154 I. CORINTHIANS. TH. 20—23.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 the wise in their craftiness. °° And the wise in their crafti-   
 bPesxev.n, again, "The Lord knoweth the rea- ness. \*0 And again, The   
 sonings of the wise, that they are Lord knoweth the thoughts   
 ichiw.eiv. vain. \*! So then ‘let no man glory of the wise, that they are   
 ro} vain. 1 Therefore let no   
 sTBShS, in men. For Fall things are your’s ; man glory in men. For   
 22 whether Paul, or Apollos, or Ce- all things are your's;   
 phas, or the world, or life, or death, 22 whether Paul, or Apol-   
 or things present, or things to come ; los, or Cephas, or the   
 23 and lye are Christ’s ; or life, or death, or things   
 1Rem.xic.8. all are yours ; present, or things to come;   
 Seort and Christ is God’s. ali are your's; \* Christ is   
 God's.   
 IV. 1 Let a man so account of IV. Let a man so ac~   
 aMatt.xxiv. Us, as 4ministers of Christ, and count of us, as of the mi-   
 ix ths Goris 4. Col 1.25.   
   
 judgment of God.—The sense is, ‘If God have no special reference to present cir-   
 uses the craft of the wise as a net to catch cumstances, but are perfectly general.   
 them in, such wisdom is in His sight folly, 23.] On the change of the pos-   
 since He turns it to their sessives, above :— Christ is not yours,   
 20.] In the Psalm it is, the thoughts of in the sense in which all things are,—   
 man; the Psalmist however is speaking of not made for and subserving you—but you   
 the proud, ver. 2 f., such, when these are His—and even that does not reach   
 liigh thoughts are in question, would be the Highest possession: He possesses not   
 the worldly wise. you for Himself: but the Head of Christ   
 21—23.] A warning to them in general, ts God, ch. xi. 3—Cunist HimsEtr, the   
 not to boast themselves in human eachers. Incarnate God the Mediator, belongs to   
 21.] So then, viz. seeing that this God, is subordinate to the Father, see   
 world’s wisdom is folly with God: or John xiv. 28; and xvii. But this media-   
 perhaps as a more general inference from torial subordination is in no way ineon-   
 what has gone before since ch. i., as sistent with His eternal and co-equal   
 the conclusion there was, he that glorieth, Godhead : see note on Phil. ii. 6—9; and   
 let him glory the Lord,” —so now, having on ch. xv. 28, where the subjection of all   
 goue into the matter more at length, he things to Christ, and His subjection to the   
 concludes, Let no man glory in men. Father, are similarly set forth—There is   
 This boasting in men is explained in ch. iv. a striking similarity in the argument in   
 6 to mean, “ not to be puffed up each for this last verse to that in our Lord’s pro-   
 one against another.” For all things hibition, Matt, xxiii.   
 are your’s] ‘For such boasting is a de- IV. 1—5.] HE sHEWS THEM THE   
 gradation to those who are heirs of all RIGHT VIEW TO TAKE OF CHRISTIAN   
 things, and for whom all, whether minis- MINISTERS (vv. 1, 2); BUT, FOR HIS PART,   
 ters, or events, or the world itself, ere REGARDS NOT MAN’S JUDGMENT OF HIM,   
 working together : see Rom. viii. 28 ; NOR EVEN JUDGES HIMSELF, BUT THE   
 iv.13, 22, 23.] Specification of some Lorp 1s His JUDGE (vv. 3, 4). THERE-   
 of the things included under all things ; FORE LET THEM ALSO SUSPEND THEIR   
 and first of those teachers in whom they JUDGMENTS TILL THE LORD’s COMING,   
 were disposed to boast,—in direct reference WHEN ALL SHALL BE MADE PLAIN.   
 to ch.i.12. But having enumerated Paul, 1.] so, emphatic, preparatory to “ as,”   
 Apollos, Cephas, he does not say “or in ch. iii. a man is used in the   
 Christ,” but adding the world itself and most general and indefinite sense, ‘man’   
 its events and circumstances, he reiterates in German.—The whole is opposed to   
 the all are your’s, as if mark the ter- glorying in men: the miuisters of Cliist   
 mination of this category, and ehanging are but subordinates to Him, and account-   
 the form, concludes with and ye (not only able to God. us, here, uot ‘us   
 one part of you) are Christ’s : and Christ ministers generally,’ see below, ver. but   
 is God’s (see below).—The expressions life, «myself and Apollos,’ as a sample of such.   
 death, things present, things to come, ministers of Christ, see ch. iii.