from the present sicknesses and frequent  
deaths among the Corinthian believers.—  
We may distinguish *weaklings*, persons  
whose powers have failed spontaneously,  
from *invalids*, persons whose powers are  
enfeebled by sickness. Both words refer  
to *physical*, not *moral* weaknesses.

**31.**] **But** contrasts with this state of sicknesses   
and deaths—*it might be otherwise.*  
This **discerned** (the result of the examination   
commanded before) is the same word  
in the original as that rendered *discern* in  
ver. 29, and should be carefully kept the  
same in the translation, the idea being the  
same.

**32.**] **But now that we are  
judged, it is by the Lord** (emph.) **that we  
e being chastised** (to bring us to repentance),   
**that we may not be** (eternally) **condemned   
with the** (unbelieving) **world**.

**33.**] *General conclusion respecting this  
disorder*. So then (wherefore), my bre-  
thren (milder persuasive: as has been the  
assumption of the first person me, vv. 31,  
32), **when ye are coming together to eat,  
wait for one another** (contrast to the unseemly   
hurry blamed in ver. 21).

**34.**] The Agapæ were not meals to satiate  
the bodily appetites, but for a higher and  
holier purpose: let the hungry take off  
the edge of his hunger at home: see  
ver. 22.

**the rest**] viz. *things omitted*  
(probably matters of detail) *in the above*  
*directions*. Perhaps they had asked him  
questions respecting the most convenient  
time or manner of celebration of the Lord’s  
supper: points on which primitive practice   
widely differed.

**when I come,**literally, **whenever I shall have come:** the  
Apostle being uncertain as to the time.

**CHAPP. XII.–XIV.**] ON THE ABUSE OF  
SPIRITUAL GIFTS: especially PROPHESYING,   
and SPEAKING WITH TONGUES. The  
*second particular requiring correction in  
their assemblies*, see ch. xi. 18, note. Chrysostom   
well says: “This whole passage is  
very obscure: and the obscurity is caused  
by our ignorance of the facts, and by the  
failure of phenomena which then were occurring,   
but now occur no longer.”

**XII**] ON THE NATURE, INTENT, AND  
WORTH OF SPIRITUAL GIFTS IN GENERAL.

**1–3.**] *The foundation of all spiritual   
utterance is the confession of Jesus  
as the Lord: and without the Spirit no  
such confession can be made.*

**1.**] Some have thought that the Corinthians  
had referred this question to the Apostle’s  
decision: but from the formula, **I would  
not have you ignorant**, it rather looks as  
if, like the last, it had been an abuse which  
he had *heard of*, and *of his own instance  
corrects*.

**spiritual gifts**] In the  
original the adjective only is expressed, the  
substantive having to be supplied. It is  
most likely *neuter*, as in ch. xiv. 1; *spiritual   
gifts*: so Chrysostom and most commentators  
—not masculine, as in ch. xiv.  
37: so Grotius and others, who maintain  
that the subject of this section is not the  
*things*, but the *persons*, quoting ch. xiv. 5.  
But surely the *things* are the main subject,  
enounced here, vv. 4–11, and treated of