eT. 1. I. CORINTHIANS. 209   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 cause many are weak and eause many are weak and sickly   
 sickly among you, and many among you, and many fall asleep.   
 sleep. 3' For if we would 51 But \*if we duly discerned our- ns. xaxi.s,   
 Judge ourselves, we should   
 not be judged. #2 But selves, we should not be judged. 1 John 9,   
 when we are judged, we \* But when we are judged, iwe are IPs xefv 19,   
 we chastened of the Lord, 3 ‘eb.   
 that we should not be chastened by the Lord; that we may \*™   
 condemned with the world. not be condemned with the world.   
 33 Wherefore, my brethren, 83 Wherefore, my brethren, when   
 when ye come together to ye come together to eat, tarry one   
 eat, tarry one for another. for another.   
 “4 And if any man hunger, hungry, let him St eat 'at home; \* be 1ver.22.   
 let him eat at home; that ye come not together unto judgment.   
 ye come not together unto And the rest ™will I set in order meh   
 condemnation. Aud the rest "when I come.   
 will I set in order when I XII. 1 Now \*concerning spiritual «ch.xiv.1,97.   
 come. gifts, brethren, I would not have n ch. 19.   
 XTIT. } Now concerning   
 spiritual gifts, brethren, I   
 would not have you igno-   
   
 from the present sicknesses and frequent tice widely differed. when I come,   
 deaths among the Corinthian believers.— literally, I shall have come: the   
 We may distinguish weaklings, persons Apostle being uncertain as to the time.   
 whose powers have failed spontaneously, Cuapr. XII.—XIV.] On THE aBUSE OF   
 from invalids, persons whose powers are Sprrirvat Girts: especially PROpHESY-   
 enfeebled by sickness. Both words refer ING, and SPEAKING WITH TONGUES. The   
 to physical, not moral weaknesses. second particular requiring correction in   
 $1.] But contrasts with this state of sick- their assemblies, see ch. 18, uote. Chry-   
 hesses and deaths - it might be otherwise. sostom well says: ‘This whole passage is   
 This discerned (the result of the exami- very obscure: and the obscurity is caused   
 nation commanded before) is the same word by our ignorance of the facts, and by the   
 in the original as that rendered discern in failure of phenomena which then were oc-   
 ver. 29, and should be carefully kept the curring, but now occur no longer.”   
 same in the translation, idea being the XIL] On THE NaTURE, INTENT, AND   
 same. $2.] But now that we are WORTH OF SPIRITUAL GIFTS IN GENERAL,   
 jadged, it is by the Lord (emph.) that we 1—8.] The foundation of all spiri-   
 e being chastised (to bring us to repent- tual utterance is the confession of Jesus   
 ance), that we may not be (eternally) con- as the Lord: and without the Spirit no   
 demned with the (unbelieving) world. such confession can be made. 1)   
 33.] General conclusion respecting this Some have thought that the Corinthian:   
 disorder, So then (wherefore), my bre- had referred this question to the Apostle’s   
 thren (milder persuasive: as has been the decision: but from the formula, I would   
 assumption of the first person me, vv. 31, not have you ignorant, it rather looks as   
 $2), when ye are coming together to eat, if, the last, had been an abuse which   
 wait for one another (contrast to the un- he had heard of, and of his own instance   
 seemly hurry blamed in ver. 21). corrects. spiritual gifts] In the   
 $4.] The Agapw were not meals to satiate original the adjective only is the   
 the bodily appetites, but for a higher and substantive having to be supplied. It is   
 holier purpose: let the hungry take off most likely zeuter, as in ch. xiv. spiri-   
 the edge of his hunger at home: see tual gifts: so Chrysostom and most com-   
 ver. 22. the rest] viz. things omitted mentators—not masculine, as in ch. xiv.   
 (probably matters of detail) in the above 87: so Grotius and others, who maintain   
 directions. Perhaps they had asked him that the subject of this section is not the   
 questions respecting the most convenient things, but the persons, quoting ch. xiv. 5.   
 time or manner of celebration of the But surely the things are the main subject,   
 ‘supper: points on which primitive prac- enounced here, vy.4—11, and treated of