Ix. 1—6. I. CORINTHIANS.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 8 This is my defence to them   
 Tam to you: for the seal that do examine me. 4° Have we ever1s.   
 of mine apostleship are ye not liberty to eat and to drink? #7   
 in the Lord. 3 Mine an- 5 Have we not liberty to take about   
 swer to them that do ex- with us a [believing] sister as a wife,   
 amine me is this, 1 Have as well as the other apostles, and   
 we not power to eat and as ‘the brethren of the Lord, and ‘matt.   
 to drink? § Have we not 6 Or "have I only and   
 power to lead about a sister, Barnabas no liberty to forbear work- fy ness   
 a wife, as well as other   
 apostles, and as the bre- ® Cephas?   
 thren of the Lord, and   
 Cephas? © Or I only and   
 Barnabas, have not we   
   
 by their conversion: better than,—by the sense, not only the Twelve; for, ver. 6,   
 signs and wonders which he wrought among Barnabas is mentioned. It does not follow   
 them. Their conversion was the great hence that all the other Apostles ewere   
 proot. in the Lord belongs to the married ; but that all had the power, and   
 whole sentence, see above, on ver. 1. some had used it), and the brethren of   
 38.] This belongs to the precedin, the Lord (mentioned not because distinct   
 not, as in A. V., to the following verse: from the Apostles, though they were ab-   
 This, viz. the fact of your con- solutely distinct from the Z'welve, see   
 wersion: this word is the predicate, not Acts i, 14,—but as a further specification   
 the subject—as in John i. 19; xvii. 3, the most renowzed persons, who travelled   
 and stands here in the emphatic place as missionaries, and took their wives with   
 before the verb; referring to what went them. On the brethren of the Lord, sce   
 betore. With ver. 4 a new course of ques- note, Matt. xiii. They were in all pro-   
 tions begins, which furnish no defence. ity the actual brethren of our Lord by   
 me is emphatic. 4.] He resumes the me mother, the sons of Joseph and   
 questions which had been interrupted The most noted of these was   
 hy giving the proof of his Apostleship. xsi. 18], the resident bishop of the Church   
 ‘The plural, we, seems to apply to Paul at Jerusalem: the others known to us by   
 alone: for though Barnabas is introduced name were Joses [or Joseph], Simon, and   
 monientarily in ver. 6, there can be no Judas, see note on Matt. ib.), and Cephas   
 Yeference to him in ver. 11. It may per- (Peter was married, see Matt. viii. A   
 haps be used as pointing out a matter of beautiful tradition s of his encouraging:   
 right, which any would have had on the his wife who was led to death, by saying,   
 same conditions (see ver. 11), and as thus “O thou, remember the Lord.” Clement   
 not belonging’ personally to Paul, as do ‘of Alexandria relates that he had chil-   
 the things spoken of in verses 1, 2, 15. dren. Ona mistake which has been made   
 This however will not apply to ver. 12, respecting St. Paul’s (supposed) wife, see   
 where the emphatic me és personal. note on ch. vii. 8)? 6.] Or (implying   
 to eat and to drink, i.e. at the cost of the what the consequence would then be, see   
 churches. 5.] Have we not the ch. vi. 2, 9: does not introduce a new   
 power to take about with us (also to “liberty,” but a consequence of the denial   
 be maintained at the cost of the churches, of the last two) have I only and Barnabas   
 for this, and not the power to marry, is (why Barnabas? Perhaps on account of   
 here the matter in question) as a wife, a his former counexion with St. Paul, Acts   
 (believing) sister (or, ‘to bring with us xi. 30; xii. 25; > 1—xy. 39; but this   
 a believing wife ;’ these are the only ren- seems hardly enough reason for his being   
 derings of which the words are legitimately here introduced. It is improbable that,   
 capable. From a misunderstanding of this having been at first associated with Paul,   
 passage grew up a great abuse, that of mis- who appears from the first to have ab-   
 siouaries taking about with them women stained from receiving sustenance from   
 of wealth, who ministered to them of their those among whom he was preaching,   
 substance. Such women are mentioned Barnabas, after his separation from our   
 with reprobation by Epiphanins, aud were Apostle, may have retained the same self+   
 forbidden by the Council of Niewa), as   
 well as the other Apostles (in the wider