146 I. CORINTHIANS. IL   
 AUTHORIZED VERSION REVISED.   
 have crucified the Lord of glory.   
 pislriv. 9 But as it is written, ? Things AUTHORIZED VERSION.   
 glory. % But as it is writ-   
 ten, Eye hath not seen,   
 nor ear heard, neither have   
 which eye hath not seen and ear entered into the heart of   
 hath not heard, and which have not man, the things which God   
 entered into the heart of man, things hath prepared for them   
 which God hath prepared for them that love him. © But God   
 anatt-xiin. that love him, 104%hath God re- hath revealed them unto   
 vealed unto us through his Spirit: us by his Spirit: for the   
 “for the Spirit searcheth all things, Spirit searcheth ali things,   
 yea even the deep things of God. yea, the deep things of   
 31 For who among men knoweth the God. \ For what man   
 things of a man, save the spirit of knoweth the things of a   
 the man which is in him? so also man, save the spirit of   
 Sthe things of God knoweth none, man which is in him? even   
 ¥ Prov. 97. save only the Spirit of God. sothethings of God knoweth   
 & xxvii. no man, but the Spirit of   
 5 Rom. xi. God. ™ Now we have re-   
 34. 22 And   
   
   
 of this world, of whom the Jewish rulers have not entered into the heart of man may   
 were a representative sample, were ignorant well be a reminiscence from Isa. Ixv. not   
 of the wisdom of God. Had they known far from the other place: see A. V., in the   
 it, they would not have put to a disgraceful margin of that place. Such minglings   
 death Him who was the Lord of glory, together of clauses from various parts are   
 —i.e. who possesses in His own right not unexampled with the Apostle, especially   
 glory eternal, see Jolin xvii. 5, when, as here, he is citing as authority,   
 words are not a parenthesis, but continue but merely illustrating his argument by Old   
 the sense of the foregoing, completing the Test. expressions. 10. the Spirit] the   
 proof of man’s ignorance of God’s wis- Holy Spirit of God \_bnt working in us   
 dom ;—even this. world’s rulers know it and with our spirits, viii. 16.   
 not, as they have shewn: how much less searcheth] the original verb is used of   
 then the rest. 9 f.] But (opposi- active research, implying accurate kuow-   
 tion to ver. 8) as it is written, Things ledge. the deep things] literally,   
 which the eye hath not seen, and the ear the depths: see reff. There is a compari-   
 hath not hearé@, and which have not en- son here between the Spirit of God and   
 tered into the heart of man, things which the spirit of @ which is further carried   
 God hath prepared for them that love outin the nextverse. And thus, as the   
 Him, hath God revealed unto us through of a man knows the depth of a man, all   
 His Spirit.— Whence is the citation that is in him, so the Spirit of God   
 Origen says, “that it is found in no searches and knows the manifold and in-   
 canonical book, but in the ‘secrets of Elias finite depths of God—His Essence, His   
 the prophet,’” a lost apocryphal book :— Attributes, His Counsels: and being the   
 Chrysostom and Theophylact give the Spirit which is in us, besides being the   
 alternative, either that the words are a Spirit of God, teaches us, according to   
 paraphrase of Isa. lii. 15, or that they our capacity, those depths of God.   
 were contained in some lost book, of which 11.] For who among mEN knoweth the   
 Chrysostom argues that there were very things of a ran (the emphasis is on men   
 many, and that but few remain to us. and man as compared with God), except   
 Jerome believes the words to be those of the spirit of a man which is in him?   
 Isa. Ixiv. paraphrased.—I own that pro- So also the things of God knoweth none,   
 bability seems to me to incline to Jerome’s save only the Spirit of God.—We may   
 view, especially when we remember, how remark that the comparison here must   
 freely St. Paul is in the habit of citing. not be urged beyond what is intended by   
 The words of Isa. Ixiv. 4, quite as near the Apostle. He is speaking of the impos-   
 to the general sense of the citation is the sibility any but the Spirit of God con-   
 case in many other instances, the words Serring a knowledge of the things of God.