16—22. I. CORINTHIANS. 189   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 charge, that I abuse not my   
 power inthe gospel. 19 For the full my power in the gospel?   
 though I be free frow all 19 Yea, being ‘free from all men, aver.   
 men, yet have I made my- yet °made I myself servant unto e cat v.13.   
 self servant unto all, that   
 I might gain the more. all, ‘that I might gain the greatest raatt.xviit   
 20 And unto the Jews I number. oo” § s 1. 1 Pet.   
 became as a Jew, that I I became as a Jew, Sunto the might , ii 4.   
 might gain the Jews; to gain Jews; to them that are under & xviii, &   
 them that are under the the law as under the law, + not being + xxi. words   
 law, as under the law, that myself under the law, that I might   
 LT might gain them that are gain them that are under the law; are inserted   
 under the law; 7 to them 21" to them that are ! without law as ha. all   
 that are without law,'as without law, (not \* being without yf ‘moat   
 without law, (being not law to God, but under the law to MISS.   
 without law to God, but Christ,) that I might gain them that   
 under the law to Christ,) are without law. \*°!1To the weak 1Rom.2,1,   
 that I might gain them that became I as weak, that I might   
 are without law, 2? To the gain the weak: ™I am become all men.x.ss,   
 weak became I as weak,   
 that I might gain the weak: Cor. xi.   
 Tam made ail things to all   
 men, that I might by all   
   
 have I in prospect that induces me to Jewish converts, who would be already won   
 preach gratuitously), in order not use (as in the sense of this passage. to them   
 carrying out my design not to use) to the that are under the law....] These again   
 full (see vii. 31, and note: not, to are not Jewish converts (see above); nor   
 as A. V.) my power in the gospel ? proselytes, who would not be thus distin-   
 19 ff.] He now proceeds to answer the guished from other Jews, but are much the   
 question, ‘ prospect of reward could same as the last-mentioned, the Jews, only   
 induce me to do this?’ Yea (literally to the number of these the Apostle did not   
 that is to say, reward must have been belong, not being himself under the law,   
 great and glorious in prospect), being free whereas he was nationally a Jew.   
 from the power of all men, I enslaved 21. to them that are without law] These   
 myself (when I made this determination ; are the Heathen; hardly, as Chrysostom   
 and have continued to do so) to all, I supposes, such as Cornelius, fearing God   
 might gain (not,a//, which he could not but not under the law. St. Paul became   
 exactly say, but) the largest number (of as a Heathen to the Heathen, e. g.,   
 any: that hercafter Paul’s converts might he discoursed at Athens (Acts xvii.) in   
 be found to be the most: see below on their own manner, and with arguments   
 yer. 24). This word, that } might carn, drawn from their own poets. not   
 is THE ANSWER fo the question, “ What being (being conscious of not being, re-   
 is my reward?” This having gained the membering well in the midst of my being   
 greater number is distinetly referred by as without lav, that I was not) an outlaw   
 him elsewhere, as his reward in the day from God, but a subject-of-the-law of   
 of the Lord: sce especially 1 Thess. ii. Christ (the words seem inserted rather to   
 19, 20. And it is for this reason that put before the reader the true position of   
 the expression, “that I might gain,” is a Christian with regard to God’s law re-   
 three times repeated; and, as we shall vealed by Christ, than merely with an   
 presently sce, that the similitude at the apologetic view, to keep his own character   
 end of the chapter is chosen. from suffering by the imputation of Jaw.   
 20—22.] specializes the foregoing as- lessness), that I may gain them that are   
 sertion, I made myself servant to all, without law. The weak here can hardly   
 by enumerating various parties to whose be the weak Christians of ch. viii. and   
 weaknesses he had conformed himself in Rom. xiv., who were already won, but   
 order to gain them. 20. unto the Jews those who had not strength to believe and   
 I became as a Jew] See examples, Acts receive the Gospel. This sentence then   
 Xvi. 3; xxi. 26. The Jews here are not does uot bring out a new form of conde-