judgment of God.—The sense is, ‘If God  
uses the craft of the wise as a net to catch  
them in, such wisdom is in His sight folly,  
since He turns it to their confusion’

**20.]** In the Psalm it is, *the thoughts of***man**; the Psalmist however is speaking of  
the *proud*, ver. 2 f., and such, when these  
high thoughts are in question, would be  
the *worldly wise.*

**21—23.]** *A warning to them in general,  
not to boast themselves in human teachers*.

**21.] So then**, viz. seeing that this  
world’s wisdom is folly with God: or  
perhaps as a more general inference from  
what has gone before since ch. i., that as  
the conclusion there was, “*he that glorieth,  
let him glory in the Lord,*” —so now, having  
gone into the matter more at length, he  
concludes, **Let no man glory in men**.  
This *boasting in men* is explained in ch. iv.  
6 to mean, “*not to be puffed up each for  
one against another*.”

**For all things  
are your’s]** ‘For such boasting is a *degradation*  
to those who are *heirs of all  
things*, and *for whom all*, whether ministers  
or events, or the world itself, *are  
working together* : see Rom. viii. 28 ; and  
iv.13,

**22, 23.]** *Specification of some  
of the things included under* **all things** ;  
*and first of those teachers in whom they  
were disposed to boast*,—in direct reference  
to ch.i.12. But having enumerated Paul,  
Apollos, Cephas, he does not say “*or  
Christ*,” but adding the world itself and  
its events and circumstances, he reiterates  
the **all are your’s,** as if to mark the termination  
of this category, and changing  
the form, concludes with **and ye** (not only  
one part of you) **are Christ’s : and Christ  
is God’s** (see below).—The expressions **life,  
death, things present, things to come**,  
have no special reference to present circumstances  
but are perfectly general.

**23.]** On the change of the possessives  
see above :— *Christ* is not *yours*,  
in the sense in which *all things are*,—  
not *made for and subserving you—but you*  
*are His*—and even that does not reach  
the Highest possession: He possesses not  
you *for Himself: but the Head of Christ*  
is God, ch. xi. 3—CHRIST HIMSELF, the  
Incarnate God the Mediator, *belongs to*  
God, is subordinate to the Father, see  
John xiv. 28; and xvii. But this mediatorial  
subordination is in no way inconsistent  
with His eternal and co-equal  
Godhead : see note on Phil. ii. 6—9; and  
on ch. xv. 28, where the subjection of all  
things to Christ, and His subjection to the  
Father, are similarly set forth—There is  
a striking similarity in the argument in  
this last verse to that in our Lord’s prohibition  
Matt, xxiii. 8—10.

**IV. 1—5.**] HE SHEWS THEM THE  
RIGHT VIEW TO TAKE OF CHRISTIAN  
MINISTERS (vv. 1, 2); BUT, FOR HIS PART,  
REGARDS NOT MAN’S JUDGMENT OF HIM,  
NOR EVEN JUDGES HIMSELF, BUT THE  
LORD IS HIS JUDGE (vv. 3, 4). THEREFORE  
LET THEM ALSO SUSPEND THEIR  
JUDGMENTS TILL THE LORD’S COMING,  
WHEN ALL SHALL BE MADE PLAIN.

**1.] so**, emphatic, preparatory to “ *as*,”  
in ch. iii. 15.

**a man** is used in the  
most general and indefinite sense, as *‘man’*  
in German.—The whole is opposed to  
glorying in men: the ministers of Christ  
are but subordinates to Him, and accountable  
to God.

**us**, *here*, not ‘*us  
ministers generally*,’ see below, ver. 6, but  
‘*myself and Apollos*,’ as a sample of such.

**ministers of Christ**, see ch. iii. 5,