I. CORINTHIANS. IV.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 1, judge not any thing before the time, ‘ore judge nothing before   
 8, until the Lord come, °\* who shall the time, until the Lord   
 oti oth bring to light the hidden come, who both will bring   
 things of darkness, and make mani- to light the hidden things   
 fest the counsels of the hearts: and of darkness, and will make   
 fthen shall each man have his praise manifest the counsels of the   
 Rom. ii. from God. 6 Now these things, hearts: and then shall every   
 g ch. v.10. brethren, Shave I transferred in a man have praise of God.   
 figure to myself and Apollos for 6 And these things, bre-   
 bRom.xi.s. your sakes; \*that in us ye may thren, I have in a figure   
 learn the [lesson], not to go be- transferred to myself and   
 yond what is written, that ye be not to Apollos for your sakes ;   
 that ye might learn in us   
 not to think of men above   
 that which is written, that   
 ich, 21. ‘puffed up each for one against for one of against puffed up   
 v3   
   
 dijudieator) judge nothing (concerning us, ledged to be, ‘I have taken out two names   
 of merit or demerit) before the time, until as samples, that you may not attach your-   
 the Lord [shall have] come, who shall selves to and be proud of any party leaders,   
 both bring to light (throw light on) the one against another.’ And if these éwo   
 hidden things of darkness (general—all names which had been last mentioned, why   
 things which are hidden in darkness), not analogously, those four which he had   
 and make manifest the counsels of the also alleged in ch. i, 12?) have I trans-   
 hearts (then first shewing, what your ferred to myself and Apollos (i.e. when   
 teachers really are, in heart): and then I might have set them before you gene-   
 shall each man have his (fitting) praise rally and in the abstract as applying to all   
 from God.—Praise is not a word which teachers, I have preferred doing so by   
 may be taken either way, praise or blame, taking two samples, and transferring to   
 as the ease may be, but strictly praise. them what was true of the whole. ‘This   
 He refers to glorying in men : —they, their is far more probable than the explanation   
 various parties, gave exaggerated praise of Chrysostom and others, that he put in   
 to certain teachers : let wait till the his own name and that of Apollos instead   
 day when the fitting praise (be it what it of those of the real leaders of sects, con-   
 may) will be adjudged to cach from God; cealing them on purpose) for your sakes ;   
 Christ being the Judge appointed by God, that in us ye (as your example: by having   
 Acts x. 42, and so His sentences being our true office and standing set before you)   
 from God. Sce also Acts xvii. 31, and may learn this (so literally), Not above   
 Rom. ii. 16, God shall judge the secrets those things which are written” (i. e.   
 of men by Jesus Christ. not to exceed in your estimate of your-   
 6—13.] HE EXPLAINS TO THEM (ver. selves and us, the standard of Scripture,   
 6) THAT THE MENTION HITHERTO OF —which had been already in part shewn   
 HIMSELF AND APoLLos (and by parity of to them in the citations ch. i. 19, 31;   
 reasoning, of Cephas and of Christ, in eh. iii. 19; not, what has been written in this   
 i, 12) HAS A MORE GENERAL DESIGN, viz. Epistle: for the term “it is written” in   
 TO ABSTRACT THEM FROM ALL PARTY these New Test. books always refers to   
 SPIRIT AND PRIDE: WHICH PRIDE HE the Old Test. Some suppose the words   
 THEN BLAMES, AND PUTS TO SHAME BY eited from Deut. xvii. 20,—whereas it is   
 DEPICTING, AS A CONTRAST, THE LOW far better to give them a perfectly general   
 AND AFFLICTED STATE OF THE APOSTLES reference. Chrysostom and others refer   
 THEMSELVES. 6.] Now (he comes to it to words of our Lord in the New Test.,   
 the conclusion of what he has to say on such as Matt. vii. 1,3; xxiii. 12; Mark x.   
 their party divisions) these things (many 43, 44, but these could not be indicated   
 expositors limit “these things” to what by “it is written :” compare ch. vii. and   
 has been said since ch. iii. But there note), that ye be not puffed up each for   
 surely is no reason for The Apostle’s one against another (i.e. ‘that you may   
 meaning here must on all hands be acknow- uot adhere together in parties to the de-