11—18. IL CORINTHIANS, 253   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
   
 the Lord Jesus. 5 And Jesus. 18 And in this confidence [#10 iv   
 in this confidence I was was minded to come unto you before,   
 minded to come unto you that ye might have \*a second benefit ; »%om.i.n.   
 before, that ye might have 16 and by you to pass into Macedo-   
 a second benefit ; 16 and to nia, and ‘from Macedonia to come $1 Gora.   
 pass by you into Mace- again unto you, and by you to be   
 donia, and to come again brought on my way toward Judea.   
 out of Macedonia unto you, 17 When therefore I was thus minded,   
 and of you to be brought did I act with lightness of mind? or   
 on my way toward Judea,   
 VW WhenT thereforewas thus   
 minded, did I : use light- | .   
 purpose, do I things that I/the things that I purpose, do I pur-   
 cording to the flesh, that pose “according to the flesh, that wen...   
 with me there should be|with me there should be the yea   
 yea yea, and nay nay? yea, and the nay nay? 18 But God   
 18 But as God is true, our|\* faithful, that our word unto you   
   
   
   
 do? as also ye did partly (that part them é» the way to Macedonia as well as   
 of you, viz. which have fairly tried me: after having passed through it, must have   
 partly, because they were divided in occurred to him subsequently to the sending   
 their estimate of him, and those who were of that Epistle; or may even then have   
 prejudiced against him had shut their been a wish, but not expressed, from un-   
 minds to this knowledge) acknowledge certainty as to possibility, —the and   
 us, that we are your boast, even as ye longer visit being there principally dwelt   
 also are our’s, in the day of the Lord on. But perhaps the following is the more   
 Jesus. are, present, as of that which likely account of the matter. He had an-   
 is a settled recognized fact. The expe- nounced to them in the lost Epistle (see   
 rimental mutual knowledge of one another 1 Cor. v. 9) his as here, of visiting   
 as a ground of boasting was not confined them on his way to Macedonia: but the   
 to what should take place in the day of the intelligence from “them of the household   
 Lord, but regarded a present fact, which of Chloe” had altered his intention, that,   
 should receive its full completion at the in 1 Cor. xvi., he speaks of visiting them   
 day of the Lord. after he should have passed through Mace-   
 15—24.] His defence of himself against donia. For this he was accused of levity   
 the charge of of purpose for not of purpose. Certainly, some intention of   
 hauing come to them. 15.) this confi- coming to them seems to liave been men-   
 dence, viz., Of character being known to tioned in that lost Epistle; see 1 Cor. iv.   
 you as that of an earnest and sincere man. 18. But the “ being brought on his way to   
 before, viz., before he visited Judea” can hardly but be coincident with   
 donia, where he now was. ye might the almsbearing scheme of 1 Cor. xvi in.   
 have a second benefit] Literally, grace: which case the two plans certainly modi-   
 e. an effusion of the divine grace by fications of and the same. 17.) Lite-   
 presence. second, because there rally, Did I at all use levity (of ?   
 wld thus have been opportunity for two Or those things which I plan, doI plan ac-   
 visits, one in going towards Macedonia, cording to the flesh (i. according to the   
 the other in returning. This is, I believe, changeable, self-contradictory, and insincere   
 the only interpretation which the words purposes of the mere worldly and ungodly   
 will bear. See my Greek Test. I do not he- man), that there should be with me (not,   
 lieve this passage be relevant to ques- «so that there is with me :’ he is speaking   
 tion respecting the number of visits which not merely of the result, of the design :   
 St. Paul Aad made to Corinth previously ‘do I plan like the worldly, that Imay   
 to writing these Epistles. See on that shift and waver as suits me?’) the yea   
 question, Introd. to 1 Cor. § v. 16.) yea, and the nay nay (i.e. both affirma-   
 If this is the same journey which is an- tion and negation concerning the same   
 nounced in 1 Cor. xvi. 5, idea of visiting thing)? Chrysostom and many others take