with the new body must take place *immediately*, “repente, non interveniente morte nec corruptione illa ordinaria,” as Beza correctly has observed.

ἐν τῇ ἐσχάτῃ σάλπιγγι.—The blast of the trumpet

πάντες κοιμηθησόμεθα, id ibi explicat, quum dicit de non mortuis οἱ ζῶντες, οἱ περιλειπόμενοι, et de mortuis οἱ κοιμηθέντες, οἱ νεκροὶ ἐν Χριστῷ.



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surrection of the dead must somewhat precede the transformation of the living, provided that in the passage in 1 Thes. iv. 16, 17, the matter is represented exactly as here, and the statement there made ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα be strictly equivalent to ἀλλαγησόμεθα here, (which, however, may be doubted.) On the form σαλπίζει in place of σαλπίζει see Winer, p. 80,<sup>a</sup> and on the use of the third person, see the same, p. 471,<sup>b</sup> (where, however, the supposition of an understood ellipsis I cannot assent to; it is sufficient to suppose the verb impersonal, and that it is used like our “it blows,” “it sounds,” and the like.) ἡμεῖς.—Correctly and without prejudice Grotius remarks: “Those namely, whom God shall at that time find alive; among whom Paul thought it possible that he, and many others then alive, might be found. So, also in 1 Thess. iv. 17, he says concerning the same thing, ἡμεῖς οἱ ζῶντες. This arose from the circumstance, that Christ had revealed nothing to his disciples concerning the last day, when it was to be, in order that they might ever be in a state of expectancy; and the apostles, and the Christians who followed them, were sufficiently ready to believe it would happen soon.”<sup>c</sup>

<sup>a</sup> [“σαλπίζω, Fut. σαλπίσω, in place of σαλπίζει (Xen. Anab. I. ii. 17.) 1 Cor. xv. 52. Comp. also Mechan. Vett. p. 201. (Numb. x. 3; also the Aor. 1, ἐσάλπισα is common in the LXX.) See Phryn. p. 191; Thom. M. p. 789; Buttmann, I. 383.”—*Gr. d. N. T.*—TR.]

<sup>b</sup> [See note on ch. xiv. ver. 5.—TR.]

<sup>c</sup> Nempe quos vivos deus illic deprehenderit: inter quos

53. Δεῖ γὰρ κ. τ. λ.—Connection: We shall be changed, for, since as before said, flesh and blood cannot inherit the kingdom of heaven, so must this mortal (body) put on immortality, &c. In place of ἐνδύσασθαι we have in 2 Cor. v. 2, ἐπενδύσασθαι. (On the representation of the organ under the image of a covering, see Schoettgen's *Horae Hebr.* p. 701.) Tertullian remarks, that the discourse is not of an entire annihilation, but of a changing (a glorifying) of the earthly body: "A change is one thing, utter loss is another. What a man loses is different from what he changes. As, therefore, what is lost is not changed, so what is changed is not lost."<sup>a</sup>

54. τότε γενήσεται ὁ λόγος ὁ γεγραμμένος κ. τ. λ.—Then will happen what has been foretold: λόγος like לִשְׂרָרָה is used (not indeed for *subject-matter* but still) for *that which is denoted by language*, objectively. Others render these words: *tum ratum fiet vaticinium*; as respects the meaning the same, for a prophecy is verified when what is affirmed by it comes to pass.

Paulus putavit fieri posse ut et ipse esset et alii multi qui cum ipso vivebant, Sic ἡμεῖς οἱ ζῶντες dixit de eadem re Paulus 1 Thess. iv. 17. Id eo evenit, quia de die ultimo, quando is futurus esset, nihil Christus suis revelaverat; ut semper expectaretur. Et propiores fuere apostoli et qui eos secuti sunt Christiani, ut crederent brevi id futurum.

<sup>a</sup> Aliud demutatio, aliud perditio. Perdit haec, illa mutat. Quomodo ergo, quod perditum est, mutatum non est, ita quod mutatum est, perditum non est.

κατεπόθη ὁ θάνατος εἰς νῆκος.—Is. xxv. 8. In the Heb. we have לְבַצֵּחַ *for ever*, which is frequently rendered (though not in this passage from Isaiah) by the LXX. εἰς νῆκος *e. gr.* 2 Sam. ii. 25. Jerem. iii. 5. Νῆκος is a later form of νίκη. εἰς νῆκος thus means properly “so that the enemy is utterly overcome, is for ever destroyed.” Comp. the notes of Grotius on this passage.

55. Ποῦ σοῦ, θάνατε, τὸ κέντρον; ποῦ σου, ἄδη, τὸ νῆκος; —After Hosea xiii. 14, LXX. Lachmann reads ποῦ σου, θάνατε, τὸ νῆκος; ποῦ σου, θάνατε, τὸ κέντρον; With this what follows certainly accords better. If we retain ἄδη the meaning appears to be, that the meaner world shall sustain a loss, inasmuch as it must resign the dead whom it has imprisoned. It is not at all improbable that Paul had in view a sleep of the souls of those dead until the resurrection; comp. Usteri, p. 368.

56. τὸ δὲ κέντρον κ. τ. λ.—A closer unfolding of the meaning in which he had spoken in ver. 55 of the κέντρον θανάτου. The LXX. in the passage of Hosea seem to have used κέντρον simply in reference to the *pain* which a prick causes: Paul, however, employs it also in respect of the use to which it was sometimes put in *urging* or *driving* cattle. The goad which death uses for the purpose of tilling his field is sin, without which he could have no power over us. So Schoettgen understands this passage: Quod mors in nos, tanquam agricola in jumenta, imperium exercere



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## SECTION SECOND.

### CHAP. XVI. VERSES 1—24.

This concluding chapter, in the first place, contains certain directions respecting the collection for the poor saints in Jerusalem, (1—4); the apostle then advertises them of his intended journey to Corinth, (5—9); recommends Timothy to them, (10, 11), and remarks that Apollos had put off his return to Corinth, (12.) He concludes with exhortations and greetings.

1. The Christians of Palestine were more straitened than other churches, and this might be from their being assailed with every sort of oppression by the Jews. The activity of Paul on their behalf is evident from what is said, Acts xxiv. 17. Rom. xv. 25, 26. 2 Cor. viii. and ix. and Gal. ii. 10.

2. Κατὰ μίαν σαββάτων κ. τ. λ.—On this formula, see the interpreters on Matt. xxviii 1; Winer, p. 204; Wahl, I. 440. and II. 349.<sup>a</sup> That there is no evidence from this verse that the early Christians observed religiously the first day of the week is shewn by Neander, p. 135—6. The *παρ' ἑαυτῶ* and *θησαυρίζων* appear rather to intimate that Paul means to say, that “each ought on the first day of the week to lay by what he could spare, in order that

<sup>a</sup> [See also Bib. Cab., No. X. p. 121, and Negris' Edition of Robinson's Lexicon, under *eis*, § *c*, and *σαββατον*, § *b*.—TR.]

when he himself should come, each might have the contribution which he had collected by those weekly deposits ready by him, so that the whole collection should be as easily made up at once from the contribution of each, as if it had already been cast into one common fund.”<sup>a</sup> The ὅ, *τι ἂν εὐοδῶται* is translated by De Wette : What any one has prospered [so as to have to spare]; but it is better to render it : What is convenient for him ; as thus the plan which Paul prescribes is more clearly contrasted with the burdensome plan of leaving the whole to be made up at his coming.

5—8.—ὅταν Μακεδονίαν δῖέλθω.—Paul, as appears from 2 Cor. i. 15, (which passage is to be compared in general with this) had promised to the Corinthians before this first Epistle was written, to travel from Ephesus to Macedonia, not by the direct route through Asia Minor, but by way of Corinth, and then to return from Macedonia to Corinth again, on his way to Palestine. This determination, however,

<sup>a</sup> [This interpretation obviously leaves unexplained the main peculiarity of the apostle’s injunction, viz. the appointment of the *first* day of the week in preference to any other. Why, it may be asked, on that day rather than on any other? To this the interpretation in the text gives no answer. The only conceivable reason for this seems to be, that, by the early Christians, the first day of the week was observed as the Sabbath of the Lord; and, consequently, as on that day they commemorated that which formed the great bond of union between them and other Christians, it was the most suitable occasion for their displaying their love in the way prescribed, and also the time when they would be most liberal.—TR.]



he altered, and that, as appears from 2 Cor. i. 23, ff., in order that he might not have to appear in Corinth as a reprover and a punisher. On this account he rather preferred writing this Epistle, and he says in the verse before us, that he would fulfil his intention of coming, but would first journey through Macedonia. “I am, says he, intending to traverse Macedonia. With you, however, I shall remain as long as I have opportunity (τυχόν); perhaps I shall winter with you, in order that you may facilitate my progress whither I shall be journeying. I shall not, therefore, (as I formerly intended) see you now on my journey, but I hope rather to abide with you a long time when the Lord will.” Comp. *Neander*, p. 216, note.

9. Paul was desirous to remain in Ephesus as long as possible, because, on the one hand, a larger prospect of extending the gospel was there presented to him, and, on the other, there were many adversaries of Christianity there, who, were Paul no longer present to establish the church, would be able easily to destroy what he had erected. Comp. *Neander*, p. 225.

10. Comp. ch. iv. 17. ἵνα ἀφόβως γένηται πρὸς ὑμᾶς.—Be careful that when Timothy comes to you he may have no cause to fear any injury from the ill-disposed.

11. μετὰ τῶν ἀδελφῶν.—These words are, without doubt, to be referred to the object αὐτόν, and denote the companions in travel whom Paul had given Timothy. Compare the same words, verse 12.



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—This seems to have been only *a portion* of the Ephesian church (comp. verse 20, πάντες) which was in the habit of meeting in the house of Aquila. Comp. Neander, *Kirchengeschichte* i. p. 381. A similar expression occurs in Coloss. iv. 15.

20. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.—Hereby he once more exhorts them to unity. The φίλημα ἅγιον is also elsewhere mentioned in the New Testament; Rom. xvi. 6. 2 Cor. xiii. 12. 1 Thess. v. 26. 1 Pet. v. 14, in which last place it is called φίλημα ἀγάπης. It is well known that the kiss of peace was the usual mode of salutation in the meetings of the ancient Christians, especially on the observance of the Lord's Supper,

21, 22. Paul had dictated this epistle to an amanuensis; but he is desirous, before concluding, to add a word or two with his own hand, in order, perhaps, thereby the more fully to authenticate it; for, as we learn from 2 Thess. ii. 2, there were even at that time supposititious letters to be found. The words themselves which the apostle writes do not require to be so scrupulously weighed, as most of the interpreters have done. He required to add some words in order to show his own hand-writing. For this purpose he selected the sentence, “He that loveth not the Lord (*Litotes* for *he that slights*) should be expelled from the church.” The following Syro-Chaldaic words, μαρὰν ἀθά (the Lord cometh; to be understood, perhaps, of the παρουσία), are not easily to be joined with the preceding. I think, however, that there is no need for this, as they, perhaps, only served to show Paul's Aramaic signature, which many of the

Corinthians, it may be, knew, and thereby to render the letter the more authentic. For this purpose the first most weighty sentence that occurred to the apostle would serve best. The Aramaic letters were probably exchanged for the corresponding Greek ones by subsequent transcribers.<sup>a</sup>

<sup>a</sup> [“ The opinion of Billroth that *μαρὰν ἀθά* was added by Paul, simply to show his Syriac hand-writing, and that it was afterwards written in Greek letters by the transcriber, appears to me very improbable. The sentiment, the Lord cometh ! is intended rather to strengthen the preceding idea : Repent quickly for the time of decision is now near ! It might be that the Syriac formula for this was usual with the apostle. In the *ἡτῶ ἀνάθεμα*, moreover, there lies not simply exclusion from the church, but also relinquishment to the inimical powers that were at work beyond its pale.”—*Ols-hausen*,—TR.]





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# PART I.

## CHAP. I—VII.

CONTAINING OBSERVATIONS SUGGESTED BY THE IMPRESSION WHICH THE FORMER EPISTLE HAD PRODUCED ON THE CORINTHIANS.

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### SECTION FIRST.

#### CHAP. I. 1.—III. 18.

After the apostolic greeting, (i. 1, 2,) the apostle adds, immediately, an offering of thanks unto God, because of the deliverance which he had sent him from afflictions and dangers, and the consolation he had given him, a circumstance which, as he hoped, would also minister consolation to the Corinthians, and for which they would thank God, (3—11,) since they knew his fidelity and undissembled love to them, (12—14.) In confidence of this acknowledgment, he had purposed to visit them twice, but had altered his resolution, not from fickleness or fear, but simply from respect to them themselves, as he should have been compelled to chide them sharply, which would have occasioned him the greatest pain; wherefore he rather consigned his hard words to writing, though even this was not with-



out great grief to himself, (15.—ii. 4). He next desires them to receive back the immoral person whom they had, by his injunction, excluded from the church, as he was reformed, (5—11.) On account of the deep interest he took in them, he was on the rack to receive information from them; and had no rest until he had found Titus; now, however, all had fallen out for the triumph of his good cause, (12—14.) From this he takes occasion to exult in the latter, yet not so as if it had resulted from his own power, but so as to render the honour to God alone, ( 5.—iii. 5.) He had, by the gospel, superseded the killing letter of the law, and given to the new covenant a higher glory, in which he who proclaimed it might well exult, (6—18.)

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## CHAPTER I.

1. Compare in general the notes on 1 Cor. i. 1.—*καὶ Τιμόθεος ὁ ἀδελφός.*—Probably Timothy is mentioned here, for the same reason that Sosthenes is mentioned in 1 Cor. i. 1, because he was the amanuensis of the letter.

3. *Εὐλογητὸς ὁ Θεὸς κ. τ. λ.*—Here also Paul commences with praising God, but so as, according to his wont, to adapt his thanksgiving to the relations before him. He praises God here for the consolation which he had given him in his sorrows, in order thereby to bring forward these sorrows themselves. These again, and his deliverance from them, are mentioned in order to indicate his conviction that the Corinthians still continued sincerely to love him; that



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*Calvin*: “He begins with thanksgiving, partly that he might set forth the goodness of God, partly that he might animate the Corinthians by his example to endure persecution courageously, partly that by a pious boasting he might put himself forward against the malignant detraction of pseudo-apostles. For such is the wickedness of the world that it mocks the martyrdoms which it ought to have regarded with admiration, and seeks matter for scorn in the magnificent achievements of the godly. ‘Blessed be God,’ says he; why? ‘who comforteth us,’ the relative being used for the causal particle. He had borne his afflictions with a bold and cheerful mind; this fortitude he ascribes to God, because, supported by his consolation, he had not succumbed.”<sup>a</sup>

ὁ πατήρ τῶν οἰκτιρμῶν.—This phrase is formed from the Hebrew, as well as regards its general form as in respect of the use of the plural οἰκτιρμῶν which is after רַחֲמִים. The gen. οἰκτ. may be taken in the same sense as in other languages an adjective would be

<sup>a</sup> Incipit ab hac gratiarum actione, partim ut Dei bonitatem praedicet, partim ut animet Corinthios suo exemplo ad persecutiones fortiter sustinendas, partim ut pia gloriatio se efferat adversus malignas obtrecciones pseudoapostolorum. Haec enim est mundi pravitas, ut martyriis, quae suscipere cum admiratione debuerit, insultet, atque in magnificis piorum trophaeis contumeliae materiam venetur. Benedictus, inquit, Deus: cur? qui consolatur nos; relativum positum vice causalis particulae. Pertulerat forti et alacri animo suas tribulationes, hanc fortitudinem adscribit Deo, quia ejus consolatione suffultus non succubuerit.

used to express. Thus πατήρ retains its proper meaning. Others *e. gr.*: Theodoret, take πατήρ here in the sense of *auctor*: “The father of consolation; *i. e.* he who is the fountain of compassion, the source of mercy, and who maketh use of fatherly compassion towards us,”<sup>a</sup> (in these latter words, however, he slides over into the other interpretation above given.)

4. εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν κ. τ. λ.—Paul in these words passes over directly to his intimate union with the Corinthians (as appears from ver. 6.) *Calvin*: “As the apostle lived not for himself, but for the church, so whatever of favour God conferred upon him, he viewed as not given to himself alone, but that he might possess so much the more the power of assisting others; and certainly when the Lord blesses us, he, as it were, invites us, by his own example, to be generous to those around us.”<sup>b</sup>

5. καθὼς περισσεύει — ἡμῶν.—Winer, p. 158, explains the genitive here very correctly: The sufferings which Christ had to undergo; to wit, from the enemies of divine truth; and which are revived in us [abundantly.] Comp. iv. 10; 2 Thess. iii. 5.

<sup>a</sup> ὁ πατήρ—παρακλήσεως ἀντὶ τοῦ, ὁ τοὺς οἰκτιροῦς πηγάζων καὶ τὸν ἔλεον ἀναβλύζων, καὶ πατρικοῖς οἰκτιρμοῖς περὶ ἡμᾶς κερημένως.

<sup>b</sup> Ut non sibi vivebat apostolus, sed ecclesiae, ita quidquid gratiarum in ipsum conferebat Deus, non sibi soli datum reputabat, sed quo plus ad alios juvandos haberet facultatis: et certe Dominus quum nobis benefacit, suo exemplo nos quodammodo invitatur, ut simus in proximos liberales.

Others have interpreted thus: Sufferings endured for the sake of Christ. But this is not so strictly accurate in a grammatical point of view, nor does it give so excellent a sense; besides, we should thus, on account of the parallelism, expect in what follows not *διὰ τοῦ Χριστοῦ*, but *διὰ τὸν Χριστόν*. As the text, however, runs, the parallelism is strictly observed thus: As Christ, by reviving himself in us, and rendering it incumbent on us to imitate him, produces our sufferings, so is it he also who produces abundantly our consolation.

6, 7. *Εἴτε δὲ θλιβόμεθα κ. τ. λ.*—In order correctly to understand these words, we must especially keep in view what, according to the connection generally, Paul's object in using them must have been. The design of the apostle, as above remarked, in this introduction, is to place in a clearer light the intimate relation in which he stood to the Corinthians. This he does in the following manner: I thank God that he hath comforted me in all my sorrows; for thereby I can comfort others also, by the comfort which God hath extended to me (for as the sufferings of Christ are renewed in me, so does he produce comfort also in me<sup>a</sup>); whether I suffer, then, or am com-

<sup>a</sup> This clause I take parenthetically, because it is only a closer determination of the preceding. Should any reject the parenthesis, we must not, nevertheless, place a colon after *τοῦ Θεοῦ* but, with Lachmann, only a comma, and after *ἡ παρ-ἀκλ. ἡμῶν*, at the end of ver. 5, a full point. It will thus be made clear that the words I have inclosed in a parenthesis belong to the preceding.



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apostle is also consolation for the Corinthians. How so? Inasmuch as the comforting of the Corinthians by the comforting of Paul was effected, *came to pass*, in consequence of their bearing, along with him (*ὑπομένουσι*, or because they stood fast with him in) his sufferings. Chrysostom, and his followers, have already perceived, that it suited this passage to keep in view the idea of co-suffering, of participation in suffering: “Our consolation becomes your solace, even without our comforting you by words. If we only have respite for a little, this is enough to animate you, and if we ourselves are comforted, this becomes your consolation. For as ye deem our sufferings to be yours, so is our consolation also yours.”<sup>a</sup> Thus Chrysostom. But he cannot carry out this interpretation fully, on account of the (certainly not original) reading which he follows, and which Lachmann also gives, viz. εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας,<sup>b</sup> εἰδότες, ὅτι ὡς κοινωνοὶ ἐστε τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως. For if the clause τῆς ἐνεργουμένης.....πάσχομεν be placed immediately after the first παρακλήσεως καὶ σωτηρίας, it is impossible to see how the idea of co-suffering, co-endurance, is to be re-

<sup>a</sup> ἡ παράκλησις ἡμῶν, ὑμῶν γίνεται παραψυχή, καὶ χάρις τοῦ διὰ λόγου παρακαλεῖν ὑμᾶς. ἂν μικρὸν ἀναπνεύσωμεν μόνον ἡμεῖς, ἀρκεῖ τοῦτο εἰς παραμυθίαν ὑμῶν, καὶ αὐτοὶ παρακληθῶμεν, ὑμετέρᾳ τοῦτο παράκλησις γίνεται. ὥσπερ γὰρ τὰ παθήματα τὰ ἡμέτερα ὑμέτερα εἶναι νομίζετε, οὕτω καὶ τὴν παράκλησιν τὴν ἡμετέραν, ὑμετέραν.

<sup>b</sup> Lachmann includes καὶ σωτ. within brackets.

tained; for how can it be said, "If we bear suffering, this redounds to your consolation and salvation, because ye bear it with us." Were παρακλήσεως wanting in the first number, and only σωτηρίας found, the sense might, at any rate, be supposed to be this: If I suffer, your salvation is thereby advanced, inasmuch as ye suffer with me, and so pass through the wholesome school of trial. But since παρακλήσεως is used as well, such an interpretation is impossible. Hence the clause τῆς ἐνεργ. κ. τ. λ. must certainly be placed after the *second* παρακλήσεως, according to the reading which Griesbach (and before him Beza) has adopted upon sufficiently secure external grounds.

8. Οὐ γὰρ θέλομεν κ. τ. λ.—The γὰρ here introduces the enumeration of the above mentioned sufferings. In place of ὑπὲρ τῆς θλίψεως, the reading περὶ τῆς θλ., which Lachmann gives, is unquestionably to be preferred. The ὑπὲρ may, indeed, at times, be rendered *in regard to*, just as the Germans use *wegen* [*on account of*]; but it may be doubted whether even then the fundamental meaning is entirely lost sight of, as a certain subordinate notion of *cause* is still retained. So also, in ver. 6, ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν, which passage is quoted by Winer, p. 328. Here the circumstance that it is not said ἡ ἐλπίς ἡ ὑπὲρ ὑμῶν βεβαία ἐστίν, but that the ὑπὲρ ὑμῶν is joined with the βεβαία ἐστίν shows, that the Corinthians are to be reckoned as *causes* of the firmness of his hope. To this causal meaning, (*on account of*, which remains firm; comp. Winer, p. 328), the example adduced by Winer, from 2 Thess.



ii. 1, in support of the meaning *in regard to*, may be referred; for then the words ὑτέρ τῆς παρ. κ. τ. λ. probably depend not immediately from ἐρωτῶμεν, but refer to the following σαλευθῆναι, so that there is a slight anacolouthon. Could it, however, even be shown from such passages, that ὑπέρ in the New Testament (as certainly in some passages in profane writers) means *in regard to*, this meaning would nevertheless be hardly admissible in such a passage as that before us, where it is connected with the intransitive verb ἀγνοεῖν, so that περί is to be preferred.

With respect to the sufferings themselves, of which the apostle here gives an account, most of the interpreters understand by them the conflict with Demetrius, related in the 19th chapter of the Acts. If, however, it is to these that the apostle refers in 1 Cor. xv. 32, it can hardly be supposed that he refers to them here, especially as he seems to write of something that was quite unknown to the Corinthians.—καθ' ὑπερβολὴν ἐβαρῆθημεν ὑπὲρ δύναμιν.—Either the same thing is repeated here, so that καθ' ὑπερβ. is explained by ὑπὲρ δύν., or, as Fritzsche proposes, καθ' ὑπερβολὴν ὑπὲρ δύναμιν are to be joined together in this sense: ita sum afflictus in Asia, ut calamitates vires meas egregie superarent. As, to wit, the apostle, in Rom. vii. 13, appends καθ' ὑπ. to an adjective, so here he appends it to a substantive with a preposition, which stands in the place of an adverb. This is favoured by the fact that many MSS. read καθ' ὑπερβολὴν ὑπὲρ δύναμιν ἐβαρῆθημεν, which Lachmann has also adopted.



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no doubt that ἐκ πολλῶν προσώπων is to be joined with εὐχαριστηθῆ, and that τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν are to be taken together. The expression προσώπων is not certainly useless here, nor does it stand simply for *persons* ; it may rather be translated by *oribus*, as if it stood for στομάτων, and the whole thus paraphrased : In order that the faces of many may be turned towards God in thanksgiving to him. Fritzsche, I. 5, ff. proposes, on the one hand, to join ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα together, and, on the other, διὰ πολλῶν εὐχαρ. ; but, not to insist upon the consideration that προσώπων is not nearly so well explainable in this manner as in that followed by us, the construction ἐκ πολλ. προσ. τὸ εἰς ἡμᾶς χάρ. remains always much harsher than ours, τὸ εἰς ἡμᾶς χάρ. διὰ πολλ., where the foregoing article unites all into one whole. Thus already has Theophylact expounded the passage : “ God, he says, has delivered us, and will deliver by means of your prayers ; in order that the gift on us, which is by many, *i. e.* the grace that has come to me by many, *i. e.* by you who have prayed for me, might be acknowledged, ἐκ πολλῶν προσώπων, *i. e.* by you. For (God) hath granted my salvation accomplished by your prayers, to you all, in order that many faces may return thanks to him for us.<sup>a</sup>

<sup>a</sup> Ἐρρύσατό, φησιν, ὁ Θεὸς ἡμᾶς καὶ ῥύσεται διὰ τῶν ὑμετέρων εὐχῶν. ἵνα τὸ εἰς ἡμᾶς χάρισμα τὸ διὰ πολλῶν, τουτίστιν, ἢ εἰς ἐμὲ γενομένη χάρις διὰ πολλῶν, τουτίστιν, ὑμῶν ὑπερευξαμένων μου, ἐκ πολλῶν προσώπων εὐχαριστηθῆ, ἤγουν ὑμῶν. Τὴν σωτηρίαν γὰρ τὴν ἐμὴν διὰ τῶν

12. Ἡ γὰρ καύχησις κ. τ. λ.—The connection: Not without justice will ye take so hearty an interest in my welfare; *for* I am conscious of the boast, that as towards every man, so especially towards you, I have ever preserved a blameless and clear conscience. *Calvin*: “He assigns as a cause why his welfare should be a subject of interest to all, that his intercourse with all had been in simplicity and sincerity. He deserved, therefore, to be dear to them, and it would have been very inhuman in them not to be anxious that such a servant of the Lord should be long preserved for the good of the church: as if he had said, I have so conducted myself before all, that it is no wonder I should be approved of and loved by all. He is led by this opportunity, for the sake of those to whom he was writing, to declare his own integrity. As, however, it is not enough to be approved of by men’s judgment, and as Paul himself was assailed by the unjust and malignant judgments, or rather by the corrupt and hidden designs of some, he adduces his own conscience as a witness, which is much the same as if he had cited God himself as a witness, or had appealed what he says to his tribunal.”<sup>a</sup>

εὐχῶν γινομένην πᾶσιν ὑμῖν εὐχαρίσατο, ἵνα πολλὰ πρόσωπα αὐτῷ  
εὐχαριστήσῃ ὑπὲρ ἡμῶν

<sup>a</sup> Causam ponit, cur omnibus commendata esse deberet salus sua, quod simpliciter et sincere versatus foret inter omnes: ergo carus merito esse illis debebat, et valde fuisset inhumanum, de tali domini ministro non esse sollicitos, ut diu incolumis staret in bonum ecclesiae: acsi diceret: ita me gessi apud omnes, ut non mirum sit a bonis omnibus me probari ac diligi

ἐν ἀπλότητι καὶ εἰλικρινείᾳ Θεοῦ.—Uprightness and integrity before God; like δικαιοσύνη Θεοῦ, Rom. iii. 21, and frequently. Properly δικαιοσύνη Θεοῦ is, *that which God holds for righteousness, esteems as equivalent to righteousness*; just as in English they may say, “The righteousness of God is different from that of men,” *i. e.* God holds something else for righteousness than men do.

οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ’ ἐν χάριτι Θεοῦ.—Griesbach and Knapp have inclosed these words in a parenthesis, but this is quite unnecessary. The meaning of them is: I have not walked in fleshly prudence, *i. e.* so that I should gain men to me by craft; but in the grace of God alone, *i. e.* so that I confided in the grace of God. *Beza*: “Trusting in that wisdom which God has graciously bestowed on me from above. *Grace* here is taken by metonymy for the gift itself; and the genus is used instead of the species, as is apparent from the antithesis, though there is nothing to forbid the adding with wisdom of the other gifts of the spirit.”<sup>a</sup> *Theophylact*: ἀλλ’

Hac tamen occasione eorum causa, ad quos scribebat, ad suam integritatem praedicandam delabitur. Quia autem non satis est, hominum iudicio probari, et Paulus ipse iniquis ac maliguis quorundam iudiciis aut potius corruptis caecisque studiis premebatur, conscientiam suam testem adducit, quod peraeque valet, ac si deum ipsum citaret testem aut ad ejus tribunal revocaret quod dicit.

<sup>a</sup> Fretus ea sapientia, quam Deus mihi coelitus est gratificatus. Gratiam enim μετωναμικῶς accipit pro ipso dono: et pro specie posuit genus ipsum, ut apparet ex antithesi, quamvis nihil prohibeat, cum sapientia adjungere reliqua spiritus dona



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are ours, in the day of the Lord Jesus. As object to ἐπιγνώσεσθε we may supply from the preceding, “that I think exactly as I write.” In the words καθὼς κ. τ. λ. De Wette has correctly supposed a case of attraction for the proper object to ἐπέγνωτε is certainly the clause ὅτι καύχημα κ. τ. λ. which is by the majority erroneously rendered *because*, &c. and separated from what precedes by a colon, whereas only a comma should be inserted, as Lachmann also has done.<sup>a</sup> The words ἀπὸ μέρους Calvin views as containing a censure: “because the Corinthians had not yet perfectly returned to a sound mind, so as to weigh in a just and equal balance his fidelity, but had begun however to abate somewhat of their perverse and malignant judgment, he intimates that he hopes better for the future. In part, he says, ye have acknowledged me already; I hope that ye will acknowledge more and more what I have been among you, and how I have conducted myself.”<sup>b</sup> There is nothing, however, in this section of blame,

<sup>b</sup> Lachmann seems to have taken ὅτι κ. τ. λ. as the object to ἐπιγνώσεσθε, after which he places no point; and καθὼς—μέρους as only a parenthetical clause, thus: I hope, however, that ye will acknowledge, even to the end—as ye already have, in part, acknowledged us—that we, &c.

<sup>b</sup> Quia nondum ad sanam mentem perfecte redierant Corinthii, ut justa trutina et aequa appenderent ejus fidem: coeperant tamen aliquid corrigere ex perverso suo et maligno iudicio: significat se in posterum melius sperare. Aliqua ex parte, inquit, jam me agnovistis: spero magis ac magis vos agnituros, qualis fuerim inter vos et qualiter me gesserim.

and the most of the interpreters have erred in that they have sought to find this generally too much in the whole of this epistle, and to ascribe to Paul an unworthy contentiousness. Hence it happens that we so often meet in the Commentaries with “pungit Corinthios his verbis” and the like. As respects the passage before us, it appears to me that Paul intends by the words ἀπὸ μέρους to indicate the sincere affection which as yet he had been able to manifest only partially. Thus ἕως τέλους is the simple antithesis.<sup>a</sup>—ἐν τῇ ἡμέρᾳ κ. τ. λ.—From these words, it is

<sup>a</sup> [“ This ἀπὸ μέρους cannot, without violence, be otherwise explained than with reference to the existing division at Corinth. Billroth’s notion that it is used to indicate that Paul had had occasion to show his love only partially, is untenable. The apostle, in the mean time, avoids saying more of this difference; and rather viewing them as a whole, brings forward their true relation to each other, as the judgment day, which will make the most secret things obvious, will show it: one is the glory of the other, *i. e.* one has his unenvious joy in the welfare of the other. In ver. 14. I cannot persuade myself of the correctness of the union of ἐπέγνωτε with the following ὅτι καύχημα κ. τ. λ., which Billroth also favours. In the first place the ἡμᾶς, which is added, does not suit this view; and, in the next ἐν τῇ ἡμέρᾳ κυρίου is particularly unsuitable, for how can it be said that the Corinthians had already acknowledged what was to be made manifest at the day of judgment? It is much more suitable to take ὅτι καύχημα κ. τ. λ. as containing the reason of Paul’s conviction that the Corinthians acknowledged him aright partially. This conviction was certified to the apostle by the assurance that the church of Corinth was really a work of God, through him, with which he would be connected through eternity.”—*Olshausen.*—TR.]



clear, how the above ἕως τέλους is to be understood. An arrangement perfectly similar we already found in 1 Cor. i. 8. where also we have observed what is necessary respecting ἐν.

15. Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην κ. τ. λ.—And in this firm confidence, that ye, to wit, would recognise me even as I wrote—that I should be able to evince myself to be what I promised—that I should be able to keep my word, I was desirous to come to you, &c. The ἐβουλόμην refers unquestionably to some determination which he had expressed before writing the first epistle, perhaps in that which is now lost, which he again repeated in the first epistle, xvi. 5.; which repetition his enemies had so ill-interpreted, and which he here vindicates (ver. 23, ff.) The πρότερον belongs to ἐλθεῖν, and is to be rendered *before*, to wit, before I go to Macedonia.<sup>a</sup> This, says he, I sought to do, ἵνα δευτέραν χάριν ἔχητε, in order that ye might have the gratification of a visit from me twice,—once on my journey hence to Macedonia, and again on my return. Chrysostom explains the δευτέραν by διπλῆν,<sup>b</sup> properly: In order that ye (since I have already once been there, nevertheless) might have a second gratification. Respecting the meaning of χάρις

<sup>a</sup> Unless we read, with Lachmann, ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν, in which case the πρότ. may, with great propriety, be joined to the ἐβουλόμην

<sup>b</sup> With an erroneous reference, however; for he thinks that the gratifications alluded to were, “the one by letter, the other by his personal presence.”



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all act with levity? *i. e.* Have I, since that 'was my intention, altered my plan with any thing like levity? Or do I form my determinations in a carnal manner, so that yea is yea, and nay nay? *i. e.* Or do ye think that I, in forming my determinations, have not respect to my office and to God, but with worldly audacity aim only at carrying out what I have undertaken, let circumstances change as they may? This view has been adopted, especially by the older interpreters, Chrysostom, Theodoret, Theophylact, &c. According to it, Paul denies not that in the present instance his *yea* has been *nay*; on the contrary, he rather glories therein, since he (which as it appears to me, the supporters of this interpretation have not sufficiently brought forward) places the two questions in contrast with each other, thus: Num igitur, quum hoc vellem, illa *inconstantia*, quam mihi attribuitis,<sup>a</sup> usus sum, aut opinamini, me interpreters take no notice of the difficulty which arises if we read *βουλευόμενος*, and render this the *part. praes.* as if it were the *part. aor.* Thus De Wette translates it: since I have undertaken this. But *βουλευόμενος* must mean, "when I undertook this;" so as that the determination should be contemporaneous with the *ἐλαφρία*. This, however, is not certainly Paul's meaning, for he obviously intends the formation of the resolution and the departure from it, as if from fickleness, to be understood as events occurring at different times. This the interpreters have correctly perceived; but so long as we read *βουλευόμενος*, this meaning cannot be brought out of the words. If, on the other hand, we read *βουλόμενος* which denotes not only the *formation* but also the *possession* of the resolution, we get a very good meaning.

<sup>a</sup> So I render the article before *ἐλαφρία*. Winer's render-

tam vanum esse, ut *prava constantia* utar nec unquam consilium semel captum immutem? Think ye that I have departed from my resolution through inconstancy, or should I form my resolutions after a carnal manner, and carry them into practice whatever be the consequences? There are thus two questions, *both* of which are to be answered in the negative. I have on this account intentionally translated ἢ by *aut* and not by *an*; there is properly no double question, (where, when μή, *num*, occurs in the former member, one would expect that the latter is to be answered in the affirmative; comp. the notes on 1 Cor. ix. 8, 9.), but we have co-ordinate, though materially contrasted questions, to both of which the μή is suited; on which account I would propose to place a simple comma after ἐχρησάμην.

The meaning of the words ἢ ἂ βουλ. κ. τ. λ. cannot be more acutely set forth than has been done by Seb. Castalio: "I do not deliberate as men, unmindful of their own weakness, are wont to do, that *yea* should be with me *yea*, and *nay, nay*, i. e. that when I promise to do any thing, I affirm it of a certainty, as if at all hazards determined to do it; or that when

ing, (p. 92), according to which "ἐλαφρία is viewed objectively as an inherent property of human nature generally, (of which one takes a share) just as we say 'avarice (*der geiz*) governs him;' 'drunkenness, (*die Trunkenheit*), has overcome him,' &c." can not be reckoned otherwise than gratuitous, for in the morality of Paul, and, indeed, of the New Testament generally, *Levity* hardly occurs as a definite vicious property, like avarice or drunkenness.

I say I will not do any thing, I say so of a certainty, as if at all hazards determined not to do it. For with me it sometimes happens that *yes* becomes *no*, and *no*, *yes*. Thus, as I said, I would come to you, that was *yes*; but now it has become *no*, since I have not come; for God, in whose power are all our actions, permitted it not, &c.”<sup>a</sup> Only in these concluding words, as it appears to me, Castalio has fallen into a bye-path. Chrysostom and the other ancients have the same view, *e. gr.* “The carnal man, that is, the man who is bound to present things, and always occupied therein, and who experiences the energy of the Spirit from without, can go everywhere, and wander whithersoever he chooses, but he, that is the servant of the Spirit, and is led and turned about by him, cannot succeed in carrying out his own intention everywhere, since he makes it dependant upon power from him. But he is much in the same condition as a well conducted slave, who, completely guided in his movements by his master’s commands, and having no power of his own, nor being at liberty to relax, even for a little, when he may have promised something to his fellows, and the directions of

<sup>a</sup> Non ita delibero ut solent homines suae fragilitatis immemores, ut *etiam* sit apud me *etiam*, et *non*, *non*, h. e. ut, quum aliquid me facturum dico, id certo affirmem, quasi omnino facturus; aut, quum nego, id certo negem, quasi omnino non facturus. Nam apud me fit aliquando, ut *etiam* sit *non*, et *non* sit *etiam*; ut, quod dixi, venturum me ad vos, id erat *etiam*; at idem nunc factum est *non*, quoniam non veni: non enim permisit Deus, penes quem sunt actiones nostrae, &c.



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As regards now this second interpretation in general, it is easy to see that it is not pressed with the difficulties which press the first, and that it has in its favour,

1. That Paul, according to it, certainly admits, what admit he must, that his *ναί* had become *οὐ*.
2. That it explains very well the doubled *ναί* and *οὐ*. Exactly in the same way we find in James v. 12, *ἤτω ὑμῶν τὸ ναί, ναί, καὶ τὸ οὐ, οὐ*, which Luther correctly renders “Es sei Euer Wort Ja, das Ja ist, und Nein, das Nein ist,” *i. e.* Affirm what ought to be affirmed, and deny what ought to be denied.
3. That it connects this verse well with the following,

18. Πιστὸς δὲ ὁ Θεός κ. τ. λ.—as Chrysostom correctly represents the connection, thus: “He sets aside admirably an objection that might rise up; [as if some one were to say] If when you promised to come, you delay doing so, and your yea is not yea, nor your nay, nay, but what you say now, you change afterwards, as you have done in regard to your coming to us; woe to us, lest this also should be the case with your preaching. In order, therefore, that they might not think so, nor be troubled, he says, But God is faithful! because our word to you was not yea and nay; for in preaching, says he, this does not happen, but only in journeyings and departures from home. In preaching, the things which we have spoken remain firm and unmoved;

for here he calls the preaching *λογος*.<sup>a</sup> Theodoret's view of the whole passage is this: "He puts two things in contrast, the one of which is, Neither am I hasty, neither have I sudden changes of intention, so as that I should choose now this, now that; the other is, Nor am I at all a slave to my inclinations, so that I should at all hazards fulfil my desires. For this he says: What I determine, do I determine according to the flesh, so that with me yea should be yea, and nay, nay? For he that follows the desires of the flesh, is fastened by his own calculations, even though they contain much that is unsuitable; but he that determines prudently, even when what he determines upon is good, yet when he perceives that it will not be for the advantage of others, does not fulfil his intention. That, on the other hand, however, we, without any hesitation, eagerly do what we see to be for your advantage, is shown by our preaching; for frequently as we have brought this before you, we have never changed our language. For this he adds: God is faithful, &c. This refers to the question, Did we then use levity? and is a

<sup>a</sup> καλῶς ἀντίθεσιν ἀνακύπτουσιν καταλύει· εἰ γὰρ ὑποσχομένος, φησι, παραγίνεσθαι ὑπερέθου, καὶ οὐκ ἔστι παρὰ σοὶ ναί, ναί καὶ οὐ, οὐ, ἀλλὰ ἄ νῦν λέγεις ἀνατρέπεις μετὰ ταῦτα, ὡς περ' ἐπὶ τῆς σῆς ἐπιδημίας ἐποίησας, οὐαὶ ἡμῖν, μήποτε καὶ ἐν τῷ κηρύγματι τοῦτο γέγονεν. "Ἴνα οὖν μὴ ταῦτα ἐννοῶσι, μηδὲ θορυβῶνται, φησί πιστὸς δὲ ὁ Θεός, ἅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὐ. ἐν γὰρ τῷ κηρύγματι, φησι, τοῦτο οὐκ ἐγένετο, ἀλλ' ἐν ταῖς ὁδοῖς καὶ ταῖς ἀποδημίαις μόνον· ἐν δὲ τῷ κηρύγματι μένει βέβαια καὶ ἀκίνητα ἅπερ εἰρήκαμεν. λόγον γὰρ ἔνταυθα τὸ κήρυγμα καλεῖ.



call upon themselves to testify how unambiguous his preaching always was to them—how he had always taught the same things, and had not attempted to alter any thing.”<sup>a</sup> Compare also the excellent notes of Ambrosiaster.

19. Ὁ γὰρ τοῦ Θεοῦ υἱὸς Ἰησοῦς Χρ. κ. τ. λ.—Metonymy. Theodoret: “In place of *the preaching*, he puts *him who was preached*; and says, that the doctrine concerning the Son of God, which I and Silvanus and Timotheus have preached, had no discrepancies, nor did we at one time preach this, and at another that, but we brought forward always the same doctrine.”<sup>b</sup>

<sup>a</sup> δύο τέθεικεν ἐναντία, ὧν τὸ μὲν πρότερόν ἐστι τοῦτο, οὔτε κοῦφός εἰμι, οὔτε ὀξύρρόπους ἔχω τὰς τῆς γνώμης μεταβολάς, ὥστε νῦν μὲν τοῦτο, νῦν δὲ ἐκεῖνο αἰρεῖσθαι. τὴ δὲ δεύτερον τοῦτο, οὔτε μὴν πάθει δουλεύω, ἵνα ἐκ παντὸς τρόπου τὴν ἐπιθυμίαν πληρώσω. τοῦτο γὰρ λέγει ἢ ἄβουλεύομαι κατὰ σάρκα βουλεύομαι, ἵνα ἢ παρ’ ἐμοὶ τὸ ναί, ναί· καὶ τὸ οὐ, οὐ. ὁ γὰρ ταῖς τῆς σαρκὸς ἐπιθυμίαις ἐπόρευος ὑπὸ τῶν οἰκείων σύρεται λογισμῶν κἂν λίαν τὸ ἄτοπον ἔχωσιν. ὁ δὲ σωφρόνως βουλευόμενος κἂν ἀγαθόν τι βουλεύηται συνῆδει δὲ τοῦτο μὴ συνοίσειν μέλλον ἑτέροις οὐκ ἐπιτίθει τῇ βουλῇ τὸ πέρας. ὅτι δὲ ἄπερ ὑμῖν συνορῶμεν λυσιτελοῦντα, προθύμως προσφέρομεν σὺδὲν ἐνδοιάζοντες, τὸ κήρυγμα μαρτυρεῖ πολλάκις γὰρ ὑμῖν τοῦτο προτενεγκόντες οὐκ ἐνηλλάξαμεν ἡμεῖν τοὺς λόγους. τοῦτο γὰρ ἐπήγαγε. πιστὸς δὲ ὁ Θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναί καὶ οὐ. τοῦτο πρὸς τό, μὴ τῇ ἐλαφρίᾳ ἐχρησάμεν, τέθεικεν, αὐτοὺς καλῶν εἰς μαρτυρίαν, ὡς ἀναμφίβολον αὐτοῦς αἰεὶ τὸ κήρυγμα προσενήνοχεν, αἰεὶ τὰ αὐτὰ διδάξας καὶ ἐναλλάξαι οὐδὲν ἀνατχόμενος,

<sup>b</sup> ἀντὶ τοῦ κηρύγματος αὐτὸν τὸν κηρυττόμενον τέθεικε. λέγει δὲ ὅτι ὁ περὶ τοῦ υἱοῦ τοῦ Θεοῦ λόγος, ὃν ἐκηρύξαμεν ἐγὼ καὶ Σιλουανὸς καὶ Τιμόθεος οὐδὲ μίαν ἔσχε διχόνοιαν, οὐδὲ ποτὲ μὲν ταῦτα, ποτὲ δὲ ἕτερα ἐκηρύξαμεν ἀλλὰ τὴν αὐτὴν ὑμῖν αἰεὶ διδασκαλίαν προσενήνοχαμεν



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of God through us, has been brought about by him, *i. e.* on this account we, by the announcement of him, say Amen to the glory of God. In this way the *ναί* and *ἀμήν* are not quite synonymous, as Griesbach's interpretation would make them; the former refers to the living agency of God in Christ, in whom he fulfilled his promises; the latter, to the faithful and constant announcement of this fact, to which men can only say Amen, like the people in the church to the words which the speaker utters. (Comp. 1 Cor. xiv. 16.)

21, 22. Ὁ δὲ βεβαίωv κ. τ. λ.—The meaning and the connection may be given thus: We have preached Christ without change or inconstancy; and this is so much the more certain, since God gives us the witness thereof in our hearts through the Holy Ghost. The *ἐστί*, according to this view, which must be obviously placed somewhere, is not to be placed as it is by the majority of interpreters before *θεός*, but before *ὁ καὶ σφραγισάμενος*. For the point which Paul seeks principally to adduce is, not that God is he who establishes and anoints them, but that God, who establishes and anoints them, hath given them also the guarantee for the truth of their preaching of the gospel through the Spirit. Hence the comma before *θεός* is, with Lachmann, to be omitted, and the passage rendered: *qui autem nos una vobiscum firmat in Christum unxitque nos deus, idem etiam obsignavit nos deditque arrham spiritus in cordibus nostris*. He who establishes us, viz. God, is he also who hath sealed us, &c. We

thus avoid the difficulty arising from *θεός* being anarthrous in a case where otherwise we should expect the article to be used. (Compare also the notes on chapter v. 5).

As regards particulars we must attend to the distinction between the participles: *βεβαιῶν* = he who establishes us continuously *εἰς Χρ.* into Christ, *i. e.* so that we become ever more closely united to him: *χρίσας* = he who has once for all anointed us; *χρίειν* is elsewhere used for the communication of the Holy Spirit, Acts x. 38; but here it must be taken in a more general sense, for the former is particularly mentioned in verse 22, thus: who hath consecrated us, as under the Old Testament economy Priests, Prophets, and Kings, were introduced to their office by anointing. On the other hand, the words *σφραγισάμενος* and *δοὺς τὸν ἀρραβῶνα*, verse 22, are synonymous: the seal, the ratification (*σφραγίς* is so used, Rom. iv. 11. 1 Cor. xi. 2.) of our destination to salvation is the Holy Ghost; this is *ὁ ἀρραβῶν*, the pledge (properly the earnest-money which is given as a token that the bargain will be fulfilled, that the whole sum will be paid up) of salvation. The genitive *τοῦ πνεύματος* is to be viewed as a case of apposition, Winer, p. 301.<sup>a</sup> A passage in every respect analogous occurs in chapter v. 5, and in Eph. i. 13, 14. With a similar meaning the Spirit is called in Rom.

<sup>a</sup> [“ Sometimes the word expressing the apposition is not in the same case with the leading word, but is added in the genitive, as 2 Cor. v. 5, *τὸν ἀρραβῶνα τοῦ πν.* *the Spirit as a pledge.* Rom. viii. 23, &c.”—*Gr. d. N. T.*—TR.]

viii. 23, ἀπαρχή. Comp. also Usteri, p. 93 and 407.

23. Ἐγὼ δὲ μάρτυρα κ. τ. λ.—The apostle here returns to his principal subject. He had said that in the preaching of the gospel there had not been yea and nay. It was otherwise, however, with regard to his intended visit. This, says he, I have put off, and so have designedly not kept my word; not, however, from levity and fear, but, and to this I call God as my witness, from respect towards you, because in consequence of the numerous improprieties among you, I should have been compelled to rebuke you harshly.—ἐπὶ τῆν ἐμὴν ψυχὴν for the sake of my soul, is explained well by Grotius thus: “cum maximo meo malo, si fallo.”

24. οὐχ ὅτι—ὑμῶν.—These words are added by the apostle for the sake of softening what he had just said. It might have appeared as if he was seeking to exercise a tyrannical authority over the Corinthians; hence he says: Not as if I exercised a compulsory lordship over your faith, (over your faith-life, over you in so far as you are Christians;) but I am a co-operator with you in advancing your joy, *i. e.* I seek as a father and tutor by my severity only to contribute towards your joy and salvation. τῇ γὰρ πίστει ἐστήκατε.—These words may be variously taken according as we join them to what goes before or what follows. Grotius follows the former way, in which case they serve as explanatory of the expression χαρά: “per fidem in eo estis statu, ut illud aeternum gaudium jure optimo sperare possitis.” The



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and understand it as the *dativus commodi* : I determined for myself, for my advantage. In this case, the *αὐτός* in *ἐμαυτῶ* does not remain unexplained. Paul means to say, that he had (by putting off his visit to the Corinthians, and instead of that writing them a letter of rebuke) formed a resolution to his own advantage, since he thereby needed not to fear coming to them again in grief.—On *πάλιν*, see the Introduction.—*ἐν λύπῃ*.—Many (among the rest Chrysostom) take this word actively : causing grief. But since *λύπη*, in verse 3, and elsewhere with Paul, signifies only a state of grief, it is better to retain it in its usual meaning here. We shall do this best by fixing the connexion with ver. 3, thus : I determined not to come to you again in grief. For though I trouble you, yet who rejoices me so much as he who permits himself to be troubled by me, (to wit, inasmuch as he shows, by his being still susceptible of grief, that he is desirous to be reformed.) This interpretation especially renders all that occurs in ver. 7, 8, ff. suitable. Already Pelagius has given it : “ I do this in order that I may rejoice concerning you. For he who is made sorry, knows that he has sinned, just as a sick man who feels pain, can receive health, and furnish joy to his physician.”<sup>a</sup> In this way we get quit of that too great jejuneness of meaning

<sup>a</sup> Propterea id facio, ut possim gaudere de vobis. Qui enim contristatur, intelligit se peccasse, sicut aeger, qui dolorem sentit, potest percipere sanitatem et ad medici laetitiam pertinere.

which would belong to the words of Paul were we to say, with Grotius, “ εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ, ac proinde nemo. Quomodo enim tristis alium solabitur ?” According to this, the meaning would be: I determined that my return should not bring grief to you. For if I grieve you, who then shall comfort me except him who is grieved by me? But had Paul meant to say this, it would have been better to have omitted altogether the words εἰ—ἐμοῦ.—The καὶ before τίς seems to strengthen the question: *quis tandem*. Nevertheless it is not to be denied that this always remains exceptionable in the apodosis, for of the many examples, among which Wahl, I. p. 776, adduces the passage before us, there is not one that is quite analogous to it; and consequently the entirely different way which Er. Schmidt unfolds deserves at least to be mentioned. By him the words καὶ τίς.....ἐμοῦ are taken not as a subordinate clause, but are separated entirely from what goes before by a point. The εἰ γάρ he explains by *si modo*, and compares 2 Pet. ii. 3, 4 (where, however, a case of anacolouthon, which he will not admit there, may be fairly supposed). He says: Sensus est, *si modo vos contristo*. Sicut haec verba cujusdam ἐπανορθώσεως, quasi improprie locutus fuisset, quando dixit, se Corinthios contristasse,” (he takes ἐν λύπῃ, ver. 1, actively).—ὁ λυπούμενος ἐξ ἐμοῦ.—Some refer this particularly to the incestuous person; others to the Corinthians generally. The singular is certainly peculiar. The explanation of Grotius “singulare pro plurali ut in collectivis,” will scarcely



suffice. It is preferable to suppose that the singular is carried forward here from the preceding ὁ εὐφραίνων· this latter is susceptible of an easy explanation, as the apostle could not well ask τίνες εἰσὶν οἱ εὐφραίνοντές με; which would have readily given another meaning. The word λυπούμενος I have rendered, as in the middle voice, since this is here the more significative; to this also the ἐκ seems to induce; Paul chooses rather to appear as the occasion than as the original cause (ὑπό) of the grief.

3. Καὶ ἔγραψα ὑμῖν αὐτὸ τοῦτο.—*Theophylact*: “What? That he would not come to chide them. But where did he write? In this epistle *Lest when I came I should have sorrow from those of whom I ought to rejoice.* Wherefore, he says, I have written to you now, in order that you may be set right, and that I may not by coming upon you while disorderly, have grief on account of you, whom it behoves to give me occasion of gladness.”<sup>a</sup> But Paul does not seek in this epistle for the first time to correct them; on the contrary, he speaks as to persons already corrected. It is much more natural, consequently, to refer the words to the injunctions contained in his first epistle respecting their treatment of the incestuous person; these he seems to designate by the words αὐτὸ τοῦτο· he needed not to name

<sup>a</sup> Ποῖον; ὅτι φειδόμενος ὑμῶν οὐκ ἤλθον. Ποῦ δὲ ἔγραψα; ἐν ταύτῃ τῇ ἐπιστολῇ. “Ἴνα μὴ ἐλθὼν λύπην σχῶ ἀφ’ ὧν ἔδει με χαίρειν. Διὰ τοῦτο, φησὶν ἔγραψα νῦν ὑμῖν. Ἴνα διορθωθῆτε, καὶ μὴ ἀδιορθώτοις ἐπιστάς λύπην σχῶ ἐφ’ ὑμῖν, οὗς ἔδει εὐφροσύνης ἀφορμὰς μοι δίδόναι.



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4. ἐκ γὰρ πολλῆς θλίψεως κ. τ. λ.—For even to myself that epistle was painful enough. *Theodoret*: “In his former epistle he had animadverted very severely upon them. He therefore instructs them, now that he wrote these things not simply with a view of grieving them, but with the design of curing those who were transgressors, on whose account he both had the greatest pain, and had sent authoritatively the prescription which he had prepared for their cure.”<sup>a</sup> He says, as it were: It was no desire of making you grieve that led me to give these harsh injunctions, but my *love*, which sought by means of your grief to effect your improvement. The grief was not the *end*, but the *means*. *Chrysostom*: “Although the regular train of remark would have led him to say, *not that ye might be grieved, but that you might be corrected*, for with this object, he wrote, yet instead of this, he, for the sake of rendering his statement more agreeable to them, and bringing them under the influence of a more powerful charm, says what is here, showing that he did all from love.”<sup>b</sup>—

<sup>a</sup> σφοδρότερον αὐτῶν ἐν τοῖς προτέροις καθήψατο γράμμασι. διδάσκει ποίνυν, ὡς οὐχ ἀπλῶς λυπῆσαι βουλόμενος ἐκεῖνα γέγραφεν, ἀλλὰ τῆν τῶν πεπλημμεληκότων ἰατρείαν πραγματευόμενος, δι’ οὓς καὶ πλείστην ὀδύνην ἐδέξατο, καὶ θάρρων ἀπέστειλεν ἣν ἔχει περὶ αὐτοῦς μηνύων διάθεσιν

<sup>b</sup> καίτοι τὸ ἀκόλουθον ἦν εἰπεῖν, οὐχ ἵνα λυπηθῆτε, ἀλλ’ ἵνα διορθωθῆτε· καὶ γὰρ διὰ τοῦτο ἔγραψεν. ἀλλ’ οὐ λέγει τοῦτο, ἀλλὰ καταγλυκαίνων μᾶλλον τὸν λόγον καὶ εἰς μεῖζον φίλτρον αὐ-οὺς ἐπισπώμενος, τοῦτο ἀντ’ ἐκείνου τίθησι, δεικνύς ὅτι πάντα ἀπὸ ἀγάπης ποιεῖ.

διὰ πολλῶν δακρύων.—Winer, p. 325.<sup>a</sup>—ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε, ἣν ἔχω κ. τ. λ.—It does not appear here, as in 1 Cor. ix. 15 (according to the received text), that the construction is interrupted, but there occurs a case of real intentional transposition. Comp. Winer, p. 455. This was the more admissible, since another ἵνα already preceded.

5. Εἰ δὲ τις λελύπηκεν κ. τ. λ.—By these words the often-named vicious person is intended. For the sake of gentleness, the apostle does not say ὁ λελυπηκώς, but εἴ τις λελύπ., just as in Lat. *si quis* in place of *is qui*. The connection with what goes before, however, appears to be this: Paul, in verse 4, had said that he had written that epistle with great pain. In order, however, not to seem to bring against that unhappy man, who had now reformed, more charges, he adds, οὐκ ἐμὲ λελυπ. κ. τ. λ.—These words, themselves may be understood in different ways. The common interpretation and translation is, εἰ δὲ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας ὑμᾶς. If any one have caused grief, he has caused it not to me, but in a certain measure,—that I may not say too much (or if we supply αὐτόν to ἐπιβαρῶ, that I may not burden him too much, may not pain him too much)—to you all. But the notion implied in the rendering “in a certain manner,” will not suit here well, and besides,

<sup>a</sup> [“ 2 Cor. ii. 4. ἔγραψα . . . δακρύων is, properly, ‘I wrote to you *through* many tears throughout;’ *amidst* many tears, expresses something analogous.”—*Gr. d. N. T.*—TR.]

by this interpretation the natural antithesis which ἀπὸ μέρους forms to πάντας is lost. Fritzsche, indeed, thinks (I. 15, ff) that ἀπὸ μέρους may mean only *non admodum, non valde*, and he endeavours to carry out the application of this meaning to particular passages in which this phrase occurs. But although it is not to be denied that it may often be so translated, it is nevertheless impossible to perceive why it should not also be competent to denote a limitation of the *object*, just as in English we use *partially* (as *e. gr.* “the war has destroyed partially the inhabitants of this country = the war has destroyed a part of the inhabitants of this country”). Accordingly I prefer another interpretation, which, though less noticed, I find, nevertheless, already adduced by Pseudo-Anselm and Mosheim, viz. εἰ δέ τις λελύπηκεν, οὐκ ἐμέ λελύπηκεν, ἀλλ’ ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας, ὑμᾶς. In this way the antitheses are preserved, first of ἐμέ and ὑμᾶς, and then of ἀπὸ μέρους and πάντας, and the meaning is: If, however, any one have caused grief, he has caused it not to me, but in part, that I may not charge all, to you; *i. e.* Whether he have caused grief to me comes not into consideration;<sup>a</sup> it is not I that must suffer for him,

<sup>a</sup> So, again, we must explain the οὐκ—ἀλλὰ, which the interpreters have rendered by *non tam—quam*, or by *non solum, sed etiam*. It concerns especially the interpretation of such formulae as in general in matters of a grammatical nature, that people do not ask what extent the thing has *in reality*, but *how much, which side* of it the speaker intends to consider at the moment. When, for instance, a person says of one



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already endured by him be enough, and consequently do ye again willingly forgive and encourage him. The *μᾶλλον*, I am inclined, with Lachmann, to omit, as it is probably a more recent explanation of the *τοῦναντίον*.

9. *εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα κ. τ. λ.*—The *ἔγραψα* appears again to refer to the first epistle, and particularly to the injunction to deliver the transgressor to Satan. The *proper* object of that injunction, without doubt, had been the reformation of the individual in question, and the securing of the Corinthians against his corrupting intercourse; and as this had been accomplished so speedily and happily, the apostle expresses his gratitude by saying hyperbolically, I wrote only for the purpose of knowing your approved obedience in all things. In these words we ought as little to seek the proper object of the epistle as we should, in the sentence “God sends afflictions on men that he may prove them,” seek the proper object of afflictions.

10. Since they had so readily complied with his instructions, he says now that he also is ready to assent to their decisions. Whom they forgive he forgives also. For, the forgiveness which he here expresses he had already determined on for their sakes, *i. e.* because he presupposed that they would also forgive. The words *καὶ γὰρ ἐγὼ—Χριστοῦ* are certainly nothing more than a confirmation of the declaration, that *he* forgave whom *they* forgave: he does not wish to appear to determine any thing for himself, wherefore he intimates that he had done it only *eventualiter*, and employs also the modest formula

εἶ τι κεχάρισμαι. As regards, in fine, the addition ἐν προσώπῳ Χριστοῦ, the most suitable interpretation is that which has been generally followed, viz., *in conspectu Christi, intuente Christo*, according to which Paul asserts his integrity. Some, indeed, have thought that had Paul meant to say this he would have used ἐνώπιον, κατέναντι, or something similar, on which account they take the words before us as equivalent to ἐν τῷ ὀνόματι τοῦ κυρίου (comp. 1 Cor. v. 4) and explain: I do this not in my own person but in the name of Christ, in Christ's stead: but it does not appear what meaning such an addition would have here; and, on the other hand, the meaning *in conspectu, coram* is confirmed by Prov. viii. 30, LXX., as well as by the analogy of κατὰ πρόσωπον (see especially Acts iii. 13), although the other passages in Paul's writings, where ἐν προσώπῳ occurs (see under iv. 6, and v. 12) may be otherwise explained.

11. We must not allow the chastisement to continue longer than is right; otherwise the individual may despair and fall utterly into the hands of Satan, and the latter over-reach us as well as him. We should commit sin were we not to rebuke the transgressor, but we should no less do so were we to punish him too severely. *Theophylact*: “Lest, he says, the injury become common to you all, and the number of Christ's flock be diminished. Admirably does he call the thing *an advantage*; for the devil does not take only the things that are separated to himself, but he also snatches what belongs to us, and that especially when by our own mode of



procedure, *i. e.* when our repentance becomes excessive [he gains an advantage over us]. Hence he calls the mischievousness and the craft, and that whereby he destroys, under the appearance of religion, the *devices* of the devil. For not only through fornication does he supplant men, but also through excessive grief. Is it not then an *advantage* when he takes us by our own schemes?"<sup>a</sup>

12. Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, κ. τ. λ.—These words may be easily brought into connection with what immediately precedes (so that there is no need to make them begin a larger division than a verse) in this way: We must not allow ourselves to be over-reached by Satan. For we are not in doubt as to his wicked projects and the danger threatened by him; on the contrary, when I had come to Troas, and had presented to me so good a prospect for the extension of Christianity, yet had I no rest until I had informed myself through Titus how things were at Corinth. The majority of interpreters, however, begin with this verse a new section, and suppose that the apostle returns

<sup>a</sup> Ἴνα μὴ γένηται φησι, κοινὴ ἢ βλάβη καὶ ἐλαττωθῆ τῆς ἀγίας τοῦ Χριστοῦ ὁ ἄρ. θμός. Καλῶς δὲ πλεονεξίαν τὸ πρᾶγμα ὠνόμασιν ὁ γὰρ διάβολος οὐχὶ τὰ αὐτῶ διαφέροντα λαμβάνει, ἀλλὰ καὶ τὰ ἡμέτερα ἄρπάζει· καὶ μελλιστα, εἰ καὶ διὰ μεθόδου ἡμετέρας τουτέστι, τῆς μετανοίας ἀμ. τρου γινομένης. Διὸ καὶ νοήματα ἐκάλετε διαβόλου τὴν κακουργίαν αὐτοῦ καὶ τὴν δολιότητα καὶ ὅπως ἐν προσχήματι εὐλαβείας ἀπόλλυσιν. Οὐ γὰρ μόνον ἐκ πορνείας ὑποσκελίζει ἀλλὰ καὶ ἐξ αἰέτρου λύπης. Πᾶς οὖν οὐ πλεονεξία, ὅταν καὶ ἐκ τῶν ἡμετέρων ἀλίσκεν ἡμᾶς;



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The whole of this passage is founded on the idea that the odour of the sacrifice was well-pleasing to God; an idea which occurs both in the Old and in the New Testament, (*e. gr.* Gen. viii. 21. Phil. iv. 18,) as well as frequently with the profane writers. God honoured Paul to diffuse the pleasing savour of his knowledge, (the to him pleasing knowledge of himself among the people; for we may, with Emmerling, understand the genitive here as above, i. 22, by apposition.)

15. With ὅτι here, as elsewhere with γάρ, is introduced the illustration and the defence of a particular expression in the preceding context (ὁσμῆ.) Χριστοῦ εὐωδία ἐσμεν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις. We are a sweet savour of Christ to God (*i. e.* pleasing to him in or through Christ) among those who are saved and among those who perish, *i. e.* God approves of my exertions, whether I teach with success, or, through the fault of my hearers, without success. In the latter case I am, indeed, a stone of offence: to the man who rejects and despises the doctrine declared by me it is a savour of death to death, which announces his own doom; on the other hand, to those who receive it, it is a savour of life unto life, *i. e.* it brings them life; (if we read with Lachmann ἐκ ζωῆς, the meaning will be: It is to them a life-bringing savour, inasmuch as it proceeds from the life, from the living God.) See also Winer, p. 492.<sup>a</sup> The apostle adds these latter words, (οἷς μὲν

<sup>a</sup> [“ We cannot call it a pleonasm, when, to a word of widely extended meaning, one more precise is added by way

κ. τ. λ.) to shew that if offences arise out of his preaching of the gospel, the blame lies not with this, but with those by whom the offence is taken. It is the *same* savour which is to God a sweet sacrifice-scent; to those that are saved a savour of life, and to those that are lost a savour of death. In a similar manner has Christ spoken concerning himself, Matt. xxi. 42—44, *et saepe*.

16, 17. Καὶ πρὸς ταῦτα τίς ἱκανός; οὐ γὰρ ἐσμεν κ. τ. λ.—And who is prepared for this, (viz. to be made an εὐωδία)? To this we might expect the answer to follow: Not those who corrupt the word of God, but those who, from sincerity, from God, before God speak in Christ. Instead of this, however, the apostle passes over the assertion, “only those who walk as we do,” and goes on to say, “(as we do) who corrupt not, as the great mass of the teachers, (οἱ πολλοί, Winer, p. 93.)<sup>a</sup> the word of God, &c.”—Others under-

of exposition, as, for instance, 2 Cor. ii. 16; οἷς μὲν ὄσμη θανάτου εἰς θάνατον, οἷς δὲ ὄσμη ζωῆς εἰς ζωὴν, (Wahl, II. 190,) for, as the exposition expresses the more definite, it thereby adds to the statement something to a certain extent new. Still, in the passage above quoted, “a savour of death unto death, and a savour of life unto life,” may be used not merely for the sake of clearness, but to denote that the ideas of *death* and *life* are used in their fullest sense, (a savour of death that, from its nature can produce nothing but death); and, at the same time, with a reference to the proper meaning (ζωὴ αἰώνιος, θάν. αἰών.) which is tropically expressed by ὄσμη ζωῆς, &c.”—*Gr. d. N. T.*—[TR.]

<sup>a</sup> [“Between πολλοί and οἱ πολλοί absolutely placed we find the well-known difference; the latter is *the* (known) *many*, in

stand the words differently : Calvin says on the words *καὶ πρὸς ταῦτα τίς ἰκανός* ; “ This exclamation appears to some as if introduced in order to avoid arrogance, inasmuch as he acknowledges the matter to be beyond human power, and thereby shows himself a good apostle of Jesus Christ, for so the fruit is transferred to God. [So also *Chrysostom* : ‘ Having uttered great things,—viz. that we are an offering and a sweet savour of Christ, and that we are caused everywhere to triumph,—he again qualifies this by ascribing all to God. Hence he says. And who is sufficient for these things? For all, he says, is of Christ; nothing is ours. See how opposite is his utterance from that of false apostles! These, indeed, boast as if they furnished something of themselves to their preaching, but he, on the other, says that his boast lies in this, that nothing is of him.’] Others think that reference is made here to the paucity of good ministers. I think that there is an implied antithesis, which is presently expressed, as if he would say : The profession, indeed, is common, and many confidently boast themselves, but to possess the thing itself, is the part of rare and distinguished virtue ; I assume nothing to myself which will not be found in me, if the trial should be ever made. Whilst, therefore, those to whom the office of teaching was

definite antithesis to *one* ; Rom. xi. 5 ; or, without any such antithesis *the multitude*—the great mass (exclusive of a few better) ; Matt. xxiv. 12. However, 2 Cor. ii. 17, it is used of the *vulgus doctorum Christianorum*.”—*Gr. d. N. T.*—TR.]



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In anticipation of this, he says, that he stood in no need of anything of this kind, since the Corinthians themselves best knew, and the world might see for themselves, what services he had rendered to them. The *παλιν* he introduces as what his accusers were likely to use: *again*, as I have often done, according to the charge they bring against me. There is no need, therefore, with Grotius, to search after particular passages in the first epistle, as here referred to. ἢ μὴ χρῆζοιμεν, ὡς τινες κ. τ. λ.—In these words, Paul refers again to his opponents, the Judaising teachers, who had come, perhaps, to Corinth with letters of recommendation from James and Peter, and had received similar letters from the Corinthians in turn. In place of ἢ μὴ the received text reads, εἰ μὴ, which must be explained thus: Do we again begin to commend, to praise ourselves? Certainly not! We should then stand somewhat in need, &c.

2. Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε κ. τ. λ.—On this entire chapter Fritzsche has commented (I. 19, ff.) with much acuteness. Here he remarks correctly, in the first place, that “the hesitation which the interpreters have felt respecting ver. 2 and 3 will be removed if we regard Paul, who calls the Corinthians both his epistle, (v. 2,) and that of Christ, (v. 3), as, by way of more accurately describing the qualities of this epistle, adding a few things in which he seems to be thinking rather of the Corinthians than of the epistle to which he compares them. This is the case with what he says in ver. 2, where he expresses his desire that the epistle, which he

declares was written in his mind, might be unfolded for the perusal and knowledge of all men. For the words ἐγγ.—ἡμῶν are to be referred immediately to ἡ ἐπιστολὴ ἡμῶν as they announce how far the Corinthians were a letter of recommendation to Paul (for it is apparent that to ἐπιστολὴ, in verse 2, we must supply συστατικὴ cf. Theodoret: ‘We have a living epistle commending what pertains to us to you).’ On my mind, he says, ye are written as letters of recommendation, *i. e.* I am conscious that ye are a commendation of me. In the words which follow, however, γινωσκ. κ. τ. λ. he had rather the Corinthians in view compared to a letter, of whom he could, with propriety, say ἐπιστ. ἐγγ.—ἀνθρώπ. inasmuch as, from their being exposed to public view, it might be known to all men what they were, in the same way as a letter, with which he compares them.”<sup>a</sup> The meaning of the whole is this: Ye

<sup>a</sup> Dubitatio, quam movit interpretibus v. 2 et 3, eo remouetur, si reputamus, Paulum, qui Corinthios et suam (v. 2) et Christi (v. 3) epistolam appellat, dum hanc, qualis sit, accuratius describit, nonnulla adjicere, in quibus Corinthiorum potius, quam epistolae, cum qua eos comparat, memor esse videatur. Huc pertinet illud, quod, quas contendit v. 2 animo suo inscriptas literas, easdem tamen vult ad cognoscendum et legendum explicatas esse omnibus hominibus. Scilicet v. ἐγγ.—ἡμῶν proxime sunt referenda ad illa ἡ ἐπιστολὴ ἡμῶν, ut quatenus sint Corinthii Paulo pro epistola commendatitia (nam ἐπιστολὴν v. 2, apparet esse συστατικὴν cf. Theodoret. ἐπιστολὴν ἔμψυχον ἔχομεν τὰ κατ’ ἡμᾶς συνιστῶσαν ὑμῖν) eloquantur. Animo meo, inquit, estis incriptae literae commendatitiae, *b. e.* conscius mihi sum, vos mihi commendationi esse. Verbis au-



Corinthians are an epistle of such a kind that not only I may be easily satisfied with it (since I know that you commend me, ἐγγεγρ. ἐ. τ. κ. ἦ.), but all other men also (since this epistle is placed within the observation of all, γινωσκ. κ. τ. λ.) The plural καρδίαις is referred by Calvin immediately to the hearts of Sylvanus and Timotheus. It appears simpler to suppose that καρδίαις is used here not in its proper meaning, but like σπλάγχνα, in the sense of the internal affections. The use of the plural may thus be easily explained; see also vii. 3.

3. φανερούμενοι ὅτι κ. τ. λ.—Since it is clear that ye are an epistle of Christ, &c.; *Attraction*.—ἐπιστολή Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν κ. τ. λ.—Already has Chrysostom, with justice, remarked, that ἐπιστολή here is used in a different sense from what it bears above: “ In this place he says that they were an epistle in a different sense; for above he called them an epistle, because of their serving as a recommendation of him, but here, an epistle of Christ, as having the law of God written in them. For what God pleased to show to all, and to you also, he hath written in your hearts. But we prepared you, as it were, to receive the letters; as Moses engraved upon the stones and the tablets, so have we upon

tem sequentibus γινωσκ κ. τ. λ. in animo habuit Corinthios potius cum epistola collatos, quos propterea poterat merito dicere ἐπιστ. ἐγγ.—ἀνθρώπ, quoniam in publico versarentur, ut quales essent, cognoscere liceret omnibus, quam epistolam, cum qua eos comparavit.



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God alone that qualifies for that (in which case, indeed, οὐχ ὅτι could not well follow); but the words πεποιθήσιν—Θεόν must mean only: This firm assurance I have; so that the words διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν are added without any special emphasis, just as in ordinary life we often hear such expressions as, “I hope to God that, &c.,” *i. e.* “I hope that God will verify it to me,” not, “It is only in dependance upon God that I hope this,” so that an antithesis would be expressed between the speaker’s own power and the divine will. So also in the passage before us, where the antithesis commences with οὐχ ὅτι.

6. Emmerling explains the καί here by “*praeter alia beneficia in me collata.*” But the office of minister of the new covenant, with which God had dignified Paul, would, in the estimation of the latter, comprehend all other blessings. Hence I think that the καί is used here in no other way than if the reading had been καὶ γὰρ ἰκάνωσεν ἡμᾶς κ. τ. λ.—

οὐ γράμματος, ἀλλὰ πνεύματος.—These genitives are not dependant from διακόνους, as if they were in apposition to διαθήκης, but from this latter word itself.—The antithesis between γράμμα and πνεῦμα occurs also elsewhere in the writings of the apostle, to denote the essential characteristics of the Old and New Testament in their relation to each other (comp. Rom. vii. 6. with ii. 27.) The law of the Old Testament is called a letter, because (as is the case with every moral law in itself) it remains as something outward, and this limitation can be removed only by the Spirit, which is the essential cha-

racteristic of the New Testament. See the admirable discussion and comparison of the two in Usteri's work, p. 37, ff.

τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ.—  
 In order to explain the force of the γὰρ, Fritzsche supplies, “the New Testament is much more glorious than the Old. For, &c.”—The ἀποκτείνειν and ζωοποιεῖν are to be understood of spiritual death and life; comp. especially Rom. vii. 9; xv. 15. “The law cannot give life, *i. e.* no man can obtain the (promised) life of blessedness by the deeds of the law (Gal. iii. 21). Those who would be justified by the keeping of the law are under the curse (Gal. iii. 10); as no one can fulfil the whole law. It stands written, moreover, (Deut. xxvii. 26,) Cursed is every one that performs not *all* that is prescribed. This refers, certainly, in the first instance, to the Mosaic law, which contains enactments extending from the greatest matters to the least, and always enforced by a curse, to which the Jews were obliged to submit. But the doctrinal position of Paul, that the law can save (ζωοποιῆσαι) no man, relates to the nature of the moral law generally, and may be applied to it, especially if we take away the Old Testament expression, the κατὰ γὰρ, and form the position, as Paul himself does (Rom. iv. 15.): ὁ νόμος ὀργὴν κατεργάζεται οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις—in which latter words Paul properly intends the positive assertion, that where a law is, there also transgression always is: or τὸ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ, the written law pronounces death, but the Spi-

rit, on the other hand, saves. Nor does this require any particular confirmation. In the *πνεῦμα* lies the unity of knowledge and will—of God with man. When, then, a man wants the *πνεῦμα*—and it is only to such that the discourse here refers—and his will is consequently still carnal, the more perfect the law, and the deeper it goes into the essence of morality, the less is he able to keep it; on the contrary, the more does the law become to him an *ἐπίγνωσις ἁμαρτίας*, the more a *δύναμις ἁμαρτίας*.” Usteri, p. 63, ff.

7. *ἡ διακονία τοῦ θανάτου*.—Paul calls the ministration of the Old Testament that of death, as it is the ministration of the law, and this brings sin, and so through sin immediately death. This death is again spiritual death (as in verse 6, *τὸ γράμμα ἀποκτείνει*), with which, indeed, that of the body is conjoined. The punishment of corporal death, however, so often threatened in the law (“God will destroy, &c.”) is as little here, as is the latter in *ἀποκτείνει*, that which makes the proper antithesis to *πνεῦμα* and *ζωοποιεῖν*. It is only, as it were, the outward representation, the appearance of proper spiritual death, which is the most essential. It is not enough, then, to form the antithesis, as Fritzsche and others have done, thus: “Causa cur dignitate praecedat novum foedus legem Mosaicam, est haec, quod lex supplicia sumat (*ἀποκτείνει*). spiritus s., qui regnat in nova disciplina vitam aeternam concedat.”

*ἐν γράμμασιν ἐντετυπωμένη ἐν λίθοις*.—Winer, p. 465, “Paul might, in contrast to the *διακονία τοῦ πνεύματος*:



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the former ἐγενήθη ἐν δόξῃ by “*splendore coruscabat* ; nam δόξα hic fulgorem significat ; cf. LXX. Exod. xxiv. 16. 1 Cor. xv. 40.”

διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην.  
—This refers to what is recorded in Exod. xxxiv. 29, ff. The epithet Καταργουμένην, (the use of the participle present, which must be rendered here as the participle of the imperfect, is to be observed,) is applied to this lustre, in allusion to the fact that it did not remain long on the countenance of Moses after his interview with Jehovah, but soon passed away, (comp. the first of Fritzsche’s explanations, which is certainly the correct one ; “ although, from the passage in Exodus, it does not appear how long that δόξα remained, yet, from the nature of the thing itself, we may infer that the splendour remaining after intercourse with Jehovah, was by degrees extinguished after Moses had descended from the Mount,”) on which account, as Paul himself says, ver. 13, Moses put a covering on his face, in order that the Israelites might not see the passing away of the glory.

8. ἔσται.—*esse invenietur, viz. si rem recte perpendimus.*

9. εἰ γὰρ κ. τ. λ.—The Apostle required to adduce something more in support of his assertion, that the διακονία τοῦ πνεύματος had a higher glory than the διακ. θανάτου, and this he furnishes by what he says here, that the ministry of the New Testament was a ministry of righteousness, *i. e.* one of such a kind, it announced a doctrine by which men are jus-

tified, whilst the ministry of the Old Testament was a ministry of condemnation, *i. e.* one of such a kind that it brought condemnation to those to whom it was announced, (inasmuch, to wit, as they could not keep the law, and so incurred death.) Comp. Winer, p. 379.<sup>a</sup>

10. But the Apostle goes on still further; he asserts that the ministry of the New Testament so far excels that of the Old—outshines it so much—that the latter can hardly be spoken of as endowed with glory. It is asked, with what are the words ἐν τούτῳ τῷ μέρει, to be joined? Fritzsche joins them with δεδοξασμένον, (of which latter he affirms correctly, that it describes not the Mosaic law, but the *ministry* of that law, the διακονία τῆς κατακρίσεως to which Paul might well apply the epithet δεδοξασμένον, since he himself ascribes δόξα to it, ver. 7 and 9,) and gives the meaning thus: “quod collustratum fuit hac parte, *i. e.* ita, ut splendorem, qui in Mosis facie conspiciebatur, illustre redderetur.” Others, as *e. g.* Beza, join the words in question with δεδόξασται, and render them by “in this respect,” so as to make ἐνεκεν τῆς ὑπερβαλλούσης

<sup>a</sup> [2 Cor. iii. 9. The γάρ here is not used simply as a copula, but “the thought appears to me to advance towards its establishment in the words εἰ γὰρ ἡ διακ. κ. τ. λ. inasmuch as διακονία τῆς δικαιοσύνης expresses something more precise than διακ. τοῦ πνεύματος. If the ministry of death were already glorious . . . how should the ministry of the Spirit not be much more glorious? *This every one must see, for the ministry of justification is more glorious than that of condemnation.*”—*Gr. d. N. T.—Tr.*]



δόξης, furnish the closer description of ἐν τούτῳ τῷ μέρει. According to this the meaning of the whole is: For (this furnishes a reason for the preceding expression περισσεύει,) that which was endowed with glory, (the ministry of the Old Testament,) possesses not actual glory in this respect, on account of the surpassing glory (which the ministry of the New Testament has.) I cannot deny that to me, the latter appears the preferable interpretation of the passage.

11. A more extended defence of the assertion, that the ministry of the New Testament so far excels that of the Old: it does so, inasmuch as its glory is more *permanent*, whereas that of the Old Testament ministry was one that, on every occasion, soon *passed away*. This appears to be not only here, but also in ver. 7 and ver. 13, the meaning of καταργούμενος. Whilst, however, I agree with Fritzsche, that in ver. 13 no different meaning can be admitted from what is given here, I do not see why the meaning fixed upon should not be that which I have given, especially as it suits admirably the interpretation of τέλος, ver. 13, which, though rejected by Fritzsche, is, nevertheless, the most natural and probable, (as we shall see more at length presently.)<sup>a</sup> In fine, we have to consider the two expressions, διὰ δόξης and ἐν δόξει, which are not used without meaning. By most they are regarded as synonymous, and both are rendered by *gloriosum*; but the former appears par-

<sup>a</sup> The passage, 1 Cor. ii. 6, furnishes no objection to the rendering of καταργούμενος as a present or rather as an imperfect, for there also καταργουμένων is *quorum potentia nunc etiam*



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Moses, that he would have an end, (that is, by death), so that from fear of *this*, he should have covered his face with a veil.—For the rest, it is self-evident, that after οὐ, we must supply *τίθεμεν κάλ. ἐπὶ τὸ πρ. ἡμῶν*, Comp. Winer, p. 467. [Bib. Cab. No. X. p. 238.]

14. But hence, their thoughts have become obdurate: even now, this same veil that concealed the passing away of the shining of Moses' face, lies upon the reading of the Old Testament, which veil will not be removed, until it is annihilated in Christ, (by means of Christianity), *i. e.* the Jews are so hardened, that they will not see that the glory of the Old Testament has passed away, but as often as they read the Old Testament, through those misconceptions which only Christianity can remove, they imagine that the ancient glory of Judaism still remains.

15. *κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται*.—Paul is here constrained to depart from his first figure, or at least to modify it. Before, he had said that the veil which prevented the Israelites from perceiving the passing away of the lustre, was placed upon the face of Moses, and afterwards that it lies upon the *reading* of the Old Testament, (not on the Old Testament itself); so that the obscuration is laid in the *subject*—the Jews who read—and it is easy to conclude, that the veil lies on the hearts of the Jews themselves, that it is their own fault, and through their own obstinacy, that they remain ignorant that the glory of the Old Testament has [comparatively speaking] passed away.

16. The subject to *ἐπιστρέψῃ*, seems to be *καρδία*,

not, as among others De Wette supposes, *τίς*, which word could hardly be supplied here. With the word *περὶαιρεῖται*, is explained the above *καταργεῖται*—that *κατ.* is there used emphatically, and intentionally in another meaning, than the preceding *καταργούμενος*. The perishable veil, which hid the *καταργεῖσθαι* of the lustre, is itself destroyed, (*καταργεῖται*) by means of Christianity.

17. ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· οὐ δὲ τὸ πνεῦμα κυρίου, ἐπεὶ ἐλευθερία.—We should not look here, as most of the orthodox interpreters have done, for a formal statement of the doctrine of the trinity. The idea of the trinity, indeed, lies at the foundation of this declaration; for were it not that God is really Triune, Paul could not have said of Christ, that he was the Spirit: but these general dogmatical principles, which lie at the base of the Pauline representations, cannot be regarded as *treated* of here. We must not suppose that it is Paul's object, in the passage before us, to affirm of Christ, that he is, in a strict dogmatical sense, identical<sup>a</sup> with the Spirit, but since it does not lie in his way to affirm this, we must seek in the connection of the entire section, a clue to guide us to the sense, in reference to which the Lord is here called the Spirit. Now, in this respect, nothing lies nearer to our purpose than that we should take τὸ πνεῦμα, here in the sense in which it is used above ver. 6, where the Spirit, as the characteristic of the New

<sup>a</sup> See Usteri, p. 335: "The Son and the Spirit are identical; 2 Cor. iii. 17."

Testament, is put in contrast with the letter, as the characteristic of the Old. I cannot, therefore, resolve upon taking the *ἐστίν*, here in any more emphatic sense, (*i. e.* a sense corroborative of the orthodox dogmatical view), than that word would have possessed had the clause been *ἡ δὲ καινὴ διαθήκη ἡ τοῦ κυρίου τὸ πνεῦμά ἐστι*, *i. e.* the characteristic of the New Testament, is not, like that of the Old, the letter, but the Spirit; *i. e.* whosoever lives under the New Testament, lives in the Spirit, obtains the Spirit of the Lord. That Paul intends no other strictly dogmatical meaning here, is shown by this, that he forthwith uses the genitive, and says, “where the Spirit *of the Lord* is.”

In order once more to repeat what, according to our view, is the true relation that is to be established between the dogmatically accurate notions, and the representation of Paul in the passage before us, we say: the Son is identical with the Spirit in the strict dogmatical meaning, and *that* he is so, is the source of the representation which Paul here uses; nevertheless, this representation is not that dogmatical notion, but all that Paul intends to say is, the Spirit predominates in the kingdom of the Lord; the Spirit of the Lord which he bestows upon his own people, is the essential characteristic of Christianity, and where consequently this Spirit is, there is liberty, there the veil is removed, there the contracted limits are taken away, there the Christian is made one Spirit with the Lord (1 Cor. vi. 17.) The passage has been already explained without prejudice by Calvin (though the peculiar turn which he gives his in-



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opposed to the letter, and that Christ is called that Spirit, i. e. he who removes the veil by his operation on our hearts. For though the outward law called us thither, yet it was in vain, for it speaks to those who are dead until we be quickened by that Spirit."<sup>a</sup> Even Vorstius says thus much to the same effect (in Poli *Synopsi*): "By the word *Lord* is metonymically intended the doctrine of Jesus Christ, which is denominated 'Spirit,' because of the working of the Spirit accompanying it. See above, ver. 6."<sup>b</sup> Should any be disposed to reject this metonymy (comp. 1 Cor. xii. 12), even in this case, the *ἐστί* cannot be understood otherwise than the *εἰμί* is in the well-known passage *ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή*. Comp. the notes on 1 Cor. xv. 45.

18. *ἡμεῖς δε πάντες κ. τ. λ.*—By these words are certainly intended not only the apostles, but all Christians.—*ἀνακεκαλυμμένῳ προσώπῳ*.—Analogy with what precedes would lead us to expect here *ἀνακεκαρδιά* (ver. 15.) but as the apostle at the same time uses *κατοπτριζόμενοι*, it is evident that he resumes the figure of the countenance of Moses; this reflected the glory of the Lord, but it was veiled as often as

<sup>a</sup> Additus articulus vim habet *ἀναφορικὴν*, ut intelligamus de eo spiritu disseri, cujus ante meminerat, literae oppositi, ut Christus dicatur esse spiritus ille, i. e. is, qui tollit velamen, in cordibus nostris agens. Sicut etiam lex externa eo nos vocabat, sed frustra, quum mortuis loquatur donec isto spiritu simus vivificati.

<sup>b</sup> Metonymice in voce *domini* intelligenda est doctrina Iesu Christi, quae spiritus appellatur propter adjunctam spiritus *ἐνέργειαν*. Vide supra, v. 6.

the lustre faded from it; we, however, need not to veil our countenance, for it beams continually from the glory of the Lord, whom we have before us without any intervening obstacle. The best rendering of κατοπτρίζεσθαι seems to be that followed by Luther in his later editions, viz. *to reflect* (abspiegeln) which meaning suits well with the reference to the countenance of Moses, with whom all believers are here compared. The rendering *to show as in a glass*, even when it is turned, as by Emmerling and Fritzsche, so as to yield the meaning (not certainly in the slightest degree belonging to this place) of *diminished clearness*, (which occurs 1 Cor. xiii. 12.) as if the sense were: Christians, behold the glory of the Lord as if *through a mirror*; for this cannot but reflect the lustre of the Lord upon them,—this rendering appears utterly unsuitable in this place, for it involves the notion of *mediate* exhibition, whereas Paul certainly had before him the conception of believers, as placed immediately in the sight of the Lord. *Chrysostom*: “Not only do we look upon the glory of the Lord, but we receive thence a certain lustre. For as a polished silver mirror placed in the sun’s rays sends back these rays from its surface, and that not from its own nature alone, but because also of the luminousness of the sun’s nature, so the soul that has been cleansed and made brighter than silver, receives a ray from the glory of the Spirit, and reflects it back. Hence he says, that we, reflecting that same image, are changed from the glory of the Spirit into our own approaching glory,



even such as may be expected from 'the Lord-Spirit.'<sup>a</sup> *Theodoret* : "As clear water images the countenance of those looking on it, and the solar orb himself and the celestial concavity, so does the pure soul become a sort of copy and mirror of the divine glory."<sup>b</sup> In the concluding sentence of the extract from Chrysostom, the closing words of the chapter also are explained. The Acc. τὴν αὐτὴν εἰκόνα may be viewed as the remoter object, consequently = ὥστε γίνεσθαι ἡμᾶς τὴν αὐτὴν εἰκόνα. Comp. Winer, p. 186. [Bib. Cab. No. X. p. 98.]<sup>c</sup> For the rest, strictly considered, τὴν αὐτὴν εἰκόνα stands for τὸ αὐτὸ, τὴν εἰκόνα, for it is not the Lord who is here represented as an image, but believers, as the image of the Lord. Comp. Rom. viii. 29. ἀπὸ δόξης εἰς

<sup>a</sup> οὐ μόνον ὁρῶμεν εἰς τὴν δόξαν τοῦ Θεοῦ, ἀλλὰ καὶ ἐκεῖθεν δεχομέθα τινὰ αἴγλην. ὡσπερ ἂν εἰ ἄργυρος καθαρὸς πρὸς τὰς ἀκτῖνας κείμενος καὶ αὐτὸς ἀκτῖνας ἐκπέμψειεν, οὐκ ἀπὸ τῆς οἰκείας φύσεως μόνον, ἀλλὰ καὶ ἀπὸ τῆς λαμπηδόνος τῆς ἡλιακῆς. οὕτω καὶ ἡ ψυχὴ καθαιρομένη καὶ ἀργύρου λαμπροτέρα γινομένη δέχεται ἀκτῖνα ἀπὸ τῆς δόξης τοῦ πνεύματος καὶ ταύτην ἀντιπέμπει. διὸ καὶ φησι, κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης τῆς τοῦ πνεύματος εἰς δόξαν τὴν ἡμετέραν τὴν ἐγγινομένην, καὶ τοιαύτην οἶαν εἰκὸς ἀπὸ κυρίου πνεύματος.

<sup>b</sup> ὡσπερ τὸ διαφανὲς ὕδωρ ἐκμάττεται τῶν εἰσορώντων τὰς ὀψεις καὶ αὐτοῦ τοῦ ἡλίου τὸν κύκλον καὶ τῶν οὐρανῶν τὰ κύττη. οὕτως ἡ καθαρὰ καρδιά τῆς Θεῆας δόξης οἷόν τι ἐκμαγεῖον καὶ κάτοπτρον γίνεσθαι.

<sup>c</sup> Fritzsche's explanation, ("There was no need for Emmerling's wonder at the accusative here, for that the Greeks were wont to use after verbs, by which *motion to a place, change, or division* is signified a simple accusative, without any proposition, is sufficiently certain") rests upon different ground.



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## SECTION SECOND.

### CHAP. IV. 1.—VII. 1.

This glory of the new covenant comforted Paul as a preacher of that covenant, and rendered it unnecessary that he should resort, like others, to improper means in order to procure respect for himself and his office; it gave him courage to endure every affliction; for though the outward man decayed, the inner was renewed day by day, (iv. 1—18,) and should be invested with an imperishable body at the coming of the Lord, when each should receive his reward, (v. 1—10). The consciousness of having to render an account stimulated him to endeavour to discharge his apostolic office aright, and he hoped that this his endeavour would be acknowledged both by God and by them. By some, this might be regarded as vain-gloriousness; but he gloried not, on his own account, but on theirs, that they might perceive that they had every reason to defend him against the attacks of his enemies, (11, 12). And, in general, in Christianity there is no room for any one to boast of himself; every one must become a new creature, and thenceforward live to Christ, through whom he has been reconciled to God, (13—21). This mention of the grand doctrine of Christianity leads the apostle to exhort the Corinthians, on their part, also to do all to live worthily of the grace and goodness of God; and, for that purpose, to lead a life accordant with Christianity, (vi. 1—10). This exhortation he gave because his heart was entirely opened to them; and he prayed them, in return, to open their

hearts to him, which they had not yet done, (11, 12). He counsels them, in conclusion, to have no association with the unbelieving, (14.—vii. 1).

## CHAPTER IV.

1. Διὰ τοῦτο—οὐκ ἐκκακοῦμεν.—The διὰ τοῦτο here is more closely explained by the words ἔχοντες τὴν διακονίαν ταύτην on this account, viz. because we sustain an office of such a glorious character, we despond not. The addition καθὼς ἠλεήθημεν, he uses again for the purpose of modestly intimating that his participation in that grace was without desert on his part.

2. τὰ κρυπτὰ τῆς αἰσχύνης is explained by Grotius, so far as the sense is concerned, rightly, thus: “*ea, quae ob pudorem occultantur;*” properly: *recondita, quae habet turpitudine*,—the secret of iniquity, *i. e.* the secret actions which iniquity renders necessary. The apostle says: I need not the secret actions of iniquity, for I do not, like the false teachers, seduce by artifices, &c.—πρὸς πᾶσαν συνείδησιν ἀνθρώπων.—Chrysostom thinks that πᾶσα is here used in order to include all men, unbelievers as well as Christians: “For not only to the faithful, but to unbelievers also we are manifested, since we are set forth to all that they may thoroughly scrutinize all that concerns us if they choose.”<sup>3</sup> Paul does not intend,

<sup>3</sup> οὐ γὰρ πιστοῖς μόνον, ἀλλὰ καὶ ἀπίστοις ἐσμέν κατάδηλοι, προκείμενοι τᾶσιν εἰς τὸ βασανίσαι τὰ ἡμῶν ὡς ἂν ἐθέλοισιν.

however, certainly to institute such an antithesis. He seems to have, in the first instance at least, Christians only in his mind, to whose *consciences* he appeals: I commend myself to all consciences of men; *i. e.* all human consciences, if they be only candid, approve me; *i. e.* the very consciences of men constrain them to approve me.—ἐνώπιον τοῦ Θεοῦ. This belongs to the whole of what goes before, ἀλλὰ —ἀνθρώπων (in the first instance, certainly, to συνιστῶντες): *haec omnia fiunt in publico ac propalam, ut deus ipse intueri possit.*<sup>a</sup>

3. εἰ δὲ καὶ κ. τ. λ.—If, however, a veil still remains over our preaching,—if some do not realize the glory of the New Testament,—the blame lies with themselves. Comp. ii. 15, 16. On ἐν see Winer, p. 177.<sup>b</sup>

4. ἐν οἷς ὁ Θεὸς κ. τ. λ.—Fritzsche renders this very correctly (II. 159): “quibus Satanas mentes occaecavit, hoc effectu, ut nullam haberent fidem.” The word ἀπίστων is used here proleptically, as in the

<sup>a</sup> [This interpretation is evidently a misconception of the apostle’s meaning, besides involving the egregious absurdity of supposing that a thing must be done openly and publicly before God can see it! The apostle’s meaning evidently is, either *Omnia facimus publice et propalam quia nobis conscii sumus integritatis et coram hominibus et coram deo; or, omnia agimus haud tecte et vafre sed ita ut nosmet ipsos commendemus conscientiis omnium coram deo, i. e. ratione habita Dei omniscientiae et iudicii.*—TR.]

<sup>b</sup> [ἐν is sometimes regarded as a mere sign of the dative, but Winer contends that is very rarely the case. In the passage before us, he renders, with Baumgarten: *Hid in (among, with) those that are lost.*—TR.]



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ὅτι ὁ Θεὸς—ἡμῶν, *i. e. for God who (at the creation,) commanded light to shine out of darkness, is he who hath made light to shine in my mind.*"<sup>a</sup> Fritzsche,— πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Χριστοῦ.—Fritzsche very correctly observes, that the words ἐν προσ. Χρ. belong to πρὸς φωτισμὸν, and that the latter again are used in place of the verb πρὸς τὸ φωτίζειν were we to connect ἐν προσ. Χρ. with τῆς δόξης τ. θ. we should expect the article τῆς before ἐν. The meaning of the whole is thus: *ad illuminandam in facie Christi cognitionem gloriæ dei*, in order that to them the knowledge of the glory, the majesty of God might become clear in the appearance of Christ. Properly, ἐν προσ. Χρ. is here again: in the countenance of Christ; as formerly, when the discourse was of the countenance of Moses. This interpretation appears, in this case, better than that according to which ἐν προσ. Χρ. is taken again, as above, ii. 10, = ἐνώπιον Χρ. so that the meaning is: *ut, intuentes Christo, illustrarem cognitionem gloriæ dei.*

7. "Ἐχομεν δὲ τὸν Θεσαυρὸν τοῦτον κ. τ. λ.—Connection: Let no one be surprised that I venture to ascribe such glory to us preachers of the Gospel, who are only

<sup>a</sup> Perspicuum est, propterea adjectum esse v. 6, ut merito sese Corinthiorum propter Christum ministrum appellatum esse declaret h. m. me vestrum propter Christum profiteor ministrum; nam deus me nova doctrina impertiit, *ut cum aliis eam communicarem.* Sed hanc tamen sententiam: *divinitus sum edoctus, nova, quæ sibi contigit, doctrina luci, quæ affulserit, assimilata, sic enuntiavit: ὅτι ὁ Θεὸς—ἡμῶν, h. e. nam deus qui [in rerum primordiis] e tenebris exsplendescere jussit lucem, ille est, qui, ut in animo meo lux effulgeret, effecit.*

feeble men, for the more does the power of God show its greatness in this, that he hath entrusted the treasure of his gospel to such fragile vessels, and yet preserves and upholds it notwithstanding, amid every danger.

10. Eichhorn, (Einleitung p. 175,) thinks that the expression ἡ νέκρωσις τοῦ Ἰησοῦ is very harsh, and must be used in place of “ νέκρωσις διὰ Ἰησοῦν, signa periculorum propter disciplinam christianam.” But the passage may be easily explained in the same way as i. 5. The διὰ Ἰησοῦν in verse 11, proves nothing against this explanation, for there the thought takes a different turn.

12. Ὡστε—ἐν ὑμῶν.—The intermediate and connecting thought is: We shall, not on our own account, but for the sake of the preaching of the gospel, and consequently, on your account, endure, (Comp. i. 6, ff.) so that, &c. Theodoret has already explained thus: “ For on account of your salvation endure we these dangers ; with the dangers we bring instruction to you, and by our being in peril you enjoy the [spiritual] life.”<sup>a</sup>

13. Ἐχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον κ. τ. λ.—In place of κατὰ τὸ γεγραμ. we should have expected τὸ αὐτὸ πνεῦμα [ἐκείνῳ] περὶ οὗ γέγραπται the same spirit (with that) of which it is written. The quotation is from Ps. cxvi. 10. It is

<sup>a</sup> Τῆς γὰρ ὑμετέρας εἵνεκα σωτηρίας ὑπομένομεν τοὺς κινδύνους. μετὰ κινδύνων γὰρ ὑμῖν τὴν διδασκαλίαν προσφέρομεν ἡμῶν δὲ κινδυνεύοντες, ὑμεῖς ἀπολαύετε τῆς ζωῆς.



plain that ἔχοντες belongs to πιστεύομεν, and that και means *also*; see Winer, p. 286.<sup>a</sup>—λαλοῦμεν.—We preach, with boldness, the gospel.

14. We preach the gospel thus boldly, in the assured hope that it will not be made void, but that we shall, with you, be raised up at the coming of the Lord.

15. Τὰ γὰρ πάντα δι' ὑμᾶς.—Connection: I hope to have you as companions in the kingdom of God (ver. 14: και παραστήσει σὺν ὑμῖν) for I do and suffer all that I do and suffer for you.—ἵνα—θεοῦ.—These words may be very variously construed. The best way seems to be this: In order that the grace [of God displayed in my support and furtherance] might, since it was so abundant (πλεονάσασα) contribute largely (περισσεύση) to the divine glory by means of the thanksgiving of many (prop. of the majority). The verb περισσεύση may also be taken transitively, and τὴν εὐχαριστίαν be made to depend from it, so that διὰ τῶν πλείονων may be also connected with it thus: In order that the grace, since it is so abund-

<sup>a</sup> ["The part. must not be *arbitrarily* taken for the finite verb, as interpreters of the New Testament too often do. With the exception of a few cases in which εἶναι is omitted, it will be found, that both in the classics and in the New Testament, there is either some finite verb in the preceding or subsequent context to which the part. refers, or that we have an instance of Anacolouthon from the writer's having lost sight of the construction with which he commenced. In 2 Cor. iv. 13 ἔχοντες is joined with πιστεύομεν thus: Since we have, &c. we also believe, &c."—*Gr. d. N. T.*—**TR.**]



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—ἀλλὰ *tamen* as in 13 and 14; Coloss. ii. 5.—  
ὁ ἔσωθεν ἄνθρωπος is the man in so far as he lives spi-  
ritually, in so far as the πνεῦμα is operative within  
him. On the ἀνακαινοῦσθαι of this we have already  
spoken; see 1 Cor. xv. 42: it is according to its idea  
“the becoming of the unending—the true resurrec-  
tion.” The apostle intimates, however, as is clear  
from the entire context, that this ἀνακαίνωσις is pro-  
duced by the hope of that appointed resurrection of  
the body which is to take place at the coming of  
Christ, of which he had already spoken in the 15th  
chapter of the first epistle. This is evident, not  
only from the statement of verse 15th immediate-  
ly preceding, and with which this verse is con-  
nected by διὸ, but also from the following in verse  
17, ff. which is introduced by γάρ, and conse-  
quently gives the reasons of the Apostle’s encou-  
ragement. The point of view from which the Apostle  
here speaks, is the same from which, in other places,  
he speaks of a *future* rewarding of the good, and  
punishment of the bad, at the coming of Christ.  
(Comp. e. g. 2 Thess. i. 6, 7; 1 Cor. iv. 11, ff; 2  
Cor. v. 10; Rom. ii. 6—8.)—ἡμέρα καὶ ἡμέρα.—  
□□, Esth. iii. 4, or □□, Gen. xxxix.  
10; Ps. lxxviii. 20.

17 τὸ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν.—The  
neut. of the adjection ἐλαφ. here I cannot with  
Winer, p. 190, and Wahl, I. 487, explain by the

bonis illis quae ad statum vitae praesentis tuendum requirun-  
tur, tantundem corrumpitur externus noster homo.

*subst. abstr.*, for Paul does not mean to say that it is the *lightness* of the present suffering that works out the eternal glory, but that the present sufferings, which are light, have that consequence.—*αἰώνιον βάρος δόξης*.—It does not appear necessary with Wahl, I. 188, to suppose that the adj. *αἰώνιος* is transposed, and belongs properly to *δόξης*. Paul seems rather to have first taken *βάρος δόξης* as one idea, and to have appended to this as a whole the adj. *αἰώνιος*. As respects the expression *βάρος δόξης* itself, it is easily explainable; for as Paul wanted a substantive to express the *greatness* of the glory, he took the word *load, weight*, because in Hebrew, as in other tongues, (comp. Simonis Lex. ed. Winer, p. 457), gravity and fame, glory, honour are ideas closely allied.

18. *τὰ μὴ βλεπόμενα*.—Paul immediately, in ch. v. i. calls the bodies in which the dead shall be raised *αἰώνια*, while here he says that *τὰ μὴ βλεπόμενα* are *αἰώνια*. From this it might seem to follow that, in contradiction to 1 Cor. xv. he represents these bodies as invisible, but *τὰ μὴ βλεπόμενα* means not the *absolutely*, but the *relatively* invisible, and the meaning is consequently: We look upon that which is (for us) invisible—that which lies beyond our present perception.

## CHAPTER V.

1. *Οἶδαμεν γὰρ κ. τ. λ.*—The dogmatical representations of Paul in this section, need no particular in-

vestigation, as they are the same which are to be found in 1 Cor. xv. Usteri supposes, indeed, “ a progressive change” in the Apostle’s sentiments, but even on the supposition that the apostle was not inspired to communicate unchanging truth, the time which elapsed between the writing of the two epistles is too small to authorise the supposition of any change having taken place during the interval. Nor is there anything in the passage to lead to such an idea. Usteri lays great weight on the circumstance, that in ver. 1. the apostle is referring to the life which the Christian shall enter upon *immediately* after death. Were this the case, we should certainly find a contradiction between this and 1 Cor. xv. for there the dead are represented as assuming the *σῶμα πνευματικόν*, (which is unquestionably the same thing as the *οἰκία ἀχειροποίητος, αἰώνιος* in the verse before us) not immediately after death, but at the coming of the Lord when the trumpet shall sound. Considered strictly, however, the *ἐὰν —καταλυθῆ, — ἔχομεν* needs not be taken as denoting the *simultaneousness* of the laying aside of the earthly, and the putting on of the heavenly, body ; on the contrary, the meaning is quite simple : In the event of laying aside the earthly body, we have a building with God, a house not made with hands, &c. *i. e.* In the event of our death, we shall not be utterly annihilated, but shall have to expect a spiritual body at the resurrection. This is without doubt the most direct explanation of the present *ἔχομεν*, which needs not to be rendered as if it were a future, but stands



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imperishable bodies, the one of which is to be possessed by the dead till the resurrection, and the other to be obtained at the resurrection, is an opinion of which Paul had no knowledge, and which had its rise in the difficulties that were felt by theologians in attempting to reconcile the language of Paul regarding the resurrection, with the intervention of a long period between death and that event—*τοῦ σκηνῶντος*.—This seems again to be a genitive of apposition, as, among others Wolf remarks, who explains *οἰκία τοῦ σκηνῶντος* by *οἰκία σκηνώδης*. The word *tent* appears to have been selected in order to denote the temporariness of the dwelling. *Chrysostom*: τὸ τῆς σκηνῆς ὄνομα, τὸ πρόσκαιρον πολλάκις δείκνυσι.

2. Καὶ γὰρ ἐν τούτῳ στενάζομέν κ. τ. λ.—It is uncertain in what way ἐν τούτῳ should be explained here. Ūsteri remarks, that it would be very forced to refer it to *σκηνῶς* ver. 1, since this is too remote, and that the ἐν τῷ σκηνῶντι (τούτῳ) of ver. 4. proves nothing, but rather makes the ellipsis here so much the more irregular. But οὗτος, like the Lat. *hic*, often relates to something considerably removed from it in the arrangement of the words, but which lies near to the subject of the speaker, by which all is rendered clear. And this

*fideles manet, an vero corpus incorruptibile et gloriosum, quale post resurrectionem erit. In utrovis sensu nihil est incommodi. quanquam malo ita accipere, ut initium hujus aedificii sit beatus animae status post mortem, consummatio autem sit gloria ultimae resurrectionis. Hanc expositionem melius comprobabit apostoli contextus.*

is evidently the case here: a reference is made to something present and something future; the οὗτος denotes the former. At the sametime the other interpretation of ἐν τούτῳ “in this respect, on this account,” is not to be overlooked or contemned. When Usteri thinks that this is opposed by “the sense of the verse, which contains not a deduction from, but an establishment of what goes before, and that moreover, even apart from this, the consequence of the knowledge referred to in ver. 1. should be not a στενάζειν, but rather joy and patience,” he falls into a prevalent misunderstanding. The ἐν τούτῳ means *propterea* not in reference to the fact that that dwelling is *certain* to believers, but in reference to the fact that they do *not yet possess it*, as the words, τὸ οἰκτῆριον—ἐπιποθοῦντες, which are added epexegetically prove. The meaning and connection will thus be: We know that there awaits us in heaven an immortal body. Towards that our groans and sighs go forth. And on this account do we groan, (here below), viz. that we long to be clothed upon with our heavenly house. (A course of thought quite analogous may be found Rom. viii. 22, ff.)

τὸ ἐξ οὐρανοῦ.—Comp. I Cor. xv. 49, ἐπουράνιος. *Chrysostom*: “He calls it ἐξ οὐρανοῦ on account of its incorruptibility. For a body does not descend upon us from above; but he indicates, by this expression, the grace that is sent to us thence.”<sup>a</sup>

<sup>a</sup> τὸ ἐξ οὐρανοῦ.—ἐπουράνιος. ἐξ οὐρανοῦ αὐτὰ φησι διὰ τὸ ἄφθαρ-



3. Εἶγε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὐρεθῆσομεθα.—  
 The reading ἐκδυσάμενοι seems to have arisen solely from some misunderstanding about the καί, which has been regarded as requiring a sort of *concessive* meaning, in this manner: *cupimus superindui, siquidem, etiam (quamvis) exuti, non nudi inveniemur*. The internal reasons against this reading require the less to be considered, that it is not sufficiently supported outwardly to entitle it to careful investigation. There remains, then, ἐνδυσάμενοι as the genuine reading, in the interpretation of which commentators have greatly differed from each other. To begin with that which has recently been defended by Usteri, viz. that by γυμνοί are figuratively intended persons who are “stripped of good works, or of the wreath which they ought to have won,” it appears to us to have these difficulties.

I. This meaning of γυμνός is not sufficiently allied to the connection here; and had Paul intended to use it so in this place, he would, in some way or other, have made this intention clear. Usteri pushes the words in the text quite arbitrarily “into another sense,” where he paraphrases: “We long after the clothing upon, an event which is well worth of being desired by us, on the condition, or with the understanding, that we, though clothed, shall not, in another sense, be found naked.” One may very easily, indeed,

τον· οὐ γὰρ δὴ ἄνωθεν ἡμῖν κάτεισι σῶμα, ἀλλὰ τὴν ἐκεῖθεν πεμπομένην χάριν δηλοῖ τῷ ὀνόματι τούτῳ.



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says, verse 2: We long to be clothed upon with that house, referring to the same thing of which he spoke under the term ἀλλάσσεσθαι 1 Cor. xv. For this he uses the expression ἐπενδύσασθαι, that is “to put on a second clothing *over* the first.” This can happen only with those who at the day of the Lord shall be found alive. Hence, to explain the force of the ἐπί in ἐπενδύσασθαι, the apostle adds εἴπερ κ. τ. λ. The meaning consequently is this: We long to be *clothed over* with that house, which will be the case, provided we, as already clothed (with earthly bodies), shall not be found naked (like the souls of the dead at the day of the Lord). The εὐρεθησόμεθα is thus, not as Usteri thinks, a mere useless substitute for ἐσόμεθα, but properly *inveniemur, deprehendemur*. The remark of this writer, that on this interpretation one might expect rather ἐνδεδυμένοι than ἐνδυσάμενοι, has more weight; but I have already, in the above translation, indicated how I believe the Aor. may be explained: the reference is not to the *possession of the body*, but to the circumstance that *the putting on has already happened once*, inasmuch as the individual has the body which is viewed as the first clothing, and consequently the under-clothing. We thus bring out the antithesis between the first and second being clothed. The καί, in fine, is not used pleonastically; it may, in some measure, be represented by our *namely*; properly it is *also*, but it does not express the advent of something new, but only the coherence of what follows with what has preceded; an example has already occurred in verse iii. 6, ὅς καὶ ἰκάνωσεν ἡμᾶς. In ordinary life, such an usage of

*also* is common with us, thus : I must very severely reprimand him ; but he has also brought it upon himself (or he has also committed inexcusable offences).

The second reading εἴγε gives also a very good sense : Paul, in that case, cannot be regarded as proposing any condition properly, but as setting forth an assertion as a condition, as εἴγε, *siquidem* and *if* are often used. The passage must, in that case, be interpreted thus : We wish to be clothed over with that house ; clothed over, I say for, inasmuch as we are already clothed (with our bodies), we shall not be found naked.

In either case no comma should be placed after ἐνδυσάμενοι, as when this is done the expression becomes very cold and tautological, as Usteri has already correctly observed : For we shall be already clothed, we shall not be found naked. It is much better to render it : For, since we are already clothed, we shall not be found naked : *siquidem utpote jam semel induti non nudi inveniēmur* : εἴγε καθάπερ ἐνδυσάμενοι οὐ γυμνοὶ εὕρεθησόμεθα.<sup>a</sup>

<sup>a</sup> [“ The difficulty in this passage arises from οὐ γυμνοί, ἐνδυσάμενοι, and the question is, is this to be taken figuratively or properly ? The former view is adopted by Usteri, the latter by Billroth. According to the former the meaning is : if we shall be found clothed with the robe of righteousness, and not denuded thereof before God :—according to the latter : if we shall be found clothed with a body, and consequently not bodiless. Without doubt Usteri’s view is the correct one ; for although the interpretation of Billroth would not require the reading ἐνδεδυμένοι, as he shows in reply to Usteri, who thinks

4. Καὶ γὰρ οἱ ὄντες ἐν τῷ σκηνῆναι στενάζομεν βαρούμενοι. —A closer explanation of the preceding: For we who are in this tent groan, being burdened. De Wette renders: So long as we are in this tent (so it would; yet the *καί* does not at all suit with that interpretation. What is quite decisive, however, is the circumstance that in the word *ἐπενδύσασθαι* itself is involved the idea that the body is not yet laid aside. For the words *καὶ γὰρ κ. τ. λ.* verse 2, are closely connected with the *ἐὰν καταλυθῆ* of ver. 1, as a carrying forward of the idea: For we know that when our earthly house is destroyed, (*i. e.* when we die), we have an heavenly house; we long, consequently, in this body for the being clothed upon with the heavenly. It would, therefore, be a mere pleonasm to say, ver. 3: If we are not already dead; for, when death takes place, we can no longer speak of *ἐπενδύσασθαι*. The only question then, is, whether Billroth's objections to the figurative interpretation of *γυμνοί* be sound. He remarks, first, that *ἐνδύσασθαι* must be considered under the same figure, as subsequently *ἐκδύσασθαι*. But the *καί* and the appended *οὐ γυμνοί* sufficiently show that the apostle passes over to another figure; hence the words may be rendered: It being understood that we, in another sense, shall not be found naked but well clothed. Billroth's second remark is, that there is no occasion here for introducing the distinction between the righteous and the wicked. This, however, is a mistake, for, as appears from ver. 10, it very closely concerned the apostle's object to bring forward this distinction. Some might imagine that, in order to obtain this clothing, it was only necessary to live till the coming of Christ, and this Paul contradicts in ver. 3, by declaring, that towards participation in this blessing, death contributed of itself nothing, but that all depended on their being in a state of grace at that time. In Billroth's third observation he is correct, but this relates to a mere subordinate part of Usteri's interpretation, viz. to his erroneous conception that *ἐνδύσαμενοι* is



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as in chapter i. 22, the *ἐστὶ* not before *Θεός*, but between *Θεός* and *ὁ καὶ δούς*. Since, however, the *καὶ*, which is also omitted by Lachmann, is probably spurious, it is best to abide by the common construction: He who has prepared us for this is God, who has also given to us the pledge of the Spirit. Many interpreters understand the *κατεργ.* of the creation of man. *Chrysostom*: “He then shews that these things have been prefigured from above. For not now did he determine this, but when he framed us at the beginning from the earth, and created Adam, not that he should die, but that he might be immortal.”<sup>a</sup> But this is very far-fetched; it is more correct to understand *κατεργ.* of the preparation by means of Christianity, through the Holy Spirit, so that the words *ὁ δούς κ. τ. λ.*, which, indeed, are attached only relatively, contain, nevertheless, the closer description of Him by whom the *κατεργάζεσθαι* is effected. In place of the part. with the art., one would have expected *ἐπειδή*, or some such word, with the finite verb: not *qui dedit* but *quippe qui dederit*. Calvin has already remarked this: “It is necessary that we should be qualified by God. The manner of this is at the same time added, that by his Spirit as an earnest he confirms us.”<sup>b</sup>

<sup>a</sup> ἐντεῦθεν δείκνυσι σαῦτα ἄνωθεν προτυπωθέντα. οὐ γὰρ νῦν τοῦτο ἔδοξεν, ἀλλ’ ὅτε ἐξ ἀρχῆς ἐπλαττεν ἡμᾶς ἀπὸ γῆς, καὶ τὸν Ἀδὰμ ἐδημιούργει, οὐκ εἰς τοῦτο δὲ δημιούργει, ἵνα ἀποθάνῃ, ἀλλ’ ἵνα καὶ ἀθάνατον ἐργάσῃται.

<sup>b</sup> A deo nos aptari necesse est. Modus quoque simul adiungitur, quod nos spiritu suo tanquam arrha confirmat.

6. *Ἐκδηροῦντες οὖν πάντοτε, καὶ εἰδότες κ. τ. λ.*—These participles Paul probably intended to join with *εὐδοκοῦμεν* in verse 8 following, but on account of the parenthesis he makes an anacolouthon, and introduces *Ἐκδηροῦμεν* in verse 8 with a *δέ*, which, as in some cases the Latin *sed* (see Matthiae on Cic. *Cat.* iii. § 3) serves the purpose of resuming the discourse after a parenthesis, (see Hermann on Viger, p. 847). So already Calvin, who translates: “*Confidimus, inquam.*”

*ἐκδημοῦμεν ἀπὸ τοῦ κυρίου.*—Believers are, through the Spirit, one with Christ, but Paul has before his mind a still closer and more intimate community in the kingdom of the Messiah. Hence Emmerling correctly renders the words by “*a regno Messiae alieni sumas.*”

7. *διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους.*—Comp. the notes on 1 Cor. xiii. 12. On the *διά* see Winer, p. 325.<sup>a</sup> Wahl, i. 275.

9. *Διὸ καὶ φιλοτιμούμεθα κ. τ. λ.*—*διό*, since we so much long after communion with Christ. *εἴτε ἐκδημοῦντες, εἴτε ἐκδημοῦντες* after the former we ought certainly to supply *πρὸς τὸν κύριον*, and after the latter *ἀπὸ τοῦ κυρίου*, not as Grotius, who renders “*et hunc et tunc,*” seems to wish, after the former, *ἐν τῷ σώματι*, and after the latter *ἐκ τοῦ σώματος*. The immediately preceding *ἐκδημεῖν πρὸς τὸν κύριον* indicates

<sup>a</sup> [“ Out of the idea of *mediation* the *διά* may be also brought to relate to the circumstances in which one does a thing, e. gr. *δι’ ὑπομενήης*, Rom. viii. 25; iv. 11, &c., though here the notion of time intervenes; comp. 2 Cor. v. 7.”—*Gr. d. N. T.*—TR ]



that ἐνδημεῖν here is to be taken in the same sense, and the meaning, besides this, requires that there should be an enhancing of its force, and consequently that the stronger expression, “ We strive even here to be pleasing to Christ,” should have the second place. *Chrysostom* : “ The thing to be desired, he says, is this, that whether we be here or there, we may live according to his mind.”<sup>a</sup>

10. On this entire passage comp. especially Rom. xiv. 10, ἵνα κομισῆται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθόν εἴτε κακόν.—Luther and De Wette appear to have supposed a sort of attraction here, for they translate : “ In order that each may receive according as he has acted, during the life of the body, be it good or bad,” just as if it had read ἵνα κομισῆται ἕκαστος πρὸς ἃ ἔπραξεν τὰ διὰ τοῦ σώματος. But if we compare Ephes. vi. 8 : εἰδότες, ὅτι ὁ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν τοῦτο κομιεῖται παρὰ κυρίου, and Colos. iii. 25, ὁ ἀδικῶν κομιεῖται ὃ ἠδίκησεν, it will be perceived that the Acc. after κομίζεσθαι may denote not only the *recompence* but also the *thing for which a man receives it* ; so that κομίζεσθαι is to be construed like the Germ. *entgelten*, to pay for, to suffer. So also here, Τὰ διὰ σώματος, are “ the things done in the body (during the time of life) ;” πρὸς ἃ ἔπραξεν is added only by way of illustration ; in fine, the εἴτε ἀγαθόν, εἴτε κακόν may equally well be referred either to κομισῆται or to ἔπραξεν, or to both together.

<sup>a</sup> τὸ ζητούμενον τοῦτο ἐστὶ φησιν. ἂν τε ἐκεῖ ὤμεν ἂν τε ἐνταῦθα, κατὰ γνώμην αὐτοῦ ζῆν.



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τοῦτο, ὅτι ἀνθρώπους μὲν πείθομεν, θεῷ δὲ πεφανερῶμεθα = *scimus, nos, etiamsi hominibus persuadeamus, tamen deo bene cognitos esse*—ἐλπίζω δὲ καὶ, κ. τ. λ.—And not only by God, but by you also, do I hope to be sufficiently known to preclude the charge of my having attempted, for selfish ends, to make converts. In this way, what follows is immediately connected with what precedes.

12. οὐ γὰρ πάλιν κ. τ. λ.—For we desire not to commend ourselves, by our own praises to you, as has been already laid to our charge, (hence the *πάλιν*), but we give you occasion only to glory on our behalf, (to *διδόντες* we must supply *ταῦτα λαλοῦμεν*, or something similar; or the first clause must be taken as if it were *οὐ γὰρ γράφομεν ταῦτα πάλιν ἑαυτοὺς συνιστάνοντες*).—ἵνα ἔχητε—Either *τί* or *καύχημα*, from what goes before, is to be supplied in the sense of “the subject of boasting.”—ἐν προσώπῳ καὶ οὐ καρδίᾳ· *specie, sed non re*, outwardly, not inwardly. Comp. 1 Sam. xvi. 7. Others, e. gr. Zeger, give it less suitably: “qui inaniter in *conspectu hominum* gloriantur, vacuū interim vera, quae in corde coram deo est, gloriatioe.

13. Εἶτε γὰρ ἐξέστημεν κ. τ. λ.—Some would refer the *ἐξέστημεν* to the circumstances of the rapture, of which mention is made chap. xii., but it is not easy to see how this could be brought in here. Others consequently understand the word so as that it denotes the *boasting* which he, speaking the mind of his opponents, calls a delusive frenzy; in which

case the σωφρονεῖν means *to be modest, not to boast*, and the meaning of the whole, as given by Chrysostom : “ If we speak at all great things (for it is this he calls an extacy, as elsewhere he calls it folly, xi. 1. 17), we do this for God’s sake, lest you, regarding us as contemptible, should despise us and perish ; if, on the other hand, we speak moderately and humbly, it is for your sake, that ye may learn to be humble.”<sup>a</sup> But it does not appear for what end Paul should speak *here* of giving to the Corinthians an example of modesty. Better is the turn which Erasmus gives to this interpretation : “ If Paul boasts at all, it is not for his own glory but for the glory of God ; if he speaks moderately, that he attributes to the more weak among them, to whose feelings and capacity he accommodates himself ;”<sup>b</sup> or that of Emmerling : “ If I judge myself somewhat too loftily, I do it for God’s cause [*i. e.* in order to do justice to the great gifts bestowed on me by God] ; if I think slightly of myself, it is for your cause. In the former he has respect to the ὑπερβολὴν δυνάμεως Θεοῦ of iv. 7 ; and he says ὑμῶν, because he might hope

<sup>a</sup> ἂν τὲ τί, φησιν, μέγα φθειγζώμεθα (ἐκστασιν γὰρ τοῦτο καλεῖ, ὡσπεροῦν καὶ ἀλλαχοῦ [χι. 1. 17,] ἀφροσύνην) διὰ τὸν Θεὸν τοῦτο ποιούμεν, ἵνα μὴ ὑμεῖς νομίζοντες ἡμᾶς εὐτελεῖς, καταφρονήσητε καὶ ἀπόλησθε ἂν τε μέτριόνι καὶ ταπεινόν, δι’ ὑμᾶς, ἵνα μάθητε ταπεινοφρονεῖν.

<sup>b</sup> Si quid gloriatur Paulus, id non ad ipsius, sed ad Dei gloriam pertinet : si mediocria loquitur, id tribuit infirmioribus, quorum affectibus et capacitati se accommodat.

that moderation might be of advantage to the Corinthians.'<sup>a</sup> Still there remain the difficulties:

1. It does not appear what purpose the εἴτε σωφρονοῦμεν serves in the context, or why Paul should mention here his own modesty at all, since, in connection with the preceding connection, he ought rather to have said: We say this, not to commend ourselves, but to give you cause to glory on our behalf against our enemies; we glory, consequently, not on our own behalf, but for the cause of God and of you.
2. The passages, xi. 1, 17, occasion another view of the matter. There Paul calls his glorying *itself* a folly, and expressly places λαλεῖν ὡς ἐν ἀφροσύνῃ in contrast with λαλεῖν κατὰ κύριον.

Not to mention other difficulties. The mistake seems to lie in the passage being understood, as if it referred to *two different times*, as if Paul actually contrasted two cases, in the one of which he gloried, and in the other of which he spoke moderately, in a word, in this, that εἴτε, even where it is rendered by *si*, is thought of as if it meant *quoties*, thus: *quoties glorior, (toties) Deo glorior; quoties modeste loquor, (toties) vobis, in vestrum commodum loquor*. Such a meaning, however, εἴτε has not; it denotes not different *facts*, but different *sides, views* of the same

<sup>a</sup> Si magnificentius de me judico, dei causa facio; vestra autem, si tenuiter de me sentio. Respicit priori ad ὑπερβολὴν δυνάμεως 2., iv. 7, ἐμῶν dicit, quod sperare poterat, fore, ut modestia Corinthios lucraretur.



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person so thinking himself enjoy the advantage of our prudence."<sup>a</sup>

14. ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο κ.τ.λ.—τοῦ Χρ. appears to be the genitive of the subject, for the connection is this: It is impossible for us to seek our own glory, for the love of Christ holds us back from that (others: constrains us, presses us) when we reflect that one died for all, all are dead (*i. e.* to themselves, comp. especially Rom. vii. 3.) The consequence of Christ's substitutory death for all, is that all his people are dead to selfishness. Hence the apostle adds, καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα κ. τ. λ. And he died for all, that they that live should no longer live to themselves but to him who died and rose again; *i. e.* the object of the vicarious death of Christ is, that He might not remain *by himself*, but that he might transform the believers into a new life with himself. The consequence of this is, what the apostle immediately subjoins.

16. ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα.—From the time that we are converted to Christianity,<sup>b</sup> we look upon no man after the flesh—we

<sup>a</sup> εἰ μὲν μαίνεσθαι τις ἡμᾶς νομίζει. ἡμεῖς παρὰ τοῦ Θεοῦ τὸν μισθὸν ἀπαιτοῦμεν, δι' ὃν ἐπὶ τούτοις ὑποπτευόμεθα· εἰ δὲ σωφρονεῖν ἡγεῖται, αὐτὸς ἀπολαύετω τῆς σωφροσύνης ἡμῶν.

<sup>b</sup> τὸ νῦν here seems opposed to τὸ πάλαι and to denote the *entire* present space of time, not the *point* of time. Hence ἀπὸ τοῦ νῦν would mean from this present space of time; *i. e.* so long as this space of time is. Analogous to this is the phrase ἀπ' αἰῶνος, Acts xv. 18; and ἀπὸ τῶν αἰώνων, Eph. iii. 9; Col i. 26; ἀπὸ τῶν γενεῶν *ibid.*

do not seek to know any man any more according to his fleshly life—we ask not of any man now what he is as an individual out of Christ; his individuality, (*Ichheit*), is indeed dead, and cannot any longer be brought into consideration. Consequently, (for so the whole is made to bear upon what is the apostle's main object), we can have no desire for vain glory. The words *κατὰ σάρκα* belong thus to the verb *οἶδαμεν*, as they express the mode and manner, and, at the same time, the standpoint of the consideration. So also what follows.

*εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.*—Nay, though we once viewed Christ after the flesh, when we misunderstood entirely both him and his kingdom, this sort of consideration of him is now abandoned. Paul, probably, speaks of the time when he, as a Jew, was without the knowledge of Christianity, entertained carnal hopes of the Messiah, and persecuted the Christians. We may also, indeed, suppose that Paul speaks, here, in the first person plural, in the name of all believers, since of all it is true that before their conversion they look upon Christ with carnal eyes, and can form no conception of the glory of his kingdom. Similarly the apostle speaks, Eph. ii. 1, ff., and often.

17. *ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρ. κ. τ. λ.*—The *ὥστε* marks the consequence from verse 15 rather than from verse 16, for verse 17 contains a more general statement than verse 16. If, however, any choose, notwithstanding, to view verse 17 as an immediate deduction from verse 16,



it seems best to delete the comma after ἐν Χριστῷ. and understand the verse thus: So that if any be a new creature in Christ, the old things (his former knowledge, worldly skill) have passed away. Of this new creation see Gal. vi. 15. Eph. ii. 1—10, and the collection of parallel passages by Usteri, p. 225.

18. Ταῦτα δὲ πάντα ἐκ τοῦ Θεοῦ, κ. τ. λ.—These words are added with a reference to the apostle's main object: For all these graces are we indebted to God; no man, consequently, can glory in himself.—The ἡμᾶς seems to be general in its reference, the ἡμῖν, on the other hand, to relate to Paul alone, inasmuch as the discourse is of the διακονία τῆς καταλλαγῆς, *i. e.* the office of announcing the reconciliation. Such a change, indeed, in the reference of one and the same pronoun, in the same verse, is somewhat anomalous, but this circumstance, nevertheless, does not appear to justify the reference (which some, *e. gr.* Leun make) of the ἡμᾶς to Paul alone as the entire phraseology τοῦ καταλλ. ἡμᾶς ἐαυτῷ διὰ Ἰ. Χρ. has a general character. We have also an analogy in the following verse, where, in like manner, reference is made, first, in general to the reconciliation of the world through Christ, and then to the bearing of the office of proclaiming this.<sup>a</sup>

<sup>a</sup> [“Billroth's opinion that ἡμᾶς refers to all men, and ἡμῖν to Paul alone, or to teachers alone, is enfeebled by the consideration that the διακονία τῆς καταλλαγῆς is not for the teachers only, but for all. Subjectively viewed, the reconciliation and its announcement is needed by teachers as well as taught: objectively, it has been completed once for all, and hence the use of καταλλάξαντος.”—Olshausen.—TR.]



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ways express the simultaneousness of some one given event with another. We must here, consequently, have something particular expressed, otherwise Paul would certainly have employed the Aor. *κατήλλαξεν*, as in verse 18 he has employed *καταλλάξαντος* (comp. Col. i. 21). The two acts, however, which are represented as simultaneous are reconciliation and non-imputation: God reconciled the world to himself *in that, insamuch as, thereby that* he did not impute their sins to them. The *μὴ λογιζόμενος* is thus to be viewed, not as in apposition, but as the predicate to *καταλλάσσων*, to which it is not appended, but with which it is co-ordinated. That this might the better appear, the apostle seems to have placed the two participles *καταλλ.* and *λογιζ.* together, and on that account to have resolved the form *κατήλλασσεν* into *ἦν καταλλάσσων*.

*Καὶ θεμένος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.*— Those words have been very variously viewed. Some, as *e. gr.* Luther, who translates: “And has set up among us the word of reconciliation,” take them as a farther description of the sort and manner in which the *καταλλαγή* took place, and consequently as parallel with the *μὴ λογιζόμενος αὐτοῖς κ. τ. λ.* According to this view, *ἐν ἡμῖν* is *among us Christians* generally, and so denotes the same as are before denoted by *αὐτοῖς* (this again is referred *per synesin* to *κόσμος*): *λόγος* may be explained either of the preaching of the doctrine, (“he hath established among us the preaching of the doctrine”) or metonymically of the institution established by means of that doc-

trine—the New Covenant. Worthy of notice also is an interpretation communicated by Wolf in his *Cur. Phil.* p. 614, of Wilh. Ernest Trillers, who interprets the phrase *τίθεσθαι λόγον* strictly by *inire rationem*, to make a reckoning, so as that we should have the figure of a creditor. He translates the passage into Latin thus: “Deus—nostra delicta nobis non imputavit, sed calculum seu rationem reconciliationis nobis posuit:” He has remitted our sins, but over against this, put his reconciliation to our account: He has acquitted us, but over against this, reckoned to us his reconciliation.

Both interpretations are exposed to common difficulties.

1. It does not appear why Paul should pass from *αὐτοῖς* immediately to *ἡμῖν*, if the same persons be denoted by both words.
2. On this interpretation the following verse *ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν* does not naturally follow.
3. The parallelism with the preceding verse is completely lost.
4. The use of the part. aor. *δέμενος* as parallel to *καταλλάσσω* and *λογιζόμενος* is not well explained.

It seems better, therefore, to suppose that the words *δέμενος*—*καταλλαγῆς* denote the sustaining of the office of announcing that reconciliation. The meaning is then: And to our hands the announcing of the reconciliation is committed. *Theodoret*: “He hath gratuitously given the remission of sins, and

hath appointed us the servants of the peace.”<sup>a</sup> We have thus in these words *καὶ θεμελιωσὶς κ. τ. λ.*; the parallel to *καὶ δόντος ἡμῖν τὴν διακονίαν τῆς κατ.* ver. 18, and ver. 20 fits in admirably. There remains only one difficulty, which, however, we must not conceal. It is the use of the part. *θεμελιωσὶς* in place of the imp. *ἔθετο*, which one would have expected. For Paul cannot well be understood to say: *God reconciled the world to himself in Christ, in that he imputed not to them their sins, and made us to be preachers of this doctrine*, or, as is to be observed, since it is not *τιθεμελιωσὶς* but *θεμελιωσὶς* that is used, *had made us, &c.* Wolf, indeed, thinks that “it is usual with the sacred writers to join the doctrine concerning the death of Christ, as expiatory and reconciliatory with the divine blessing of the gospel ministry, by which the news concerning it are to be borne to men. Thus Paul, Eph. iv., when he had spoken of captivity led captive by death, and displayed in triumph by the resurrection, and of the gift of the Holy Spirit, ver. 8, subjoins in ver. 11, the institution of the ministry.”<sup>b</sup> But, for *one* thing, this passage cannot be (no more can

<sup>a</sup> ἔδωρήσατο τῶν ἀμαρτημάτων τὴν ἄφεσιν, καὶ ἡμᾶς ὑπηρέτας τῆς εἰρήνης ἐχειροτόνησεν.

<sup>b</sup> Scriptoribus sacris receptum est, ut doctrinam de morte Christi, tanquam expiatoria et conciliatoria, *conjungant cum beneficio divino praeconii evangelici, de ea ad homines perferendi.* Ita Paulus Eph. iv. quum *captivatam* per mortem et triumphatam per resurrectionem *captivitatem* spiritusque sancti donationem v. 8 commemorasset, v. 11 institutionem ministerii subjungit.



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plained, as it appears to me, by the supposition that Paul speaks as from the stand-point of the Spirit of God, [prospectively]: *Deus eum, qui non novisset* (ὃν γνόοντα would have been *qui non noverat*) *peccatum, fecit, &c.*<sup>a</sup>—ὕπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα—ἐν αὐτῷ.—These words are to be explained by such passages as Rom. viii. 3, 4, and Gal. iii. 13, 14. By the words, in the former of these passages, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, we might be led to the opinion which some indeed have embraced, that it is of the incarnation of Christ, his assumption of sinful flesh, that the discourse is here; but Paul does not rest the justification properly upon that, but on (what indeed is the only possible basis) the death of Christ for the sins of men. Hence, it appears better to expound the ἁμαρτίαν ἐποίησεν by the words that follow in the passage from Romans, κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, and by the words γενόμενος ὑπὲρ ἡμῶν κατάρα in the passage from Galatians. Most are of opinion that ἁμαρτία here is to be rendered *sin-offering*, and compare the Heb. **דָּשָׁן**, which denotes not only the sin, but also the offering for sin. But Calvin remarks, correctly: “It is sufficiently well known that the sacrifice which expiates sin is itself called sin, on which account the Latins call it *piaculum*, and Paul has borrowed this

<sup>a</sup> May we not explain also the passage adduced by Winer, James i. 5, on the same principle, by supposing that the position assumed is the stand point of the suppliant: *roget a deo, qui (quippe qui) omnibus largiatur, ac non exprobrat.*

phrase here and elsewhere from the Hebrews, with whom  $\text{זָּחָה}$  is both the piacular sacrifice and the offence or crime. But the signification of this word, no less than the entire sentiment, will be better understood from the comparison of both parts of the antithesis. Sin is here opposed to righteousness, since Paul teaches that we have been made the righteousness of God, inasmuch as Christ was made sin. Righteousness here is to be taken not as a quality or habit, but as *imputed*, inasmuch as the righteousness of Christ is said to be obtained by us. What, on the other hand, is the sin? The guilt on account of which we are arraigned at the divine bar. As, however, formerly the curse of the man was thrown back upon the victim, so the condemnation of Christ was our absolution, and by his bruises we are healed.”<sup>a</sup> In this way it can not be said, *directly*, that the *abstr.* ἀμαρτία stands for the *concr.* ἀμαρτωλός, yet

<sup>a</sup> Tritum est illud, peccatum vocari hostiam peccati expiatrix, qua ratione etiam Latini eam piaculum dicunt et hanc phrasin hoc loco et alibi ab Hebraeis mutuatus est Paulus, quibus  $\text{זָּחָה}$  tam piaculare est sacrificium, quam delictum vel crimen. Verum tam significatio hujus vocis, quam tota sententia melius intelligetur ex comparatione utriusque antitheti. Peccatum hic justitiae opponitur, quum docet Paulus nos justitiam dei esse factos, eo quod Christus factus sit peccatum. Justitia hic non pro qualitate aut habitu, sed pro *imputatione* accipitur, eo quod accepta nobis fertur Christi justitia. Quid e converso peccatum? reatus quo in dei judicio obstringimur. sicuti autem in victimam rejiciebatur olim maledictio hominis, ita Christi damnatio, nostra absolutio fuit, ac livore ejus sanati sumus.



it is not without meaning that the abstract is used: God has not *made him a sinner*, but *treated him as a sinner*, the sins of the world being laid upon him. So also conversely ἵνα ἡμεῖς γινώμεθα δικαιοσύνη Θεοῦ [on the Gen. see ch. i. 12,] ἐν αὐτῷ. “How are we just before God? I answer, just as Christ was a sinner. For he, to a certain extent, assumed our character that he might become accused in our name, and be judged as if he had become a sinner, not for his own offences, but for those of others, seeing he was himself pure and free from every fault, and that he might undergo for us a punishment he himself had not deserved. It is thus, therefore, that we are just in him; not because we, by any works of ours, have rendered satisfaction to the divine justice, but because we are judged of by the righteousness of Christ, when by faith we have put it on so *that it may become ours*. I have therefore preferred retaining the particle ἐν to substituting for it, in the translation, *per*, for the former signification quadrates better with the mind of Paul.”<sup>a</sup> *Calvin*. Let not these words, however, be

<sup>a</sup> Quomodo justi coram deo sumus? qualiter scilicet Christus fuit peccator. Personam enim nostram quodammodo suscepit, ut reus nostro nomine fieret, et tamquam peccator judicaretur, non propriis, sed alienis delictis, quum purus foret ipse et immunis ab omni culpa, poenamque subiret nobis, non sibi debitam. Ita scilicet nunc justi sumus in ipso: non quia operibus propriis satisfaciamus iudicio dei, sed quoniam censemur Christi justitia, quam fide induimus *ut nostra fiat*. Ideo particulam ἐν retinere malui, quam ejus loco vertere *per*: melius enim quadrat menti Paulinae illa significatio.



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lies at the foundation of all that Paul teaches concerning the reconciliation of God to man. Without pressing the *word* offering, or insisting much on such passages as 1 Cor. v. 7 ; Eph. v. 2, &c. the passages that speak of the wrath of God, *e. gr.* Rom. v. 9 ; 1 Thess. i. 10 ; Eph. ii. 3, force upon us this idea.

## CHAPTER VI.

1. In the close of the preceding chapter the Apostle had said, that he was an announcer of the reconciliation, and exhorted them to be reconciled. Now, however, he adds, that it is not enough to *receive* the gospel, but that they ought to live in accordance with it, in order that it may not have been received in vain. And to this he exhorts them, from the consideration that he had not lived contrary to his own prescriptions, (ver. 3,) but endeavoured always to give none offence, in order that he might have the greater right to act the part of an exhorter, (comp. 1 Cor. ix. 26, 27.) He describes, consequently, from ver. 4—10, his efforts and sufferings for the gospel; which verses seem to have a double object, the one negative, that of setting aside the charge that he had given these injunctions without sufficient authority; the other positive, that of presenting himself as a model.

The σύν in συνεργοῦντες is explained by Fritzsche and others as affirming that Paul was a worker with God and Christ, and they compare 1 Cor. iii. 9,

θεοῦ γάρ ἐσμεν συνεργοί. But there θεοῦ is expressly used, and in 1 Cor. xvi. 16, (which place may also, perhaps, be adduced as parallel,) where συνεργῶν is used absolutely, the σύν stands certainly in reference to the other labourers in the service of the Lord. I would rather, therefore, explain the word in question with the Vulgate by *adjuvantes*, and refer it to the agency of the Apostle, by which he, admonishing and urging, advanced the Christian life of the Corinthians. He did not merely preach the Gospel, and then leave the Corinthians to stand alone, but he also laboured, along with them, for their salvation, standing, as it were, by their side, and acting, by his exhortations, the part of a tutor.

2. λέγει γάρ καιρῷ δεκτῷ κ. τ. λ.—Connection: Let not the season of grace pass by unimproved, by living as if such a season were not, but take good heed regarding it. For the prophecy of the Old Testament is fulfilled, &c. The passage καιρῷ—ἐβοήθησά σοι, is quoted from Is. xlix. 8, correctly after the version of the LXX, and here applied to those living under the new covenant, the Ἰσραὴλ τοῦ θεοῦ.

3. ἐν μηδενί may be taken for *apud neminem*. But the analogy with ἐν παντί, ver. 4, makes it advisable rather to render it by *nulla in re*.

4. ὡς θεοῦ διάκονοι.—It might have been also διακόνους, but διάκονοι gives a very good sense, viz. as the servants of God must (conduct, commend themselves), as it behoves the servants of God, &c.—On ἐαυτούς, see Winer, p. 132. (Bib. Cab. No. X. p. 104.)

6. ἐν γνώσει.—Probably: In a preaching of the

gospel which bespeaks a deeper insight into the essence of Christianity; and advances this among others. —ἐν πνεύματι ἁγίῳ.—In demonstration of the Holy Spirit;—so that I showed that the Holy Spirit wrought by me. It is possible, that in these words, Paul makes an allusion to the χαρίσματα, but it seems better, nevertheless, to suppose with Calvin, that he sets *genus* and *species* over against each other; so also in what follows ἐν δυνάμει Θεοῦ, where, likewise, something quite general is announced: In demonstration of the power of God in me, (comp. iv. 7.) Such irregular enumerations, in which general and particular, congenial and uncongenial, are ingeniously brought together, occur frequently in the writings of Paul (*e. gr.* I Cor. iii. 22. Rom. viii. 38, 39), and are of the greatest weight, for they set before our eyes the inadequacy of the words to the vastness and compass of the objects denoted by them.

7. διὰ τῶν ὀπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν.—The figure here is taken from the use of weapons, both offensive (τὰ δεξιά) and defensive (τὰ ἀριστερά). Ἡ δικαιοσύνη seems here to denote, generally, *integrity, blamelessness*; comp. Rom. vi. 13. Eph. v. 9; vi. 14. Conscious of this integrity, the apostle could adventure it no less in the way of attacking the bad, as in that of keeping himself at ease under their attacks.

8. διὰ δόξης καὶ ἀτιμίας.—The simplest way is to render διὰ by *during, under*. So De Wette and after a similar manner also Beza, who remarks: “διὰ here does not signify the instrumental cause, but is



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things which proceed from some sentiment or opinion. The apostle is contrasting, through the whole passage, with the unrighteous judgment of his adversaries, the real evidence of a divine ambassador, possessed by him.”<sup>a</sup> This, however, is not done by him through means of ὡς, but through the entire connection; the ὡς belongs not simply to the first member, but always to both as a whole, and serves to denote here the reference to συνιστῶντες, verse 4, thus: (We commend ourselves) *inasmuch as* we believers (as our adversaries affirm) are yet true, and will be found so. The perverse part in the opinion of his adversaries, is thus not denoted by ὡς, but appears from the whole connection; Paul writes often thus; *e. gr.* I Cor. i. 25: τὸ ἀσθενὲς τοῦ Θεοῦ means that which *appears* weak in God; 2 Cor. x. 1: ἐγώ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς here we must supply “after the opinion of my adversaries.”

9. ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι.—*De Wette*: “As mistaken, and yet known (*als verkannte, und doch erkannt*).” But the ἀγν. is much more properly interpreted when we translate: as (according to my enemies’ opinion) unknown (*homines ignoti, ignobiles*), but nevertheless (to God and the good), well known.—καὶ ἰδοῦ ζῶμεν.—There is a sort of majestic liveliness in the way in which Paul breaks through

<sup>a</sup> ὡς et hic, ut ii. 17, de iis, quae sententia aliqua et opinione proficiscuntur. Scilicet adversariorum iniquo iudicio per totum locum opponit vera divini legati in se documenta.

the regular construction here instead of *καὶ ζῶντες*); one might almost say that the language itself, by means of this interruption, depicts what the apostle would denote—the *unexpected*.—ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι.—Perhaps after Ps. cxviii. 18.

10. ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες.—Inasmuch as we who are esteemed poor (because we have no earthly wealth), yet make many rich (in heavenly possessions).—ὡς μηδὲν ἔχοντες.—On the *μή* in *μηδὲν* see the notes on 1 Cor. i. 28.—καὶ πάντα κατέχοντες.—We possess all, since we have God and Christ. Comp. Matt. v. 5—10; vi. 33.

11. Τὸ στόμα—πεπλάτυνται.—The whole of the elevated discourse from verse 4—10, was occasioned by the apostle's desire to appear before the Corinthians as pure as possible, and thereby to enforce upon them his example; inspired by the majesty of his office, which crowned him with honours even amid the most humiliating sufferings, and with the living consciousness that to this office all his powers were dedicated, he had allowed his words free course, and had opened his whole heart to his readers. This gives him occasion once more to remind the Corinthians of his close relation to them, and to pray them to receive him into their heart, even as he had received them. When thus their love should be mutual they would the more readily attend to his injunctions. The apostle thus prepares the way for returning to what he had been considering in verse 1 and 2, and from which he had been drawn away



by the considerations expressed in the parenthesis from verse 3 to 10.

Such is the connection and course of Paul's statements. With reference to particulars, the words τὸ στόμα ἡμῶν ἀνέωγε πρὸς ὑμᾶς denote not simply, as Fritzsche thinks, *haec ad vos locutus sum*, so that the meaning of the whole should be (II. 108): "Dixi ad vos: animus meus est amoris plenus, h. e. quod vobis dixi, ejusmodi est, ut inde me vos amare appareat;" but there lies certainly the subordinate idea of *openness* (though not strictly of *freeness*) in the phrase. There must be some particular reason why Paul selected these words, and this is intimated as well by the following words ἡ καρδία ἡμῶν πεπλάτυνται, as by the fundamental meaning of the words in question: My mouth hath opened itself, stands open. By itself, indeed, ἀνοίγειν τὸ στόμα expresses only, as Fritzsche correctly observes, *to begin to speak*, or *to speak*; but the connection always points out why this more significative and lengthened formula is used. In the passage before us, as frequently elsewhere, the reason is none other than the object of expressing very distinctly the antithesis to *reservedness*, (to the closing of the mouth, and thus to silence,) comp. Ezek. xxxiii. 22. Paul consequently means to say: My mouth has, (by means of the free outpouring of the statements, ver. 4—10,) opened itself to you; my heart has become expanded, so that ye may all find a place therein. The last words, ἡ καρδία ἡμῶν πεπλ. cannot be taken as most interpreters take them, as denoting Paul's love to the Co-



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opinions, of whom the apostle addresses now one class, now another.

13. Τὴν δὲ αὐτὴν—ὑμεῖς.—This verse is excellently explained by Fritzsche, II. 109—117. As respects, in the first place, the acc. ἀντιμισθίαν, it is to be joined immediately, without any ellipsis, to πλατύνθητε, thus: “*animum vestrum extendite in remunerationem, i. e. ut vos amorem meum remuneremini.*” On αὐτὴν, Fritzsche says: “I have no doubt but that Paul here has united in one, by means of attraction, these two ideas of the *same thing*, and of *remuneration*, which ought properly to have been mentioned apart, and that with his accustomed celerity of thought, he says, τὴν δὲ αὐτὴν ἀντιμισθίαν instead of τὸ δὲ αὐτὸ, ὃ ἐστὶν ἀντιμισθία, πλατύνθητε *animum vestrum explicate ad eandem remunerationem, instead of ad eandem rem (amorem), in qua cernitur remuneratio.*”<sup>a</sup>

14. Μὴ γίνεσθε κ. τ. λ.—The Apostle returns now to the admonitions given in ver. 1, 2. As there, it is laid down in purely general terms, that they ought to strive not to receive the grace of God in vain; so here, also, it appears better to take the directions of the Apostle as generally as possible, and to understand the words not merely, as Winer proposes, of

<sup>a</sup> Nullus dubito, quin P. hic duas has et *ejusdem rei et remunerationis* notiones, quam utramque proprie seorsim eloqui debebat, per attractionem in unum coëgerit, dicens pro sua in cogitando celeritate τὴν δὲ αὐτὴν ἀντιμισθίαν pro τὸ δὲ αὐτὸ, ὃ ἐστὶν ἀντιμισθία, πλατύνθητε: *animum vestrum explicate ad eandem remunerationem, pro: ad eandem rem [amorem], in qua cernitur remuneratio.*

participation in what had been offered to idols, but, generally, of any partial relapse into heathenism, (either in doctrine, or in walk, or in both,) occasioned by free intercourse with the heathen. The unsuitableness and injuriousness of such intercourse, the Apostle sets forth under the figure of two animals unequally yoked, (*ἑτερόζυγος*, Lev. xix. 19, LXX.)<sup>a</sup> Others think the figure is that of an unequal balance. *Theophylact*: “He does not say *μὴ συναναμίγνυσθε*, but *μὴ γίνεσθε ἑτεροζυγοῦντες*, that is, do not swerve from rectitude, being swayed, and, induced by those things which are not lawful. For *ἑτέρουζυγεῖν* is said of an unjust balance, when the one scale preponderates.”<sup>b</sup> There is one interpretation more to be mentioned, according to which it is supposed that unequal marriages are here referred to, (comp. the passage adduced from Leviticus); but this appears inadmissible from its too great specialty.—*τίς δὲ κοινωνία*.—On the *δέ* in Winer, p. 371.

15. Βελίαρ.—The received reading is Βελίαλ (so

<sup>a</sup> Grotius and others take *ἑτεροζυγεῖν* as simply for *ὁμοζυγεῖν*. “*Est alteram partem jugi trahere, i. e. idem jugum subire.*” But the *ἕτερος* may very well retain its proper force, if we suppose, with Winer (p. 181.) that “Paul has written concisely, and has construed the dative rather with the thought than with the words: he obviously intends to say: *μὴ γίν. ἕτερ. καὶ οὕτως ὁμοζυγοῦντες (συζυγ.) ἀπίστοις*, be not subjected to a strange yoke, i. e. with unbelievers in the same yoke.

<sup>b</sup> οὐκ εἶπε, μὴ συναναμίγνυσθε, ἀλλά, μὴ γίνεσθε ἑτεροζυγοῦντες, τουτέστι, μὴ ἀδικεῖτε τὸ δίκαιον, ἐπικλινόμενοι καὶ προσκείμενοι οἷς οὐ θέμις. Τὸ γὰρ ἑτεροζυγεῖν ἐπὶ ζυγοῦ ἀδίκου λέγεται, ὅταν ἡ μία πλάστιγγ βαρῆ.

also Lachmann), after the Heb. **בְּלִיעַל**, properly *depravity, wickedness*, here, as in personification, SATAN.

16. ὑμεῖς γὰρ ναὸς Θεοῦ—Comp. 1 Cor iii. 17 ; vi. 19.—καθὼς εἶπεν ὁ Θεός· ὅτι, κ. τ. λ.—The first words ὅτι ἐνοικήσω ἐν αὐτοῖς are taken from Lev. xxvi. 11 ; the following from ver. 12.

17. Freely, and with transpositions, quoted from Is. lii. 11. The words *καὶ ἀκαθάρτου μὴ ἄπτεσθε*, (which there *precede* ἐξέλθατε κ. τ. λ.) are, by the majority, referred to the eating of meats offered to idols, already proscribed by Paul ; they may, however, be taken much more generally : touch nothing unclean ; have nothing to do with the heathen. Comp. vii. 1.—*καὶ γὰρ εἰςδέξομαι ὑμᾶς*. These words are probably quoted from the same chapter, ver. 12. In the Heb. we have **וְיִשְׂרָאֵל יִשְׁמְרוּ אַחֲרָיִם**, there with a reference to the protection of their rear in marching ; the LXX. have *καὶ ὁ ἐπισυνάγων ὑμᾶς Κύριος ὁ Θεὸς Ἰσραήλ*. Paul, however, takes the *εἰςδέχεσθαι* quite generally in the sense of *benigne vos excipiam*.

18. Καὶ ἔσομαι, κ. τ. λ.—It is uncertain whence this is quoted. Jer. xxxi. 33 ; and xxxii. 38, are, indeed, adduced : *καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν*, as well as *καὶ ἔσονται μοι εἰς λαόν, καὶ ἐγὼ ἔσομαι αὐτοῖς εἰς Θεόν*, but there is nothing here of father, sons, and daughters. On the other hand, we have, in xxxi. 9, *ὅτι ἐγενόμην τῷ Ἰσραήλ εἰς πατέρα, καὶ Ἐφραὶμ πρωτότοκός μου ἐστίν*. In fine, we might also adduce 2 Sam. vii. 14 : *ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν*.



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## SECTION THIRD.

### CHAP. VII. VERSES 2—16.

In the preceding Sections the Apostle had given the Corinthians earnest exhortations; he now entreats them to give these a cordial reception. It was not for them to forsake Paul and his admonitions; he had done injustice to no one, and had himself found grief enough in being obliged to cause grief to them, (2—5.) He had, however, been comforted by the intelligence that that grief had produced wholesome fruits at Corinth, (6—12); this had been his only object, and now that this was gained, not only he but Titus also greatly rejoiced, because the Corinthians had fulfilled the great expectations entertained regarding them by Paul himself, (13.—16.)

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2. Χωρήσατε ἡμᾶς.—Give room to me and my prayers, receive me into you. Comp. vi. 13, πλατύνθητε καὶ ὑμεῖς. Ye have no reason to wish to know nothing of me, and to allow me to intreat you in vain, for οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. We may refer the first words here, to the punishment which Paul had decreed for the vicious member of the Corinthian church: he had not thereby done that person any wrong, as he had deserved it. The ἐφθείραμεν, may then be understood analogously: We have not utterly destroyed him; the way of restoration is still left open for him, and

he has already, indeed, entered on it. In fine, ἐπλεονεκτήσαμεν would be : I have overreached no one by claiming to myself a right, (that of appointing punishment), which did not belong to me, (the πλεονεκτηεῖν, ii. 10, which Wolf compares, is, however, used with a somewhat different reference.) But this interpretation appears, nevertheless, too far-fetched and arbitrary ; especially πλεονεκτηεῖν seems, if we compare xii. 14, ff., to relate to the charge that Paul had extorted money from the Corinthians. Taking the word so, we may either refer ἀδικεῖν, and φθείρειν to the same object, or view them more generally : I have injured no one, corrupted no one, (by anything like false doctrine ; *Chrysostom* : οὐδένα ἐπατήσαμεν. *Calvin* : “ He mentions three kinds of offences, of which he asserts his innocence. The first is manifest hurt or injury ; the second is the corrupting by false doctrine ; the third is fraud or circumvention in worldly goods.”<sup>a</sup>)

3. οὐ πρὸς κατάκρισιν κ. τ. λ.—I vindicate myself not for the purpose of condemning you ; on the contrary, I have already said how much I bear you in my heart. A similar turn we find elsewhere, *e. gr.* 1 Cor. iv. 14.—προεἶρηκα γάρ.—This is certainly to be referred to vi. 12.—εἰς τὸ συναποθανεῖν καὶ συζῆν. *Chrysostom* finds something strange in the mention of the συζῆν, and observes : “ The dying is the part

<sup>a</sup> Tria ponit genera offensionum, a quibus se purum asserit. Primum est manifesta laesio vel injuria ; secundum corruptela quae fit per falsam doctrinam ; tertium defraudatis aut circumventis in bonis.



of friendship, but the living is what every one would choose, whether friends or not. For what then does he mention this, as if it were some great thing? Because it is a very great thing. For there are many who will condole with their friends in misfortune, but when they are in good repute, will no longer rejoice with them, but become envious. Not so, however, with us, &c.” Unnecessary nicety, and far-fetched solution! To be willing to live or die with one, means nothing more than to desire never to abandon him in life or in death.

4. Πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν.—Grotius, Er. Schmid, and others, take παρρησία in the sense of *free-spokenness*: magnum mihi jus libere apud vos loquendi. In this case we may form the connection with what follows, thus: I speak quite openly and freely to you (I need fear no misconception, [as if I spoke πρὸς κατάκρισιν] for) ye are even my boast and consolation. Others take παρρησία in the sense of *confidence*. In this case all is co-ordinate, and the connection becomes: I say this not by way of condemnation, for I have already said that I hold you in my heart; I trust in you steadfastly and boast myself of you, and have in you consolation and joy in all my sorrow.—ὑπὲρ ὑμῶν.—See note on i. 7.

<sup>a</sup> τὸ μὲν ἀποθανεῖν, δῆλον ὅτι φιλίας· τὸ δὲ ζῆν τίς οὐκ ἂν ἔλοιτο καὶ τῶν μὴ φίλων: τίνος οὖν ἕνεκεν ὡς μέγα αὐτὸ τίθησιν; ὅτι καὶ σφόδρα μέγα ἐστὶ πολλοὶ μὲν γὰρ κακῶς πράττουσι συναλγοῦσι τοῖς φίλοις, εὐδοκίμοῦσι δὲ οὐκέτι συνήδονται, ἀλλὰ φθονοῦσιν ἀλλ' οὐχ ἡμεῖς, κ. τ. λ.



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ing simply, but also by the consolation with which he was comforted in respect to you, as he announced, &c., *i. e.* by his announcement of the consolation wherewith he was comforted.—ὕπὲρ ἐμοῦ.—De Wette renders: As he made known to us your longing, your sadness, your zeal for me. But in this case one would have expected τὸν ὑπὲρ ἐμοῦ. Strictly taken, the thought seems to be: As he announced to me how great towards me was your longing, your sadness, your zeal (just as above, verse 4); so that the ὑπὲρ ἐμοῦ is not to be referred immediately to the substantive, but to the predicate, nor is it necessary to suppose here, with Winer (p. 119), an exception from the rule. See also note on i. 7.—ὥστε με μᾶλλον χαρῆναι—*De Wette*: “So that I rejoice still more.” Better, however: So that I rather *rejoice*, *i. e.* so that my previous sorrow has been not merely removed, but changed into joy.

8. Ὅτι εἰ καὶ, κ. τ. λ.—This verse furnishes the ground on which he had said in the preceding, that he had so much rejoiced: For although I troubled you also by the epistle, yet I do not regret it, though I did (at one time, before the coming of Titus) regret it, for I perceive (I take into consideration) that that letter, though but for a brief time, has troubled you. How the latter words are to be understood appears best from ii. 2. It may, indeed, be supposed that the words βλέπω—ὑμᾶς stand only as a confirmatory closer explanation of the ἐλύπησα: I perceive, namely, that the letter has, in fact, troubled you. Such justifications of a previous ex-

pression or supposition, introduced by γάρ, we find, very commonly with Paul. But, in the *first place*, such an addition would here be very flat and unnecessary; *secondly*, βλέπω would thus signify here only, “I see, I know well;” whereas, it rather means, “I consider, regard, have respect to;” and one would have expected rather οἶδα γάρ. Hence, I am of opinion that the meaning is: I am glad that I wrote that letter, and do not at all repent of it; for I consider that it has troubled you, though only for a short time, as I had intended; therefore, I cannot but rejoice therein, εἰ γάρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἐστὶν ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; (comp. note on ii. 2.) By your sorrow you have shown that you are capable of being cured. In this way, especially, what follows is excellently connected; the declaration of the Apostle, that he was glad, and by no means repented that he had grieved them, as it was somewhat paradoxical, might be misunderstood; wherefore he adds:

9. Νῦν χαίρω, οὐχ ὅτι κ. τ. λ.—*Atqui gaudeo, non quod contristati estis, sed quod contristati estis ad poenitentiam.* The νῦν is, as Emmerling very correctly observes, not a time-particle, (as if insinuating a contrast to μετεμελόμην), but, in the sense in which we have often already had it, *nunc vero, jam vero, atqui.*—ἐλυπήθητε γάρ κατὰ τὸν Θεόν, ἵνα κ. τ. λ.—A closer elucidation of the words ἐλυπ. εἰς μετάνοιαν. Ἡ κατὰ Θεὸν λύπη is that sorrow which exists *in regard to God, i. e.* such as a man feels when he sees that it is God whom he has offended; or, that sor-

row which is *suitable towards God, i. e.* such as God approves of. Ἡ τοῦ κόσμου λύπη, on the other hand, is either (*gen. subject.*) a sorrow such as the world, the worldly man, has; or, (*gen. object.*) a sorrow on account of worldly things, on account of the detriment or loss of worldly possessions. The former view appears the better, if the two are to be so strictly separated; the subject and object are not here so definitely discriminated, and the genitive has more of an adjectival force, as Luther has given it in his version: “Godly sorrow.”<sup>a</sup> Calvin: “The sorrow of the world is when men despond through earthly afflictions, and are oppressed with grief; but sorrow toward God, is that which respects God, whilst they esteem it the only misery, that they have fallen from God’s favour—when struck with fear of his judgment they lament their sins. This sorrow Paul makes the cause and source of repentance; which is to be carefully observed: for unless the sinner be dissatisfied with himself, hate his life, and sincerely grieve by the knowledge of sin, he will never be converted to the Lord; while, on the other

<sup>a</sup> See Winer, p. 341. [“2 Cor. vii 9, 10, λυπεῖσθαι κατὰ θεὸν and λύπη κ. θ. is not ‘sorrow produced by God;’ but, as Bengel correctly says, *animi Deum spectantis et sequentis*, with apostolic pungency which we can hardly reach by *one* word. In the following Paul might have written ἡ καὶ τὸν κόσμον λύπη, but instead of this we have ἡ τοῦ κόσμου λ. which have a somewhat different sense, viz. ‘sorrow of the world,’ *i. e.* such as the world (those belonging to the world) have (naturally regarding the things of the world).—*Gr. d. N. T.—Tr.*]



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*me damno afficeremini*: in order that you may, in no respect, suffer any injury from me; Litotes, for: In order that I may benefit you in all things, even when I cause you grief. On this ἵνα, which founds the appointment or (when viewed in a religious light) Providence on the design of God, see Winer, p. 382, 383<sup>a</sup> (especially the example adduced by him: “I have thus built the house that I might see it burned down; *i. è.* My unhappy fate led me to the purpose of building this house, that I might have the misfortune to see it burned down).—A somewhat different explanation of this passage, to which, however, I cannot assent, is given by Winer, p. 384.<sup>b</sup>

10. μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον.—Luther translates: “For the Godly sorrow works a repentance to salvation, of which no one repents.” So also Calvin: “The play here upon the word *penitence*, when he says *not to be repented of*, is elegant, for however unpleasant at first taste the thing may

<sup>a</sup> [“It has been generally overlooked that the ἵνα is often to be viewed according to Hebrew *teleology*, which regards each event as ordained of God, so that frequently in the Bible ἵνα is used where we, from our views of things, would have employed ὥστε. . . . In other passages it has not been observed that we have, ‘in order that,’ used for rhetorical reasons which is a sort of hyperbole, as: And so I must travel thither in order that I might fall sick (Comp. Is. xxxvi. 12; Plin. Paneg. VI. 12.): So I have built the house that I might see it burned, &c.”—*Gr. d. N. T.*—TR.]

<sup>b</sup> [“Ye have, therefore, been brought into sorrow in order that a more severe chastisement might be spared to you.”—*Gr. d. N. T.*—TR.]

be, it renders itself desirable by its usefulness. For though the epithet may be as much that of the salvation as of the penitence, yet it appears to me better to agree with the latter word, as if he had said: We are taught by the very event that no sorrow ought to be grievous or troublesome to us; so that though repentance have something bitter in it of itself, it is described as not to be repented of because of the sweet and precious fruit which it produces.”<sup>a</sup> But since, as has been already observed, the Greek *μετάνοια* does not strictly answer to the Latin *poenitentia* and the German *Reue* [*Repentance* in the sense of *penitence*], and since the words *μετάνοια* and *ἀμεταμέλητος* do not come from the same root, we may join the latter with *σωτηρίαν* thus: Godly sorrow produces a change of mind to a salvation of which no one repents (which, though so dearly obtained, no one grudges).

11. The *ἀλλά* which forms a highly significant anaphora, may be rendered by *imo*; the Apostle, as it were, corrects himself here, as if he had not said enough. The individual expressions (in which, how-

<sup>a</sup> Pulchra allusio est ad nomen *poenitentia*, quum dicit *non poenitendam*, quia quamvis res sit primo gustu acerba, utilitate tamen ipsa se expetendam facit. Quamquam posset tam salutis esse quam poenitentiae epithetum; sed mihi melius videtur congruere cum vocabulo poenitentiae, acsi diceret, eventu ipso nos doceri, ne gravis nobis debeat esse aut molestus dolor: ita quamvis in se poenitentia aliquid amari contineat, non poenitenda esse dicitur ob pretiosum et suavem, quem parit, fructum.



ever, we must not seek to find an order arising from a regular train of thought) are well brought out by Chrysostom : “ Your sorrow, he says, has not only not caused you to condemn yourselves as if you had done this to no purpose [*i. e.* your sorrow has not been without effect so that you should regret it ; *Theophylact* : οὐ μόνον γὰρ οὐ μετεμελήθητε ὅτι ἐλυπήθητε, ἀλλὰ μᾶλλον καὶ σπουδαιότεροι γεγόνατε, for not only have ye not repented your being grieved, but ye have become rather even more anxious], but it hath rendered you more anxious. He then enumerates the marks of their carefulness : ἀλλὰ ἀπολογία *i. e.* towards me [not certainly as Grotius proposes ‘ excusationem suae negligentiae, primum apud Timotheum, deinde apud Titum ;’ but the excuse which they made by inflicting punishment on the transgressor] : ἀλλὰ ἀγανάκτησιν, towards the sinner himself : ἀλλὰ φόβον, for such anxiety and speedy correction belongs to those who are vehemently afraid : and lest he should seem to exalt himself, see how speedily he removes any such feeling by saying ἀλλ’ ἐπιπόθησιν, towards me : ἀλλὰ ζήλον, that which is for God : ἀλλ’ ἐκδίκησιν, for ye have punished those who have insulted the laws of God.” <sup>a</sup>

<sup>a</sup> οὐ μόνον, φησιν οὐκ ἐνέβαλεν ὑμᾶς εἰς τὸ καταγνῶναι ἑαυτῶν ἢ ἀθυμία ὡς εἰκῆ τοῦτο πεποιηκότων ἀλλὰ καὶ σπουδαιότερους ἐποίησεν, εἶτα λέγει τῆς σπουδῆς τὰ τεκμήρια ἀλλὰ ἀπολογία πρὸς ἐμέ. ἀλλὰ ἀγανάκτησιν πρὸς ἐκεῖνον τὸν ἡμαρτηκότα. ἀλλὰ φόβον καὶ γὰρ σφόδρα δεδοικότων ἦν ἡ τοσαύτη σπουδὴ καὶ ἡ ταχίστη διόρθωσις καὶ ἵνα μὴ δόξῃ ἐπαίρειν ἑαυτόν. ὅρα πῶς ταχέως αὐτὸ παρεμυθήσατο εἰπών ἀλλ’ ἐπιπόθησιν τὴν εἰς ἐμέ. ἀλλὰ ζῆλον τὸν ὑπὲρ τοῦ Θεοῦ. ἀλλ’ ἐκδίκησιν καὶ γὰρ ἐξεδικήσατε τοὺς τοῦ Θεοῦ νόμους ὑβρισθέντας.



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direct contradiction to his former so friendly declaration towards the Corinthians, were he here to call himself the ἀδικηθεῖς in distinction from the ἀδικήσας (see especially ii. 5.) As little does the ἀδικηθέντος refer to the *Father* of the incestuous person, as the majority of interpreters refer it, some of whom suppose that he was still alive (*Er. Schmid* : “haud dubie intelligit patrem illius incesti filii, in quem redundavit haec injuria illius sceleris incesti. Patet hinc, vivo adhuc patre scelus hoc commissum esse,”) while others, induced probably by the ἔχειν 1 Cor. v. 1. which certainly appears to mean *habere uxorem*, suppose that he was dead, but that even in the grave he, as it were, suffered from the profligacy of his son, (so among others Theodoret : ἀδικήσαντα λέγει τὸν πεπορνευκοτα ἀδικηθέντα δὲ τὸν ἐκείνου πατέρα· καὶ τεθνεὼς γὰρ ἠδίκητο, τῆς εὐνῆς ὑβρισθείσης). The latter interpretation, however, is evidently forced, and since there is no mention elsewhere of the father of the transgressor, it seems better with Dan. Heinsius (see Wolf’s *Curae*, p. 639), to take τοῦ ἀδικηθέντος as the genitive of τὸ ἀδικηθέν = τὸ ἀδίκημα, so as that a parallel not of person with person, but of agent and act should take place. Neither the agent was so base, nor the act so horrible as that I should have written so severely, had it not been to show my zeal for you. To this view Neander also assents, note p. 227. The πρὸς ὑμᾶς belongs naturally to φανερωθῆναι, and the ἐνώπιον τοῦ Θεοῦ is added to show the purity of this zeal, for he says, that he had desired to show it as in the sight of God, conscious that God knew the whole matter. *Theo-*

*phylact*: “ I have so much complacency in that letter, and do not regret the rebukes I gave, as I say, because I wrote these for this purpose, that my love and my carefulness for you might be made apparent to you before God, *i. e.* God seeing that it is genuine. For I had feared, lest the outrage might pass upon you.”<sup>a</sup>

13. This verse may be diversely explained, especially as the readings vary. If we follow the reading of Griesbach and Knapp, the sense is: On that account (*viz.* because I wished only to show my zeal for you, ver. 12, and consequently was satisfied when that was acknowledged; or quite generally: because all has ended so well; so that the *διὰ τοῦτο* is to be referred not singly to the last verse, but also to all that precedes from ver. 5,) I have been comforted by the consolation furnished by you; but still more have I rejoiced in the joy of Titus, &c. So De Wette, among others, takes the passage. But *παρακαλεῖσθαι ἐπί τινι* is elsewhere used, not of the consolation with which one is comforted, but of the *object respecting which* one is comforted; comp. i. 4; vii. 7; 1 Thess. iii. 7. We should thus have to translate here: I was comforted by your consolation, (the consolation which ye received, *consolatio vestri*, as Beza gives it.) But this will not suit the connection. Hence, it appears better to follow the reading,

<sup>a</sup> Τοσαύτην ἔχω χάριν τοῖς γράμμασιν ἐκείνοις καὶ οὐ μεταμέλομαι ἐπὶ τῇ ἐπιτιμῇσει, ὥστε καὶ λέγω, ὅτι δι' αὐτὸ τοῦτο ἔγραψα ταῦτα, ἵνα ἡ ἀγάπη μου καὶ ἡ σπουδὴ μου ἡ ὑπὲρ ὑμῶν φανερωθῇ πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ, τουτέστιν, ἐφορῶντος τοῦ Θεοῦ ὅτι ἀληθὴς ἐστιν. Ἐδεδοίκειν γάρ μὴ καὶ εἰς ὑμᾶς διαβῆ ἡ λύπη.

the external evidence for which is strong, according to which a colon is placed after παρακεκλήμεθα, and the δέ stands not after περισσοτέρως, but after the first ἐπί. This reading itself, however, varies in this, that after παρακλήσει we have either ἡμῶν or ὑμῶν. Lachmann adopts the former, and reads as follows: διὰ τοῦτο παρακεκλήμεθα· ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου ὅτι κ. τ. λ. The meaning is thus: On this account, (since I had so good a design in my letter), I feel myself comforted; with this my comfort, however, I rejoiced still more over the joy of Titus; *or*: besides this my consolation, I rejoiced, &c. If, on the other hand, we read ὑμῶν, (which, as the more difficult reading, seems preferable to ἡμῶν), the meaning of the whole passage is: On this account I feel myself comforted; with (or besides) the comfort conveyed to me by you, I rejoiced still more over the joy of Titus, &c. The ὑμῶν is thus the genitive of the cause.—ὅτι ἀναπεπαιυται κ. τ. λ.—This may be taken either as the ground or as the object of the χαρά, and, consequently, may be rendered either with *because*, (namely), or with *that* (in that) as in Lat. *verba affectuum* are followed either by *quod*, or by the accusative with the infinitive, according to the aspect under which the subject is viewed.

14. ὅτι εἰ τι αὐτῷ κ. τ. λ.—For if I have boasted of you towards him in anything, I have not been ashamed; *i. e.* ye have not disappointed the great expectation which I had excited in Titus respecting you.—ἀλλ' ὡς κ. τ. λ.—The meaning is: But as I



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## PART II.

### CHAP. VIII. IX.

IN WHICH THE APOSTLE TREATS OF THE COLLEC-  
TION FOR THE CHRISTIANS IN JERUSALEM.

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The Apostle commends the benevolence of the Macedonians, who had exceeded all expectation, and holds them up to the Corinthians for their imitation; he had the best hopes of them, since they had already so begun, and he prays them not to fall short of complete performance, (viii 1—11). At the same time each ought to give according to his power; more than this God does not demand, (12—16). The Apostle then sets forth the reasons why he had sent Titus and other brethren before hand, (viii. 17 — ix. 5). He expresses a hope that these would bring together a liberal contribution; for this God would reward the Corinthians, (6—15.)

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### CHAPTER VIII.

1. Γνωρίζομεν δέ, κ. τ. λ.—We may suppose here, either that the Apostle, without any closer connection with what precedes, passes on by means of the particle δέ, to something new, as we have seen such sections fre-

quently in the former epistle ; or that the connection with the close of the preceding chapter is this : I confide in you in all things. and of this I give you a proof, in that I hereby set before you the example of them of Macedonia, and beseech you to do your endeavour on behalf of the Christians at Jerusalem.

τὴν χάριν τοῦ Θεοῦ κ. τ. λ.—Chrysostom thinks, that “ he calls the thing a *grace*, that they might not be offended,” and subsequently, “ he calls the thing a grace, not merely for the sake of soothing them, but also of stimulating them, and that by the use of an uninvincible term.”<sup>a</sup> With this many of the interpreters accord ; but such references are obviously far-fetched. Much simpler is the view of Emmerling : “ *χάρις Θεοῦ favor, quo deus studium meum Christianis opitulandi adjuvit. Solemne enim nostrum est, si quid ex voto cesserat, id pie ad deum velut auctorem referre.*”

2. Almost all the interpreters suppose that Paul designs to mark out in this verse a twofold grace which had been vouchsafed to the churches of Macedonia ; on the one hand, the consolation that had been given them in their sufferings, and on the other, the disposition which had been implanted in them towards beneficence. The former, however, by no means suits the connection, for it is impossible to see how the mention of it can tend to further the object

<sup>a</sup> ἵνα μὴ ἐπαίρωται, χάριν τὸ πρᾶγμα καλεῖ. . . . χάριν τὸ πρᾶγμα καλεῖ, οὐχὶ κατὰστέλλων αὐτοὺς μόνον, ἀλλὰ καὶ ἐκκαλούμενος καὶ ἀνεπέφθονον τὸν λόγον ἐργαζόμενος.



of Paul, which is to exhort the Corinthians to liberality, and besides that, the grammatical consideration, that the words ἡ περισσεΐα τῆς χαρᾶς αὐτῶν, are joined immediately with ἐπερίσσευσεν εἰς τὸν πλ. κ. τ. λ., forbid our supposing that Paul intends to speak *expressly* of the consolation obtained by the Macedonians. He rather alludes to their afflictions by way of reference, for the sake of showing, that *notwithstanding these*, they had abounded in the grace of liberality. The meaning is consequently: For under the trial of oppression did the fulness of their joy, and their deep poverty, appear abounding unto the riches of their liberality; *i. e.* notwithstanding their severe trials through oppression, their joy in giving, though they were also in deep poverty, produced a richness of liberality; *i. e.* the readiness and joy with which they gave, made them very liberal. δοκιμὴ θλίψεως is one idea, equivalent to *trial by affliction*, see Winer, p. 158. [Bib. Cab. No. X. p. 66.]—ἡ περισσεΐα τῆς χαρᾶς αὐτῶν.—These words have properly a double antithesis; one to the words ἐν πολλῇ δοκιμῇ θλίψεως, another to ἡ κατὰ βάθους πτωχεία αὐτῶν. That joy in giving was found, notwithstanding their sufferings, and their deep poverty. It gives, however, extraordinary emphasis to the discourse that Paul co-ordinates ἡ περισσεΐα τῆς χαρᾶς, and ἡ κατὰ βάθους πτωχεία αὐτῶν, without any thing further. This he does, as Fritzsche correctly observes, by using the word ἐπερίσσευσεν with a different reference in respect to each of the two subjects. In general, in both references, the word retains the meaning of



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in the assistance of the saints. We may thus take *χάρις* actively for *collatio beneficii*. De Wette takes it somewhat differently, as also *κοινωνία*, and renders: They urged upon us with many entreaties, the [participation in the] favour, and communication of the assistance to the saints.

5. ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ.—They gave themselves up to the Lord, *i. e.* they so emptied themselves, that they left nothing to themselves, as we should say: they offered themselves up entirely; and that to the *Lord*, inasmuch as they did for him what they did for their brethren, and also to *Paul*, inasmuch as he received their contributions to carry it to the place of its destination. Πρῶτον is rendered by the most of the interpreters, by, *in the first instance* or *place*, and καὶ *in the next instance, deinde*; but it does not appear what end is served by this division, or how such a meaning can be put upon the καί. I take πρῶτον, therefore, to mean nothing else than *before*, (*viz.* before he asked them); comp. on this superlative, Winer, p. 201.<sup>a</sup> So Mosheim has already explained the passage.—The words διὰ θελήματος τοῦ θεοῦ are rendered by Grotius: *Deo ipsorum animos movente*, but it would seem better to understand Paul as saying, that this had happened to him, according to the will of God,

<sup>a</sup> [“ That the adv. πρῶτον sometimes stands for πρότερον is well known: Matt. v. 24; viii. 21, &c. even with the genitive: πρῶτον ὑμῶν John xv. 18; comp. also πρῶτός μου John i. 15; ἡ πρώτη ἐκείνη Heb. viii. 7; Acts i. 1.”—*Gr. d. N. T.*—TR.]

*i. e.* that it was through the Divine will that he was appointed, (as an Apostle), to take charge of their beneficence. In this way it is made apparent why Paul adds the words ; he does so from humility and modesty, for had he simply said, “ They gave themselves to the Lord and to me,” this might have given offence.

6. εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον ἵνα κ. τ. λ.—Ye were so urgent that I requested Titus ; or, somewhat differently, Chrysostom : “ Having been entreated by them, he says, and deemed worthy we took charge of your affairs lest ye should come short of them ; wherefore, also, we sent Titus, that being from this also excited and put in remembrance, ye might emulate the Macedonians.”<sup>a</sup>—καθὼς προενήρξατο.—On the occasion of his former presence ; comp. ver. 10 : τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι, and the Introduction.—οὕτω . . . ταύτην.—The first καί is easily explained ; it stands in relation to what precedes : As he had begun so would he also complete. To what the καί before τὴν χάριν ταύτην refers, is shown by what follows : They ought, as in all things, so in this beneficence, to be distinguished.—εἰς ὑμᾶς—*for* you ; comp. Matt. x. 10, &c.

7. Ἀλλ’ ὥσπερ κ. τ. λ.—The connection : I foreknew when I asked Titus, that ye would this time also not deceive me, but as ye are eminent in all

<sup>a</sup> παρ’ ἐκείνων παρακαλούμενοί, φησι, καὶ ἀξιούμενοι, τὰ ὑμέτερα ἐμεριμνῶμεν, μήπως αὐτῶν ἐλαττωθῆτε διὸ καὶ ἀπέστειλαμεν Τίτον, ἵνα κἀντεῦθεν διεγερθέντες, ὑπομνησθέντες, ζηλώσητε Μακεδόνας.

good things, so also would ye zealously further this collection. Winer, p. 376, gives it differently: [“ ἀλλὰ here is in the sense of *imo*, (correctively), I besought Titus that he would complete this good work among you, nay, (I intended thereby also) that ye might distinguish yourselves, &c.” *Gr. d. N. T.*—*TR.*]—τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ.—A somewhat peculiar mode of expressing the idea: “in your love to me;” properly *amore a vobis profecto et in me collocato*.<sup>a</sup>—ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.—Properly one would expect: So will ye also, in this good act, distinguish yourselves. Instead of this, however, the Apostle, with the preceding words of ver. 6: in his mind, frames the discourse thus: I requested Titus to complete the collection, in order that ye might have an opportunity to excel in this good deed also.

8. This I say not as a command, but for the sake of putting to the proof, by means of the zeal of others, (*i. e.* by telling you of the zeal of others,) the purity of your love.

9. γινώσκετε γὰρ, κ. τ. λ.—The connection: I did this (proved your love,) certainly with good results. For ye know the grace (properly on account of the comparison, *the beneficence*, which word, however, does not come up to the full force of the Gr *χάρις*) of our Lord Jesus Christ, who for your

<sup>a</sup> Lachmann reads τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, *i. e.* Ye are eminent in my love for you; *i. e.* in that ye are worthy before others of being loved by me. Perhaps it may be also explained thus: in the (Christian) love produced by me in you.



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here than the ποιῆσαι. Hence, Fritzsche explains thus : “ προενήρξασθε *antea, h. e. anno superiori* [ἀπὸ πέρυσι] coepistis, ut v. ἀπὸ πέρυσι praepositionem, πρό in verbo accuratius definiant; οὐ μόνον τὸ ποιῆσαι, non solum vere colligere, sed etiam *velle ἀλλὰ καὶ τὸ θέλειν, i. e. novam liberalitatem animo suscipere.*” But it is only of one collection that the apostle is speaking throughout, which had been *begun* during the former brief visit of Titus, and was now to be *completed*; the ποιῆσαι and the θέλειν refer certainly to one and the same fact, which is by means of these two words viewed under two different aspects, objectively in that it *happened*, and subjectively in that it had its source in the *will of the Corinthians*. The idea of resolving upon something *new* appears to me to have been dragged into the word θέλειν by Fritzsche without sufficient reason. I would rather give the force of the whole thus: ver. 8, not as a *command* do I say this ..... ver. 10, I give in this matter my opinion, my counsel, (comp. a similar contrast in I Cor. vii. 25.) For this (that I do not command, but only advise;—this explanation seems better than the common one, which supposes the reference to be to the beneficence before mentioned) is suitable for you who have begun not only to *do*, but also to *will* in the preceding year; *i. e.* who have prepared the collection not of constraint, but of your own free will. Winer, p. 462, very correctly observes, that θέλειν and ποιεῖν are not so directly opposed to each other as *willing* (beginning) and *completing*, but that this antithesis is expressed by θέλειν and ἐπιτελεῖν.

The *ποιεῖν* denotes not the completion, the effecting of the thing, but only generally the fact that the Corinthians, at the instigation of Titus, prepared the collection; the *θέλειν*, on the other hand, denotes that they not only did this, but willed to do it. But as whatever a man does, he must will to do, it is plain that the antithesis here, if it is to have any meaning at all, can only be regarded as an antithesis of the act *in itself*, (the *opus operatum*, if this terminus might be used here), and of the *free-willingness* with which it was done.

11. *Νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως, κ. τ. λ.*—Winer remarks that the entire emphasis of the thought here, rests upon *ἐπιτελεῖν*, but in this case, one would have expected the *καὶ* to have been placed otherwise, viz. before *ἐπιτελέσατε*. As the words stand, the antithesis seems certainly to be this: In the preceding year ye showed that your *wills* were in the matter, now it is for you to do the *work*, that as there was a readiness to will, so there may be also a performance according to your power. So De Wette also takes the words from *ὅπως* onwards. We may, however, also translate thus: In order that as the readiness to the duty was (the result) of willingness, so let also the performance, according to your power, be (a consequence of willingness;) *i. e.* as little as ye needed to be constrained to the determination, but came to it of your own free will, so little let there be any need for constraining you to perform it according to your strength.

12. *εἰ γὰρ κ. τ. λ.*—Connection: I say *according*



to your power, (*ἐκ τοῦ ἔχειν*), for if the readiness (to do good) be there, it is acceptable to God, according to what each hath, and not according to what he hath not; *i. e.* God judges of men not by a standard of requirement which they cannot reach, but by one to which they can attain. Though the *τις* after *ἔχῃ*, be certainly spurious, yet we may justly supply it in translating this passage, for the *εἰ γὰρ ἡ προθυμία πρόκειται = εἰ γὰρ τις πρόθυμός ἐστιν*. Some (Vulgate, Calvin, &c.) refer the *εὐπρόσδεκτος* to *προθυμία*. Thus Calvin: “*etenim si adest animi promptitudo, ea juxta id, quod quisque possidet, accepta est, non juxta id, quod non possidet;*” and the Vulg. even takes, as it would appear, *προθυμία* to be also the subject to *ἔχῃ*. “*si enim voluntas prompta adest, secundum id quod habet accepta est non secundum id quod non habet.*”

13. *Οὐ γὰρ ἵνα, κ. τ. λ.*—The *ἵνα* is here used elliptically, (similar is the usage of the *ἀλλ' ἵνα*, John i. 8, &c.) thus: For this should not take place (God wills not that your beneficence should be put forth), so as that others should be eased while you are burdened, (*ἢ* or *γένηται* is to be supplied), but according to equality, (according to the law of reciprocity.) At present your superabundance must come to (the help of) their want, in order that, &c. So the passage is pointed by Griesbach, De Wette, and Lachmann. Others place a colon after *Ἐπιψις*. then the words *ἵνα καὶ τὸ ἐκείνων περισσεύμα γένηται εἰς τὸ ὑμῶν ὑστέρημα*, form an epexegetis to the *ἐξ ἰσότητος*. Perhaps, however, we may obliterate all the greater points, and attach the words *ἐν τῷ νῦν καιρῷ τὸ ὑμῶν*



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departure of Titus was indeed at my suggestion (comp. verse 6), but it was still more effected by his own zeal.—For the rest the ἐξῆλθε, συνεπέμψαμεν, &c. must, since Titus and the brother unquestionably carried this epistle with them, and consequently at the time it was written had not set out on their journey, either be taken as viewed, from the position of the receiver of the epistle (as is usual in the Latin epistolary style), or, what appears still better here, Paul must be regarded as speaking of an approaching event as having already happened, from its having been fully determined on. “I have sent along with him” means, consequently, “I have given him, (selected for him) as companion.”

18. It is entirely uncertain what individuals are here, and in verse 22, referred to under the term “the brethren;” the majority suppose that by the former is meant Luke or Silas, by the latter, Spaenetus or Sosthenes.

19. οὐ μόνον δὲ, ἀλλὰ, κ. τ. λ.—And not only this, *i. e.* not alone in this is he distinguished, but, &c.; or not only does this consideration induce us, but this also that he is chosen, &c.—*χείροτονηθεὶς*.—The part. is used as if instead of οὗ ὁ ἔπαινος . . . . ἐκκλησιῶν there had been before it ὅς ἐστιν ἐπαινούμενος κ. τ. λ.—σὺν τῇ χάριτι.—If we read σὺν then *χάρις* must be taken objectively of the money brought together by the collection; but if we read with Lachmann *ἐν*, then *χάρις* becomes the office of conveying, the taking care of, the beneficence.—πρὸς τὴν αὐτοῦ τοῦ κυρίου δεξάν καὶ πρὸ θυμίαν ἡμῶν. It is managed by

us for the glory of the Lord, and as a proof of our readiness.

20. *στελλόμενοι τούτο, μή τις, κ. τ. λ.*—The part. is to be referred to the subject of *συνεπέμψαμεν* ver. 18, that is, to Paul. We do it, at the same time desiring to conduct ourselves so that no one, &c. “*declinantes hoc, ne quis,*” as Calvin translates it.—*μή τις ἡμᾶς μωμήσῃται κ. τ. λ.*—I sent several persons of repute, in order, that in the management of so large a gift as that made up by you, (in which consequently an oversight was very possible) no man might have it in his power, or might presume to blame us.

22. *πέποιθήσει πολλῇ τῇ εἰς ὑμᾶς.*—This is to be joined either with *συνεπέμψαμεν*, or (what appears better, since a motive is thereby more fully assigned to the *σπουδαιότερον*) with *σπουδαιότερον*.

23. *εἴτε ὑπὲρ Τίτου—εἴτε ἀδελφοὶ ἡμῶν κ. τ. λ.*—*Chrysostom*: “What means this *εἴτε ὑπὲρ Τίτου*; He says, If it be necessary to say anything concerning Titus, this I have to say, that he is my companion and fellow-worker towards you. For he either says this, or If ye do anything for Titus, ye shall do it not to a mere ordinary person, for he is my companion.” *The same*: “*εἴτε ἀδελφοὶ ἡμῶν*. Or if, he says, ye wish to hear aught of the others, they also have the greatest right to be joined with him as regards you. For they also, says he, are your brethren, and the apostles of the churches, that is sent forth by the churches. Besides, what is most of all, the

glory of Christ; for whatever is done to them is carried over to him."<sup>a</sup>

24. Τῆν οὖν ἐνδειξίν τῆς ἀγάπης ὑμῶν κ. τ. λ.—Verify thus your love (towards me) and my boasting of you to them before the view of the churches; *i. e.* by a good reception of them, show that your love towards me is genuine, and that I have not boasted of you without reason.—εἰς πρόσωπον τ. ἐ.—*ita ut res in conspectum ecclesiarum veniat.*

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## CHAPTER IX.

1. Περὶ μὲν γὰρ τῆς διακονίας κ. τ, λ.—Winer, p. 373, says, that here, in the vivacity of the thought, the γὰρ with the causal clause is placed antecedent to the clause of which it contains the reason. But there seems no necessity for resorting to the supposition of such a harsh construction as Winer himself admits it to be, as the connection appears rather to be this: “These colleagues (viii. 22. ff.) therefore I desire to commend to you. For to admonish you

<sup>a</sup> τί ἐστίν, εἴτε ὑπὲρ Τίτου; εἰ δεῖ τι εἰπεῖν, φησὶν, ὑπὲρ Τίτου, ταῦτα ἔχω λέγειν, ὅτι κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός. ἢ γὰρ τοῦτό φησιν, ἢ, εἰ τι ὑπὲρ Τίτου ποιήσετε, ὅτι οὐκ εἰς τὸν τυχόντα ποιήσετε, κοινωνὸς γὰρ ἐμὸς ἐστί.—Idem: εἴτε ἀδελφοὶ ἡμῶν. εἴτε ὑπὲρ τῶν ἄλλων, φησὶν, ἀκουσαί τι βούλησεσθε. καὶ οὗτοι μέγιστα ἔχουσι δικαιοματά συστάσεως τῆς πρὸς ὑμᾶς. καὶ γὰρ καὶ αὐτοί, φησιν, ἀδελφοὶ ὑμῶν καὶ ἀπόστολοι ἐκκλησιῶν, τουτέστιν, ὑπὸ ἐκκλησιῶν πεμφθέντες. εἶτα τὸ μείζον ἀπάντων, δόξα Χριστοῦ. εἰς ἐκεῖνον γὰρ ἀναφέρεται ἅπερ ἂν εἰς τούτους γένηται.



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that he had occasion to admonish them regarding the reception of the brethren sent, might be sufficiently gathered from the antithesis, he expressively omits it.”<sup>a</sup>

2. ὅτι Ἀχαΐα παρεσκευάσται ἀπὸ πέρυσι.—These words furnish epexegetically that in which the προθυμία of which Paul had boasted to the Macedonians consisted.—καὶ ὁ ἐξ ὑμῶν ζῆλος ἤξεδισε τοὺς πλείονας,—Lachmann omits ἐξ (which means *studium a vobis profectum*); he has also substituted for ὁ ζῆλος, the form τὸ ζῆλος, as above τὸ πλοῦτος. The meaning is: Your (by me lauded) zeal has stimulated many of the hitherto backward Macedonians to come forward. *Theodoret*: “The divine Apostle is worthy of our admiration, when we behold the spiritual wisdom, [herein displayed] for by means of the Corinthians he stimulated the Macedonians, and by means of the Macedonians the Corinthians, to the good work.”<sup>b</sup>

3. ἐν τῷ μέρει τούτῳ.—Chrysostom and Theophylact are of opinion that Paul has added these words by

<sup>a</sup> Ne hoc quidem offensionem esse potest, quod μὲν nulla sustentatur contraria sententia, praesertim quum ea, quanquam obscurius, v. ἐπεμψά δέ enuntiata sit. Nam pro eo, quod dicendum fuit: *Ut missos fratres benigne excipiat, cohortor*: nam ut ad liberalitatem, id quidem supervacaneum, neque vero hoc, ut qua mente miserim fratres, explicem: nisi igitur hos, ut seqq.; in compendium quasi contracta oratione, opinionem suam, habere se, cur de missis fratribus admoneat, satis vel e contrario perspicui ratur diserte addere neglexit.

<sup>b</sup> ἄξιον θαυμάσαι τὸν θεῖον ἀπόστολον τὴν πνευματικὴν θεωροῦντας σοφίαν, —διὰ μὲν γὰρ Κορινθίων τοῖς Μακεδόνας, διὰ δὲ Μακεδόνων τοὺς Κορινθίους ἐπὶ τὴν ἀγαθὴν ἐργασίαν προέτρεψεν.

way of qualifying what goes before : In order that my (general) boasting of you may not, in this respect, (in regard to the alms), be disgraced. But Paul speaks, in general, only of the boasting on account of their readiness to collect ; and hence it seems better to suppose that the words in question are to be explained by what *follows* : In this respect, viz. inasmuch as if the Macedonians come with me, and ye be not ready then, we, that I say not ye, will be put to shame. It is also preferable with Lachmann, to put only commas after *τούτῳ* and *ἤτε*.

5. Here also with Lachmann we must obliterate the comma after *εὐλογίαν ὑμῶν*. The meaning of the whole is : That they might precede me, and make up your previously announced gift, that it might be ready as a (free will) gift, and not as constrained. *Πλεονεξίαν* appears to be used metonymically, for something produced, or brought together by means of *πλεονεξία*, exaction (on the part of Paul and his colleagues.) Others take it for something given with a grudge, and render : As a liberal offering, and not as one dictated by parsimony. But in this case, the following verse, which, in the words,

6. *τοῦτο δέ* (viz. *λογίζεσθε, ἰστέον*, or something similar ; comp. Winer, p. 470), gives a limitation, does not so well fit in. Your gift must be a free, and not a constrained gift ; but (verse 6) know this, &c. Wahl. I. p. 652, explains *ἐπ' εὐλογίαις* very correctly : “ ad normam beneficiorum, i. e. modo hominis benefici = large.” Properly, *εὐλογία* in all these passages, is *blessing* ; it is used, however, metonymi-



cally for that which is done or given with blessing, in the same way as the word *segen* in German, [and *blessing* in English] is used. Comp. the Hebrew, בְּרָכָה.

7. ἕκαστος κ. τ. λ.—Here again we have a limitation of the limitation: (nevertheless), let each give as much as he determines beforehand in his heart. We have already, in 1 Cor. vii. 17, had a remarkable instance how Paul, in order not to say too much, views the same thing again and again, from opposite sides.

ἰλαρόν . . . . . θεός—Comp. Rom. xii. 8.

9. ἐσκόρπισεν κ. τ. λ.—Ps. cxii. 9. Comp. Winer, p. 392.<sup>a</sup>

10. ὁ δὲ . . . . . βρῶσιν.—Comp. Is. lv. 10; LXX.—χορηγήσαι καὶ πληθύναι . . . . . καὶ αὐξήσαι.—In place of these optatives, Griesbach and Lachmann give the futures χορηγήσει, πληθυνεῖ, and αὐξήσει. Both the readings give a good meaning; the infinitives χορηγήσαι, &c. on the other hand, are quite inadmissible.

11. πλουτιζόμενοι.—Winer, p. 446. [Bib. Cab. No. X. p. 249.] We have, moreover, here, such a prolepsis as we have already met with in iv. 4, (see the Notes there), and the meaning is as De Wette gives it: So that ye have abundance of all things, for all beneficence, which causeth through us, (in

<sup>a</sup> [See Bib. Cab. No. X. p. 211, where, under the head, Note I, will be found the general rule from which Winer states that the passage before us is an exception, as it must be rendered: He scattered abroad, he gave to the poor.—TR.]



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to them and to all. Certainly the joining of εἰς τὸ εὐαγγ. τοῦ Χριστοῦ with τῆς ὁμολογίας ὑμῶν, and of εἰς αὐτοὺς καὶ εἰς παντάς with τῆς κοινωνίας, without the article, may appear irregular, but both substantives, as well ὁμολογία as κοινωνία, are so closely joined with the words united by the prep. εἰς, as to grow into one idea.

14. καὶ αὐτῶν δεήσει.—This dative does not depend from ἐπί but is to be joined with δοξάζοντες, as the dat. instrumenti. Strictly taken, they did not *praise* God by their prayers; and hence we may adduce from δοξάζειν the cognate idea of ἐπικαλεῖσθαι, or the like, and so make out a case of Zeugma. It seems better, nevertheless, to delete the comma after ὑμῶν, and to take the whole as the genitive absolute: In that they themselves also, by their prayers for you, sincerely loved; *i. e.* gave you thereby to know their sincere love.

15. Χάρις ... δωρεᾶ.—*Calvin*: “At length, as if possessed of his desire, he is led to celebrate the divine praise; by which he would testify his confidence, as if the matter had been already finished.”<sup>a</sup> Δωρεᾶ here is plainly the *gift of God*, which shows itself in that he has given so successful a termination to the whole undertaking here spoken of.

<sup>a</sup> Tandem quasi voti compos ad laudem deo canendam evehitur: quo suam fiduciam quasi re jam confecta testari voluit.

# PART III.

## CHAP. X.—XIII.

### DEFENCE OF THE APOSTLE, AND CONCLUSION.

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#### SECTION FIRST.

##### CHAP. X. AND XI.

The Apostle commences by beseeching them not to compel him to strong measures when he came among them ; for, however some might question it, he knew well enough how to conduct such, (x. 1—6), and the right to do so he had both in his vocation and in the official fidelity of which he had cause to boast, (7—18). He finds himself compelled, in order to prevent the Corinthians from being prejudiced against him, (xi. 1—4), to speak of his knowledge of Christianity, (5, 6), and of his disinterestedness (7—10) in which he determined to continue, that he might cut off an occasion from his opponents of calumniating him, (11—15); he then, after having once more craved their forbearance with his apparent boastfulness, (16—21) compares himself with his enemies, to none of whom was he inferior, either as regarded his Jewish descent (22) or his Christian office, (23), in the discharge of which he endured afflictions of every sort, and bore for the churches a continual care, (24—33).

## CHAPTER X.

1. διὰ τῆς προαότητος καὶ ἐπεικειίας Χριστοῦ.—*Chrysostom*: “These things he said, at the same time showing, that even though they should bring upon him a thousand straits, he held himself quite prepared for this; and it was because he was meek, not from weakness, that he did not come out upon them, since Christ also did likewise.”<sup>a</sup>—ὅς—ὑμᾶς.—This is spoken in the person of his opponents. It appears best to join ὅς with θαρσύνω, and to supply to ταπεινός only ὄν, not the finite verb εἰμί. The δέ, after ἀπών, is thus also accounted for; it may be rendered by *tamen*. As respects, moreover, the formal and dignified introduction of this section αὐτὸς δὲ ἐγὼ Παῦλος, it is not necessary, with Emmerling, to suppose that it is to be traced to the circumstance, that Paul began, at this place, to write the Epistle with his own hand, (Emmerling compares Gal. v. 2; Ephes. iv. 1); but is sufficiently accounted for by the supposition that Paul intentionally and ingeniously brings forward his own person as sustaining the apostolic office, that he might place himself face to face, as it were, with his opponents. *Æcumenius*: Μέγα τὸ ἀξίωμα. ἐγὼ Παῦλος, φησι, τουτέστιν, ὁ ἀπόστολος, ὁ διδάσ-

<sup>a</sup> ταῦτα ἔλεγεν, ὁμοῦ καὶ δεικνὺς ὅτι καὶ ἂν μυρίαν ἀνάγκην ἐπάγωσιν, αὐτὸς πρὸς τοῦτο ἐπιρρέπεστερον ἔχει διὰ τὸ προῶς εἶναι. οὐ διὰ τὸ ἀσθενὲς δὲ οὐκ ἐπεξέρχεται, ἐπεὶ καὶ ὁ Χριστὸς οὕτως ἐποίησε.



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ye do not allow it to happen, *i. e.* that ye do not cause me, (compel me, as De Wette gives it,) &c. in xiii. 7, on the other hand, it means: that God may not permit it to happen, *i. e.* that God may prevent it. The meaning of the whole is thus: I beseech you, however, not to allow it to come to this, that I should be bold with the boldness with which I think to come forward (properly, *qua audacter uti*,) against some. The ἐπί τινας may be joined with θαρσύνῃσαι better than with τολμηῆσαι, so that ἢ λογίζομαι τολμηῆσαι is simply a parenthesis. I cannot, with De Wette, join τοὺς λογιζομένους relatively to τινάς. Against some who think of us, but: Against some, viz. (against) those who judge of us as walking according to the flesh. The latter words mean, moreover: They judge me to be such an one as always keeps his own person before his eyes in discharging his office, as thinks that he can do all of his own power. In the case of such an one, a threat to deal with vigour would appear boastful and vain, and those who deemed Paul such, might say, "He trusts in his own strength alone, we shall easily overcome him." But Paul, on the contrary, stood forth, not in his own name, but as the apostle of the Lord.

3. ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα.—The connection: These deceive themselves if they imagine that we are to be so easily overcome. For although we walk in the flesh, (*i. e.* though we, by ourselves considered, are feeble men) yet we do not fight after the flesh, (*i. e.* in our

warfare we trust not to ourselves, to our own personal powers or efforts, but are the soldiers of God) for,

4. The weapons of our warfare are not fleshly, but mighty for God to the destruction of strongholds. The dative τῷ Θεῷ Winer interprets, p. 175, by in “respect of:” Wahl I. 332 by “deo iudice.” Neither appears quite right or suitable. I have, therefore, with Luther, rendered “for God (*für Gott,*)” *i. e.* our weapons are God’s instruments, to show his power. *Chrysostom* : “Though we bear the weapons, yet it is God who warreth and acteth powerfully by them.”<sup>a</sup> The figure πρὸς καθάρσεις ἰχυρωμάτων he explains in the same way as the words

5. λογισμοὺς . . . . τοῦ Χριστοῦ.—In that we overturn the thoughts and every height (here we have the same figure as above; *Theophylact* : “every bulwark or defence that is opposed to the knowledge of God and to the gospel.”<sup>b</sup>) which elevates itself against the knowledge of God, and take captive every device into obedience to Christ. The Apostle speaks evidently in the first instance of the refutation of *theoretical* errors to which human wisdom leads, (Comp. 1 Cor. i.—iii.) as may be inferred from the expression τῇ γνώσει τοῦ Θεοῦ, which means not directly the Christian system, and then by metonymy Christianity, but, in the first instance, the theo-

<sup>a</sup> εἰ καὶ ἡμεῖς αὐτὰ [τᾶ ὄπλα] περικείμεθα ἀλλ’ αὐτός [ὁ Θεός] ἐστὶν ὁ δὲ αὐτῶν πολεμῶν καὶ ἐνεργῶν

<sup>b</sup> πύργωμα ἢ φρούριον ἀνθιστάμενον τῇ γνώσει τοῦ θεοῦ, ἥτοι τῇ εὐαγγελίῳ.



retical part of the former. But these λογισμοί are also *practically* corrupting, as is intimated by the usage of the expression, “not to know God,” which, according to the Hebrew idiom, involves the idea of being impious, (see 1 Cor. xv. 34.) So also in the first chapter of the first epistle, corruption of doctrine is always set forth as closely connected with moral corruption, and not with a theoretical respect alone is it said, iii. 20; ὁ κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶ μάταιοι, comp. ver. 19: ὁ δρασόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν. Besides πᾶν νόημα appears to be used entirely with the last named reference, and it may be best rendered by (evil) *device*, see ii. 11. When the Apostle then says: We take captive every evil device into obedience to Christ; he means, that by the spiritual weapons which they wielded, they constrained those who entertained evil devices against the gospel to forego these and become obedient to Christ.

6. ἐν ἐτοίμῳ ἔχοντες . . . . ὑπακοή.—We are ready (see Wahl, I. p. 672) to take vengeance on (to punish) every one that is disobedient, when your obedience shall be fulfilled. These words receive light from what the Apostle has said above, viz. that he had not come, that he might not be compelled to chide the Corinthians, but would rather delay until they had reformed. Then, however, he says here, should those who (nevertheless) were disobedient be punished. *Theodoret*: “He has shown the cause of his long-suffering. For, says he, we waited that we might persuade by words, and admonish as many



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whether any were of Christ, was merely a question about something outward. Hence this second view of the words, according to which the clause is taken as a question, cannot be admitted; as little can the third, according to which βλέπετε is the imperative, since it is pressed with the same difficulty. Others, however, explain τὰ κατὰ πρ. by “that which lies before the eyes, that which is evident;” *Ambr.* “nunc vult eos, quae palam sunt, considerare, *i. e.* ea quae dicturus est, quia aperta sunt, judicare:” Consider ye that which lies before your eyes—that which I have done in your church, which owes to me even its origin. This view, as the following verses show, is the preferable.

8. The train of thought in this and the following verses is this: Every one who boasts that he is of Christ must also concede this to me on his part (verse 7). For though I were to boast somewhat highly<sup>a</sup> on account of the power which the Lord hath given me for your edification, not for your destruction, yet would I not be put to shame, *i. e.* it would be made manifest that I had boasted not without right. I say this (*viz.* that the Lord hath given me my power for your edification, and not for your destruction) in order that I may not appear to

<sup>a</sup> De Wette renders, “Though I were to boast myself still more, yet would I not be ashamed.” But in this case one would have expected εἰ in the former clause, and in the latter not the future, but the imperfect with ἄν. As the tenses here stand, they may be best rendered by the Latin *fut. exact.* in the former clause, and by the *fut. simpl.* in the latter.

you, by the letters which I send, to wish to terrify you (for his letters, say some, are powerful and strong, but his bodily presence is weak, and his speech nought). Let such (as make these invidious remarks) think that as I am in words and by letter, when absent, so will I be in deed when I am present, *i. e.* I shall evince myself a true Apostle, not merely by words when absent, but also when I am present by my energy, by that which I really do.—The Apostle means to say that they must judge of him in the first instance by the positive, by what lies before their eyes (verse 7), and to this refer the words *οἷοί ἐσμεν—ἔργῳ*. Many interpreters, indeed, are of opinion, that by these Paul means to intimate that he would keep his threatening to punish them; *Grotius*: “dicit, se praesentem rebus impleturum quae per epistolas minatur in eos, qui se non corrigunt.” But not to insist upon the circumstance that in this case we must supply not that which naturally lies nearest, *viz.* *ἐσμέν* but *ἐσόμεθα*, it is to be observed that this view makes the thought very tautological, and Paul, in assigning a reason, says nothing else than: If a man will not believe that I can be severe, let him think that I will be severe! If, on the other hand, the words are taken as above given, the discourse flows on admirably to what follows, where the Apostle would intimate that these boastful persons had *done* nothing after all, as he had undeniably and apparently done in planting the church at Corinth.

As respects particular expressions, it is to be ob-

served that it is best to place only a comma after *αἰσχυνθήσομαι*, as Lachmann has done, so that *ἵνα—ἐπιστολῶν* may be connected with what precedes in the manner proposed above. To join these words with *τοῦτο λογιζέσθω*, verse 11, and to take the entire tenth verse parenthetically, is very harsh.

On the *ὡς ἂν ἐκφοβεῖν*, Winer remarks, page 257, that this is a solitary instance in the New Testament of *ἂν* with the infinitive after a conjunction, and proposes to resolve it in *ὡς ἂν ἐκφοβοῖμι ὑμᾶς, tanquam velim vos terrere*. To me the expression appears elliptical, so that *ἂν* retains its hypothetical force: In order that I may not appear to wish to place you in fear, *which I should do were I to say* that the Lord had given me my power for your destruction, &c.—On the impersonal *φησί*, see Winer, p. 304. [Bib. Cab. No. X. p. 200, 201].

12. This and the following verses have been excellently explained by Fritzsche, II. 33—48, and the result of his investigation seems to be the only correct one. The common reading, which certainly has in its favour the authority of the whole oriental family of MSS. gives no satisfactory sense, and it may be shown how it arose out of the probably genuine reading (Fritzsche, II. 45, ff.) Of the former half of the verse the interpretation is not difficult. Paul says: I cannot prevail upon myself (*non sustineo*) to rank myself among, or liken myself to certain persons who commend themselves. These latter are, as is clear from the context, his opponents, inasmuch as they not being able to show any thing



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his purpose to set forth their want of intelligence, (and indeed they had no such want, for they were shrewd enough), but their wickedness, and his separation from them.

2. So that οὐ συνοῦσιν should refer to Paul, and be spoken in the person of his opponents. Thus Emmerling: “Meo ego me pede metior neque existimo ex me, homine, ut istis placet, inepto.” But here also the article before οὐ συνοῦσιν would be required; οὐ συνοῦσιν alone would signify: If we were foolish. Further, what is still more weighty, it does not appear why Paul should *here* speak of himself as he was spoken of by his adversaries, as without understanding; Emmerling compares ch. xi. and xii., but there he does this because he is *praising* himself, whilst in the passage before us he declares directly that he does not praise himself beyond his own measure.

It only remains for us, then, that we should return to the remark first made, viz. that ἀλλὰ—συνοῦσιν refer to Paul's adversaries. We have thus a good antithesis to ἡμεῖς δέ. The οὐ συνοῦσιν is, in this case, either again the dat. part. or 3d pers. pl. ind.; in the former case the meaning is: But they measure themselves by themselves, and compare themselves with themselves, to wit, with the foolish; in the latter case it is: But in that they compare, &c. they are foolish. The former view, however, has this against it, that since an antithesis to the former half of the verse is to be expressed, one would ex-

pect not the participles *μετρ.* and *συγκρίνοντες*, but the finite verbs corresponding to *τολμῶμεν*, viz. *μετροῦσιν* and *συγκρίνουσιν*. But, moreover, against this and the second view, as well as every modification of the opinion, that it is of Paul's adversaries that the words in question are used, (*e. g.* that given by Beza), may be adduced the following :

1. It is plain that the contrast in this verse is not of *persons* but of *modes of action*. Had it been the former, we should not have had *οὐ τολμῶμεν ... ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες*, but the Apostle must have said *ἡμεῖς γὰρ οὐ τολμῶμεν ... ἀλλὰ αὐτοὶ οἱ ἐκεῖνοι κ. τ. λ.*
2. It does not at all appear what charge Paul would bring against his adversaries by the words *ἀλλὰ—συνιοῦσιν*, if these be referred to them. As he says of himself, that he would *not* compare himself with them, but would keep to his own standard, (ver. 13, ff.) he could not adduce their doing the same as an offence. There would be thus no opposition between the two clauses *ἀλλὰ ... συνιοῦσιν* and *ἡμεῖς δὲ κ. τ. λ.*; the former would mean : They measure themselves only by themselves ; the latter : But I abide by my own standard.

From the preceding remarks, it must be abundantly obvious, that, supported though the received text be by such copious external authority, nothing can be made of it. On the contrary, the Western readings, which omit more or less, give a good meaning. According to them, there are wanting not only the words *οὐ συνιοῦσιν*.



ἡμεῖς δέ, but in the Codex Clarom. also καυχησόμεθα, (for which the C. Boern. reads καυχώμενοι.) And this appears to be the only correct and genuine reading. The meaning of the whole then is this: We are in work the same as we are in word, (ver. 11); (we have done something, and can refer to that); for we cannot prevail upon ourselves to number ourselves, or compare ourselves with those who are content with simple commendation of themselves, without the exhibition of anything really done by them; but in that we measure ourselves by ourselves, (*i. e.* determine our worth by that which we have done, so that the limits of our performance are also the limits of our worth,) and compare ourselves with ourselves, (ver. 12), not at all immoderately, but according to the measure of the standard which God gave to us as a measure, to wit, that we come even unto you, (ver. 13); for we do not exalt ourselves as those who have not come to you, for we have come even as far as to you in the announcement of the Gospel of Christ, (ver. 14); in that we do not boast ourselves herein immoderately in others' labours, but rather have the hope that, since our faith increases among you, we shall be still farther honoured, according to our standard, viz. that we may preach the Gospel also beyond you, not that we boast ourselves after another man's standard, in reference to aught already done.

The participles μετροῦντες, συγκρίνοντες, and also καυχώμενοι, ver. 15, here offer no difficulty; they furnish a case of anacolouthon, which is easily explainable, on the supposition that Paul had in his



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In this case there is a double attraction, inasmuch as the use of the genitive is attributable to its reference to what goes before (*κανόνος*,) and the use of the neuter to its reference to what follows (*μέτρου*.) As regards the subject-matter, Paul says that God had communicated this measure to him, inasmuch as it had been by the divine blessing and assistance that he had been enabled to extend the preaching of the gospel so far; hence he adds, for further illustration, *ἐφικέσθαι ἄχρι καὶ ὑμῶν*, which words are not, as the Vulg. and Erasmus wish, to be construed like a genitive, and regarded as dependent from *μέτρου*, but with Beza to be taken as synonymous with *ὥστε ἐφικέσθαι ἡμᾶς*.

14. *ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς*.—Since Paul is not speaking here of the fact generally that he came to the Corinthians, but that he had already come (comp. ver. 13. *ἐφικέσθαι* or rather *ἀφικέσθαι*,) had already worked, the reading *ἀφικόμενοι* (*Boern.*) or *ἐφικόμενοι* (*Chrysost.*) is undoubtedly better. The present appears to have crept into the text, from the misconception that Paul is speaking here of his intended journey to Corinth, (1 Cor. iv. 18. *ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες*.)

15. *οὐκ εἰς τὰ ἄμετρα καυχώμενοι*.—In that we boast ourselves so as not to go beyond the limits, *i. e.* in that we extend our boasting only so far as we have actually laboured, not so far as others have preached the gospel, *οὐκ ἐν ἀλλοτρίοις κόποις*, as he immediately adds by way of explanation.

In this case the *ἐν ὑμῶν among you*, belongs to *αὐξανομένης τῆς πίστεως ὑμῶν*, not to *μεγαλυνθῆναι*, for Paul

intends to say, that he hoped, whilst his work went forward at Corinth, to be honoured also more abundantly (*εἰς περισσεΐαν*) elsewhere, as he immediately after adds, ver. 16, *εἰς τὰ ὑπερέκεινα ὑμῶν . . . . . καυχῆσθαι*, *i. e.* to proclaim the Gospel even beyond you, not, however, &c. Already Calvin and Beza have so referred the *ἐν ὑμῶν* the latter remarks very correctly: “In many codices this *ἐν ὑμῶν* is erroneously joined with the verb *μεγαλυνθῆναι*, whilst it belongs to *αὐξανομένης*, as appears from the opposite member of the sentence. For the advantage is mutual; to the Corinthians, in that they grew in faith among themselves, and to Paul, in that he was enlarged as it were in his jurisdiction.”<sup>a</sup> Thus *ἐν ὑμῶν* is in no degree pleonastic, but is placed for the sake of antithesis: among you—elsewhere.

On the Infin. Aor. *μεγαλυνθῆναι*, see Winer, p. 274, c. [Bib. Cab. No. X. p. 184, c.]

*κατὰ τὸν κανόνα ἡμῶν*.—According to my standard: I shall then boast myself only so far as my standard allows me, which will be only so far as I have myself laboured.

16. *εἰς τὰ ὑπερέκεινα . . . . . καυχῆσθαι*.—Beza very correctly inserts in his version, before these words *id est*, for they are the illustration of the words *μεγαλ-*

<sup>a</sup> Male in plerisque codicibus istud *ἐν ὑμῶν* conjungitur cum verbo *μεγαλυνθῆναι*, quum pertineat ad *αὐξανομένης* quod apparet ex opposito membro. Mutua enim est convenientia inter Corinthios in fide crescentes in sese, et Paulum sua veluti jurisdictione auctum.

υπὲρ τῶν ὑμῶν . . . . . εἰς περισσείαν.—τὰ ὑπερέκεινα ὑμῶν are to be taken together; they are the districts lying out beyond Corinth; in these Paul desired to preach the Gospel. The εἰς is used also by Peter, 1 Epist. i. 25.

οὐκ ἐν ἀλλοτρίῳ κανόνι.—Not according to another's standard, *i. e.* not so as that I should take another's labours as the standard of my boasting—that I should reap where another has sown.—εἰς τὰ ἔτοιμα—In relation to, upon what is already done. This the enemies of Paul, however, did, for in Corinth, where he had planted the church, they took to themselves the praise of what they had found done to their hand.

17. ὁ δὲ . . . . . καυχάσθω.—Paul might have appeared, from what he had been saying, vain-glorious, and hence he adds, that he who boasts, and boasts with right, must not nevertheless boast in himself, but only in the Lord, as the ultimate source of all good, and from whom honour comes.

18. οὐ γὰρ κ. τ. λ.—For self-boasting is of no value; it is not by this that a man appears approved, but true glory can be received only from the Lord.

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## CHAPTER XI.

1. "Ὁφελον ἀνείχεσθέ μου μικρὸν τῇ ἀφροσύνῃ.—The Apostle feels himself constrained still farther to boast himself to the Corinthians of that of which he had a right to boast. Such boasting was not agreeable to himself, nay, he calls it *in itself* a piece of folly, (ἀφροσύνη), but peculiar circumstances gave the thing



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be joined with ἀνείχεσθε, for to suppose a sudden change of the construction would be harsh. Further, I am very doubtful whether, in the New Testament, ἀνέχεσθαι is construed with the dative; for I do not see, with Fritzsche, why, in 2 Thess. i. 4, there should not be a case of attraction, “the troubles borne by you,” being taken as a connected idea. Τῇ ἀφρ. appears, also, here to mean; in reference to the folly.

2. Θεοῦ ζήλω.—With such a zeal, such a jealousy, as God will approve of, (See notes on i. 12,) not such an one as has impure grounds; such as would be prompted by selfishness.—ἐνὶ ἀνδρί.—To one man, [husband], so that those who would attach you to another would draw you into infidelity towards him; comp. 1 Cor. i. 12, 13. The figure of marriage, (Eph. v. 25, ff.) occurs frequently in the Old Testament, to denote the close connection between the Jewish people and God; comp. Is. liv. 5; lxii. 5; Jer. iii. 1, ff.; Ez. xvi. 8, ff. Ἡζμοσάμην appears to have been used by Paul from his regarding himself as the φίλος τοῦ νυμφίου, (comp. John iii. 29,) whose duty it was to procure the bride for the bridegroom, and to watch over her chastity and purity, (see Schöttgen, *Hor. Hebr.* I. 335, ff.) The translation of ἄζμ. by *to betroth*, is, on this account, not sufficient; the word is to be taken here more generally of the whole marriage-contract: I have conducted your marriage with Christ, I have obtained and prepared you as a bride for him. Thus also in Prov. xix. 14, the LXX. render παρὰ Κυρίου ἀρμόζεται γυνὴ ἀνδρί. Fritzsche remarks correctly, that the figure of a *father* betrothing his daughter,

will not suit here. Paul indeed speaks of himself as the father of those whom he had brought to the faith, but only in the sense of their being indebted to him for their *spiritual life*.

The παραστῆσαι is, as Fritzsche remarks against Emmerling, who thinks it is used in place of the perfect, the epexegetical infinitive to ἡγμοσάμην. I engaged you to one husband, to present [you] to him [as] a pure virgin. It is not improbable that Paul refers here to the presentation at the Parousia of Christ; in this case the figure is that they were already the bride of Christ, and that Paul was anxiously solicitous, (ver. 3. φοβοῦμαι κ. τ. λ.) lest they should become unfaithful to their bridegroom before the marriage, through the influence of temptation (to prevent which was the office of the φίλος τοῦ νυμφίου.) Hence I would render ἡγμοσάμην by, “ I *had* engaged.”

3. ὡς ὁ ὄφεις Εὐάν ἐξηπάτησεν κ. τ. λ.—The Apostle appears to mention the temptation of the *woman*, of Eve, because he had compared the Corinthians to a virgin. For though the figure be not strictly suitable, inasmuch as Eve was not tempted to unfaithfulness, yet the *tertium comparationis* does not lie simply in that in which Fritzsche places it, when he says that Paul compares the Corinthian church with Eve, inasmuch as “ for both was ruin prepared by others; for the former by false teachers, for the latter by Satan.” Paul rather means to say, that as Satan deceived the first woman through the serpent, so does he seek to seduce you by those false teachers.



φθαρῆ . . . . ἀπὸ τῆς ἀπλότητος. — *Constructio praeagnans*: Be rendered corrupt, and be alienated from. Comp. Winer, p. 481. [Bib. Cab. No. X. p. 242, note 2.]

4. Εἰ μὲν γὰρ κ. τ. λ.—Baur, p. 102, explains the passage thus: Were there, indeed, to come one who preached another Jesus whom I have not preached, or could ye receive another Spirit than ye have received, or another gospel than ye have obtained, (were it possible that there were still another Christianity which must be alone esteemed true and proper, but which had not been declared to you by me, and has now for the first time been made known to you by these teachers, and had I, consequently, either not at all, or only in a very imperfect and obscure manner, communicated to you the truth) then would ye act perfectly right in allowing this to happen to you. Similar is the interpretation of Chrysostom and the majority; but if we are to render it so, we should have ἐκήρυσσεν and ἐλαμβάνετε, so that in the final clause there would be a deficiency of ἄν (which latter indeed is of itself possible.)

Others, on the other hand, view the passage as if in the final clause the present tense was used: And when any one preaches to you any other Jesus than I have preached—ye allow it quietly to happen. The καλῶς is in this case bitterly ironical: ye find yourselves well suited thereby.

This interpretation is very good as regards the sense, only we must, with Lachmann, read (according to Cod. B.) ἀνέχεσθε. And this seems the best, for



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Gal. ii. 9), but the ψευδαπόστολοι of ver. 13, who gave themselves out as the true apostles, by propping themselves upon the authority of Peter. Paul nowhere in these Epistles contends immediately against the former, and certainly he would never have used of them the bitterly ironical expression οἱ ὑπερλίαν ἀπόστολοι, especially as it was quite sufficient for his object to overthrow the ψευδαπόστολοι. That these are intended, appears probable, further, from the circumstance that in what follows, he speaks of his own disinterestedness towards the Corinthians, which he contrasts with the covetousness of those, as frequently elsewhere in this Epistle.

6. Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει, κ. τ. λ.  
 —Though I am unskilled in the artificial discourses of human wisdom, (comp. 1 Cor. ii. 1), yet am I not so in the true deep knowledge of Christianity; on the contrary, I have rather made it known to you in every part in all things. It would appear indubitable, that in place of φανερωθέντες, we should read with Lachmann, φανερώσαντες, (the former has probably crept in here from ch. v. 11, and will not at all suit the connection;) the second ἀλλά is, as I have rendered it, *rather*, and forms the antithesis to ἀλλ' οὐ τῇ γνώσει. If, however, the reading φανερωθέντες is to be retained, we must explain thus: Yet what need have I to say this to you, (viz. that I am not unskilled in knowledge;) I am already well known to you in all things. But not to insist upon other things, in this case, since ἀλλά would thus introduce the antithesis to the whole clause εἰ . . . . . γνώσει, we should have had, not a par-

ticiple, φανερώθεντες, which joins the declaration to what goes before, but a finite verb, ἐφανερώθημεν or πεφανερώμεθα.

The ἐν πάντι some render by “at all times.” I have, however, deemed it best to keep by the common view, according to which it is rendered, “in every part.” It is by no means identical with ἐν πάσιν, which means “in all things,” and relates to the *extent* of the objects treated of, whilst, on the other hand, ἐν πάντι respects the *mode* of treating these objects; both together denote the completeness of the illumination on all sides. Others take ἐν πᾶσι as masculine, and render by “among all, *inter omnes*.” This, however, does not so well suit with the εἰς ὑμᾶς.

7. Ἡ ἀμαρτίαν ἐποίησα κ. τ. λ.—The Apostle passes on to another point—his disinterestedness: Or, (to bring one point to question), have I at all done wrong, in that I have humbled myself in order that you might be exalted, (viz.) in having preached the Gospel of God to you without charge. On the use of the participle ταπεινῶν, comp. the Notes on 1 Cor. xiv. 18. The clause ὅτι κ. τ. λ. is epexegetical of the words ἐμαυτὸν ταπεινῶν. *Chrysostom*: “What he says is this: I have lived in straits: For this is what he means by humbling myself: Have you then, this to allege against me? And do ye rise up against me because I humbled myself to beggary, to straits, to hunger, that ye might be exalted? But how were they exalted by his being in straits? They were the more edified, and were not offended.”<sup>a</sup> By taking no

<sup>a</sup> ὁ λέγει τοῦτο ἐστίν· ἐν στενοχωρίᾳ διήγαγον· τοῦτο γὰρ ἐστὶ τὸ,

remuneration from the Corinthians, as he said before, he removed all possible cause of offence, and so promoted, mediately, the edification of the church.

8. " Ἀλλας ἐκκλησίας ἐσύλησα, λαβῶν ὑψώνιον πρὸς τὴν ὑμῶν διακονίαν.—Other churches (to wit, those in Macedonia, ver. 9,) have I robbed, taxed, in that I took money from them, to serve you, to be able to preach the Gospel to you.—καὶ παρῶν κ. τ. λ.—And whilst I was with you, (see the remarks on xii. 14, in the Introd.) I became chargeable to no man, though in want. The καὶ before ὑστ. seems placed emphatically, not merely to signify *and*; for ὑστ. and παρῶν cannot be well co-ordinated.

9. οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας.—Probably Timothy and Silas, who, after having been left in Macedonia, rejoined the Apostle at Corinth; see Acts xviii. 5, compared with xvii. 5. Since these did not come direct from Philippi, it is uncertain whether, as some think, the beneficence mentioned, Phil. iv. 15, be here intended; in this case, the Philippians must have conveyed the gift to Timothy and Silas, whilst they were still in Macedonia, in order that they might carry it to Paul at Corinth.

10. " Ἔστιν ἀλήθεια Χρ. ἐν ἐμοί, ὅτι.—In place of an oath.—εἰς ἐμέ, Winer, p. 338.<sup>a</sup>—*Theophylact*: " That

ταπεινῶν ἑμαυτόν· τοῦτο οὖν μοι ἔχετε ἐγκαλεῖν; καὶ διὰ τοῦτο κατεπαίρεσθέ μου, ἐπειδὴ ἐταπείνωσα ἑμαυτόν προσαιτῶν, στενοχωρούμενος, λιμῶντων, ἵνα ὑμεῖς ὑψωθῆτε; καὶ πῶς ὑψοοῦντο οὗτοι, τούτου ὄντος ἐν στενοχωρίᾳ; μᾶλλον ὠκοδομοῦντο καὶ οὐκ ἐσκανδαλίζοντο.

<sup>a</sup> [εἰς is used " δ. of the direction of the mind; as, 1 Pet. iv. 9; φιλόξενοι εἰς ἀλλήλους; Rom. xii. 12, &c. From this we may explain such phrases as πιστεύειν εἰς τινά, as well as the



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no remuneration.) De Wette takes it differently, regarding the second ἵνα, as epexegetical of ἀφορμή, and rendering by : What I do I will continue to do, that I may cut off occasion from them that seek occasion of being found like us in the things of which they boast themselves. But in this case we should have expected Paul to have written, ἵνα ἐν ᾧ καυχώμεθα, εὐρεθῶσι καθὼς καὶ ἡμεῖς.

13. Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι κ. τ. λ.—The connection : I doubt not but that they employ such artifices, (viz. as setting themselves forth as those who would not receive any remuneration,) for such false apostles are deceitful workers.

14. Καὶ οὐ θαυμαστόν.—Nor is it wonderful that they should assume the appearance of the apostles of Christ ; Satan himself assumes the appearance of an angel of light. As is the Master, so are the servants. —ὧν τὸ τέλος ἔσται κ. τ. λ.—Yet will they speedily find their punishment.

16. Πάλιν . . . . εἶναι.—I say once more, let no man esteem me foolish ; *i. e.* I entreat you once more not to hold me for a fool when I boast myself, as if I did so for *my own* honour ; I do it only for your benefit, and to put weapons in your hands, (v. 12.) —εἰ δὲ μήγε, κἂν κ. τ. λ.—But if not, *i. e.* if ye will, nevertheless, not judge rightly of me, if ye will regard my boasting of myself as an actual folly, well ; yet bear with me as with one who is foolish. I can reply that I do it only that I may use my good right of boasting myself a little. The κἂν is explained by Emmerling, Fritzsche II. 119, and Wahl, I. 790,

by δέξασθέ με, καὶ εἰδὲν δέξησθέ με ὡς ἄφρονα. Yet καὶ εἰδὲν here may be καὶ εἰδὲν, which is commonly translated by “also perhaps, also well;” but properly expresses nothing else than that the clause is *hypothetical*. It is consequently, in the passage before us, to be explained thus: If not, however, (εἰ δὲ μήγε) nevertheless bear with me as one who is (in this case, then certainly) a fool.

17. “Ὁ λαλῶ, οὕτω λαλῶ κατὰ κύριον κ. τ. λ.—What I say boasting, I say not as if I believed that it (*in itself*, without respect to the circumstances which may make it necessary, without respect to the fact that it occurred ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως) would be accordant with the mind of the Lord, but as one who speaks in folly, since it has come to boasting. In this way it appears the words ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως must be taken in the sense of *in hoc argumento, in hac materia gloriandi*. Others, *in hac fiducia gloriandi*. Calvin: “The spirit of his words indeed had a regard to God, but the form in which they appeared seemed less suitable to a servant of the Lord. Although Paul rather condemns in the false apostles what he here professes for himself, yet he did that, not for the sake of praising himself, but only for the purpose of opposing them and casting them down. He transfers, therefore, into his own person what belonged to them, that he might open the eyes of the Corinthians.”<sup>a</sup>

<sup>a</sup> Animus quidem deum respiciebat, sed ipsa forma videbatur minus convenire servo domini. quanquam haec quae de se confitetur Paulus, potius damnat in pseudapostolis: neque



18. Ἐπεὶ πολλοὶ κ. τ. λ.—Luther correctly renders : Since (*quandoquidem, quoniam*) so many boast after the flesh. Κατὰ τὴν σάρκα means here : individually, according to that which one is as a man, as in 1 Cor. ix. 8, κατὰ ἄνθρωπον, (perhaps it is also on this account that the otherwise not customary article is used). It is contrasted with κατὰ κύριον. Baur says, p. 104 : “ If indeed there must be such a καυχᾶσθαι κατὰ τὴν σάρκα, ver. 18, a καυχᾶσθαι whose object is only natural, accidental pre-eminence, (σάρξ here is used essentially in the same sense as in vi. 12. [Gal. vi. 12? *Tr.*] where it means *Judaism, or that which was natural*, to which they were born,) then I also can put myself on a level with my opponents.” But this view is too constricted here ; for Paul obviously reckons no less the circumstance that his opponents boasted themselves that they were διάκονοι Χριστοῦ, than the fact that he was much more so by his labours and sufferings, (certainly not by natural advantages arising from his Jewish descent,) as among the things in which whosoever boasted, boasted κατὰ τὴν σάρκα. Baur inserts very arbitrarily a *but*, when, after the words above quoted he proceeds : “ But they will not merely be genuine Israelites, but as such also διάκονοι Χριστοῦ. If, then, it appeared to them folly for me to venture to place myself on an equality with them in respect of the above-named advantages, they will look upon it as enim illi propositum erat se laudare, sed tantum illis se opponere, ut eos dejiceret. Transfert igitur in suam personam, quod illorum erat proprium, ut Corinthiis aperiat oculos.



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translates : To (my) shame I confess that I am weak (therein). But there lies against this interpretation the objection, that *my* has to be inserted, whilst elsewhere, in similar formulae, there is something to point out, to whom they are to be referred, (*πρὸς ἐντροπήν ὑμῶν λέγω*, 1 Cor. vi. 5 ; xv. 34) ; or where this is wanting, (*e. gr.* vii. 3,) the reference is to those spoken to, not to the speakers. Further, *κατά* is rendered by *to*, in which sense *πρὸς* would have been more appropriate ; moreover, *ἡσθενήσαμεν* should mean *I was thereto too weak* ; and, finally, the *ὡς* before *ὅτι* is thus quite overlooked. Winer also, p. 488, holds *ὡς ὅτι* for a pleonasm. But how to explain the formula appears best from 2 Thess. ii. 2. "*Ὅτι* furnishes the reason, and signifies *because* ; *ὡς* again places this reason in the *subject*. The meaning of the whole accordingly seems to be : By way of reproach I assert, in consequence of the allegation, that we are weak, *i. e.* come behind these false Apostles, and dare not measure ourselves by them, &c. This is the simplest meaning of *ἀσθενεῖν*, and is also favoured by the antithesis *τολμᾶν*.

22. *Ἐβραῖοί εἰσι κ. τ. λ.*—Passages very much like this occur, Phil. iii. 5 ; Rom. xi. 1, (comp. Acts xxii. 3). There is no need for supposing, with Emmerling, that, "perhaps their daring (*ἐτόλμησαν*), consisted in their attributing to Paul an origin from some foreign stock, or, at the best, from among proselytes." Paul rather says : These persons exalt themselves so much over me ; but let them only inquire wherein it is that they have any advantage

over me! As regards the three predicates here, we must not narrowly scrutinize their different shades of meaning. The Apostle adduces the three illustrious names by which a genuine Jew delighted to call himself, and appropriates them to himself, as well as to his opponents. Emmerling, who insists upon making a distinction, supposes that Ἑβραῖοι designates Hebrew nationality in general, Ἰσραηλιῖται, as in Rom. ix. 4, stands for τῶν Ἰσραηλιτῶν ἡ υἰοθεσία, καὶ ἡ δόξα, καὶ αἱ διαθήκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγγελίαι κ. τ. λ.; but of these references a great part would be also appropriately comprehended under the last predicate σπέρμα Ἀβραάμ. On the opinion, that Paul here, and in the passage already referred to in the Epistle to the Philippians, uses Ἑβραῖος, as opposed to Ἑλληνιστής, see Neander, p. 69, Note 2.<sup>a</sup>

<sup>a</sup> [“ Paulus, in his Book ‘*The Doctrinal Epistles of the Apostle Paul to the Galatian and Roman Christians*,’ contends, p. 323, that the word Ἑβραῖος, Phil. iii. 5; 2 Cor. xi. 22; is to be understood as used in opposition to Ἑλληνιστής; and, were this correct, it would go to support the above opinion” (viz. that the statement of Jerome, V. I. c. 5. respecting Gischala in Galilee being the Apostle’s birth-place, is so far true, that his parents had formerly inhabited that village), “inasmuch as it would show that Paul could boast his descent from a Palestino-Jewish family, and not merely from a Hellenistic one. But since Paul calls himself Ἑβραῖος, though he was certainly by birth a Hellenist, it is clear that the word cannot be understood in so strict a sense, and certainly, in the latter passage, where it is placed parallel with the designation of an Israelite, and of a descendant of Abraham, it cannot have this limited meaning.”—*Apost. Zeitalter.*—TR.]

23. *διάκονοι . . . ἐγώ.*—Do they call themselves, inasmuch as they refer to the authority of Peter, in an especial manner *servants of Christ*? So do I; nay, much more (*ὑπέρ* adverbial, Wahl, II. 591; Winer, 357) am I so. The word *παραφρονῶν* is certainly, as Baur remarks, in the passage above quoted, stronger than *ἐν ἀφροσύνη*. I am mad to boast of those labours and sufferings to which I am bound by duty, but I must do so. Wherefore I say, I have accomplished more than they all, (*περισσότερον αὐτῶν πάντων ἐκοπίασα*, I Cor. xv. 10). To the expressions *ἐν κόποις περισσοτέρως*, κ. τ. λ., and *ὁδοπορίας* κ. τ. λ. ver. 26, we must supply *εἰμί*. I am so in a more particular manner in labours, &c. by journies, by dangers, &c.

24. *τεσσαράκοντα παρὰ μίαν ἔλαβον.*—In Deut. xxv. 3, it is prescribed, that not more than forty stripes shall be given; and lest this command should be transgressed by an oversight in the numbers, the Jews always remitted one stripe to the transgressors. See the passages in Winer's Real-lexicon, p. 406; in Wolf, p. 669, and Schöttgen, *Hor. Hebr.* p. 714, ff. The *παρὰ* is *except, less*, (*μιᾶς λιπούσης*, as Josephus says.) On the ellipsis of *πληγῆ*, see Winer, p. 472. [Bib. Cab. No. X. p. 238, § 4.]—*τρὶς ἐρῶαβδίσθην.*—An instance of this is given, Acts xvi. 22. The Apostle distinguishes this from the above mentioned Jewish punishment, which was *scourging*. *ἅπαξ ἐλιθάσθεν.*—Acts xiv. 19. *τρὶς ἐναύγησα.*—Of this we have no historical information, for what is recorded Acts xxvii. falls under a later date. *νυχθήμερον ἐν τῷ βυθῷ πεποίηκα.*—Probably this was a traversing of the sea



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boast, their power and their reputation, the things in which they are prosperous, but in those things of which others are ashamed, those which are a mark of my weakness and adversity. *Calvin*: “The conclusion of all that immediately precedes is that Paul will rather glory in those things which are to his infirmity; that is, which might bring upon him contempt in the opinion of the world, rather than glory; such are hunger, imprisonments, stonings, scourgings, and the like, of which certainly we are usually as much ashamed as of great disgraces.”<sup>a</sup>

31. Ὁ Θεὸς καὶ πατὴρ κ. τ. λ.—By most this adjuration is referred to what follows, under the notion that Paul seeks thereby to confirm the truth of what he related in verses 32 and 33. But this is not so incredible, that it should require to be confirmed in any such way. The opinion of Chrysostom (“Why does he confirm and asseverate this when he did not do so with any of the preceding? Because, perhaps, this was more remote and less evident, whereas such things as the care of the churches and the rest were well known to them”)<sup>b</sup> is still less tenable. It seems

<sup>a</sup> Clausula est omnium superiorum, libentius Paulum gloriari in iis, quae sunt infirmitatis suae: hoc est, quae mundi opinione contemptum illi magis afferre poterant, quam gloriam; qualia sunt fames, carceres, lapidationes, verbera et ejusmodi: quorum scilicet non aliter nos vulgo pudet atque magnorum dedecorum.

<sup>b</sup> τί δήποτε ἐνταῦθα διαβεβαιοῦται καὶ πιστοῦται, ἐπ’ οὐδενὸς τῶν προτέρων τοῦτο ποιήσας; ὅτι ἴσως τοῦτο ἀρχαιότερον ἦν καὶ ἀδηλότερον, ἐκεῖνα δὲ καὶ αὐτοῖς γνώριμα, ἢ μέριμνα τῶν ἐκκλησιῶν καὶ τὰ ἄλλα πάντα

much better to refer the asseveration to what goes before from verse 23 onwards, or, at least, to the assertion immediately preceding, that he boasted himself in his weakness.

32. Ἐν Δαμασκῷ κ. τ. λ.—It may be asked, why does Paul add this incident here, which is not in itself so remarkable as those before mentioned, and that too after he had already concluded? Without doubt, because it relates to the *first* danger to which he was exposed in consequence of his Christianity. The connection appears to be this: I asseverate that all this is true (verse 31.); nay, before any of these things, in Damascus, shortly (three years, Gal. i. 18.) after my conversion, I fell into great danger, from which with difficulty I was rescued. To this arrangement we are led, principally by the words ἐν Δαμασκῷ standing at the beginning, and which cannot be joined immediately with ἐφροῦρει, as it would be highly tautological to say: In Damascus, the Ethnarch caused the (gates of the) city of the Damascenes to be guarded. The language is rather elliptical, and it is better to place a comma after ἐν Δαμασκῷ thus: Also in Damascus (suffered I the like); the Ethnarch caused . . . . to be watched. The incident itself is recorded, Acts ix. 24. There it is said that the Jews did what is here attributed to the Ethnarch of Aretas; there is, however, no contradiction here, for it is probable that the Ethnarch did it to please the Jews, having been perhaps directed by Aretas to keep on as good terms



as possible with the inhabitants of the city. Aretas, king of Arabia, and father-in-law of Herod Antipas, had lately wrested from the latter in battle this city, and had placed over it an Ethnarch, (see the authorities in Winer's Real-lexicon, p. 54.)



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As respects the *ὀπτασίας* and *ἀποκαλύψεις* themselves, it would appear that they refer to ecstasies in which Paul had been, and respecting which he could say nothing further. The event mentioned here (ver. 2—5.) must on no account be identified with the vision which he had of Christ on the way to Damascus. Neander remarks correctly, p. 76: “The opinion, that the vision which resulted in Paul’s conversion is the same with that mentioned, 2 Cor. xii. 2, an opinion which of late has been brought forward anew by many distinguished theologians, has every thing against it. Paul here refers to an elevation in the spirit to a higher region of the spiritual world, whilst that which was occasioned by his conversion furnished a revelation of the exalted Messiah to him, who was all the while conscious that he was alive upon the earth. The impression produced by the latter was at first such as to depress his mind; the former was connected with an extraordinary elevation of spirit. From the one his Christian course took its commencement, the other constituted one of the highest impulses of the inner life in him who had long already lived in fellowship with Christ, and who, under the various conflicts which he had to endure, must have been quickened by such a foretaste of the heavenly state, and endowed with a new vigour for his earthly toils. Of the period of fourteen years here mentioned, no other chronological use can be made,

*συμφέρον μὲν, ἐλεύσομαι δὲ καὶ εἰς, κ. τ. λ.*, appears, as being the easier, to be of Latin origin, especially on account of the *δει*, which has probably been borrowed from xi. 20.

than that we must regard *that* determination of the time of his conversion, according to which he must have written this exactly fourteen years later as false." So also Fritzsche, I. 58, *ff.*

2. Οἶδα ἄνθρωπον ἐν Χριστῷ.—The Apostle places himself as an individual, as ἄνθρωπος κατὰ σάρκα, over against himself as raised above himself and living in Christ. Of the latter only (ὁ τοιοῦτος, ver. 2 and 5) will he speak, of this only will he boast, not of himself as an individual (ὑπὲρ ἑμαυτοῦ, ver. 5); he rather looks upon himself as a stranger, of whom in this matter he will take no notice. *Œcumenius*: "Behold his freedom from pride, how he details these things as if they regarded some other person; for, says he, of such an one will I boast."<sup>a</sup>— εἴτε ἐν σώματι, οὐκ οἶδα· εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ θεὸς οἶδεν.--During this ecstasy, Paul's self-consciousness was suspended, so that he lost connection with the outward world, and consequently could not determine whether his body abode in the place where he was before he entered into that condition, or whether it was conveyed to another place along with his soul. God alone, to whom he owed the whole, knew this.

ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.—The later Jews supposed seven heavens (see Schöttgen, *Hor. Hebr.* p. 718, *ff.*) Paul, however, by the figurative expression he employs, seems merely to intend to

<sup>a</sup> Βλέπε αὐτοῦ τὸ ἄτυφον, πῶς ὡς περὶ ἑτέρου τινὸς αὐτὰ διηγεῖται, ὑπὲρ γὰρ τοῦ τοιοῦτου, φησί, καυχήσομαι.

indicate the nearness in which his spirit found itself to God; and so in like manner when he uses the term *παράδεισος* ver. 4. (comp. the words of Christ, Luke xxiii. 43.) Schöttgen remarks: "Paul does not use these words as if he followed the Jewish notion, that there are three or more heavens; he only employs a Jewish phrase, that he might set forth the fact itself the more emphatically by a phrase with which they were familiar. For according to the Jewish mode of speaking, *to be carried or to come into heaven*, denotes the possession of an immediate and supreme divine revelation;—a mode of speaking borrowed from Moses, who received the divine law in heaven itself, whither, as we are informed, Deut. xxxiv. 10, none other of the prophets came."<sup>a</sup>

*καὶ ἤκουσεν ἀῤῥήτα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.*—The word *ἀῤῥήτα* has a twofold sense, like our *unspeakable* (unsagbar); either what one *cannot*, or what one *dares not* utter. It seems here to be used in the former sense, as the declaration can hardly refer to an interdict; and in like manner the following words *ἃ*—*λαλῆσαι* are, with Emmerling, to be rendered by: *quibus enarrandis homo non par est.*

<sup>a</sup> Paulus his verbis non utitur, quasi ipse tres aut plures coelos cum Judaeis statuerit: sed phrasin tantum Judaicam adhibet, ut rem ipsam phrasi apud eos nota *ἐμφατικωτέρως* proponat. Nimirum *in coelum rari vel pervenire* Judaica locutione denotat immediatam et summam revelationem divinam habere. Locutione a Mose desumpta, qui legem divinam in ipso coelo accepit, quorsum alii prophetae non pervenerunt, teste Deut. xxxiv. 10.



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saries who might be disposed to draw a calumnious inference from his declaring that he would not boast, and aver that he would not, because he could not, by saying, I might with justice, and without subjecting myself to the charge of vanity ; for I have the materials, but I refrain.”<sup>a</sup>

φείδομαι δέ, μὴ κ. τ. λ.... Nevertheless I forbear (properly : I spare, keep back what I have in readiness), in order that no one may think more highly in respect of me, (may estimate me more highly,) than (according to the standard,) as he sees me or may hear from me. The ἐξ ἐμοῦ can hardly be rendered, as Fritzsche proposes, II. p. 125, by *de me* ; it relates rather to the oral discourses of Paul, as Grotius correctly explains it : “ Nolo quisquam me aliunde aestimet quam ex ipsis, quae ipse vidit (videt) me facientem, aut docentem audit.” The τί is to be explained on the principle of the *locutio praegnans* ; the Apostle, from modesty, would have added to the words ὑπὲρ ὃ ἀκούει ἐξ ἐμοῦ, some such qualifying clause as εἴ τί ἀκούει ἐξ ἐμοῦ, but instead of this he draws the two clauses into one, (comp. Fritzsche, ap. loc. cit.)

7. Καὶ τῇ ὑπερβολῇ κ. τ. λ.—The connection is : Of *myself* will I not boast, (ver. 6) ; and (in order that *indeed* there might be no excessive boasting), in order that I might not be elated even by the extra-

<sup>b</sup> Ne in calumniam traheretur, quod dixerat, se nolle gloriari, atque exciperent malevoli: Non vis, quia non potes, praecipat. Jure, inquit, possem, neque vanitatis coarguerer. habeo enim, unde, sed abstineo.

dinary revelations, a thorn in the flesh has been given me, &c.<sup>a</sup>

As regards the construction of this verse, it appears best to take the words ἄγγ· Σατᾶν, as in apposition to σκόλοψ, and as the subject to κολαφίζη rather than σκόλοψ, as Fritzsche proposes. Fritzsche himself admits that “examples are found from which it is apparent that an apposition, by the addition of certain words, may be immediately turned into a subject,” (II. p. 143), only he is prevented from admitting this here, by the consideration, that in that case “the point would be lost which is produced by the close conjunction of words so allied in sound as σκόλοψ and κολαφίζη.” But this reason seems very arbitrary, and it would be a very harsh figure were it said of the σκόλοψ that it κολαφίζει. What Fritzsche says of the rapid change of the figures and comparison will not suffice here; for when, to a subject not in itself figurative, several figurative predicates are rapidly, one

<sup>b</sup> The reading of Lachmann gives quite another connection: ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις (ἐὰν γὰρ θελήσω καυχᾶσθαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με ἢ ἀκούει ἐξ ἐμοῦ) καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων. διὸ ἵνα μὴ ὑπεραίρωμαι, ἐδόθη, κ. τ. λ. But, not to mention that, were all the words from ἐὰν . . . ἐμοῦ to be put in a parenthesis, the writer must have inserted some word to carry on the discourse after the parenthesis, the chief objection to this reading lies in the fact, that according to it Paul would reckon the boasting on account of the ὑπερβολῇ τῶν ἀποκ. as part of the boasting ὑπὲρ ἑαυτοῦ, in contradiction to the preceding verses of the chapter, where he expressly places τὸν ποιῶσαν in contrast with himself (ὑπὲρ ἑμαυτοῦ, ver. 5.)



after the other, added, there is nothing perplexing ; as, for instance, in the cases adduced by Fritzsche, Θεοῦ γεώργιον, Θεοῦ οἰκοδομὴ ἐστε, or ἤδη κεκορησμένοι ἐστέ, ἤδη ἐπλουτήσατε, &c. But when the subject is itself figurative, as is the case here, it becomes harsh to attach to it another figure as a predicate. And since there is here so easy an explanation, I do not see why we should not avail ourselves of it. On the dative τῇ σαρκί see Winer, p. 181, note 4.<sup>a</sup>

Respecting the σκόλοψ itself, interpreters have brought forward the most different, and, in some cases, the most extravagant opinions. Some, for instance, have fixed upon some bodily ailment, and have even gone the length of naming its locality ; others have supposed it mental, such as melancholy, remorse for his early persecution of the Christians, &c. ; others have suggested carnal temptations to lewdness, &c. For all such *special* suppositions there is no ground, or one which is merely apparent. There remain, as it appears to me, only two ways besides. Either we must suppose with Fritzsche, that “ quæcunque in munere apostolico perferendæ calamitates,” are intended (which is favoured especially by verse 10,); or we must follow Neander, who says (p. 147, note) : “ I cannot agree with those who think that Paul, in the passage 2 Cor. xii. 7,

<sup>a</sup> [“ A double dative, the one of the person, the other (explanatory or definitive), of the thing, occurs 2 Cor. xii. 7, ἐδόθη μοι . . . τῇ σ. *there was given to me a thorn in the flesh*, (Exod. iv. 9 ; Gen. xlvii. 24,) &c.”—*Gr. d. N. T.*—TR.]



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The words ἄγγελος Σατᾶν Fritzsche proposes to render by *Satanae angelus*. He assigns as a reason : “ Those who prefer interpreting ἄγγ. Σατ. *Satan the angel*, rather than an *angel of Satan*, do not reflect that thus no one is left by whom Satan could be driven away. For *he* certainly could not be sent by God, who, according to the theology of the New Testament writers, is so placed over the affairs of evil, that with him is the supreme and sole dominion therein.”<sup>a</sup> But why should it be supposed that Paul intends to say that God had permitted Satan, who is ever ready to bring every evil upon the righteous, to afflict him. Had Paul taken the word Σατᾶν as a genitive, he would have used the form Σατανᾶς, genitive Σατανᾶ, which occurs frequently in his writings. If we view Σατᾶν as an accusative, it will the better appear why the words ἵνα μὴ ὑπεραίρωμαι are repeated. It is not to Satan but to God that the sending of the σκόλοψ is ascribed ; lest, however, it should seem as if he intended to say that God had pleasure in his sufferings, and that this was the proper and ultimate end of the permission to Satan, Paul adds once more that that end was the destruction of boasting and spiritual pride.<sup>b</sup>

<sup>a</sup> Qui ἄγγ σατ. *Satanam, angelum, quam Satanae angelum* interpretari maluerunt, ii non reputarunt, sic neminem relinqui, qui ablegare Satanam potuerit. Nam a deo quidem is mitti nequivit, qui e nostrorum scriptorum theologia ita rebus malis praepositus sit, ut penes eum et summum et unicum earum imperium sit.

<sup>b</sup> [Olshausen follows the interpretation of Fritzsche, and regards ἄγγελος Σατᾶν, as in apposition to σκόλοψ, remarking

8. Ὑπὲρ τούτου τρίς τὸν κύριον παρεκάλεσα, ἵνα ἀποστῆ ἀπ' ἐμοῦ.—We may take τούτου either as a masculine or as a neuter. The former, however, appears preferable, so that the ἵνα κ. τ. λ. is exegetical, thus: On account of it, namely, that it might depart from me, I have thrice besought the Lord. Chrysostom explains τρίς by πολλάκις; but we may suppose that Paul is speaking of a thrice-repeated endurance of that affliction, of a thrice-repeated state of dejection, in which he, in a state of despair, had called upon the Lord.

9. Ἀρκεῖ—τελειοῦται.—*Calvin*: “The word *grace* here does not, as elsewhere, signify the favour of God, but by metonymy, the *aid of the Holy Spirit*, which comes to us by the gratuitous favour of God; and this ought to suffice for the protection of the pious against their ever falling, since it is a firm support which cannot be thrown down. Our weakness appears to act as an obstacle, by which the perfection of God’s power in us is hindered; but Paul not only denies this, but asserts, on the contrary, that it is only when our weakness is apparent, that the power of God is perfected as it ought.”<sup>b</sup> Comp. iv.

justly, that were Satan himself intended, the article would have been added. It is farther to be observed, that Lachmann gives Σατανᾶ as the correct reading, which meets the objection of Billroth on this head. I must confess that the whole of the latter’s remarks in the text appear to me confused and unsatisfactory. I have rendered them as they stand, though not without the suspicion that the meaning of the whole is obscured by some oversight, either on the part of the author or the printer.—Tr.]

<sup>b</sup> Vocabulum *gratiae* hic non favorem dei (ut alibi) sed per

7: ἔχομεν τόν Θεσαυρόν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολή τῆς δυνάμεως ᾗ τοῦ Θεοῦ καὶ μὴ ἐξ ἡμῶν. Exactly as the outward man yields up himself, and is brought down, is the inward man renewed eternally in God.

ἡδιστα οὖν μᾶλλον κ. τ. λ.—Fritzsche joins the μᾶλλον immediately with καυχῆσομαι, in this manner: “Most willingly, henceforward will I *the more* (viz. than if I had never received such an answer from the Lord) glory on account of my calamities, that the power of Christ might put forth its strength in me.”<sup>a</sup> It appears simpler to explain μᾶλλον by supposing ἢ ἐν ταῖς ἀποκαλύψεσιν to be understood, as the antithesis ἐν ταῖς ἀσθενείαις directly shows—ἵνα κ. τ. λ.—In order that the power of Christ might reside with me, *i. e.* that as myself ever sinks, the power of Christ may ever become more mighty within me. In men the dominion of God, and that of their own selfishness, stand always in a converse relationship: the more powerful the one, the weaker the other, and vice versa. In this sense the Apostle adds,

metonymiam *auxilium spiritus sancti* significat, quod nobis e gratuito dei favore provenit: sufficere autem piis debet, quia firma est et insuperabilis futura, ne unquam succumbant. Videtur infirmitas nostra obstaculo esse, quominus suam virtutem deus in nobis perficiat. Id non tantum negat Paulus, sed e converso asserit, tunc rite demum perfici dei virtutem, quum infirmitas nostra apparet.

<sup>a</sup> Lubentissime *magis etiam* (sc. quam quum nondum hoc responsum domini tulissem, cf. v. 5,) propter meas calamitates in posterum gloriabor, ut Christi efficacia suam virtutem exserere in me possit.



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the σημεῖα were performed should be stated: with all patience. For this arrangement we have an additional argument, in the circumstance that the ἐν before σημείοις is probably spurious, and, with Lachmann, to be omitted. *Estius*, (ap. Polum): “Apostolic miracles have been performed by me among you, not with haughtiness and imperiousness, as if I wished thereby to extol myself and to reduce you to servitude, but with all patience and humility.”<sup>a</sup>

13. ὑπὲρ τὰς λοιπὰς ἐκκλησίας κ. τ. λ.—For wherein have ye, more than the other churches, been placed at a disadvantage? Winer, p. 341, remarks: “ὑπὲρ means *infra* here only in appearance; the direction is thought of only conversely, (as the verb ἡττῶσθαι indicates), downwards from above.”—Χαρίσασθέ μοι κ. τ. λ.—It needs hardly be observed that these words are used ironically.

14. Ἴδού, τρίτον κ. τ. λ.—See the Introduction.—οὐ γὰρ ... ὑμᾶς.—Comp. above, vii. 3.—οὐ γὰρ ὀφείλει κ. τ. λ.—For I know well that, &c.

15. εἰ καὶ ... ἀγαπῶμαι.—Though the more I love you the less I am loved, (by you) *i. e.* though this love is not only not acknowledged, but is rather turned to my disadvantage, inasmuch as I am reproached as if it were hypocritical.

16. Ἐστω δὲ κ. τ. λ.—With these words Paul introduces a possible or real accusation of the Corinthians: Be it so, you will perhaps grant that I have not

<sup>a</sup> Miracula apostolica apud vos a me facta sunt non cum fastu et imperio, quasi propterea me extollere vosque in servitutem redigere vellem,—sed cum omni patientia et humilitate.

been burdensome to you, yet ye will assert that, like a man of craft, I have taken you with guile. *Chrysostom* : “ What he says is this : I have not made a gain of you ; but, perhaps, some one may take it upon him to say, that though I myself did not receive from you, yet, being crafty, I instructed those that were sent by me to ask in their own persons, (in their own names), something of you, and that through them I received ; thus receiving through others, whilst putting away the very appearance of receiving from myself. But not even this can any one have to say of me, you yourselves being witnesses. Hence he carries on the discourse by interrogations, saying *παρεκάλεσα ... περιεπάτησε* ; that is, neither did he receive. Ye know what a stretch of anxiety he showed, not merely to keep himself pure in the office which he held, but also to regulate those that were sent by him, that he might not give the slightest occasion to those who were desirous of finding it.”<sup>a</sup>

18. *καὶ συναπέστειλα τὸν ἀδελφόν.*—Many interpreters, and even Emmerling among them, stumble at these

<sup>a</sup> ὁ λέγει, τοιοῦτόν ἐστιν· ἐγὼ μὲν ὑμᾶς οὐκ ἐπλεονέκτησα. ἔχει δέ τις ἴσως εἰπεῖν, ὅτι αὐτὸς μὲν οὐκ ἔλαβον, πανουργὸς δὲ ὢν παρεσκεύασα τοὺς ὑπ’ ἐμοῦ ἀποσταλέντας εἰς οἰκεῖον πρόσωπον αἰτῆσαι τι παρ’ ὑμῶν, καὶ δι’ ἐκείνων αὐτὸς ἐδεξάμην, τοῦ δοκεῖν εἰληφέναι ἔξω ἐμαυτὸν τιθεῖς, δι’ ἑτέρων λαμβάνων. ἀλλ’ οὐδὲ τοῦτο ἔχει τις ἂν εἰπεῖν· καὶ μάρτυρες ὑμεῖς. διὸ καὶ κατ’ ἐρώτησιν προάγει τοῦ λόγον λέγων· παρεκάλεσα—περιεπάτητε ; τουτέστιν, οὐδὲ αὐτὸς ἔλαβεν. εἶδες πῶς ἐπίτασις ἀκριβείας, τῷ μὴ μόνον ἑαυτὸν καθαρὸν τηρεῖν τοῦ λήμματος, ἀλλὰ καὶ τοὺς ὑπ’ αὐτοῦ πεμπομένους οὕτω ῥυθμίζειν, ἵνα μηδὲ μικρὰν δὲ πρόφασιν τοῖς ἐπιλαμβάνουσιν βουλομένοις ;



words, and attempt to harmonise them with chap. viii. 16, where two brethren are mentioned as companions in travel with Titus. But it is of an entirely different journey that the Apostle speaks here, from that mentioned in the 8th chapter. It is plainly to the earlier residence of Titus in Corinth, in the preceding year, where he had previously made the collection (*προενήρξατο*, viii. 6,) that he refers, not to one yet unaccomplished. This is correctly remarked by Eichhorn, *Einl.* p. 183: “On that occasion, when Titus must have robbed the Corinthians clandestinely for Paul, he had only one brother in his company, (not, as in the case of the collection, two brothers, viii. 22, 23; ix. 3, 5.) consequently it must have happened at the time of the first visit of Titus, when as yet no collection was gathered.” It is extraordinary, after this, to find the same writer saying, p. 197: “Paul answers by asking, by which of his agents it had been done. Titus had, on the former occasion, taken no pay from them, and this time he had sent the brother whose office it was to attend to the collection with Titus, in order to receive the money in charge: how then could there be even the appearance of his having clandestinely sought to obtain something from the Corinthians for himself? (xii. 17, 18.)” The two passages are quite irreconcilable, and in the latter there occurs an evident oversight.

19.—Πάλιν δοκεῖτε, ὅτι ὑμῶν ἀπολογούμεθα;—These words may be taken either interrogatively, or with Lachmann, as a direct assertion; consequently either thus: Think ye again that I will defend myself before



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find you not (so much reformed) as I could wish you to be, and that you will, (consequently) find me not (so gentle) as you would wish me to be.—*μήπως ἔρσεις κ. τ. λ.*—A closer description of the things in regard to which they were not what he would wish them to be.

21. *μὴ πάλιν κ. τ. λ.*—Compare the Introduction. *πρὸς ὑμᾶς*—Compare I Cor. xvi. 6.—*καὶ πενθήσω πολλ. τ. πρ. καὶ μὴ μετ.*—And that I shall have to commiserate many of those who have before sinned, (*i. e.* of those whom I knew previously by my second visit to you as sinners) and who have not yet repented, (inasmuch as I shall see myself necessitated to punish them). The words *ἐπὶ κ. τ. λ.* are to be joined with *μεταν.* thus: Who have not yet changed their mind, and so grieved over (Wahl. I. p. 585) their uncleanness, &c.

## CHAPTER XIII.

ON verses 1st and 2d see the Introduction.

3. *ἐπεὶ δοκιμὴν ζητεῖτε κ. τ. λ.*—This is to be referred to what precedes: I will not spare you, since ye demand a proof of Christ speaking in me; *i. e.* since ye press me to show that I, as an Apostle, am a representative of Christ, who (Christ) is not weak  
*suam integritatem praedicavi: nam eo, quod in contemptum venerat, multi quasi excussis habenis lasciviebant. Reverentia autem causa illis fuisset resipiscentiae, quia ejus monitionibus auscultassent.*

towards you but mighty, *i. e.* who is not one who had no power to show against you, but certifies it to you.

4. The connection: Think not that Christ is weak, (and so, by consequence, I also, the representative of Christ, am weak) for though he, because of his weakness, was crucified, (though his weakness was the occasion, &c.) yet he lives still by the power of God. (even so I) for I, indeed, am weak in him (ἐν αὐτῷ in and according to my apostolic fellowship with Christ, who also in a certain respect was ἀσθενής. Winer, p. 332, Note<sup>a</sup>) but I shall live with him through the power of God against you, *i. e.* but I will show against you that I live with him through the power of God. The received reading, καὶ γὰρ καὶ ἡμεῖς κ. τ. λ. which Fritzsche prefers, (II. 141), as the easier reading hardly merits the preference.

5. Ἐαυτοὺς.....δοκιμάζετε.—Fritzsche: “Admonitions follow well what immediately precedes. For after uttering threats, ver. 4. (ἀλλὰ ζησόμεθα κ. τ. λ.) he admonishes the Corinthians not to allow them to be proved by the event.”—ἢ οὐκ.....ἀδόκιμοί ἐστε.—The words ἐπιγινώσκετε ἑαυτοὺς ὅτι I. Χρ. ἐν ὑμῖν ἐστιν

<sup>a</sup> [“ 2 Cor. xiii. 4, the expression ἀσθενοῦμεν ἐν αὐτῷ is to be understood of union with Christ or the relation of the εἶναι ἐν Χριστῷ (see Eph. i. 7, 11; Phil. iv. 2, &c.): the Apostle was not weak for the sake of Christ (*i. e.* from respect to the interest of Christ, that the Corinthians might not fall away), but *in Christ*; *i. e.* in and according to his apostolic fellowship with Christ (who also, in a certain respect, was weak). It was a piece of conduct that resulted from the εἶναι ἐν Χριστῷ concisely indicated; just as the ζῆν and δυνατὸν εἶναι are referred to fellowship with Christ (συν).”—*Gr. d. N. T.*—Tr.]

appear by an attraction to stand for ἐπιγινώσκετε ὅτι Ἰ. Χρ. ἐν ὑμῶν ἐστίν, so that the words ὅτι.....ἐστίν form the proper object to ἐπιγ. The meaning of the whole is thus: Prove yourselves carefully; this is your duty: or know ye not that Christ is in you, (that ye cannot, consequently, henceforward live as if ye were heathens, but that when ye do so ye dishonour Christ; compare the places where believers are likened to a temple of God, which they must not defile). If not, then must ye be entirely incapable of standing the proof (then will ye be without any knowledge of these things). *Fritzsche*: “ Search yourselves whether ye stand in the faith; inspect yourselves; do ye not understand that ye are Christians, *whom it becomes to be men of proved faith.* That ye are Christians, to whom it is a duty to live holily, ye will, I think, know, unless perchance ye have been proved wanting.

6. The connection: I will hope that this (your being without proof, ver. 5.) is not the case; in that case, however, ye shall not find me without proof: I will certainly demonstrate the power which Christ has given me.

7. Εὐχόμεαι δὲ πρὸς τὸν Θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν.—These words may either be translated with De Wette, thus: Yet I pray God that you may do nothing bad; or, according to x. 2, (see the Notes there) thus: I supplicate God that I may not be constrained to do you any harm (as by punishment). The latter interpretation seems the better, as the



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we have thus a very harsh tautology introduced. For the words ἵνα οὐχ ἡμεῖς δόκιμοι φανώμεν would then have the same meaning as (ἵνα) ἡμεῖς δὲ ὡς ἀδόκιμοι ὤμεν.

The whole of this difficulty, however, is removed of its own accord, as soon as we take the words οὐχ ἵνα κ. τ. λ., not as if they assigned the object which Paul had in his prayer to God, but as intended more clearly to define and to explain this latter *itself*. The ἵνα retains thus its *telical* signification, only it cannot be properly rendered by *in order that*. We may either view it as dependant from εὐχομαι,<sup>a</sup> so that this verb may be supplied after οὐχ, or, what appears still better, we may educe from εὐχομαι the idea of θέλω, or something like. The meaning of the whole is then this: But I beseech God that I may not be compelled to do you any harm; (I wish) not that I may have to show myself proved (*i. e.* consequently rigorous) but that ye may do well whilst I am without proof (*i. e.* may appear without proof, consequently not rigorous). Winer, also, p. 458, appears to have this view, though he does not express himself clearly.

<sup>a</sup> It is true that εὐχομαι nowhere occurs in the New Testament with ἵνα (it does occur, however, with ὅπως, James v. 16, which passage, nevertheless, is, perhaps, to be explained somewhat differently); on the other hand, προσεύχομαι with ἵνα is not unfrequent, *e. gr.* Mark xiv. 35. That, however, in the place before us there should be found a *double* construction, first with the Inf. (μὴ ποιῆσαι, κ. τ. λ.) and then with ἵνα, forms no difficulty, for an epexegetical clause often stands in another construction than the words of which it is the epexegetis.

8. Οὐ γὰρ κ. τ. λ.—The connection: I will willingly appear as ἀδόκιμος, as one who does not hold by the threatening to make use of his apostolic power, provided you only reform yourselves. And in the latter case, I must do so; for we can do nothing against the truth, but all (that we can, comp. the notes on 1 Cor. iii. 7.) for the truth; were I, therefore, to punish you after ye had reformed, merely by all means to show my apostolic power, I should no longer be serving the truth; then would Christ also be no more with me. *Chrysostom*: “That he might not seem to seek self-gratification, (for this is an inglorious purpose) but that he did just what the nature of the business required, he adds this, saying οὐ γὰρ . . . . ἀληθείας. For, says he, if we shall find you well-approved, having driven from you your sins by repentance, and having boldness towards God [we can do nothing against you.] We cannot, even if we would, punish you after that; but were we to attempt it, God would not act with us: for he gave us the power that we might give a true and just verdict, not one contrary to the truth.”<sup>a</sup>

9 Χαίρομεν . . . . ἦτε.—To account for the γὰρ here,

<sup>a</sup> ἵνα μὴ δόξη αὐτοῖς χαρίζεσθαι, — τοῦτο γὰρ ἐστὶν ἀνευδόξου γνώμης, — ἀλλ’ ὅπερ ἡ τοῦ πράγματος ἀπαιτεῖ φύσις, τοῦτο ποιῆ, τοῦτο ἐπήγαγε λέγων· οὐ γὰρ δυνάμεθα τι κατὰ τῆς ἀληθείας. ἂν γὰρ εὖρωμέν, φησιν, ὑμᾶς εὐδοκιμοῦντας, ἀποκρουσαμένους τὰ ἁμαρτήματα διὰ τῆς μετανοίας, παρρησίαν πρὸς τὸν Θεὸν ἐσχηκότας· οὐδὲ δυνάμεθα, καὶ βουληθῶμεν, κολάσαι λοιπόν, ἀλλὰ καὶ ἐπιχειρήσωμεν, οὐ συμπράξει ὁ Θεός· εἰς τοῦτο γὰρ ἡμῖν ἔδωκε τὴν δύναμιν, ὥστε ἀληθῆ φέρειν τὴν ψῆφον καὶ δικαίαν, καὶ οὐχ ὑπεναντίαν τῇ ἀληθείᾳ.



we must either co-ordinate this verse with ver. 8, so as to make it furnish a second reason for ver. 7, or we must insert a clause and expound somewhat as Theophylact has done: “Again, he shows himself to be very friendly to them. For he says, think not that, since I cannot show my power in consequence of your being free from fault, I am vexed at this; for I rather rejoice when I, on the one hand, am weak, that is, am deemed weak, from my not exhibiting a certain power in inflicting punishment, whilst you, on the other, are powerful, that is, virtuous and free from falling.”<sup>a</sup>

τοῦτο δὲ κ. τ. λ.—Τοῦτο, viz. that ye are δυνατοί, as is explained immediately after by the clause τὴν ὑμῶν κατάρτισιν.

10. ἀποτόμως χρῆσθαι.—The χρῆσθαι is here in the sense of *to converse with one, uti aliquo*, so that ὑμῶν may be supplied (comp. Acts xxvii. 3); so Wahl, II. 654. Or it may also stand absolutely for *to act*. So De Wette.

11. παρακαλεῖσθε.—The middle voice denotes here, to comfort themselves reciprocally. Winer, p. 209.<sup>b</sup> As respects the construction of the whole

<sup>a</sup> Πάλιν δείκνυσιν ἑαυτὸν σφόδρα οἰκεῖον αὐτεῖς ὄντα. Λέγει γὰρ, ὅτι μὴ νομίσητε, ὅτι ἐπειδὴ οὐ δύναμαι, ἀπταίστων ὄντων ὑμῶν, τὴν δύναμίν μου ἐπιδείξασθαι, ἀλγῶ διὰ τοῦτο· χαίρω γὰρ μάλιστα, ὅταν αὐτὸς μὲν ἐγὼ ἀσθενῶ, τούτέ·τιν, ἀσθενῆς νομίζωμαι, ὡς μὴ ἐπιδεικνύμενος δύναμίν τινα ἐν τῷ τιμωρεῖσθαι, ὑμεῖς δὲ δυνατοὶ ἦτε, τουτέστιν, ἐνάρετοι, ἀπταιστοί.

<sup>b</sup> [“With the reflective meaning is united, in some instances, the *reciprocal*, e. gr. βουλευέσθαι *to consult among them-*



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