**Christ: We are foolish for Christ’s sake**(on account of Christ, —our connexion with  
Him does nothing but reduce us to be  
fools), **whereas you are wise in Christ**,  
have entered into full participation of  
Him, and grown up to be **wise**, subtle  
Christians.

**weak** and **strong** are both  
to be understood *generally*: the weakness is  
not here that of persecution, but that of  
ch. ii. 3: the *strength* is the high bearing  
of the Corinthians.

**ye are in honour**  
(in glorious repute, party leaders and party  
men, highly honoured and looked up to),  
**whereas we are despised** (without honour).  
Then this last word leads him to enlarge on  
the disgrace and contempt which the Apostles  
met with at the hands of the world.

**11—13.]** *He enters into the particulars  
of this state of affliction, which was not a  
thing past, but enduring to the present  
moment*.

**11.]** **Even unto this present**hour is evidently not to be taken strictly  
as indicative of the situation of Paul at the  
*time of writing the Epistle,* but as generally  
describing the kind of life to which,  
then and always, he and the other Apostles  
were exposed. See, on the subject  
matter, 2 Cor. xi. 23—27.

**are naked]**i.e. in want of sufficient clothing: cf. “*in*  
*cold and nakedness*,” 2 Cor. xi. 27.

**are buffeted]**,i.e. suffer insult: there is  
no need to press the strict meaning.

**12.]** As testimonies to *Paul’s* working  
with his own hands, see Acts xviii. 3; xx.  
34; ch. ix. 6; 1 Thess. ii. 9; 2 Thess. iii.  
8. That the other Apostles did the same,  
need not *necessarily* be inferred from this  
passage, for he may be describing the  
state of all by himself as a sample: but it  
is conceivable, and indeed probable, that  
they did.

**being reviled, &c.]** ‘So  
far are we from vindicating to ourselves  
places of earthly honour and distinction,  
that we tamely submit to reproach, persecution  
and evil repute ;—nay, we return  
blessing, and patience, and soft words.”

**13.] we intreat**, i.e. we answer  
with mild and soothing words.

**as  
the filth of the world]** A climax of disgrace  
and contempt summing up the foregoing  
particulars: we are become as it  
were the refuse of the whole earth. The  
original word means that which is removed  
by a thorough purification, the  
**offal** or **refuse**. Some suppose it to imply  
that they were the *expiation* of the world,  
and shew that it was used of persons  
offered to the gods as expiation in a pestilence  
or other public calamity.

**the  
offscouring of all things**, means much  
the same as the former designation,—but  
the expression is more contemptuous.

**14—21.]** CONCLUSION OF THIS PART OF  
THE EPISTLE :—IN WHAT SPIRIT HE HAS  
WRITTEN THESE WORDS OF BLAME: viz.  
IN A SPIRIT OF ADMONITION, AS THEIR  
FATHER IN THE FAITH, WHOM THEY  
OUGHT TO IMITATE. TO THIS END HE  
SENT TIMOTHY TO REMIND THEM OF HIS  
WAYS OF TEACHING.—WOULD SOON, HOWEVER, COME HIMSELF,—IN MILDNESS, OR  
TO PUNISH, AS THE CASE MIGHT REQUIRE.

**14. not . . . to shame you]  
literally, not as one who shames yon, see**