under all these representations or misrepresentations, we, as ministers of God,  
recommend ourselves. In these following  
clauses a new point is perhaps brought out,  
viz. the difference of our *real state* from our  
*reputed one.* That this is the case with *“as  
dying, and, behold, we live*,” and all following, is of course clear. But is it so  
with the two clauses preceding that one?  
Do they mean, ‘*as deceivers, and yet true,  
as unknown, and yet well known*,’ or,—  
‘*as deceivers, and as true men, as unknown,  
and as well known?*’ I own I am not  
clear on this point: but rather prefer the  
latter alternative (see in my Greek Test.).  
In the English text, I have kept literally  
to the Greek, supplying nothing, but leaving  
the ambiguity where it was.

**9.]**  
**and, behold, we live,** is much stronger,  
more triumphant, than *“and living”*  
would have been.

**as chastened]** Surely  
we must now drop altogether the putative  
meaning of the *as*. ‘The sense has been  
(see above) some time verging that way,  
and in the clauses which follow, the *as*expresses just what it does in “*being, as  
we are*”... viz. “*as God's ministers.*”—  
Ps. cxviii. 18, “*The Lord hath chastened  
me sore: but He hath not given me over  
unto death*,” seems to have been in the  
Apostle’s mind.

**10.]** Here even  
more clearly than before, the first member  
of the clause cannot express the opinion  
of his adversaries, but must point to the  
matter of fact. **poor** again can hardly  
have been « reproach, but sets forth the  
*fact*—**as** **poor men, but enrichin**g (not by  
distribution of alms, as Chrysostom and  
others think, but by imparting spiritual  
riches; see 1 Cor. i. 5) **many**;—**as having  
nothing** (in the seuse in which they who  
“*have*” are to be as though they “*had  
not*,” 1 Cor. vii. 29,—in the improper  
sense of ‘to *possess*,’ in which we here  
use the word—*thus*, we have nothing, are  
destitute), **but possessing** (finally and as  
our own, our inheritance never to be taken  
away; in that sense of the word ‘*to possess’* which this world’s buyers are *not* to  
use, 1 Cor. vii. 30) **all things.** See a  
similar ‘possession of all things,’ 1 Cor.  
iii. 22: though this reaches further than  
even that,—to the boundless riches of the  
heavenly inheritance.

**11—VII. 1.]** EARNEST EXHORTATIONS TO SEPARATIONS FROM UNBELIEF AND IMPURITY.

**11—13.]** These verses form  
a conclusion to the preceding outpouring  
of his heart with regard to his apostolic  
ministry, and at the same time a transition  
to the exhortations which are to follow.  
**11.]** **Our (my) mouth is open** (the  
word seems to refer to the free and open  
spirit shewn in the whole previous passage  
on the ministry, in which he had so liberally imparted his inner feelings to them)  
**towards you, Corinthians** (“the addition  
of their name is significant of much love,  
and of warmth, and of rhetorical skill:  
for it is our habit to cast about in our  
conversation constantly the bare names of  
those we love.” Chrysostom. See Phil. iv.  
15; Gal. iii. 1, which last is written under a  
very different feeling), **our** (my) **heart has**  
**become enlarged.** These last words are  
very variously explained. Chrysostom and  
others understand them of the *expansive  
effect of love* on the heart: Luther and  
others, of *the enlargement of joy*, which  
does not however agree with “*be ye enlarged also*,” below: nor with the general  
context, either of what precedes or of  
what follows: for to refer it to ch. vii. 4,  
is evidently far-fetched, the intermediate  
matter being of such a different character.  
I believe the precise sense will only be  
found by taking into account the “*be ye  
enlarged also,*” below, and the occurrence  
of the expression in Ps. cxix. 32, “*I will  
run the way of Thy commandments, when  
Thou shalt enlarge my heart*.” Some light  
is also thrown upon it by the words “*receive (make room for)* *us*,’ ch. vii. 2.  
The *heart* is considered as a *space*, wherein  
its thoughts and feelings are contained.  
We have seen the same figure in our