6—10. I. CORINTHIANS. 157   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 7 For who maketh thee to another. 7 For who distinguisheth   
 differ from another? and thee [above another] ? and \* what rgoi   
 what hast thou that thou hast thou that thou didst not re- i7.   
 didst not receive? now if) ceive? but if thou didst receive it, 1 Pet. 10,   
 thou didst receive it, why why dost thou glory, as if thou   
 dost thou glory, as if thou hadst not received it? 8 Already   
 hadst not received it? ye are filled full, Jalready ye are 1Rev. itis.   
 8 Now ye are full, now ye rich, ye reign as kings without us:   
 are rich, ye have reigned and I would indeed that ye did   
 as kings without us: and I reign, that we also might reign with   
 would to God ye did reign, you. 9% For methinks, God hath   
 that we also might reign set forth us the Apostles last, ™as mps.x   
 with you. 9 For I think men sentenced to death: for "we $h,3";3,3)   
 that God hath set forth are made a spectacle unto the world, a tiev:x.ss.   
 us the apostles last, as it   
 were appointed to death:   
 for we are made a spec-   
 to angels, the world, men.   
 10 We are fools for Christ's to angels, and to men. 10 °We are ocniis.   
 sake, but ye are wise in ? fools for Christ’s sake, but ye are v Acts   
   
 ch. 18, & if. & iii. See 2 Kings 11.   
   
 triment or disparagement of a neighbour that day.’—There is an exquisite delicacy   
 who is attached to a different party’). of irony, which Chrysostom has well   
 7.) For (reason why this pufling caught: “He shews their unreasonable-   
 up should be avoided) who distinguisheth ness and their exceeding folly. In trials   
 thee (from others? meaning, that all such and troubles, he says, all has been in   
 conceits of pre-eminence are unfounded. common to us both: but in the reward   
 That pre-eminence, and not merely dis- and the crown, ye are first.”—'The latter   
 tinction, is meant, is evident from what part of the verse is said bona fide and   
 follows)? — And what hast thou that with solemnity ; And I would indeed that   
 thou didst not receive (‘from God’ —not, ye did reign (that the Kingdom of the   
 ‘from me as thy father in the faith’)? Lord was actually come, and ye reigning   
 but if (which I concede) thou receivedst it, with Him), that we also might reign   
 &e.—He speaks not only to the leaders, but together with you (that we, though de-   
 to the members of parties,—who imagined posed from our proper place, might at   
 themselves superior to those of other par- least be vouchsafed a humble share in   
 ties,—as if all, for good thing, were your kingly glory). 9.] For (and   
 not dependent on God, the Giver. there is abundant reason for this wish   
 8.] The admonition becomes ironical: which I have just uttered, in our present   
 “You behave as if the trial were past, afflicted state) methinks,—Ged hath set   
 the goal gained; as if hunger and thirst, forth (before the eyes of the world) us   
 after righteousness were already filled, the Apostles (meaning all the Apostles,   
 the Kingdom already brought in.” The principally himself and Apollos) last (/as¢   
 emphases are on already in the two first and vilest: not, in respect of those who   
 clauses, and on without us in the third. went before,—last, as the prophets were   
 The three verbs form a climax. Any in- before us), a8 men sentenced to death;   
 terpretation which stops short of the full for we are made a spectacle to the   
 meaning of the words as applied to the world, to angels (good angels: the word   
 triumphant final state (explaining them of. put absolutely, never either includes, or   
 Knowledge, of security, of the lordship of signifies, bad angels), and to men (the   
 one sect over another), misses the force of general term, the world, is afterwards   
 the irony, and the meaning of the latter specialized into angels and men).   
 part of the verse. without us} or, 10.] Again, the bitterest irony: ‘how   
 apart from us: ‘because we, as your different our lot yours! How are you   
 fathers in Christ, have ever looked forward to be envied—we, to be pitied !\*—There is   
 to present you, as our glory and joy, in a distinction in for Christ’s sake, and in