I. CORINTHIANS. I   
 156   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 tified in Christ Jesus, ‘called [to be] them that are sanctified in   
 £Rom. 1.7. saints, together with all that & call Christ Jesus, ealled to be   
 Acts ix. upon the name of ® our Lord Jesus} ‘saints, with all that in   
 Bin & axils in every place, ‘both their’s every place call upon the   
 and our’s: 3\* grace be unto you, name of Jesus Christ our   
 and peace, from God our Father and Lord, both their's and   
 our’s : 3 grace be unto you,   
 and peace, from God our   
 1 Rom. i. the Lord Jesus Christ. 417 thank Father, and from the Lord   
 my God always concerning you, for Jesus Christ. \*I thank   
 the grace of God which hath been my God always on your   
 given you in Christ Jesus ; 5 that in behalf, for the grace of   
 every thing ye were made rich in God which is given you   
 him, ™ in all teaching and all know- by Jesus Christ ; 5 that in   
 every thing ye are enriched   
 m ch. xil, by him, in all utterance,   
 2 Cor. 7.   
 with a few hypocrites for his followers. life.” The phrase “to call upon the name   
 If we ask what cause had St. Paul to of the Lord,” was one adopted from the   
 recognize the Church at Corinth? the Old Test.: see Joel ii. the adjunct our   
 answer is, because he saw among them Lord Jesus Christ, defines that Lord (Je-   
 the doctrine of the Gospel, Baptism, the hovah) on whom the Christians called, to   
 Supper of the Lord; symbols by which be Jesus Christ,—and is a direct testi-   
 the Church onght to be discerned.” On mony to the divine worship of Jesus   
 the words of God, Chrysostom remarks, Christ, as universal in the Church.   
 “not of this man and of that man, but of in every place, both their’s (in their   
 God,” taking the expression as addressed country, wherever that may be) and our’s,   
 to the Corinthians to remind them of their This connexion is far better than to join   
 position as a congregation belonging to both their’s and our’s with Lord, thereby   
 Gop, and not to any head of a party. making the first our superfluous.   
 Perhaps this is too refined, words ‘the their’s, refers to the all that call, &e.,   
 Church of God” being so usual with St. our’s to Paul, and Sosthenes, and those   
 Paul,—see references. sanctified in whom he is addressing. 3. See Rom. i.   
 Christ Jesus] (i.e. hallowed, dedicated) to 7, note. Olshausen remarks, that peace   
 God in (in union with and by means of) has peculiar weight here on account of the   
 Jesus Christ. See Rom. i. 7, note. dissensions in the Corinthian Chureh.   
 called [to be] saints, with all, &c.] These 4—9.] THANKSGIVING, AND EXPRES-   
 words do not belong to the designations SION OF HOPE ON ACCOUNT OF THE   
 just preceding, ‘as are all, &c., but form SPIRITUAL STATE OF THE CORINTHIAN   
 part of the address of the Epistle, so that cutrcn. There was much in the Co-   
 these all are partakers with the Corinth- rinthian believers for which to be thank-   
 jans in it. They form a weighty and pre- ful, and on account of which to hope.   
 cious addition,—made here doubtless to These things he puts in the foreground,   
 shew the Corinthians, that membership of not only to encourage them, but to appeal   
 God's Holy Catholie Church consisted not, to their better selves, to bring out the   
 in being planted, or presided over by Paul, following contrast more plainly. 4,   
 Apollos, or Cephas (or their successors), my God] so Rom. i. 8; Phil. i.   
 but in calling on the name of our Lord always] expanded in Phil. i. 4 into “ al-   
 Jesus Christ. The Church of England has ways in every prayer of mine.” in   
 adopted from this verse her solemn ex- Christ Jesus] This in must not, as in A.V.,   
 planation of the term, in the ‘Prayer for be rendered “by ;” the grace had been   
 all sorts and conditions of men:’ “ More given to them in Christ, as members of   
 especially, pray for the good estate of Christ. So also helow. 5. in every   
 the Catholic Church: that it may be so thing] general: particularized by in all   
 guided and governed by thy good Spirit, teaching, and all knowledge. The former   
 that all who profess and call themselves represents the truth preached ; the latter,   
 Christians may be led into the way of the truth apprehended. They were rich in   
 truth, and hold the faith in unity of spirit, the preaching of the word, had among   
 in the bond of peace, and in of them able preachers: and rich in the ap.