316 II. CORINTHIANS. XIII.   
 AUTHORIZED VERSION REVISED.   
 two witnesses and three shall every AUTHORIZED VERSION.   
 ecnx2, word be established. 2°I have said   
 already, and now say beforehand, as word be established. 2 I   
 when [I was] present the second told you before, and fore-   
 tImites time, so also now tin my absence tell as if I were pre-   
 aitow moe’ to them ‘¢which have sinned hereto- sent, the second time; and   
 dense fore, and to all the rest, that, if I being absent now I write   
 ec.i.2, come again, \*I will not spare: to them which heretofore   
 have sinned, and to all   
 other, that, I come again,   
 IT will not spare: 3 since   
 ye seck a proof of Christ   
 3 since ye seek a proof of Christ speaking in me, which to   
 that ‘speaketh in me, who to you- you-ward is not weak, but   
 f Matt. 20. ward is not weak, but is ® powerful is mighty in you. \* For   
 1 Cor.v. 44 For tindeed he was though he was crucified   
 crucified from weakness, yet ‘he through weakness, yet he   
 th ates liveth by the power of God.   
 though ia For we also are weak in   
 ancient liveth from the power of God. For him, by the power live with   
 ifom. vi. i am   
 kSeech.x.3,4\* we also are weak in him, yet we   
   
 regular process, and establish the truth in given by Christ speaking in me—‘a token   
 a legal manner.’—This explanation, how- of my authority vouchsafed by Christ   
 ever, has not been the usual one: Chry- ing in me? ‘This latter meaning is more   
 sostom, Calvin, and others, understanding suited to what follows, Christ becomes   
 the two or three witnesses, of St. Paul’s the subject. Such proof would be, the im-   
 two or three visits, as establishing cither mediate execution, by divine of some   
 (1) the truth of the facts, (2) the reality punishment denounced by Paul’s word, as   
 of his threats. But it is decisive in Acts xiii. 11. The assertion tends to   
 this interpretation, Meyer remarks, that remind them of the danger of provoking   
 thus the sins committed stxce the Apostle’s Christ, who spoke by Paul. 4.) Con-   
 last visit would remain altogether un- Jirmation of the foregoing assertion. For   
 noticed. and three, not for “or indeed he was crucified (as the source,—   
 three,”—two (and in cases where only two the conditional element,—by which His cru-   
 can be had), and three (where so many can citixion became possible) from yet   
 be obtained) : ‘two and three respectively.’ He liveth by (source,—source of His life)   
 2.) Ihave forewarned you, and I the Power of God (which raised Him from   
 now forewarn you, as ({ did) when pre- the dead, Rom. vi. 4; viii.11; Eph. i. 20;   
 sent the second time, so also (I do) now Phil. ii. For we also are weak in Him   
 when absent. It seems to me (see my (i.e. in Him, in our communion with and   
 Greek Test.) that this is the only natural imitation of Christ, we, as did, lay aside   
 way of taking the words. them our power and spare you: we pra of   
 which have sinned heretofore] the same His voluntary abnegation of power which   
 persons as are thus designated above, we might have used. The context requires   
 ch. xii. 21. all the rest of you} this explanation, and refutes that of Chry-   
 who may not have actually sinned, still sostom and others, that for His sake we   
 require warning, on account of your own suffer perseeution and dishonour), shall   
 personal danger, connexion with those who live (exercise our apostolic authority, in   
 have, &e. if I come again] at my contrast to the Aness above) with Him   
 next coming. This was what he (as He now exercises His power in His   
 he was last there, and now rep 3.] gloritied resurrection from (source) the   
 ‘This gives reason why he will not spar power of God [toward you] (“toward you,”   
 they “Sequired the exertion of discipline if genuine, may belong either to “the   
 and they challenged him to the proof of his power of God,” or to “we shall live,”   
 apostolic authority. a proof of Christ] “we shall live with respect to you,’ which   
 ‘The genitive is either a proof of agrees better with the parallelism, but not   
 Christ speaking in me, i.e. ‘that Christ so well with the arrangement of the sen-   
 speaks in me,’—or subjective, ‘a proof tence. The sense seems to require the