come, but as I was hindered by troubles,  
forgive me, and do not charge me with contémpt of you, or fickleness of purpose:’ but manages the matter in another way, in a   
more dignified and trustworthy manner,  
exalting it by speaking of consolation in  
his troubles, that they might not even  
ask for the cause wherefore he disappointed them.” *The postponed journey  
to Corinth,* through the latter part of the  
chapter, is coming more and more visibly  
into prominence, till it becomes the direct  
subject in ver. 23,

**3.] Blessed**(above all others) **is the God and Father of our Lord Jesus Christ]** Here,  
as in Rom. xv. 6, De Wette would render,  
*“God, and the Father ....,”* which  
grammatically is allowable; but I prefer  
the other rendering, on account of its  
greater likelihood and simplicity.

**the Father of mercies]** i.e. who has shewn  
us so great mercies. **4.]** The Apostle in this Epistle uses mostly the *first  
person plural*, perhaps including Timothy, perhaps, inasmuch as he writes *apostolically* (compare *“us the apostles,”* said  
of himself and Apollos, 1 Cor. iv. 9), as  
speaking of the Apostles in common. This  
however will not explain all places where  
it occurs elsewhere: e.g. 1 Thess. ii. 18,  
*“We would have come to you, even I Paul,  
once and again,”*—where see note. So  
that after all perhaps it is best to regard it  
merely as an idiomatic way of speaking, when  
often only the singular is intended.

**that we may be able]** “The Apostle lived  
not for himself, but for the Church: so  
that whatever grace God conferred on  
him, he thought given not for himself alone,  
but to enable him the better to help others.”  
Calvin.

**5.]** ‘As He is, so are we in this  
world:’ 1 John iv. 17.

**as the sufferings of Christ** (*endured by* Christ, whether  
in his own person, or in his mystical body,  
the Church, see Matt. xxv. 40, 45) **abound  
towards us** (i.e. *in our case,* see reff.),  
**even so through Christ our consolation  
also aboundeth.**—The form of expression is  
altered in the latter clause: instead of *“the  
comfort of Christ aboundeth,”* we have  
**through Christ aboundeth also our comfort**. And not without reason: — we *suffer*,  
because *we are His members: we are consoled,* because *He is our Head.*

**6.]** And all this for your benefit. — **But  
whether we are afflicted,** (it is) **on behalf  
of your comfort and salvation** (the great  
end of the *comfort*), **which** (*comfort and  
salvation*) **is working in the endurance  
of the same sufferings which we also  
suffer:—and our hope is stedfast on your  
behalf** (that you *will* endure hardness,  
and be consoled and saved);— **or whether  
we are comforted,** (it is) **for your comfort**