II. CORINTHIANS. 801   
 XI. 1—4. AUTHORIZED VERSION REVISED.   
 XI. 1 I would that ye could bear   
 AUTHORIZED VERSION. with me a little in \*folly: but in-ver. |.   
 XT. } Would to God ye   
 could bear with me a little   
 in my folly: and indeed   
 bear with me. \* For Tam deed ye do bear with me. 2 Vor   
 jealous over you with godly am jealous over you with a jealousy » 18.   
 jealousy: for I have es- of God: for °I betrothed you to one eyei 9, 20.   
 poused you to one husband, husband, ¢ to present you as a © pure 4¢eli. iv.   
 that I may present you as virgin to Christ.   
 a chaste virgin to Christ. by any means, as 3 But serpent lest 4%:   
 3 But I fear, lest by any guiled Eve by his subtilty, so your   
 means, as the serpent be- minds should be £ corrupted from #2 viii.   
 guiled Eve through his the t simplicity and the purity that:   
 subtilty, so your minds is toward Christ.   
 should be corrupted from he that cometh is preaching another   
 the simplicity that is in Jesus, whom we preached not, or if Hel   
 Christ. 4 For if he that ye are receiving another Por if i 2P   
 cometh preacheth another ye received not, "or another if gospel, 1.78.   
 Jesus, whom we have not which ye aecepted not, ye with jority our   
 preached, or if ye receive moat ancient   
 another spirit, which ye   
 have not received, or an-   
 other gospel, which ye   
 have not accepted, ye might   
   
   
 see 1 Cor. xv. 10. 18.] The reason of band, to present i.e. in order that I may   
 this being, that not the self-commender, present in you, present you as) a chaste   
 but he whom the Lord commends by virgin to Christ (viz. at His coming):   
 selecting him as His instrument, as He “he present is the time of betrothal:   
 had the Apostle, and giving him the the future, that of the nuptials, when the   
 epistle of commendation, to be known ery shall be, ‘Behold the bridegroom.’”   
 and read by all men, of souls converted Theophylact. 3.] But he fears their   
 and churches founded, is approved, i.e. being seduced from their fidelity to Christ.   
 really and in the end abiding the test of the serpent] He takes for granted   
 trial. that the Corinthians recognized the agency   
 XI. His BOASTING OF HIMSELF: and of Satan in the (well-known) serpent: see   
 1—4.] apologetic introduction of it, vv. 183—15, where his transformation of   
 stating his motive,—viz. jealousy lest they himself for the sake of deceit is to.   
 should fall away from Christ. 1.) 4, 5.] The thought here seems to be   
 but (why need I request this? for) indeed this :—‘ If these new teachers had brought.   
 you (see note, ch. v. 8) do bear with me. with them a ew Gospel, superseding that   
 The indicative is much better than the which I preached, they might have some   
 imperative rendering. He says it, to claim to your regard. But, since there is   
 shew them that he does not express the but one gospel, that which I preached to   
 wish as supposing them void of tolerance you, and which they pretend to preach   
 for his weakness, but as having expe- also, 1 submit that ix that one no claim to   
 rienced some at their hands, and now regard is prior to mine.’ Observe, that.   
 requiring more. 2.] «That forbear- the whole hypothesis is ironical it is   
 ance which you do really extend to me, and and clear that there can be no such new   
 for more of which I now pray, is due from gospel: therefore the inference is the   
 you, and I claim to have it exercised by stronger. For (the whole sentence is   
 you, because I have undertaken to present steeped in irony:—‘the serpent deceived   
 you to Christ as a chaste bride to her hus- Eve by subtlety: I fear for you, but not   
 band, and (ver. 3) I am jealous for fear of because the new teachers use such subtlety   
 your falling away from Him.’ a —if they did, if temptation were really   
 jealousy of God} see ch. i, 12, a godly formidable, there would be some excuse.’   
 jealousy: see note there. I betrothed All this lies in the for) if indeed (the   
 you (viz. at your conversion) to one hus- expression introduces a reality, and is full