it thus, which is an allowable translation :  
‘*Or those things which I plan, do I plan  
after the flesh* (as fleshly men do), *so that  
my yea must* (at all events) *be yea, and my  
nay nay*?’ i.e. as worldly men who perform their promise at all hazards, and  
whatever the consequences, whereas I am  
under the guidance of the Spirit, and can  
only journey whither He permits. But  
this explanation is directly against the  
next verse, where yea and nay is clearly  
parallel to yea yea, and nay nay, here, the  
words being repeated, as in Matt. v. 37,  
without altering the sense : and inconsistent  
with ver. 23 and ch. ii. 1, where he says  
that his alteration of plan arose *from a desire to spare them.*

**18.]** Such fickleness, you know, was not my habit in  
preaching to you.

**God is faithful,**  
**that]** i. e. as A. V. paraphrases, “*as God  
is true, or faithful* :” a form of asseveration.

**our word** (which we preached,  
1 Cor. i. 18) **to you is not** (*present*, inasmuch as the character of the doctrine was present and abiding. The present has been  
altered to the easier *‘was’*) **yea and nay**(i, e. inconsistent with itself’).

**19.]**  
*Confirmation of the last verse,* by affirming the same of the great Subject of that doctrine, as set before them by Paul and  
his colleagues.

**the Son of God** is prefixed for “solemnity, and to shew how unlikely fickleness or change is in Christ,  
*being such as He is*, Compare 1 Sam xv.  
29, ‘*The Strength of Israel will not lie nor  
repent.*’

**Christ**, personal—not meaning,  
*the doctrine concerning Christ*—HE HIMSELF is the centre and substance of all  
Christian preaching: see 1 Cor. i. 23, and  
note at ii.

**2. Silvanus]** so 1 Pet. v.12;  
the same as Silas, see Acts xviii. 5 and al.  
He names his companions, as shewing that  
neither was he inconsistent with himself,  
nor were they inconsistent with one another.  
The Christ was the same, whether preached  
by different persons, or by one person at  
different times.

**but is made yea in  
him]** Christ as preached, i. e. our preaching concerning Christ, is made yea, finds its  
reality, in Christ Himself. ‘Christ preached  
as the Son of God by us, **has become yea in  
Him,**’ i. e. has been affirmed and substantiated as verity by the agency of the Lord  
Himself.

**20. For how many soever  
be the promises of God, in Him is the yea**(the affirmation and fulfilment of them all) ;  
**wherefore also through Him is the Amen,  
for glory to God by our** (the Apostles’)  
**means**. On the reading I must refer to  
my Greek Test.

**21, 22.]** construction as in ch. v. 5, which in form is remarkably similar.

**21.]** **confirmeth us** (in  
believing) **in Christ. which anointed  
us,** after the words **us with you,** and **the  
and,** cannot refer to any anointing of *the  
Apostles only,* but must be taken of *all*,  
Apostles and Corinthians. “ Making us prophets, priests, and kings: for these three  
sorts of persons were anciently anointed.”  
Chrysostom.

**22.]** This *sealing us* again  
cannot refer to the Apostles alone, nor is  
John vi. 27 any ground for such a reference,—but as in the other references, to  
all, sealed by the Holy Spirit to the day of  
redemption.

**and gave...]** ‘And assured us of the fact of that sealing;  
Rom. viii. 16.

**the earnest,** i. e. **the**  
**pledge or token of the Spirit**: genitive of