**But this** (viz. *what has gone before*, respecting   
the *veiling of women*, not as Chrysostom  
and others, that which follows: see below)  
**I command you** (not, ‘*announce to you,*’  
nor ‘*declare to you from report,*’ which are  
senses of the original word unknown to the  
New Test., where it only means ‘*to command,*’—to   
deliver ‘*by way of precept.*’  
This makes it hardly possible to refer the  
word **this** to *what follows*: for if so, some  
definite command should immediately succeed)   
**not praising** (refers to the praise bestowed   
on them in v.2, and *excepts what has  
been said since* from that category) [**you**]**;  
because ye come together not for the better**  
(so that edification results)**, but for the  
worse** (so that propriety is violated, and  
the result is to the hindering of the faith),  
These last words are introduced with a  
manifest view to include *more* than the  
subject hitherto treated, and to *prepare  
the way* for other abuses of their assemblies   
to be noticed.

**18.**] **in the first  
place**—where is the second *particular*  
found, answering to this *first one*? Ordinarily,   
it is assumed that the *schisms* are the  
*first* abuse, the disorders in the Agapæ  
(love-feasts: beginning with ver. 20), the  
*second.* But I am convinced that this  
view is wrong. For (1) neither special  
blame, nor correction of an abuse, is conveyed   
in vv. 18, 19: nor is it so much as  
intimated, on the ordinary hypothesis, what  
the character of these divisions was. And  
(2) the words of ver. 22, “*shall I praise  
you in this? I praise you not,*” plainly  
refer back to ver. 17, and shew that the  
whole is continuous. The **divisions** before  
the Apostle’s mind are, *specifically*, those  
occurring at the Agapæ, but on the mention   
of them he breaks off to shew that  
such divisions were to be no matters of  
surprise, but were ordained to test them,  
—and in ver. 20 he returns with the very  
words, “*when ye come together,*”–to the  
immediate matter in hand, and treats it at  
length. See more on ver. 21, ff.—But the  
question still remains, where is the *second*  
point, answering to this *first* one? Again  
(with Meyer and Macknight) I answer,—  
*at* ch. xii. 1. The ABUSE OF SPIRITUAL  
GIFTS, *which also created disorder in their  
assemblies*, ch. xiv. 23 al., and concerning  
which he concludes, xiv. 40, “*let all things  
be done decently and in order,*” was the  
*other point* before his mind, when he wrote  
this first. That he takes no notice in  
ch. xii. 1, by any word implying that it  
was a *second* point, of what has gone  
before, will be no objection to the above  
view to any one who is acquainted with  
our Apostle’s style.

**in assembly**] not  
*local*, as A.V., ‘*in the Church,*’ but equivalent   
to “*in one place,*” ver. 20. In  
ver. 16, where the same word (ecclesia) was  
used of distinct bodies of Christians, it was  
not possible to keep the word *assemblies*:  
but it should be done where the sense admits   
it, and it suits the matter in hand.

**divisions**] of what sort, is specified  
below; viz. that he does not here refer to  
the party dissensions of ch. i. 10, nor could  
he say of them “*I partly believe it,*” but  
strictly to *divisions* which took place at  
*their meetings together*, viz. that each takes  
before other his own supper, &c.

**and I partly believe it**] Said in gentleness:   
as if it were, “I am unwilling to  
believe *all* I hear concerning the point, but,  
*some* I cannot help believing.”

**19. there must**] in the divine appointment, that,  
which follows expressing *God’s purpose*  
thereby. Our Lord had said “*It must  
needs be, that offences come,*” Matt. xviii.  
7:—and Justin Martyr quotes among His  
sayings prophetic of division in the church,  
“*there shall be divisions* (*schisms*) *and heresies.*”   
From the pointed manner in which  
*there must* **also** or **even be heresies**....  
is said, I should be inclined to think that  
the Apostle *tacitly referred to the same  
saying of our Lord:* **for there must be**  
(not only dissensions but) **even heresies**  
(not in the ecclesiastical or doctrinal sense,