158 I. CORINTHIANS. IV.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 42Cor-xii.® wise in Christ; 4we are weak, but Christ; we are weak, but   
 ye are strong; ye are in honour, ye are strong; ye are ho-   
 11tEven unto nourable, but we are de-   
 2.Cor. iv. this present hour we both hunger, spised. 11 Even unto this   
 ¥2Cor iv. & and thirst, despised. naked, and tare present hour we bothhunger,   
 tActsaxii2. buffeted, and have no certain dwell- and thirst, and are naked,   
 6 Job xxii, 12and labour, working and are buffeted, and have   
 Rom. with our own hands: \*being re- no certain dwellingplace ;   
 ngctemals. iIngplace ; Rand labour, working   
 with our own hands: being   
 reviled, we bless; being   
 “ viled, we bless; being persecuted, persecuted, we suffer it:   
 we endure: }3 being defamed, we 13 being defamed, we in-   
 14, intreat: Ywe are become as the treat: we are made as the   
 filth of the world, the offscouring of filth of the world, and are   
 all things unto this day. the offscouring of all   
 not these things to shame 14 you, but unto this day. %4 I write   
 x1 Thess.iin. as my beloved children I admonish not these things to shame   
 you, but as my beloved   
   
   
   
 Christ: We are foolish for Christ’s sake passage, for he may be describing the   
 (on account of Christ, —our connexion with state of all by himself as sample: but it   
 Him does nothing but reduce us to be is conceivable, and indeed probable, that   
 fools), whereas you are wise in Christ, they did. being reviled, &c.] ‘So   
 hhaye entered into full participation of far are we from vindicating to ourselves   
 Him, and grown up to be wise, subtle places of earthly honour and distinction,   
 Christians. weak and strong are both that we tamely submit to reproach, perse-   
 to be understood generally: the weakness is cution, and evil repute ;—nay, we return   
 not here that of persecution, but that of blessing, and patience, and soft words.”   
 ch. ii. 3: the s¢rength is the high bearing 13.] we intreat, i.e. we answer   
 of the Corinthians. ye are in honour with mild and soothing words. as   
 (in glorious repute, party leaders party the filth of the world] A climax of dis-   
 men, highly honoured and looked up to), grace and contempt summing up the fore-   
 whereas we are despised (without honour). going particulurs: we are become as it   
 Then this last word leads him to enlarge were the refuse of the whole earth. The   
 the disgrace and contempt which the Apos- original word means that which is re-   
 tles met with at the hands of the world. moved by a thorough purification, the   
 11—13.] He enters into the particulars offal or refuse. Some suppose it to imply   
 of this state of affliction, was not a that they were the expiation of the world,   
 thing past, but enduring to the present and shew that it was used of persons   
 moment. 11.] Even unto this present offered to the gods as expiation in a pesti-   
 hour is evidently not to be taken strictly lence or other public calamity. the   
 as indicative the situation of Paul at the offscouring of all things, means much   
 time of writing the Epistle, but as gene- the same as the former designation,—but   
 rally deseribing the kind of life to which, the expression is more contemptuous.   
 then and always, he and the other Apos- 14—21.] ConcLuUsioN OF THIS PART OF   
 tles were exposed. See, on the subject- THE EPISTLE :—IN SPIRIT HE HAS   
 matter, 2 Cor. xi. 23—27. are naked} WRITTEN THESE WORDS OF BLAME: viz.   
 i.e. in want of sufficient clothing: cf. IN A SPIRIT OF ADMONITION, AS THEIR   
 cold and nakedness,” 2 Cor. xi. 27. FATHER IN THE FAITH, WHOM THEY   
 are buffeted],i.e. suffer insult: there is OUGHT TO IMITATE. To THIS END HE   
 no need to press the strict SENT TIMOTHY TO REMIND THEM OF HIS   
 12.] As testimonies to Paul’s working WAYS OF TEACHING.—WOULD S0oN, HOW-   
 3 own hands, see Acts xviii. xx. EVER, COME HIMSELF,—IN MILDNESS, OR   
 34; ch. ix. 6; 1 Thess. ii. 9; 2 Thess. iii. TO PUNISH, AS THE CASE MIGHT RE-   
 8. That the other Apostles did the same, QUIRE. 14. not . . . to shame you]   
 need not wecessarily be inferred from this literally, not as one who shames yon, sew