with a few hypocrites for his followers.  
If we ask what cause had St. Paul to  
recognize the Church at Corinth? the  
answer is, because he saw among them  
the doctrine of the Gospel, Baptism, the  
Supper of the Lord; symbols by which  
the Church ought to be discerned.” On  
the words of God, Chrysostom remarks,  
“not of this man and of that man, but of  
God,” taking the expression as addressed  
to the Corinthians to remind them of their  
position as a congregation belonging to  
GOD, and *not to any head of a party.*Perhaps this is too refined, the words “*the  
Church of God*” being so usual with St.  
Paul,—see references.   
  
**sanctified in  
Christ Jesus**] (i.e. hallowed, dedicated) **to  
God in** (in union with and by means of)  
**Jesus Christ.** See Rom. i. 7, note.  
  
  
**called [to be] saints, with all, &c.]** These  
words do not belong to the designations  
just preceding, ‘*as are all*, &c., but form  
part of the address of the Epistle, so that  
these all are partakers with the Corinthians in it. They form a weighty and precious addition,—made here doubtless to  
shew the Corinthians, that membership of  
God's Holy Catholic Church consisted not  
in being planted, or presided over by Paul,  
Apollos, or Cephas (or their successors),  
but in *calling on the name of our Lord  
Jesus Christ.* The Church of England has  
adopted from this verse her solemn explanation of the term, in the ‘Prayer for  
all sorts and conditions of men:’ “ More  
especially, we pray for the good estate of  
*the Catholic Church*: that it may be so  
guided and governed by thy good Spirit,  
that *all who profess and call themselves*  
*Christians* may be led into the way of  
truth, and hold the faith in unity of spirit,  
in the bond of peace, and in righteousness of  
  
  
life.” The phrase “*to call upon the name  
of the Lord,*” was one adopted from the  
Old Test.: see Joel ii. 32; the adjunct our  
**Lord Jesus Christ**, defines that Lord (Jehovah) on whom the Christians called, to  
be Jesus Christ,—and is a direct testimony to the divine worship of Jesus  
Christ, as universal in the Church.  
**in every place, both their’s** (in their  
country, wherever that may be) **and our’s.**  
This connexion is far better than to join  
**both their’s and our’s** with **Lord**, thereby  
making the first our superfluous.  
**their’s**, refers *to the all that call,* &c.,  
**our’s** to Paul, and Sosthenes, and those  
whom he is addressing. 3.] See Rom. i.  
7, note. Olshausen remarks, that **peace**  
has peculiar weight here on account of the  
dissensions in the Corinthian Church.  
  
  
**4—9**.] THANKSGIVING, AND EXPRESSION OF HOPE ON ACCOUNT OF THE  
SPIRITUAL STATE OF THE CORINTHIAN  
CHURCH. There was much in the Corinthian believers for which to be thankful, and on account of which to hope.  
These things he puts in the foreground,  
not only to encourage them, but to appeal  
to their better selves, and to bring out the  
following contrast more plainly.   
  
**4.**  
**my God**] so Rom. i. 8; Phil. i. 3.  
  
  
**always**] expanded in Phil. i. 4 into “ *always in every prayer of mine.*”   
  
**in  
Christ Jesus**] This **in** must not, as in A.V.,  
be rendered “by ;” the grace had been  
given to them **in Christ**, as *members of  
Christ.* So also helow.   
  
**5. in every  
thing**] general: particularized by **in all  
teaching, and all knowledge.** The former  
represents *the truth preached* ; the latter,  
*the truth apprehended*. They were rich in  
the *preaching* of the word, had among  
them able preachers: and rich in the