II. 1—4. II. CORINTHIANS. 255   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 Spirit in our hearts. our hearts. 3 But I call God for arom, 4.9.   
 23 Moreover I call God for a witness upon my soul, that ° to i.   
 arecord upon my soul, that 5 1 4,20,   
 to spare you I came not as spare you 24 Not that coming exercise “¢ i4.5,   
 yet unto Corinth. \*4 Not dominion over your faith, but are   
 Sor that we have dominion helpers of your joy: for Sby faith °Tniv7° 3,   
 over your faith, but are   
 helpers of your joy: for ye stand.   
 by saith ye stand.   
 JI. } But I determined II. 1 But I determined this with   
 this with myself, that I myself, that I would not come \*%i3%%,   
 would not come again to again to you in sorrow. 2 Bor if I xiii. 21.   
 you in heaviness. \* For make you sorry, who then is he that   
 if I make you sorry, who maketh me glad, but the same which   
 is he then that maketh me is made sorry by me? 3 And this   
 glad, but the same which is same thing wrote I unto you, in   
 made sorry byme? 3 And order that when I came, ?I might vob. xia.   
 TI wrote this unto you, not have sorrow from them of whom   
 lest, I came, I should I ought to have joy; ‘having con-«@   
 have sorrow from them of fidence in you all, that my joy is   
 whom I ought to rejoice ;   
 having confidence in you   
 all, that my joy is the joy   
 of you all. 4 For out of the joy of you all. 4 For out of   
 much affliction anguish   
   
 apposition: the Spirit 7s the token. The to forego his visit.   
 word in the original means the first de- Cuap. II, 1—4,.] FurTHER EXPLANA-   
 posit of purchase-money by which a bar- TION OF THE REASON. OF THE 1.] this re-   
 gain was ratified. 23.) His reason fers to what follows: see reff. not   
 for not coming to them. upon come again to you in sorrow] This is the   
 [i.e. against] my soul,—with that tes- only fair rendering of the words; imply-   
 timony against me if I fail in the truth. ing, that some former visit had been in   
 to spare you, i.e. out of a feeling grief. Clearly the first visit, Acts xviii.   
 of compassion for you. I forebore 1 ff, could not be thus described: we   
 coming | literally, “no longer came,” viz. must therefore infer, that an intermediate   
 after the first time: see Introd. to 1 Cor. unrecorded visit had been paid by him.   
 §v.6. The following verse seems to be added On this subject, compare ch. xii. 14;   
 to remove any false inference which might xiii, 1 and notes: and see Introd. to1 Cor.   
 have been drawn from the word “ spare” § v. in sorrow is explained in vv.   
 as seeming to assert an unreasonable de- 2,3 to mean in mutual grief. ‘I grieving   
 gree of power over them. But why over you (ver. 2), you grieving me’ (ver. 3):   
 your faith? He kad power over them, not St. Paul’s grief alone, nor grief alone   
 but it was in matters of discipline, not of inflicted on them by St. Paul. 2. For]   
 faith: over matters of faith not even an Reason why I would not come to you in   
 Apostle has power, seeing it is in each grief: because I should have to grieve   
 man’s faith that he stands before God. who formed my proper material for thank-   
 And he puts this strongly, that in matters fulness and joy. Thas a peculiar em-   
 of faith he is only a fellow-helper of their phasis: ‘If Z cause you grief’ . im-   
 joy (the “joy in believing,” Rom. xv. 18), plying, ‘there are who cause you sufficient.’   
 in order to shew them the real depart- 3.] I put in writing this same   
 ment of his apostolic power, and that, how- thing, viz. the thing which I “ deter-   
 ever exercised, it would not attempt to mined,” ver, 1: the announcement of my   
 rule their faith, only to secure to them, change of purpose in 1 Cor. xvi. 7, which   
 by purifying them, joy in believing. He had occasioned the charge of fickleness   
 proceeds to say, that it was the probable against him. See other supposed meanings   
 disturbance of this joy, which induced him