282 II. CORINTHIANS. VI. 12—18,   
 AUTHORIZED VERSION REVISED.   
 oc.vits. our heart is enlarged. 1 Ye are AUTHORIZED VERSION.   
 peh.xi16. ot straitened in us, but Pye are   
 ts enlarged. %\* Ye are not   
 straitened in us, but ye   
 straitened in your own hearts. are straitened in your own   
 13 Now as a recompence in the same bowels. 18 Now for a re-   
 aicoriv.it kind, (11 speak as unto my chil- compence in the same, (I   
 dren,) be ye enlarged also your- speak as unto my chil-   
 2g selves. 14\*Be not yoked unequally dren,) be ye also enlarged.   
 3, With unbelievers: for § what fellow- M4 Be ye not unequally   
 ne ship is there between righteousness| yoked together with un-   
 “and iniquity ? or what communion believers : what fellow-   
 hath light with darkness? 1 And ship hath righteousness   
 tpent. xin. What concord hath Christ with t Be- with unrighteousness? and   
 ‘, lial? or what part hath a believer what communion hath light   
 \* with an unbeliever? 16 And what with darkness? 18 And   
 what concord hath Christ   
 with Belial? or what part   
 hath he that believeth with   
 an infidel? © And what   
 agreement hath the temple of God agreement hath the temple   
 of God with idols? for ye   
   
 pressions, ‘large-hearted,’ remarks. He now applies to cireum-   
 In order to take in a new object of love, stances which had arisen among the Co-   
 of desire, of ambition, the heart must be rinthians the exhortation which in ver. 1   
 enlarged, The Apostle has had his heart he deseribed himself as giving in pur-   
 larged towards the Corinthians: he could suance of his ministry of reconciliation.   
 and did take them in, with their infirmities, The following exhortations are and   
 their interests, Christian graces, their hardly to be pressed as applying only to   
 defects and sins: but they did not and partaking of meats offered to idols, or to   
 could not take him in: he was misun- marriage with unbelievers,—but regard all   
 derstood by them, and his relation to possible connexion and participation, —all   
 disregarded. This he here asserts, and leanings towards a return to heathenism   
 deprecates. He assures them of their which might be bred by too great fami-   
 place in his heart, which is wide enough liarity with heathens. Be not (literally,   
 for, and does contain them; and refers become not, perhaps, as expressing, ‘do   
 back to this verse in ch, vii. 3, thus: not enter into those relations in you   
 “T have said before, that ye are in our must become’) incongruous yokefellows   
 hearts” ... He tells them, ver. 12.] that (the word in the original, and the idea,   
 they are not straitened in Aim, i.e. that come from Ley. xix. 19) with unbelievers.   
 any constraint whieh they may feel towards what fellowship] i. e. share   
 him, any want of confidence in him and in the same thing, what community.   
 persuasion of his real of their righteousness is the state of Christian,   
 state and interests, arose from his being being justified by faith he is therefore ex-   
 really unable to appreciate them, and love eluded trom iniquity (literally,   
 them, and advise them,—but from their the proper fruit of faith being obedience.   
 own confined view him, of his love, his light, of which we are the children,   
 knowledge of and feeling for them. 1 Thess. v. 5, and not of darkness,   
 13.] as a recompence in the same kind, 15. Belial] The meaning of the Hebrew   
 ive. in the samme manner, as a return for word is ‘ contemptibleness,’ wickedness ?   
 my largeness of heart to you. as it is found 1 Sam. ii. 12, other places:   
 unto my children (explains the use of see reff, It appears to have been subse-   
 the word recompence—it being naturally quently personitied, and used as here for a   
 expected of children, that they should nameofthe EvilOne. 16. for   
 requite the love and eare of their parents, explanation of “the temple of God,” as   
 by corresponding love and regard). g to them, and justification of it   
 14—VII. 1.] Separate yourselves from a ion from the prophetic Scriptures.   
 unbelief and impurity. On the nature ‘The words cited are compounded of Levit.   
 \_of the connexion, Stanley has some good xxvi. 12, and Ezek. xxxvii. 26, 27.