detriment or disparagement of a neighbour  
who is attached to a different party’).

**7.] For** (reason why this puffing  
up should be avoided) **who distinguisheth  
thee** (from others? meaning, that all such  
conceits of pre-eminence are unfounded.  
That pre-eminence, and not merely distinction  
is meant, is evident from what  
follows)? — **And what hast thou that  
thou didst not receive** (‘*from God*’ —not,  
‘from me as thy father in the faith’)?  
**but if** (which I concede) **thou receivedst it**,  
&e.—He speaks not only to the leaders, but  
to the members of parties,—who imagined  
themselves superior to those of other parties  
,—as if all, for every good thing, were  
not dependent on God, the Giver.

**8.]** The admonition becomes ironical:  
“You behave as if the trial were past, and  
the goal gained; as if hunger and thirst,  
after righteousness were already filled, and  
the Kingdom already brought in.” The  
emphases are on **already** in the two first  
clauses, and on **without us** in the third.  
The three verbs form a climax. Any interpretation  
which stops short of the full  
meaning of the words as applied to the  
triumphant final state (*explaining them of  
Knowledge, of security, of the lordship of  
one sect over another*), misses the force of  
the irony, and the meaning of the latter  
part of the verse.

**without us]** or,  
apart from us: ‘because *we*, as your  
fathers in Christ, have ever looked forward  
to *present you*, as our glory and joy, in that day.’—There is an exquisite delicacy  
of irony, which Chrysostom has well  
caught: “He shews their unreasonableness  
and their exceeding folly. In trials  
and troubles, he says, all has been in  
common to us both: but in the reward  
and the crown, ye are first.”—The latter  
part of the verse is said bonā fidē and  
with solemnity ; **And I would indeed that  
ye did reign** (that the Kingdom of the  
Lord was actually come, and ye reigning  
with Him), **that we also might reign  
together with you** (that we, though deposed  
from our *proper place*, might at  
least be vouchsafed a humble share in  
your kingly glory).

**9.] For** (and  
there is abundant reason for this wish  
which I have just uttered, in our present  
afflicted state) **methinks,—God hath set  
forth** (before the eyes of the world) **us  
the Apostles** (meaning all the Apostles,  
principally himself and Apollos) **last** (*last*  
*and vilest*: not, in respect of those who  
went before,—*last, as the prophets were  
before us*), **as men sentenced to death;  
for we are made a spectacle to the  
world, to angels** (*good angels*: the word  
put absolutely, never either includes, or  
signifies, *bad angels*), **and to men** (the  
general term, **the world**, is afterwards  
specialized into *angels* and *men*).

**10.]** Again, the bitterest irony: ‘how  
different our lot from yours! How are you  
to be envied—we, to be pitied !—There is  
a distinction in **for Christ’s sake**, and **in**