

## NOTATIONS ON FIRST AND SECOND CORINTHIANS IN ALBERT SCHWEITZER'S 1929 NEW TESTAMENT

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That Albert Schweitzer has had a significant role within the history of NT interpretation is indisputable. His works on Jesus and Paul have earned for him an enduring place as one of the most influential interpreters of the NT documents within this century. In particular, his 1906 book *Von Reimarus zu Wrede* (English, *The Quest of the Historical Jesus*<sup>1</sup>) might properly be said to mark formally the end of one stage of NT interpretation, that of the "liberal" approach to "lives of Jesus," while at the same time heralding another stage of NT interpretation, one involving what Richard H. Hiers has descriptively called "the struggle against eschatology."<sup>2</sup> We are still engaged in this struggle today.

In his autobiography Schweitzer recounts how it was that he first came to wrestle with the NT documents and began to formulate his eschatological interpretation of the person and ministry of Jesus, an interpretation now virtually taken for granted and accepted as a precondition for any proper appreciation of Jesus' worldview and teaching. Schweitzer tells us that in the autumn of 1894, as a young nineteen-year-old student, he began a period of military service. He

<sup>1</sup>Albert Schweitzer, *The Quest of the Historical Jesus: A Critical Study of Its Progress from Reimarus to Wrede*, trans. W. Montgomery (London, 1910).

<sup>2</sup>Richard H. Hiers, "Eschatology and Methodology," *JBL* 85 (1966): 171. In this regard Schweitzer must be seen alongside his contemporary Johannes Weiss. On this point, see the introduction by Richard Hiers and D. Larrimore Holland, to Johannes Weiss, *Jesus' Proclamation of the Kingdom of God*, trans. and ed. Richard Hyde Hiers and David Larrimore Holland, Lives of Jesus Series (Philadelphia, 1971), pp. 29-37. Stephen Neill and Tom Wright, *The Interpretation of the New Testament: 1861-1986*, 2d ed. (Oxford, 1988), p. 215, comment on Schweitzer's contribution to NT studies thus: "Schweitzer's chosen solution is inadequate and at certain points as weak as could be imagined. Yet his work has proved to be a turning point. We can never go back behind the recognition of apocalyptic as the context, and at least part of the content, of the Gospel proclamation."

was required to go on maneuvers as part of this military training, a commitment which presented some difficulties to his studies in that he was facing an important examination in the coming winter term. This examination was to be in the synoptic Gospels (his choice), and Schweitzer was keen not to fall behind in his studies as a result of his military duties. So he decided to study while discharging his military commitments. He tells us:

I took my Greek Testament with me to the maneuvers, and being then so robust that I did not know what fatigue was, I was able to get through some real work in the evenings and on the rest days. . . . I felt, to my astonishment, sorely puzzled when on a certain rest day which we spent in the village of Guggenheim, I concentrated on the tenth and eleventh chapters of Matthew, and became conscious of the significance of what is narrated in these two chapters by him alone, and not by Mark as well.<sup>3</sup>

The central place that the Gospel of Matthew took within Schweitzer's interpretation of Jesus has been long noted and been the subject of much scholarly criticism. It could be even said to be the "Achilles heel" of Schweitzer's interpretation of Jesus that his understanding of the nature of the Matthew material, particularly chapters 10-11, is faulty and misdirected. The details of this particular point need not concern us here; they have been amply discussed elsewhere.<sup>4</sup>

What is important for us here is the fact that Schweitzer seems to have been in the habit of carrying around with him a copy of the NT. In fact, this very Greek NT has survived and shows clearly that he underlined sections of it, made marginal notations, and wrote in it comments about the text.<sup>5</sup> This practice itself is not particularly noteworthy in and of itself, but the significant point is that such

<sup>3</sup>Albert Schweitzer, *Out of My Life and Thought: An Autobiography*, trans. C. T. Campion (New York, 1949), p. 6.

<sup>4</sup>On this, see T. Francis Glasson, "Schweitzer's Influence—Blessing or Bane?" *JTS* 28 (1977): 289-302; Lou H. Silberman, "Apocalyptic Revisited: Reflections on the Thought of Albert Schweitzer," *JAAR* 44 (1976): 489-501. Silberman attempts to correct Schweitzer's misunderstanding about the historical dimension of Jewish apocalyptic thought which arises, in part, from Schweitzer's interpretation of these central passages from Matthew.

<sup>5</sup>Don Cupitt, *The Sea of Faith* (London, 1984), pp. 102-112, discusses this. Cupitt provides a photograph of the very Greek Testament that Schweitzer took with him on maneuvers. The Testament is open to Matthew 10 and one can clearly see Schweitzer's annotations to this chapter.

annotations and markings might well provide us with additional insights into the thinking that underlies Schweitzer's published writings. These markings would thus function in much the same way in which diaries do in revealing thoughts and impressions that would not otherwise be known or at least would not be so obvious. Fortunately, in Schweitzer's case there exists another such an annotated NT, one which dates from another of the formative periods of Schweitzer's writing.

In June of 1985 I was invited to participate in an international conference held at Schweitzer's home in Gunsbach, France. It was the 13th annual "Johannestreffen" and the theme of the meeting was an exploration of Schweitzer's abiding influence. The participants came from around the world, some from Poland, Switzerland, East and West Germany, and as far away as Japan, to share the way in which Schweitzer's thought was still determinative in their various fields of expertise and interest. At that conference I read a brief paper about Schweitzer's importance as an interpreter of the NT. After the close of the conference, one of the hostesses, Mlle. Ali-Silver, approached me and engaged me in conversation about Schweitzer's theological writings. She took me to his office on the ground floor of the house, a simple room which contained his desk as well as his small bed. I recognized hanging on a coat hook behind the door the worn and tatty hat Schweitzer wore to collect his Nobel Peace Prize in Oslo in 1953; I had often seen photographs of it. On the floor under a table in the far corner was a small suitcase bearing his name and his Lambaréné address on a tag.

Mlle. Ali-Silver went to a pile of papers on the desk and, picking up a small volume in black binding, handed me a recently-bound copy of a NT. This, she explained, was a NT that had belonged to Schweitzer. Then she asked me if I would be interested in examining it inasmuch as it was filled with notes and comments in Schweitzer's own hand. I responded that I would be very interested and after some further conversation she requested that I consider editing and publishing the comments, a proposal to which I agreed.

The following article is thus offered in fulfillment of a promise made to Mlle. Ali-Silver that I make these notations of Schweitzer known to my interested colleagues in the theological world, particularly those who are NT specialists. My only regret is that I have not been able to do so before Mlle. Ali-Silver passed away (she died in 1988). Nevertheless, I dedicate this article to this brave and courageous woman, who served with Schweitzer in Lambaréné for many



years as a nurse before moving to Gunsbach to manage the Maison Albert Schweitzer upon his death in 1965.

This NT itself is a small pocket-edition (9 cm. × 5 cm.) of Martin Luther's German translation of the text, published in Stuttgart by the Privilegierte Württembergische Bibelanstalt (founded in 1812). It has no publication date, although it is issued as a "New Pocket Edition" (*Neue Taschenausgabe*). The translation is given in Fraktur script with some select verses in bold type. The text contains 309 pages, but is followed by an edition of the Psalms which adds an additional 72 pages. The title page of this NT bears the signature and date (in black ink in two lines): "Albert Schweitzer 1929." The page containing the table of contents also bears his signature, along with the word "Strassburg," this time in a heavier blue ink.

The German text itself is replete with a host of underlinings and highlightings (such as exclamation marks in the margins). These occur in pencil and ink, with both in a wide variety of colors. There are at least nine different colors represented. Unfortunately, some of the inks have run and the pencil markings have smudged over the course of the years.

Schweitzer's underlinings and notations are scattered throughout most of the NT, with Matthew and Mark, as one might expect, receiving most attention among the Gospels. Luke and John contain very few underlining marks and no annotations. The epistles to the Colossians and to Philemon, along with the Pastoral epistles and the Johannine epistles, have numerous underlinings and highlight-markings, but no annotations. The Acts of the Apostles, along with Hebrews, James, and Petrine epistles, Jude, and Revelation, all contain a few scattered annotations among the frequent underlining and highlighting marks. Surprisingly, the appended edition of the Psalms is completely free of any markings at all.

The most extensively marked section of this NT is clearly the major Pauline epistles. In several sections of Romans and 1 Corinthians, for instance, the tiny margins of the pages are completely filled with Schweitzer's annotations. This fits in with what we might expect when we consider that the inscribed date is 1929 and that Schweitzer was at that time working on part of his second major study of Paul. He tells us in the Preface to his *The Mysticism of Paul the Apostle* (first published in 1931), a Preface written in December of 1929 while he was on board a steamer taking him back to Lambaréné, that "it was not till the end of 1927, during my second return



to Europe, that I was able again to take in hand 'The Mysticism of Paul,' and give the MS its final form during that two-years' visit."<sup>6</sup>

Schweitzer's annotations and markings are not always easy to decipher. His handwriting is quite small and spindly, and his script has a cursive, looping form to it. At times he abbreviates words or phrases to suit his own tastes and one has to deduce the meaning by comparing several annotations. For example, "Paulus" is sometimes abbreviated "Pls" or "Ps"; "Jesus" as either "Js" or simply "J"; and "Auferstehung" sometimes as "Afsthg."

To add to the difficulty involved, the pencil annotations are at times so faint or smudged that they are extremely hard to read. The same is often true of the ink annotations, with the ink bleeding through the page in some instances to the degree that it becomes impossible to read what was originally written. Occasionally the annotations on the inner margins are either inaccessible or unreadable because of the tight rebinding.

However, in spite of such difficulties, I list below all of the annotations on 1 and 2 Corinthians contained within this NT. I have managed to decipher all but a few of Schweitzer's comments

<sup>6</sup>Albert Schweitzer, *The Mysticism of Paul the Apostle*, trans. William Montgomery, 2d ed. (New York, 1958), p. vii. Some mention should be made of the fact that there was a gap of nearly twenty years between the publication in 1911 of *Geschichte der paulinische Forschung* (Eng. trans., *Paul and His Interpreters: A Critical History*, trans. W. Montgomery [London, 1912]) and the appearance in 1931 of *Die Mystik des Apostels Paulus* (Eng. ed. published in London that same year). This time lag is potentially misleading, and we might be tempted to think that the latter book was written much later. This was not the case. *The Mysticism of Paul the Apostle* belongs to the same period as Schweitzer's earlier NT works and was very nearly ready for publication in 1911. Thus, all of Schweitzer's theological books on Jesus and on Paul are essentially products of a single fertile period in Schweitzer's life, and all are to be dated prior to World War I. This fact means that the annotations to the Pauline letters made in the 1929 NT become all the more valuable in studying Schweitzer's understanding of Paul, since they come from a period later than that during which the major book on Paul was written.

On the question of Schweitzer's interpretation of Paul, note should be made of Olof Linton, "Albert Schweitzer's Interpretation of St. Paul's Theology," in *The Albert Schweitzer Jubilee Book*, ed. A. A. Roback (Cambridge, Eng., 1954), pp. 443-456; C. K. Barrett, "Albert Schweitzer and the New Testament: A Lecture Given in Atlanta on 10th April 1975 as Part of the Albert Schweitzer Centenary Celebration," *ExpTim* 87 (1975-76): 4-10; and Anthony C. Thistleton, "Biblical Classics: VI. Schweitzer's Interpretation of Paul," *ExpTim* 90 (1978-79): 132-137. Neill and Wright, pp. 403-430, present Schweitzer as a seminal interpreter of Paul whose work sets the stage for subsequent scholarly work on Paul during this century.

(alas, a dozen or so have defied my best efforts!). For ease of reference I have numbered each item and, wherever appropriate, have also tried to explain how the annotation or comment is connected with the text. Schweitzer himself has usually done this by using arrows or by underlining relevant words or phrases within verses and then making his annotation in the margin next to the verse.

In the entries given herein, I preface the RSV translation whenever necessary in order to make the point of Schweitzer's comment more comprehensible. Unless an underlining occurs in conjunction with an annotation or comment, I have not included it in this listing. Some of the unusual features of spelling and phrasing in the German are Schweitzer's own and have been retained in this transcription.

During the present year, 1990, we have come to the 25th anniversary of Schweitzer's death. Perhaps at this time it is worth considering once again the value of his contribution to NT studies, particularly with regard to the Pauline epistles. Hopefully, the annotations below from Schweitzer's own hand will serve to challenge us to examine the strengths and weaknesses of his masterful study on *The Mysticism of Paul the Apostle*, to which they are closely related. They are offered to that end.

**SCHWEITZER'S COMMENTS**  
(ENGLISH TRANSLATION AND GERMAN ORIGINAL)

*1 Corinthians (Pages 197-213 of the New Testament)*

- 1) *1:14* - Underlining of the whole verse with the comments: "Baptism" and "Paul [was] no apostolic successionist"

*Taufe and Paulus keine apostolische successioner*

- 2) *1:17* - Underlining of the whole verse with the comment: "Cross!"

*Kreuz!*

- 3) *1:21* - Underlining of "through the folly of what we preach to save those who believe" with the comment: "Paradox"

*Paradoxie*

- 4) *1:25* - Comment: "Paradox!"

*Paradoxie!*



- 5) 1:27-29 - Comment: "The source of paradox [is] in eschatology, now and then"

*Quell der Paradoxie in Eschatologie, Jetzt & dann*

- 6) 2:2 - Underlining of "except Jesus Christ and him crucified" with the comment: "Some believed that the end of time has arrived" and "The significance of the Resurrection"

*Einzig wissen das Ende der Zeit ist and Die Bedeutsamkeit der Auferstehung*

- 7) 2:15-16 - Underlining of the whole two verses with the comment: "The high idea of the 'judged men' (Gnosis)"

*Die hohe Begriff des 'gerichteten Menschen' (Gnosis)*

- 8) 3:1 - Comment: "Gnosis"

*Gnosis*

- 9) 3:10 - Underlining of "like a skilled master builder" with the comment: "In Paul all human constructions are transitory in nature"

*Bei Paulus alle menschliche Bescheidenheit der Vergangenheit angehört*

- 10) 3:18 - Underlining of "let him become a fool" with the comment: "Paradox"

*Paradoxie*

- 11) 3:19 - Comment: "In Jesus poor = rich"

*Bei Jesus arm = reich*

- 12) 3:20 - Undecipherable comment

- 13) 4:5 - Underlining of "before the Lord comes" with the comment: "Here almost a citation of Jesu: 'Judge not!'"

*Heir nahe liegt citat Jesu: Richtet nicht!*

- 14) 4:6 - Comment: "Paradox"

*Paradoxie*

- 15) 4:9 - Underlining of "us apostles as last of all, like men sentenced to death" with the comment "Death"

*Tode*

- 16) 4:10-11 - Comments: "Paradox" and "Despised!"

*Paradoxie and Verachtet!*

- 17) 4:13 - Underlining of "as the refuse of the world" with the comments: "Like Jesus!" and "The sacrifice idea"

*Wie Jesus and Die Opferidee*

18) 5:1-5 - Comment: "Note: Judgment only within Body of Christ"

*Also: Richten nur innerhalb Corpus Christi!*

19) 5:4 - Comments: "Paul here thus acts as a judge of the Twelve" and "He is himself baptized!"

*Paulus hier also der Richteramt der Zwölf and Er is ja getauft!*

20) Heading of page 201 containing 5:7b-6:18 (precise reference point of the comment is unclear) - Comment: "The Twelve mean nothing for Paul, but only the promised Spirit of Jesus" and "The consternation!"

*Die Zwölf gelten nicht für Paulus, sondern nur der Geist Jesu vorge-wähltet and Die Bestürzten!*

21) 5:7-11 - Two undecipherable comments: Only clear words are "only Christ" . . .

*nur Christi. . .*

22) 6:4 - Comment: "Body of Christ to judge"

*Christi Leib richten!*

23) 6:17 - Underlining of the whole verse with an undecipherable comment

24) 6:18 - Comments: "As Jesus!" and "Body and Life a Unity"

*Als Jesus! and Leib und Leben die Verbund!*

25) 7:17 - Unreadable comment of one or two words

26) 7:22 - Underlining of "in the Lord as a slave is a freedman of the Lord. "Likewise he who was free when called" with the comment: "Paradox"

*Paradoxie*

27) 8:5-10 - Comment: "These thoughts reflect Gnosis, but not explicitly: "No opportunity!"

*Diese Gedanken den Gnosis an, aber nicht ausgesprochliche: Keine Gelegenheit!*

28) 8:6 - Underlining of "from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist" with the comment: "Gnosis!"

*Gnosis!*

29) 9:11 - Underlining of the whole verse with the comment: "Paradox"

*Paradoxie*

30) 10:2 - Undecipherable comment

31) 10:9 - Underlining of "The Lord" with the comment: "The Cross"

*Das Kreuz*

32) 10:10-16 - Comment: "This whole question of pre-existence remains in darkness!"

*Diese ganzen Prae-existenzfragen in Dunkelheit blieben!*

33) 10:17 - Comment: "A new symbol!"

*Neue Symbolik!*

34) 10:23 - Underlining of the whole verse with the comments: "As one who is resurrected!" and "In all things!"

*Als Auferstündene! and Über alles!*

35) 10:25-28 - Comment: "Therefore the fellowship with others must not be broken . . ."

*Also nicht Gemeindschäft mit anders platzen . . .*

36) 10:29 - Underlining of "For why should my liberty be determined by another man's scruples?" with the comment: "As one who is raised from the dead!"

*Als Auferstündener!*

37) 11:1 - Underlining of the whole verse with the comment: "Gnostic idea"

*Gnosis idee*

38) 11:18 - Comment: "Oho! the [party of the] Resurrection!"

*Oho! Der Auferstehung!*

39) 11:21 - Underlining of "is drunk" and the comments: "Wine!" and "Jude 12"

*Wein! and Jude 12*

40) 11:23-25 - Underlining of "Do this as often as you drink it" (v. 25) with two virtually undecipherable comments (alongside vv. 23-25): "Here is proof that Jesus is Jewish . . . (uncertain word) the report of the free man"

*Hier Beweis dass Jüdische is Jesus . . . (uncertain word) Der Bericht der Freier*

41) 12:3 - Underlining of "and no one can say 'Jesus is Lord' except by the "Holy Spirit" and the comment "Theory!"

*Theorie!*

42) 12:13 - Underlining of "all baptized into one body" and the comment: "Thus in Baptism and in Lord's Supper the body of the Lord is built up"

*Also in Taufe & in Abendmahl der Leib des Herrn zu Stand baut*

43) 14:1 - Undecipherable comment

44) 14:5 - Undecipherable comment

45) 14:16 - Undecipherable comment

- 46) 14:20 - Underlining of "be babes in evil, but in thinking be mature" with the comment: "Paradox!"

*Paradoxie!*

- 47) 14:25 - Underlining of "that God is really among you" with the comments: "We live in God!" and "Mysticism of God in us!"

*Leibte wir in Gott! and Mystik Gott in uns!*

- 48) 15:3 - Underlining of "that Christ died for our sins in accordance with "the scriptures" with the comment: "For many"

*Für viele*

- 49) 15:13 - Comments: "Essentially the same question as in 1 Thessalonians, "not a simple resurrection teaching, that is, that only the survivors go in order" and "Therefore, belief in the Parousia without the resurrection"

*Die selbe Frage eigentliche wie 1 Thess, nicht einfach Auferstehungsle-  
sung, nämlich die Überlebenden zum Reihe eingehen and Also Parousie  
Glaube ohne Auferstehung*

- 50) 15:18-19 - Underlining of the whole of the two verses with the comment: "But only those who are asleep in Christ are dealt with!"

*Nur die die in Christo entschlafen sind handelt er!*

- 51) 15:18 - Undecipherable comment

- 52) 15:20 - Comment: "But only those who are asleep in Christ!"

*Aber nur unter den Schlafend in Christo!*

- 53) 15:31 - Underlining of "I die every day" with the comment: "Paradox!" and "Although he lives, he is dead. A mixing of death and life"

*Paradoxie! and Obgleich er lebt ist er tod. Vermischung von Tod und  
Leben*

- 54) On 15:41-42 - Comment: "Analogies to the Resurrection"

*Sahen der Auferstehung (first term unclear)*

- 55) *Heading of page 213 containing 1 Corinthians 16:15b-2 Corinthians 1:13a (pre-  
cise reference point of the comments is unclear)* - Comments: "The fearful  
events of the life of Paul thus come out of Paradox" and "What is  
Paradox?"

*Die fürstbaren Ereignisse des Lebens Paulus also aus Paradoxie stammen  
and Was ist Paradoxie?*

- 56) 16:22 - Comment: "The unexpected invocation for a second visitation" (reading unclear!)

*Die unerwartete . . . (Beschworung . . . zweite Parousia des Gottesohnes)?*

*2 Corinthians (Pages 213-223 of the New Testament)*

- 1) *Heading of Chapter one* - Comment: "The problem of transmission from something earlier—from one personality to another"

*Das Problem der 'Übertragung' von etwas vor—einen Persönlichkeit auch eine andere*

- 2) *1:5-6* - Underlining of "For as we share abundantly in Christ's sufferings" (v. 5) with the comment (alongside both verses): "Paralogical and logically paradoxical"

*Paralogische und logische Paradoxie*

- 3) *1:9* - Underlining of "we felt that we had received the sentence of death" with the comment: "Paradox"

*Paradoxie*

- 4) *1:10* - Underlining of the whole verse with the comment: "Therefore daily resurrection"

*Also Tägliche Auferstehung*

- 5) *Bottom of page 213 containing 1 Corinthians 16:15b-2 Corinthians 1:13a (precise reference point of the comment is probably 2 Corinthians 1:10)* - Comment: "Paradox" with an indecipherable comment following

*Paradoxie*

- 6) *1:14* - Underlining of "on the Day of the Lord Jesus Christ" with the comment: "Parousia"

*Parousie*

- 7) *1:17* - Underlining of "ready to say Yes and No at once?" (German is "sondern bei mir ist Ja Ja, und Nein ist Nein") with the comment: "Citation of Jesus"

*Jesus citat*

- 8) *1:22* - Underlining of the whole verse with the comment: "Sealed"

*Versiegelt*

- 9) *2:6-7* - Comment: "Paradox!"

*Paradoxie!*

- 10) *2:10* - Underlining of "I also forgive. What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ" with the comment: "Solidarity!"

*Solidarität!*

- 11) *Heading of page 215 containing 2 Corinthians 2:16b-4:4a (precise reference point of the comment is unclear - Comment: "Pictures of the new Spirit age in the old: seal, proleptic resurrection, pledge, Jerusalem, bride"*
- Die Bilder des neuen Zustandes im alten: Siegel, Proleptische Auferstehung, Pfand, Jerusalem, Braut*
- 12) 3:3 - Underlining of "you are a letter from Christ" with the comment: "A quite openly declared Paradox?"
- Sehr öffentliche Paradoxie?*
- 13) 3:4-7 - Long undecipherable comment which includes the words "... Paradox: so goes the general tradition ..."
- ... Paradoxie: So gibt die eine gewöhnlich Überlegen ...*
- 14) 3:13 - Comment: "Paradox!"
- Paradoxie!*
- 15) 3:18 - Comment: "The actual way that the covering comes to an end"
- Die Art die Tatsache der Reche auszumachen*
- 16) 4:4a - Comment: "Logic as the (inner connection) of the contradiction"
- So gibt der (innerische-zusammen) Logik der Widersprache*
- 17) 4:5 - Underlining of "but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake" with the comments: "Paradox!!" and "Exchange" and "Our servitude in place of His servitude"
- Paradoxie!!, Vertauschung, and Eure Knechte statt seine Knechte*
- 18) 4:14 - Underlining of "raise" with the comments: "Resurrection" and "does he therefore expect death?"
- Auferstehung and Also erwartet er Tod?*
- 19) 4:17 - Comment: "From the mysticism in a simple eschatology, if indeed it comes from mysticism at all"
- Von der Mystik in einfache Eschatologie ob geht Mystik*
- 20) 4:18 - Comment: "Cosmic!"
- Kosmische!*
- 21) 5:5 - Underlining of "God, who has given us the Spirit as a guarantee" with the comment: "The Spirit is the pledge to those remaining"
- Geist is Pfand der Überlebenden*
- 22) 5:6 - Comment: "Chapter 12!"
- Cap. 12!*

- 23) 5:8 - Underlining of "we would rather be away from the body and at home with the Lord" with the comments: "Eschatology" and "Death!"

*Eschatologie and Tod!*

- 24) Heading of page 217 containing 2 Corinthians 5:11-6:14a (precise reference point of the comments is unclear) - Comments: "Every personality has a logic which is dependent on its experiences" and "Paradox"

*Jede Persönlichkeit hat eine Logik die durch Erlebnisse ist and Paradoxie*

- 25) 5:12 - Underlining of "to you again but giving you cause to be proud of us" with the comment: "Paradox"

*Paradoxie*

- 26) 5:14 - Underlining of "that one has died for all; therefore all have died" with the comment: "Logic"

*Logik*

- 27) 5:18-19 - Comments: "Paradox" and "instead of (the) Reconciliation"

*Paradoxie and statt sich der Versöhnung*

- 28) Heading of chapter 6 (precise reference point of the comment is unclear) Comment: "Logic is the expression of character"

*Logik ist Ausdruck der Wesen*

- 29) 6:1-6 - Comment: "These ideas pivot around the importance of grace"

*Engeln finden auf denen Idee sich drehen, mit gewichtisten Gnade*

- 30) 6:5 - Underlining of "the Holy Spirit, genuine love" with the comment: "Newly blessed"

*Seligt neu*

- 31) 6:7-9 - Comments: "Paradox" and "Thus again presented in a paradoxical fashion"

*Paradoxie and Also in Paradoxie wieder ausliegt*

- 32) 6:12 - Comment: "Paradox"

*Paradoxie*

- 33) 6:13 - Comment: "Paradox"

*Paradoxie*

- 34) 6:16 - Underlining of "we are the temple of the living God" with the comment: "Temple!"

*Tempel!*

- 35) 6:17-18 - Comment: "But a picture not related to the idea"

*aber ein Bild nicht hängt zum der Sache*

- 36) 7:3 - Underlining of "our hearts, to die together and to live together" with the comment: "Death = Life"

*Tod = Leben*

- 37) 7:10 - Underlining of "godly grief" with the comment: "A whole world lies in the words 'godly grief'" and "Paradox!" with a third comment undecipherable

*Eine ganze Welt liegt in den Wort 'Göttliche Traurigkeit' and Paradoxie*

- 38) 10:1-5 - Underlining of "and take every thought captive to obey Christ (v. 5)" with the comments (alongside vv. 1-5): "Apostolic" and "Eschatological"

*Apostolische and Eschatologische*

- 39) 10:10 - Comment: "Paradox"

*Paradoxie*

- 40) *Heading of chapter 6 (precise reference point of the comment is unclear) -*  
Comment: "Paradoxes!"

*Paradoxien!*

- 41) 11:2 - Underlining of "to Christ to present you as a pure bride to her one husband" with the comment: "Value"

*Geld*

- 42) 11:6 - Comment: "Paradox"

*Paradoxie*

- 43) 11:7 - Underlining of "abasing myself so that you might be exalted" with the comment: "Exchange!"

*Vertauschung!*

- 44) 11:14 - Underlining of "Satan disguises himself as an angel of light" with the comment: "Powerful, pointed way of speaking"

*Gewalts pointierte Art zu reden*

- 45) 11:17 - Comment: "Paradox"

*Paradoxie*

- 46) *Heading of page 222 containing 2 Corinthians 11:21b-12:12 (precise reference point of the comment is unclear) -* Comment: "All of these paradoxes for analogy: Humiliation means glory"

*Alle diese Paradoxien für analogische: Schwachheit bedeutet Herrlichkeit*

- 47) 11:25 - Underlining of "a day and a night I have been adrift at sea" with the comment: "Paradox"

*Paradoxie*



