6—11. II. CORINTHIANS. 281   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 yet well known ; as dying, and 'well known; as ™dying, and, !eh-tv.2.&   
 and, behold, we live; as behold, we live; as "chastened, and ™4°?%s'e hs,   
 chastened, and not killed ; not killed; 1° as sorrowful, yet alway ate cari   
 10 as sorrowful, yet alway rejoicing ; as poor, yet making many   
 rejoicing; as poor, yet rich; as having nothing, and pos-   
 making many things. 1\O\sessing all things.   
 having nothing, and yet   
 41 Our mouth   
 ye Corinthians, our mouth|\is open unto you, O Corinthians,   
 is open unto you, our heart   
   
   
 under all these representations or mis- sess’ which this world’s buyers are not to   
 representations, we, as ministers of God, use, 1 Cor. vii. 30) all things. See a   
 recommend ourselves. In these following similar «possession of all things, 1 Cor.   
 clauses a new point is perhaps brought out, iii, 22: though this reaches further than   
 viz. the of our real state from our even that,—to the boundless riches of the   
 reputed one, That this is the with “as heavenly inheritance.   
 dying, and, behold, we live,” and all fol- 11—VII. 1.] Earnes? EXnoRTATIONS   
 lowing, is of course clear. But is it so TO SEPARATION FROM UNBELIEF AND IM-   
 with the two clauses preceding that one? PURITY. 11—18.] These verses form   
 Do they mean, ‘as deceivers, and yet true, a conclusion to the preceding outpouring   
 as unknown, and yet well known,’ or,— of his heart with regard to his apostolic   
 “as deceivers, and as true men, unknown, ministry, and at the same time a transition   
 and as well known?’ I own I am not to the exhortations which are to follow.   
 clear on this point: but rather prefer the i1.] Our (my) mouth is open (the   
 latter alternative (see in my Greck Test.). word seems to refer to the free and open   
 Tn the English text, I have kept literally spirit shewn in the whole previous passage   
 to the Greek, supplying nothing, leaving on the ministry, in which he had so libe-   
 the ambiguity where it was. 9.) rally imparted his inner feelings to them)   
 and, behold, we live, is much stronger, towards you, Corinthians (“the addition   
 more triumphant, than “ and living” of their name is significant of much love,   
 would have becn, \_as Surely and of warmth, and of rhetorical skill :   
 we must now drop altogether the putative for it is our habit to cast about in our   
 meaning of the as. ‘The sense has been conversation constantly the bare names of   
 (sce above) some time verging that way, those we love.” Chrysostom. Sce Phil. iv.   
 and in the clauses which follow, the as 15; Gal. iii. which last is under a   
 expresses just what it does in “ being, as very diflerent feeling), (ny) heart has   
 we are”... viz. “as God's ministers.”— become enlarged. ‘hese last words are   
 Ps. exviii. 18, The Lord hath chastened very variously explained. Chrysostom and   
 me sore: but He hath not given me over others understand them of the expansive   
 unto death,” scems to have been in the effect of love on the heart: Luther and   
 Apostle’s mind. 10.) Here even others, of the enlargement of joy, which   
 more clearly tlian the first member does not however agree with “be ye en-   
 of the clause cannot express the opinion larged also,” below: nor with the general   
 of his adversaries, but must point to the context, either of what precedes or of   
 matter of fact. poor again can hardly what follows : for to it to ch. vii. 4,   
 have been « reproach, but scts forth the is evidently far-fetched, the intermediate   
 fact—as poor men, but enriching (not by matter being of such a different character.   
 distribution of alms, as Chrysostom and I believe the precise sense will only be   
 others think, but by imparting spiritual found by taking into account the “be ye   
 riches; sce 1 Cor. i. 5) many ;—as having enlarged also,” below, and the occurrence   
 nothing (in the seuse in which they who of the expression in Ps. exix. 32, “ I will   
 “have” ave to be as thongh they “had run the way of Thy commandments, when   
 not,” 1 Cor. vii. 29,—in the improper Thou shalt enlarge my heart.” Some light   
 sense of ‘to possess,’ in which we here is also thrown upon it by the words “ re-   
 use the word—thus, we have uothing, are ceive (make room for) us,’ ch. vii. 2.   
 destitute), but possessing (finally and as The heart is considered as a wherein   
 our own, our inheritance never to be taken its thoughts and feelings are contained.   
 away; in that sense of the word ‘to pos- We have seen the same figure in our ex-