II. CORINTHIANS 7:8-10.

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The force of this exceedingly interesting passage from the fifth verse to the tenth is sadly obscured by the awkward rendering of the King James Version. Aside from the remarkable confusion of the two words μεταμέλομαι and μετανοέω the stilted style and artificial phraseology of the English entirely fail to reproduce the flavor of the original. The American Standard revision improves the translation in the former respect, but little if any in the latter. The several admirable versions in modern English vernacular, such as the Twentieth Century, Weymouth's, and Moffatt's, give excellent renderings of the passage. They perhaps fail, however, to catch the meaning of ἀμεταμέλητον in verse 10. This form is taken by all translators as a feminine accusative in agreement with μετάνοιαν or σωτηρίαν, the verse being translated in some such way as this: "For godly sorrow produces repentance leading to salvation, a repentance not to be regretted." (Weymouth.)

It seems much more likely that ἀμεταμέλητον is to be construed as an adverbial neuter accusative limiting ἡ κατὰ θεὸν λύπη ἐργάζεται. Why should Paul have thrown into a very practical and particular discussion of a definite situation the gratuitous and weak remark that repentance would never be regretted? The progress of the argument leads the reader to expect to find ἀμεταμέλητον in agreement with λύπη, and the jolt caused by its agreement with μετάνοιαν instead might well justify the conjecture of a primitive error if some other satisfactory grammatical explanation were not available. The momentum of the preceding οὐ μεταμέλομαι in the mind of the original reader might easily overcome any awkwardness of grammatical structure; such unusual constructions being not uncom-

mon in Paul and other forceful writers. We may take ἀμεταμέλητον then as a concise echo of οὐ μεταμέλομαι in verse eight. Paul, and not the one who repents unto salvation, is the one who cannot regret. Verse 10 is not a general aphorism but a succinct summary in truly Pauline style, of the somewhat prolix but necessary explanation of his statement that he did not regret having pained his Corinthian brethren. "For paining you," he says, "in accord with the will of God produces repentance to salvation—so of course I can't regret it."

The following paraphrase of ver. 8-10 with a summary of the preceding verses may serve to make the point clearer.

Paul, having reprimanded the Corinthians with great severity, is afterward troubled with misgivings that he may have been too caustic and thus have done them injury (ver. 9, ζημωθῆτε) and alienated them further from himself. But, when Titus arrives and informs him that his admonition has not only not had these disastrous effects but has produced the desired repentance, and has strengthened rather than weakened the Corinthians' confidence in and esteem for Paul, the Apostle is filled with joy, which expresses itself in these words:

"So that, even if I did hurt your feelings in my letter, **I do not regret it**. And if I was inclined to regret it when I saw that my letter hurt your feelings, even though for a little while, **I am glad of it now**—not that your feelings were hurt, but that they were hurt unto repentance. For your feelings were hurt in accord with God's will, and you would have been wronged by us if they had not been hurt. For the hurting of your feelings in accord with God's will produces repentance unto salvation—that's why I don't regret it—but when the feelings of worldlings are hurt it produces death." (Cf. II. Cor. 2:16) Front Royal, Va.