Jerusalem.—Meyer well remarks: “Hence  
we see how common in Paul’s practice was  
the writing of Epistles. Who knows how  
many private letters of his, not addressed  
to churches, have been lost? The only  
letter of the kind which remains to us  
(except the Pastoral Epistles), viz. that to  
Philemon. owes its preservation perhaps to  
the mere circumstance that it is at the  
same time addressed to *the church in the  
house* of Philemon. See ver. 2.”

**4.**] **But if it** (the occasion,—dependent on  
the magnitude of your collection) **be worthy  
of my also taking the journey** (i.e. if  
your collection be large enough to warrant  
an apostolic mission, in order to carry it—  
not said for *security*, nor to procure himself  
a fair reception at Jerusalem,—but with  
the sense of the dignity of an apostolic  
mission), **they shall go in my company.**  
This did apparently take place, see Acts  
xx. 4 ff.

**5–9.**] Taking up “*when I am come,*”  
*he announces his plan of visiting them.*

**5.**] This plan was a *change from his*  
*former intention,* which had been (see 2 Cor.  
i. 15, 16, and note) *to pass through them  
to Macedonia,* and *again return to them  
from Macedonia*, and thence to Judæa.  
This he had apparently announced to them  
in the lost Epistle alluded to ch. v.9 (or  
in some other), and he now tacitly drops  
this scheme, and announces another. For  
this he was charged (2 Cor. i. 17 ff.) with  
*levity of purpose:*—but his real motive  
was, *lenity towards them,* that he might  
not come to them in sorrow and severity  
(2 Cor. i. 23; ii. 1). The second plan *he  
adhered to:* we find him already in Macedonia   
when 2 Cor. was written (2 Cor. ii. 13;  
viii. 1; ix. 2, 4), and on his way to Corinth  
(2 Cor. xii. 14; xiii. 1);—and in Acts xx. 1,2,  
the journey is briefly narrated.

**for Macedonia I pass through** is not parenthetical,   
but **pass through** is opposed (by **but**)  
**to abide**.—The present tense implies his  
*now matured plan*,—not as in the erroneous  
subscription of the Epistle, that he was *on  
his way* through Macedonia, when he wrote  
the word.

**6. I shall abide**] This, of  
which he speaks uncertainly, was accomplished;   
he spent (Acts xx. 3) three  
months, and those (ib. ver. 6) the three  
winter months in Greece, at Corinth.

**ye**, Meyer justly remarks is emphatic, and  
conveys an affectionate preference, in his  
present plan, for them.—Whither he should  
go from Corinth, was as yet uncertain, see  
ver. 4,

**7. For I am not willing this  
time to see you in passing**] There is a  
slight, but a very slight, reference to his  
change of purpose (see above): the word  
**now**, or **this time**, refers to the *occasion,*  
the news from ‘them of Chloe,’ which had  
made it advisable that he should not *now*  
pay them a mere passing visit.

**for**] ground of his not wishing to see  
them—but not the ultimate one, sce above.

**permit**] literally, **shall have permitted   
me,** i.e. ‘if it shall so turn out, in  
the Lord’s direction of my work, that I  
shall then find my way open to do so.’

**8, 9.**] {8} *His present plan regarding his stay  
in Ephesus* (where he was writing).

**Pentecost**] viz., that *next coming.* This  
probably happened so, or nearly so, notwithstanding   
the tumult of Acts xix.: for he  
already (see there, vv. 21,22) *was meditating  
his departure,* and had sent on two of his  
company when the tumult occurred.