

**ANNOTATIONS ON ST. PAUL'S
FIRST EPISTLE TO THE
CORINTHIANS, DESIGNED CHIEFLY
FOR THE USE OF STUDENTS OF THE
GREEK TEXT, PP.177-355**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649494286

Annotations on St. Paul's First Epistle to the Corinthians, Designed Chiefly for the Use of Students of the Greek Text, pp.177-355 by Thomas Williamson Peile

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Cover @ 2017

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FIRST EPISTLE TO THE CORINTHIANS,

DESIGNED CHIEFLY

FOR THE USE OF STUDENTS OF THE GREEK TEXT.

BY

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LONDON:

FRANCIS & JOHN RIVINGTON,

ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

1848.

LONDON :
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

ANNOTATIONS

ON THE

FIRST EPISTLE TO THE CORINTHIANS.

CHAPTER I.

1. κλητὸς . . . διὰ θελ. Θεοῦ. On this Theophylact: ὄρα προοίμιον εὐθὺς καθαρτόμενον τῶν ψευδοδιδασκάλων. ἐκλήθην, φησίν, οὐκ αὐτὸς εἶρον, οὐδὲ οἰκεία σοφία κατέλαβον ἀπεστάλην παρὰ τοῦ Χριστοῦ, καὶ οὐκ εἰμι αὐτοχειροτόνητος, ὡς οἱ ἐν ὑμῖν διδάσκοντες. See on ch. ix. 1.

Σωσθένης ὁ ἀδελφός. "This is probably the same person who is called ἀρχισυνάγωγος, Acts xviii. 17. It is supposed he had been converted to Christianity by the Apostle himself; and was, at the time this epistle was sent off, residing with him at Ephesus; but this, as Eichhorn observes, is all very uncertain. It is, however, extremely probable that he was employed by Paul as an amanuensis in writing this epistle; else the Apostle would hardly (seeing he had no other claim to notice, and is nowhere besides mentioned in the New Testament) have named him in the very beginning of his epistle." Billroth.

2. ἡγιασμένοις ἐν Χρ. Ἰησ., κλητοῖς ἁγίοις, consecrated in Christ Jesus (Heb. x. 10, 29), called to be holy persons, or unto holiness; 1 Thess. iv. 7 (compare note on Rom. xii. 2). These words should be more closely connected than in the English version with τῇ ἐκκλησίᾳ, and understood, as Whitby

remarks, "to be words of the same import, denoting such as are called out of the World, and separated from others through faith in Christ, to be a peculiar People to God, as the Jews were before: all *Christians* being, by virtue of this Calling, a *Chosen Generation*, a *Royal Priesthood*, an *Holy Nation*, a *Peculiar People*; 1 Pet. ii. 9—though many members of the Church of Corinth, and of other Churches, wanted the inward sanctification of the Holy Spirit. So that the word *Saints*, in many places of the Acts and the Epistles, is as large as the word *Christians*; and stands opposed, not to the unsound Christians, but to the Heathen World." See ch. vi. 1, 2. xiv. 33. xvi. 1, 15. 2 Cor. viii. 4. ix. 1, 12. xiii. 13.

Ibid. σὺν πᾶσι κ. τ. λ. What now follows in this verse, most naturally connects itself with κλητοῖς ἁγίοις: called to *holy fellowship* (compare ver. 9) with all that in every place are worshippers of Jesus Christ—see on Rom. x. 12, and compare Acts vii. 59. ix. 14, 21. xxii. 16. 2 Tim. ii. 22. "Paul, by associating the Corinthians with the entire body of Christians, wherever they might be, would incidentally suggest to them the propriety of unity among themselves." Billroth. So Theophylact: τῶν ἐν παντὶ τόπῳ πιστῶν μέμνηται, ἵνα δείξῃ ὅτι μία ἐκκλησία εἰσὶ πάντες οἱ πιστοί, ὅπου δ' ἂν ὦσι καὶ πῶς ὑμεῖς ἐν μίᾳ πόλει ὄντες διήρησθε; and Chrysostom: εἰ καὶ πρὸς Κορινθίους τὰ γράμματα ἐστὶ γεγραμμένα μόνον, ἀλλὰ καὶ πάντων τῶν ἐν πάσῃ τῇ γῆ μέμνηται πιστῶν, δεικνὺς ὅτι τὴν ἐπὶ τῆς οἰκουμένης μίαν δεῖ εἶναι ἐκκλησίαν, καίτοι τόποις πολλοῖς κεχωρισμένην, καὶ πολλῶν μᾶλλον (à fortiori) τὴν ἐν Κορίνθῳ εἰ δὲ ὁ τόπος χωρίζει, ἀλλ' ὁ Κύριος αὐτοὺς συνάπτει κοινὸς ὢν.

4. ἐπὶ τῇ χάριτι τοῦ Θεοῦ κ. τ. λ., on account of the grace of God which has been given you in (not by) Christ Jesus; i. e. as a Christian Church—as the words ἐν αὐτῷ also limit the sense of ἐν παντὶ ἐκλουίσθητε, ver. 5—for with Whithy and Macknight, who compare Rom. xii. 6. Eph. iv. 7, 8. 1 Pet. iv. 10, we must understand the grace of God to mean here the spiritual gifts (vv. 5, 7), whereby they had been assured of the truth of what the Apostle had testified unto them respecting Christ (ver. 6. ch. ii. 4), and which here, as in 2 Cor. viii. 7, are

comprehended under the two general terms *utterance* (elocution) and *knowledge*—the difference between which may be, as Billroth suggests, that the former refers to the doctrine of Christianity *objectively*, as that which is preached; the latter to it *subjectively*, as that which is received and apprehended: compare ver. 17. ch. ii. 1. xii. 8.

6, 7. These verses may be considered as parenthetical, and καθώς, *to which extent*—like the Latin relative often at the beginning of a sentence—may best be rendered here, *for to this extent has the preaching of Christ been confirmed among you*, “the Lord working with us and confirming the word with signs following” (Mark xvi. 20), *so that* as a Christian community, *waiting for the revelation from heaven of our Lord Jesus Christ* (Luke xii. 36. Rom. viii. 24, 25. Phil. iii. 20. 2 Thess. i. 7), *ye Corinthians come behind in no gift*: compare 2 Cor. xii. 12, 13.

8. δὲ καὶ βεβαιώσεται κ. τ. λ. The two preceding verses having been disposed of, as above, there is no difficulty in connecting this verse (as all the Commentators direct) with τῷ Θεῷ in ver. 4, and translating: *who*, as He has given you this grace, and thus far confirmed you in the faith of Christ, *will also confirm you unto the end*, so that ye shall be found *blameless* ἁ. ἁ.—ἀνεγκλήτους, introduced here by that “proleptic use of attributive adjectives” whereby (see Jelf’s Gr. Gr. § 439. 2) “an adjective is sometimes applied to a substantive, though the property expressed by it does not exist in the substantive till after the action of the accompanying verb is completed,” well describes that consummation of the Christian character which the faithfulness of *God* is prepared to effect in *all* whom He is pleased to call into communion with Him in His Son, if only *they* be faithful to their Covenant of Mercy, and love Him, and keep His commandments: compare Deut. vii. 9. Rom. viii. 28, 33. Col. i. 22, 23. 1 Thess. v. 24. Heb. iii. 6, 14.

10. διὰ τοῦ ὀνόματος κ. τ. λ., a solemn form of adjuration, as though he had said *by that one and only Name which has*

been given among men, as that whereby we must be saved; Acts iv. 12. "Locke is of opinion that the Apostle, intending to abolish the names of the leaders whereby the parties distinguished themselves, besought them *by the Name of Christ*. The same author mentions this as an instance, that the Apostle scarcely makes use of a word or expression which hath not some relation to his main purpose." Mac-knight. So also Theodoret *in loco*: καλῶς τὸ ὄνομα τοῦ Κυρίου τῆ παρακλήσει συνέταξεν· αὐτὸ γὰρ ἦν τὸ παρ' αὐτῶν ἀθετούμενον· δέον γὰρ αὐτοὺς ἀπὸ τούτου προσαγορεύεσθαι, ταῖς ἀπὸ τῶν προεστώτων ἰπωνυμίαις ἐχρῶντο.

Ibid. ἵνα τὸ αὐτὸ λέγητε πάντες, that ye all make the same profession of Christian discipleship (ver. 12. Matt. xxviii. 19), and that there be no party-divisions among you, but that ye be knit together (Ezr. iv. 12, 13, 16. Matt. iv. 21) in sameness of thinking, and in sameness of feeling. "Between the words νοῦς and γνώμη most Interpreters have sought to find a distinction of meaning, though it is not probable that any of a very strict nature existed in the mind of Paul; comp. Acts iv. 32: τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία. If a difference must be found, perhaps νοῦς may be regarded as referring rather to the theoretical understanding of the Gospel, γνώμη to the experimental sense of it. This much is certain, that γνώμη, sentiment, has reference more especially to what is subjective." Billroth.—Ἐπεὶ δὲ πολλοὶ κατὰ μὲν τὰ νοήματα ἦνουνται, κατὰ δὲ τὴν γνώμην διέστανται· ὅταν γὰρ τὴν αὐτὴν πίστιν ἔχωμεν, μὴ συναπτώμεθα δὲ κατὰ τὴν ἀγάπην, τὰ μὲν αὐτὰ νοοῦμεν, διεστάμεθα δὲ κατὰ τὴν γνώμην· διὰ τοῦτο, εἰπὼν τῷ νοῷ, προσέθηκε καὶ ἐν τῇ αὐτῇ γνώμῃ, ἵνα μήτε κατὰ τὴν πίστιν μήτε κατὰ τὴν γνώμην διεστηκότες ὦσι. Theophylact.

12. λέγω δὲ τοῦτο, what I mean—or allude to—is, that &c. ἐγὼ δὲ Ἀπολλώ—see Acts xviii. 24—28. xix. 1. ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ—"These were not two different parties, but only two different names of one and the same party; in the same way as the Pauline and the Apolline seem to have been essentially one party. They called themselves τοὺς Κηφᾶ, because Peter held the first place among the

Jewish Apostles* ; but τοῦς Χριστοῦ also, in order to uphold the notion that intimate intercourse with Christ was essential to the possession of genuine Apostolic authority, and so to place Paul, at least, much below the rest of the Apostles, as one who had entered upon the office later than the others, and in a way peculiar to himself. With this view, also, they chose the name of Χριστοῦ, and not Ἰησοῦ or Κυρίου. They assumed that title which held forth the idea of *the Messiah*, in order that they might point out, as the efficient means of communicating that higher life, the principle of which is Christ the Saviour, those only who had received all that appertained thereto from the immediate teaching of Jesus, through an outward and visible union with Him." Billr. after Schmidt and Baur.

13. μετέπειτα ὁ Χριστός; "Solus Christus regnare in Ecclesia debet. Ac quum hic finis sit Evangelii, ut per ipsum Deo reconciliemur, necesse est primum nos simul omnes esse in eo colligatos. Quum autem pauculi ex Corinthiis, qui aliis erant sciores, Christum retinuerint magistrum, utcumque omnes se Christianos jactarent, ita lacerabatur Christus. Nos enim unum esse corpus oportet, si velimus sub eo tanquam sub capite contineri. Quod si in diversa corpora scindimur, ab ipso quoque dissilimus; gloriari ergo ejus nomine inter discordias et factiones, est ipsum discerpere, quod fieri nequit. Nam ab unitate et concordia ipse nunquam discedet, quia seipsum abnegare non potest. Hac igitur absurditate proposita efficere vult Paulus ut intelligant Corinthii a Christo se esse alienos, qui divisi sint: tunc enim regnat in nobis, quum sacrosanctæ conjunctionis vinculum nobis est." Calvin. in l.

14. Κρίστων καὶ Γάϊον. "*Crispus* was the ruler of the synagogue at Corinth, and among the first of the Corinthians who were converted by Paul; Acts xviii. 8. *Gaius*, or *Caius*, was the person with whom the Apostle lodged, when he wrote his Epistle to the Romans; ch. xvi. 23." Macknight.

* Compare Gal. ii. 7, 8.