dijudicator) **judge nothing** (concerning us,  
of merit or demerit) **before the time, until  
the Lord [shall have] come, who shall  
both bring to light** (throw light on) **the  
hidden things of darkness** (general—*all  
things* which are hidden in darkness),  
**and ma**ke manifest the counsels of the  
hearts (then first shewing, what your  
teachers really are, in heart): **and then  
shall each man have his (fitting) praise  
from God**.—**Praise** is not a word which  
may be taken either way, praise or blame,  
as the ease may be, but strictly *praise*.  
He refers to glorying in men : —they, their  
various parties, gave *exaggerated praise*  
to certain teachers : let them wait till the  
day when the fitting praise (be it what it  
may) will be adjudged to each from God;  
Christ being the Judge appointed by God,  
Acts x. 42, and so His sentences being  
from God. See also Acts xvii. 31, and  
Rom. ii. 16, *God shall judge the secrets  
of men by Jesus Christ*.

**6—13.]** HE EXPLAINS TO THEM (ver.  
6) THAT THE MENTION HITHERTO OF  
HIMSELF AND APOLLOS (and by parity of  
reasoning, of Cephas and of Christ, in ch.  
i, 12) HAS A MORE GENERAL DESIGN, viz.  
TO ABSTRACT THEM FROM ALL PARTY  
SPIRIT AND PRIDE: WHICH PRIDE HE  
THEN BLAMES, AND PUTS TO SHAME BY  
DEPICTING, AS A CONTRAST, THE LOW  
AND AFFLICTED STATE OF THE APOSTLES  
THEMSELVES.

**6.] Now** (he comes to  
the conclusion of what he has to say on  
their party divisions) **these things** (many  
expositors limit “*these things*” to what  
has been said since ch. iii. 5. But there  
surely is no reason for this. The Apostle’s  
meaning here must on all hands be acknowledged  
to be, ‘I have taken out two names  
as samples, that you may not attach yourselves  
to and be proud of any party leaders,  
one against another.’ And if these two  
names which had been last mentioned, why  
not analogously, *those four which he had  
also alleged in ch*. i, 12?) **have I transferred  
to myself and Apollos** (i.e. when  
I might have set them before you generally  
and in the abstract as applying to all  
teachers, I have preferred doing so by  
taking two samples, and *transferring to  
them* what was true of the whole. ‘This  
is far more probable than the explanation  
of Chrysostom and others, that he put in  
his own name and that of Apollos instead  
of those of the real leaders of sects, concealing  
them on purpose) **for your sakes** ;  
**that in us ye** (as your example: by having  
our true office and standing set before you)  
**may learn this** (so literally), “ **Not above  
those things which are written**” (i. e.  
not to exceed in your estimate of yourselves  
and us, the standard of Scripture,  
—which had been already in part shewn  
to them in the citations ch. i. 19, 31;  
iii. 19; *not, what has been written in this  
Epistle*: for the term “*it is written*” in  
these New Test. books always refers to  
the Old Test. Some suppose the words  
cited from Deut. xvii. 20,—whereas it is  
far better to give them a perfectly general  
reference. Chrysostom and others refer  
it *to words of our Lord in the New Test*.,  
such as Matt. vii. 1,3; xxiii. 12; Mark x.  
43, 44, but these could not be indicated  
by “it is written :” compare ch. vii. 10 and  
note), **that ye be not puffed up each for  
one against another** (i.e. ‘that you may  
not adhere together in parties to the