—and we threshers (answering to the ‘*ox  
that treadeth out the corn*’) ought to  
work in hope of (as the ox) having a  
share.’—No minute distinction must be  
sought between the *plougher* and the  
*thresher*. The former is perhaps mentioned  
on account of the process answering  
to the breaking up the fallow ground of  
Heathenism :—the latter on account of its  
occurrence in the precept.

11.] The  
**we** (both times *strongly emphatic* :—we  
need sorely some means of marking in  
our English Bibles, for ordinary readers,  
*which words have the emphasis*), although  
plural, *in* fact applies to Paul alone. The  
secondary emphasis is on **you** and **your**. It  
is one of those elaborately antithetical sentences  
which the great Apostle wields so  
powerfully in argument.

**spiritual**  
and **carnal** (see Rom. xv. 27) need no  
explanation. The first are so called as  
belonging to the *spirit* of man (some say,  
as *coming from the Spirit of God*: but  
it is better to keep the antithesis exact  
and perspicuous), the second as serving for  
the nourishment of the *flesh*.

**12**.]  
**others** does not necessarily point at the  
*false* teachers; more, besides them, may  
have exercised this power.

**we bear**  
**all things]** The verb thus rendered was  
commonly used of vessels *containing, holding without breaking*, that which was pat  
into them ; thence of *concealing* or *covering*, as a secret; and also of *enduring  
or bearing up against.*

**all things:**  
**viz**. labour, privations, hardships. The hindrances to the Gospel would arise  
from his being charged with covetousness  
and self-seeking, which his independence  
of them would entirely prevent.

**13, 14.]** *Analogy of the maintenance of  
the Jewish priesthood from the sacred  
offerings, with this right of the Christian  
teacher, as ordained by Christ*—It has  
been rightly remarked, **that they which  
minister about the holy things** ean only  
mean the *priests, not including the Levites*and therefore that both clauses  
apply to the same persons.— On the practice  
referred to, see Numb. xviii. 8 ff.;  
Deut. xviii, 1 ff—No other priesthood but  
*the Jewish* can have been in the mind of  
the Apostle. The Jew knew of no *altar* but  
one: and he certainly would not have proposed heathen sacrificial customs, even *in  
connexion with* those appointed by God, as  
a precedent for Christian usage: besides  
that the idea is inconsistent with the words  
**Thus also**, which follow : see below.

**14.]** Thus also (i. e. in analogy with that  
His other command) **did the Lord** (Christ ;  
the Author, by His Spirit, of the Old Testament  
as well as the New) **appoint** (viz.  
Matt. x. 10; Luke x. 8) **to those who are  
preaching the gospel,** **to live of** (be maintained by) **the gospel**. Observe, that here  
the Apostle is establishing an analogy  
between the rights of the *sacrificing priests*of the law, and of the *preachers of the  
gospel*. *Had those preachers been likewise sacrificing priests,* is it possible that,  
all allusion to them in such a character