9—14. II. CORINTHIANS.   
   
 AUTIIORIZED VERSION REVISED.   
 AUTHORIZED VERSION.   
 God; and I trust also are made manifest; and I hope that   
 made manifest in your con- mwe are made manifest in your con- men.iv.2.   
 sciences. 1% For we com- sciences also. 12+ "We are not re-+Forie   
 mend not ourselves again commending ourselves again unto omitted all   
 unto you, but give you oc- you, but are giving you occasion of °° oldest   
 casion to glory on our °glorying on our behalf, that ye obit. tb   
 behalf, that ye may have may have it against them’ which   
 somewhat to answer them glory in face, and not in heart.   
 which glory in appearance, 13 Por Pwhether we have been beside re   
 and not in heart. 3 For ourselves, it was for God: or whether ™   
 whether we be beside our- we be of sound mind, it is for you.   
 selves, it is to God: or 14 Por Christ’s love constraineth us   
 whether we be sober, it is   
 for your cause, ' For the   
 love of Christ constraineth   
 us; because we thus judge,   
 that if one died for all,   
   
 the English reader that there are few texts are convinced of our sobriety, it a sound-   
 so much perverted as this one, owing to Ness iz your service’),   
 the rendering of the A.V. Itis frequently 14—19.] And his constraining motive   
 understood, and preached upon, as if it is the love of Christ: who died for all,   
 meant, “knowing how terrible God is, we that all should live to Him; and aceord-   
 persuade others to fear Him :? a meaning ingly the Apostle has no longer any mere   
 as far as possible from the Apostle’s mind), knowledge or regards according to the   
 but unto God we arealready made manifest flesh, seeing that all things are become   
 (we have no necd to persuade Hint of our new in Christ, by means of the reconcilia-   
 integrity, for He knows all things); and I tion effected by God in Him, of which   
 hope (am confident) that we have been reconciliation Paul is the minister.   
 made manifest in your consciences also. 14.] For (reason of his devotion under all   
 12.] We are not recommending our- reports and circumstances, to God and to   
 selves again unto you (see ch. iii. but you, as in last verse) Christ’s love (not   
 are giving you occasion of glorying on love to Christ, as “the love of Christ” in   
 our behalf (of us, as teachers, and to English may mean,—but Christ’s love to   
 the upholding of our ministry), that ye men, subjective, as most Commentators ;   
 may have it (viz. occasion of boasting) as shewn in His death, which is the greatest,   
 against those who glory in face (fair out- proof of love, see Rom. vy. 6—8, Meyer   
 ward appearance) and not in heart (i.e. in remarks that the genitive of person after   
 those things which they ewhibit, and are “love” is with St. Paul always subjective,   
 outwardly, see ch. xi. 18, not in matters —Rom. v. 5, 8; viii. 35, ch. viii. 245   
 which are in their hea implying that xiii, 13; Eph. it. Phil. i. 9 al.,   
 their hearts: are indifferent about the with St. John it is not always so, 1 John   
 matters of which they boast). 18.) y. 3.—St. Paul expresses love of, i.e. to-   
 For (ye have good reason to boast of me wards, by the preposition ‘to,’ Col. i. 4.   
 as your teacher; seeing that) whether we 1 Thess. iii. constraineth us (a better   
 have been mad (there is no need to soften word could not be found: the idea is that   
 the meaning to ‘inordinately praise our- of forcible limitation, either in a good or   
 selves,’ as Chrysostom ; or ‘act foolishly,’ a bad sense,—of confining to one object,   
 as others. ‘“ Paul, thou art mad,” had or within certain bounds, be that one ob-   
 been once said, Acts xxvi. and doubtless ject a painful glorious one,—those bounds   
 this charge was among the meaus taken the narrow limits of distress, the course   
 to depreciate his influence at Corinth), it of apostolic energy, ‘ Constraineth   
 was for God (in work and to His glory): us,’ generally us to one great end,   
 or whether we be of sound mind, it is for and prohibits our taking into consideration   
 you (on yonr behalf. «So that you have any others. ‘There is a figure in this   
 reason to glory in us either way; if you verb constraineth: it is signified, that it   
 will ascribe to us madness, it is a holy cannot be but that he who truly weighs   
 madness, for God; if you maintain and and considers that marvellous love which