should have been here omitted? But as  
all such allusion is *omitted*, we may fairly  
infer that no such character of the Christian  
minister was then known. As Bengel remarks on yer. 13: “If the mass were a  
sacrifice, Paul would have expressed this  
conclusion in the next verse accordingly.”

**15.] none of these things** is best  
explained of the different forms of *power*  
which have been mentioned.

**I have  
not written these things however**, **that it  
may be so** (viz., after the examples which I  
have alleged) **done to me** (in my ): **for  
it were good for me rather to die** (or better  
for me to die), **than that any one should  
make void my (matter of) boasting**. In  
saying “to die,’ he does not mean, as  
Chrysostom and others have supposed, *of  
famine*, by not being supported, but only  
that he prefers this his boasting even to  
life itself.

16 ff.] The reason why he  
made so much of *this matter of boasting*,  
viz. that *his mission* itself gave him no advantage this way, being an office *entrusted*  
to him, and for which he was solemnly  
accountable: but in this thing only had he  
an *advantage* to be able to boast of  
it, that he preached the gospel *without  
charge*. The English reader must beware  
not to ion “*preach the  
gospel*,” as if it made a distinction between  
preaching “the gospel” and preaching  
*something else*: it simply represents the  
word “*evangelize*,” i.e. perform the work  
of a Christian missionary.

**17.] For**  
(illustration and confirmation of the “woe”  
pronounced above) **if I am doing this**  
(preaching) **of mine own accord** (as a  
*voluntary undertaking,* which in St. Paul’s  
case was *not so*: not as A, V. “*willingly*,”  
for this was so), **I have a reward** (i.e. it *of  
mine own will* I took up the ministry, it  
might be conceivable that **a reward**, or  
**usages**, night be due to me. That this  
was not the case, and *never could be*, is evident  
and the clause therefore is only hypothetical): **but if involuntarily** (which *was*  
thecase, see Acts ix. 15; xxii. 14; xxvi.  
16), **with a** STEWARDSHIP (emphatic) **have**  
**I been entrusted** (and therefore from the  
nature of things, *in this respect* I have no  
*reward, or wages*, for merely doing what  
is my bounden duty, see Luke xvii, 7—10;  
but woe if I fail in it).

18.] Ordinarily  
thus arranged and rendered : ‘What then  
ts my reward? (It is), in preaching I  
make the gospel to be without cost, that I  
use not my power in the gospel.” But this  
in the A. V., though perhaps an allowable  
rendering of the original, *is not true*. His.  
making the gospel to be without cost, *was*  
*not his* **reward**, *but his* **boasting**: and these  
two are not identical. The *boasting* was  
*present*: the *reward future*. i am persuaded  
that the following is the true rendering: **What then is my reward** (in  
prospect), **that I while preaching, render  
the gospel without cost** (i.e. what reward