personal pronoun is repeated for emphasis,  
the *nature of his own preaching* being the  
leading subject-matter here.—The **weakness and fear and much trembling** must  
not be exclusively understood of his *manner  
of speech* as contrasted with the rhetorical  
preachers, for these follow in the next  
verse,—but partly of this, and principally  
of his *internal* deep and humble *persuasion*  
of his own weakness, and the mightiness of  
the work which was entrusted to him.  
So in Phil. ii. 12, 13, he commands the  
Philippians to work out their own salvation  
with fear and trembling, for it was  
God that wrought in them. The *weakness*  
may have reference to the *weak bodily*presence of 2 Cor. x. 10. Chrysostom and  
others understand it of *persecutions*: but  
in the places to which he refers, it has a  
far wider meaning,—viz. *infirmities*, including  
those resulting from persecution.

**4.]** **And** (following naturally on the  
weakness, &c., just mentioned—‘as corresponding  
to it) **my speech and my preaching**(in the original **speech** refers to the *course  
of argument and inculcation of doctrine*,  
**Preaching** to the *announcement of facts*)  
**Was not with** (literally, **in**: did not consist  
of, was not set forth in) **persuasive words**  
**of** [man’s] **wisdom** (see margin), **but with**  
(in, see above) **demonstration of the Spirit  
and of power**: i.e. either, taking the genitivies  
as objective, demonstration having for  
its object, *demonstrating, the presence or  
working of the Spirit and Power of God:*  
—or, taking them subjectively, demonstration  
(of the truth) *springing from the Spirit  
and Power of God.* I prefer the latter.  
It can hardly be understood of the *miracles*  
done by the Spirit through him, which  
companied his preaching (so Chrysostom  
and others), for he is here simply speaking  
of the preaching itself.

**5.] may not stand in**, i.e. may not be grounded on,—  
owe its origin and stability to. “The Spirit  
is the original Creator of Faith, which cannot be begotten of human caprice, though  
man has the capability of *hindering its*  
production: and it depends for its continuance  
on the same mighty Spirit, who  
is almost without intermission begetting it  
anew.” Olshausen.

**6—16.]** YET THE APOSTLE SPOKE WISDOM AMONG THE PERFECT, BUT OF A KIND  
HIGHER THAN THE WISDOM OF THIS  
WORLD; *a wisdom revealed from God by  
the Spirit, only intelligible by the spiritual  
man, and not by the unspiritual*. The  
Apostle rejects the imputation, that the  
Gospel and its preaching is *inconsistent*  
with *wisdom*, rightly understood: nay,  
shews that the wisdom of the Gospel is of  
a far higher order than that of the wise in  
this world, and far above their comprehension.

**6.]** **Yet** contrasts with the foregoing.   
  
**we**] viz. ‘*we Apostles*:’ not  
“*I Paul*, though he often uses the plural  
with this meaning:—for, ch. iii. 1, he resumes  
“*And I, brethren*...”  
  
  
**among the perfect**] i.e. when discoursing  
to those who are not babes in Christ, but  
of sufficient maturity to have their senses  
exercised (Heb. v.14) so as to discern good  
and evil. That this is the right interpretation,  
the whole following context shews, and  
especially ch. iii. 1, 2, where a difference is  
laid down between the *milk administered  
to babes*, and the *strong meat to men*. ‘The  
difference is in the *matter of the teaching  
itself*: there is a lower, and there is a  
higher teaching. On the other hand,  
Chrysostom and many others understand  
the difference to be merely in the *estimate  
formed of the same* teaching according as  
men were spiritual or unspiritual, interpreting  
**among the perfect** to mean ‘*in  
the estimation of the perfect*,’ which is  
allowable, but plainly irreconcilable with