144 I. CORINTHIANS. Tl.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 ness, and in fear, and in much in much trembling. \* And   
 trembling. 4 And my speech and my speech and my preach-   
 my preaching fwas not with per- ing was not with enticing   
 suasive words of t [man’s] wisdom, words of man’s wisdom, but   
 but with demonstration of the in demonstration of the   
 pera 5 To the end Spirit and of power : 5 that   
 aa t9 in that your faith may not stand in your faith should not stand   
 h2coriv.7.® the wisdom of of men, but "in the in the wisdom of men,   
 g Rom. xv. 6 Yet we speak but in the power of God.   
 1 Thess, 5. wisdom among ‘the perfect: but SHowbeit we speak wisdom   
 power of God. among them that are per-   
 Sect: yet not the wisdom   
 PRAGA, Heb. v.14   
 sonal pronoun is repeated for emphasis,   
 the nature of his own preaching being the   
 leading subject-matter here.—The weak- owe its origin aud stability “The Spirit   
 ness and fear and much trembling must. is the original Creator of Faith, can-   
 not be exelusively understood of his not be begotten of human eaprice, though   
 of speech as contrasted with the rhetorical man has the capability of hindering its   
 preachers, for these follow in the next production: and it depends for its con-   
 verse,—but partly of this, and principally tinuance on the same mighty Spirit, who   
 of his érternal and humble persuasion is almost without intermission begetting it   
 of his own weakness, and the mightiness of anew.” Olshausen.   
 the work which was entrusted to him. 6—16.] YET THE APOSTLE SPOKE WIS-   
 So in Phil. ii. 12, 13, he commands the DOM AMONG THE PERFECT, BUT OF A KIND   
 Philippians to work out their own salva- HIGHER THAN THE WISDOM OF TH13   
 tion with fear and trembling, for it was WORLD; @ wisdom revealed from God by   
 God that wronght in them. The weak- the Spirit, only intelligible the spiritual   
 ness may have reference to the weak bodily man, and not by the unspiritual. The   
 presence of 2 Cor. x. 10. Chrysostom and Apostle rejects the imputation, that the   
 others understand it of persecutions: but Gospel and its preaching is ixconsistent   
 in the places to which he refers, tt a with wisdom, rightly understood: nay,   
 far wider meaning,—viz. infirmities, in- shews that the wisdom of the Gospel is of   
 cluding those resulting from persecution. a far higher order than that of the wise in   
 4.) And (following naturally on the this world, and far above their comprehen-   
 weakness, &c., just mentioned—‘as corre- sion. 6.] Yet contrasts with the fore-   
 sponding to it”) my speech and my preach- going. we] viz. ‘we Apostles :’ not   
 ing (in speech refers course “I Paul, though he often uses the plural   
 of argument and inculeation of doctrine, with this meaning :—for, ch. iti. he re-   
 Preaching to the announcement of facts) sumes “And I, brethren...”   
 Was not with (literally, did not consist among the perfect] i.e. when discoursing   
 of, was not set forth in) persuasive words to those who are not babes in Christ, but   
 of [man’s] wisdom (see margin), but with of sufficient to have their senses   
 (in, see demonstration of the Spirit exercised (Heb. v.14) so as to discern good   
 and of power: i.e. either, the geni- and evil. That this is right interpreta-   
 tives as demonstration having for tion, the whole following context and   
 its object, the presence or especially ch. iii. 2, a difference is   
 working of the Spirit and Power of God: laid down between the milk administered   
 —or, taking them subjectively, demonstra- to babes, and the strong meat to men. ‘The   
 tion (of the truth) from the Spirit difference is in matter of the teaching   
 and Power of God. I prefer the latter. itself: there is a lower, and there is a   
 It can hardly be understood of the miracles higher teaching. On the other hand,   
 done by the Spirit through him, which Chrysostom and many others understand   
 companied his preaching (so Chry the difference to be merely in the estimate   
 and others), for he is simply speaking formed of the same teaching according as   
 of the preaching itself. 5.] may not men were spiritual or unspiritual, inter-   
 stand in, i.e. not be grounded on,— preting among the perfect to mean ‘in   
 the estimation of the perfect,’ which is   
 allowable, but plainly irreconcileable with