see 1 Cor. xv. 10.

**18.]** The reason of  
this being, *that not the self-commender,  
but he whom the Lord commends* by  
selecting him as His instrument, as He  
had the Apostle, and giving him the  
*epistle of commendation,* to be known  
and read by all men, of souls converted  
and churches founded, is **approved**, i.e.  
really and in the end abiding the test of  
trial.

**XI. HIS BOASTING OF HIMSELF:** and **1—4.**] *apologetic introduction of it, by  
stating his motive,—viz. jealousy lest they  
should fall away from Christ.*

**1.]  
but** (why need I request this? for) **indeed  
you** (see note, ch. v. 8) **do bear with me.**The indicative is much better than the  
imperative rendering. He says it, to  
shew them that he does not express the  
wish as supposing them void of tolerance  
for his weakness, but as having *expe-  
rienced some* at their hands, and now *requiring more.*

**2.]** ‘That forbear-  
ance which you do really extend to me, and  
for more of which I now pray, is due from  
you, and I claim to have it exercised by  
you, because I have undertaken to present  
you to Christ as a chaste bride to her hus-  
band, and (ver. 3) I am jealous for fear of  
your falling away from Him.’

**a jealousy of God]** see ch. i, 12, a **godly  
jealousy:** see note there.

**I betrothed  
you** (viz. at your conversion) **to one husband, to present** i.e. in order that I may  
present in you, present you as) **a chaste  
virgin to Christ** (viz. at His coming):  
“The present is the time of betrothal:  
the future, that of the nuptials, when the  
cry shall be, ‘Behold the bridegroom.’”  
Theophylact.

**3.]** *But he fears their  
being seduced from their fidelity to Christ.*

**the serpent]** He takes for granted  
that the Corinthians recognized the agency  
of Satan in the (well-known) serpent: see  
vv. 13—15, where his transformation of  
himself for the sake of deceit is alluded to.

**4, 5.]** The thought here seems to be  
this:—‘If these new teachers had brought.  
with them a *new Gospel*, superseding that  
which I preached, they might have some  
claim to your regard. But, since there is  
*but one* gospel, that which I preached to  
you, and which they pretend to preach  
also, 1 submit that *in that one* no claim to  
regard is prior to mine.’ Observe, that.  
*the whole hypothesis is ironical:* it is fixed  
and clear that *there can be no such new  
gospel:* therefore the inference is the  
stronger.

**{4} For** (the whole sentence is  
steeped in irony:—‘the serpent deceived  
Eve by *subtlety*: I fear for you, but not  
because the new teachers use such subtlety  
—if they did, if the temptation were really  
formidable, there would be some excuse.’  
All this lies in the **for) if indeed** (the  
expression introduces a *reality*, and is full