have I in prospect *that induces me to  
preach gratuitously*), in order not to use (as  
carrying out my design not to use) **to the  
full** (see ch. vii. 31, and note: not, to *abuse*,  
**as A. V.) my power in the gospel ?**

**19 ff.]** He now proceeds to *answer* the  
question, ‘ What *prospect of reward could  
induce me to do this*?’ **Yea** (literally **for**,  
that is to say, the reward must have been  
great and glorious in prospect), **being free**  
**from the power of all men, I enslaved  
myself** (when I made this determination ;  
and have continued to do so) **to all, that I  
might gain** (not,*all*, which he could not  
exactly say, but) the **largest number** (*of  
any*: that hereafter Paul’s converts might  
be found to be the most: see below on  
ver. 24). This word, that I might GAIN,  
is THE ANSWER *to the question*, “ *What  
is my reward*?” *This having gained the  
greater number* is distinctly referred to by  
him elsewhere, as his reward in the day  
of the Lord: sce especially 1 Thess. ii.  
19, 20. And it is for this reason that  
the expression, “*that I might gain*,” is  
*three times repeated*; and, as we shall  
presently see, that the similitude at the  
end of the chapter is chosen.

**20—22.]** *specializes the foregoing assertion*, **I made myself servant to all,**  
*by enumerating various parties to whose  
weaknesses he had conformed himself in  
order to gain them*.

**20**.] **unto the Jews  
I became as a Jew]** See examples, Acts  
xvi. 3; xxi. 26. The *Jews* here are not  
*Jewish converts*, who would be already *won*  
in the sense of this passage.

**to them  
that are under the law....]** These again  
are not Jewish converts (see above); nor  
*proselytes*, who would not be thus *distinguished*  
from other Jews, but are much the  
same as the last-mentioned, the *Jews*, only  
to the number of these the Apostle *did not  
belong*, not being himself under the law,  
whereas he was nationally a Jew*.*

**21. to them that are without law]** These  
are *the Heathen;* hardly, as Chrysostom  
supposes, *such as Cornelius*, fearing God  
but not under the law. St. Paul became  
as a Heathen to the Heathen, e. g., when  
he discoursed at Athens (Acts xvii.) in  
their own manner, and with arguments  
drawn from their own poets.

**not  
being** (being conscious of not being, remembering well in the midst of my being  
*as without law*, that I was not) **an outlaw  
from God, but a subject-of-the-law of  
Christ** (the words seem inserted rather to  
put before the reader the true position of  
a Christian with regard to God’s law revealed  
by Christ, than merely with an  
apologetic view, to keep his own character  
from suffering by the imputation of *lawlessness*), **that I may gain them that are  
without law.** The weak here can hardly  
be the *weak Christians* of ch. viii. and  
Rom. xiv., who were *already won*, but  
*those who had not strength to believe and  
receive the Gospel*. This sentence then  
does not bring out **a new form of condescension**