expressions, ‘large-hearted,’ ‘narrow-minded.’  
In order to *take in a new object of love,* or  
of desire, or of ambition, the heart must be  
*enlarged*. The Apostle has had his heart *enlarged* towards the Corinthians: *he could  
and did take them in*, with their infirmities,  
their interests, their Christian graces, their  
defects and sins: but *they did not and  
could not take him in*: he was misunderstood by them, and his relation to them  
disregarded. This he here asserts, and  
deprecates. He assures them of *their*place in *his* heart, which is *wide enough  
for*, and *does contain them*; and refers  
back to this verse in ch, vii. 3, thus:  
“*I have said before, that ye are in our  
hearts*” ... He tells them, ver. **12.]** that  
they are not straitened in *him*, i.e. that  
any constraint which they may feel towards  
him, any want of confidence in him and  
persuasion of his real appreciation of their  
state and interests, arose not from *his* being  
*really* unable to appreciate *them*, and love  
them, and advise them,—but from *their*  
*own* confined view of *him*, of his love, his  
knowledge of and feeling for them.  
**13.] as a recompence in the same kind**,  
i.e. in the same manner, as a return for  
my largeness of heart to you.

**as  
unto my children** (explains the use of  
the word **recompence**—it being naturally  
expected of children, that they should  
*requite* the love and care of their parents,  
by corresponding love and regard).

**14—VII. 1.]** *Separate yourselves from  
unbelief and impurity.* On the nature  
of the connexion, Stanley has some good  
remarks. He now applies to circumstances which had arisen among the Corinthians the exhortation which in ver. 1  
he deseribed himself as giving in pursuance of his ministry of reconciliation.  
The following exhortations are *general*, and  
hardly to be pressed as applying only to  
*partaking of meats offered to idols,* or to  
*marriage with unbelievers,*—but regard all  
possible connexion and participation, —all  
leanings towards a return to heathenism  
which might be bred by too great familiarity with heathens.

**Be not** (literally,  
**become not,** perhaps, as expressing, ‘do  
not enter into those relations in which you  
must become’) **incongruous yokefellows**(the word in the original, and the idea,  
come from Lev. xix. 19) **with unbelievers.**

**what fellowship]** i.e. ‘*what share  
in the same thing*, **what community.** **righteousness** is the state of the Christian,  
being justified by faith: he is therefore excluded from **iniquity** (literally, *lawlessness*),  
the *proper fruit of faith* being *obedience*.

**light**, of which we are the children,  
1 Thess. v. 5, and not of darkness.

**15. Belial]** The meaning of the Hebrew  
word is *‘contemptibleness*,’ *‘wickedness*:’  
it is found 1 Sam. ii. 12, and other places:  
see reff. It appears to have been subsequently personified, and used as here for a  
name of the Evil One.

**16. for ye are...]**  
explanation of “*the temple of God*,” as  
applying to them, and justification of it by  
a ion from the prophetic Scriptures.  
‘The words cited are compounded of Levit.  
xxvi. 12, and Ezek. xxxvii. 26, 27.