138 I. CORINTHIANS. Te   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 that ye be made perfect in the same | together in the same mind   
 and in the same judgment.   
 mind and in the same judgment. \\ For it hath been declared   
 U For it hath been declared unto/unto me of you my bre-   
 me concerning you, my brethren, by thren, by them which are   
 them [which are of the house] of of the house of Chloe, that   
 Chloe, that there are contentions there are vuntentions among   
 12. mean this, that you. % Now this I say,   
 that every one of you saith,   
 among you. I am of Paul; and I of   
 yen.iii& Yeach one of you saith, I am of Apollos ; and Lof Cephas ;   
 zActexvi, Paul; and I of \* Apollos; and I of, and I of Christ. Is   
 @Cephas ; and I of Christ. 18 Ts Christ divided? was Paul   
 xi. Eph, iv.5.   
   
   
 the subjects which divided them: see Phil. ministry. Such persons would contend for   
 ii, 2. in the same mind regards dis- his apostolic authority, maintain doc-   
 Position, in the same judgment, opinion. trinally his teaching, so far being rig   
 11.] We cannot fill up them [which but, as usual with partisans, maguity   
 are of the house] of Chloe (simply them of into importance practices and sayings of   
 Chloe in the original), not knowing whe- his which were in themselves indifferent,   
 ther they were sons or servants, or other and forget that theirs was a service of   
 members of her family. Nor can we say fect freedom under one Master, even Christ.   
 whether Chloe was an inhabitant of Co- With these he does not deal doctrinally in   
 riuth, or some Christian woman known to the Epistle, as there was xo need for it :   
 the Corinthians elsewhere, or an Ephe- but involves them in the same censure as   
 sian, having friends who had been in the rest, and shews them in ch. ii i. ive.   
 Corinth. 12.] Respecting the matter of that he had no such purpose of gaining per-   
 fact to which the verse I have given sonal honour among them, but only of build-   
 references in the Introduction, § ii. 10, to ing them up in Christ. I of Apollos]   
 the principal theories the German critics, (Acts xviii. 24, ff.) come to   
 aud will only here re-state the conclusions Corinth after the departure of Paul, and   
 which I have there endeavoured to sub- being eloquent, might attract some, to   
 stantiate: (1) that these designations are whom the bodily presence of Paul seemed   
 not used as pointing to actual parties weak and his speech contemptible. It   
 formed and subsisting among the Co- would certainly appear that some occasion   
 rinthians, but (2) as representing the had been taken by this difference, to set   
 SPIRIT WITH WHICH THEY CO: 3 too high a value on external and rhetorical   
 against one another, being the sayings of form of putting forth the gospel of Christ.   
 individuals, and not of parties: as if it This the Apostle seems to be blaming (in   
 were said, ‘You are all in the habit of part) in the conclusion of this, the next   
 alleging against one another, some your chapter. And from ch. xvi. 12, it would   
 special attachment to Paul, some to Apollos, seem likely that Apollos himself had been   
 some to Cephas, others to no mere human. aware of the abuse of his manner of teach-   
 teacher, but barely to Christ, to the ex- ing which had taken place, and was un-   
 clusion of us his (3) That these willing, by repeating his visit just to   
 sayings, while they are not to be made the sanction or inerease it. I of Cephas]}   
 basis of any hypothesis respecting definite All we can say in possible explanation of   
 parties at Corinth, do nevertheless hint at this is, Peter was the Apostle of the   
 matters of fact, and are not merely by cireumeision,—as we know from Gal. ii,   
 way of example: and (4) that this view of. 11 ff. that his course of on one ocea-   
 the verse, which was taken Chrysostom, sion was reprehended by Paul, and as that.   
 Theodoret, Theopbylact, and Calvin, is course of action no doubt bad influence and.   
 borne out, and indeed necessitated, by ch. found followers, it very conceivable that   
 iv. 6 (see I am of Paul) This some of those who in Corinth lightly es-   
 profession, of beiug guided especially dy teemed Paul, might take advantage of this   
 the words and acts of Paul, would pro- honoured name, and cite against the Chris-   
 bably belong to those who were the first tian liberty taught by their own spiritnal   
 fruits of, directly converted under, his founder, the stricter practice of Peter. If