**10.] who delivered us from so great a  
death, and will deliver us,—on whom  
we hope that He will also continue to  
deliver us.** The first “*will deliver*”  
regards the *immediate* future,—the “*will  
continue to deliver*” the *continuance* of  
God’s help in time distant and uncertain.  
—The whole verse (as De Wette confesses, who although he repudiates the  
Ephesian tumult, yet interprets the passage  
as alluding to external danger) seems to  
favour the idea of *bodily sickness* being in  
the Apostle’s mind.

**11.]** On the various  
possible renderings of the latter part of  
this verse, see in my Greek Test.

**12—24.]** EXPRESSION OF HIS CONFIDENCE IN HIS INTEGRITY OF PURPOSE  
TOWARDS THEM (12—14), AND DEFENCE  
OF HIMSELF AGAINST THE CHARGE OF  
FICKLENESS OF PURPOSE IN NOT HAYING  
COME TO THEM (15—24).

**12.]** For,  
reason why they should help him with  
their united prayers.

**in holiness and sincerity of God]** i.e. either ‘belonging to God, where “*His righteousness*”  
is spoken of, Matt. vi. 38, or ‘*which is the  
gift of God,*’ as Rom. iii. 21, 22,—or  
better than either, as the A. V. paraphrases  
it, *‘godly*,’ i.e. maintained as in the service of and with respect to God. Calvin interprets it, “*in the sight of God.*”

**not in fleshly wisdom]** which fleshly  
wisdom is any thing but holy and pure,  
having many windings and insincerities in  
order to captivate men.

**but in the  
grace of God]** i.e. in that *grace* which he  
had received (Rom. i. 5), “*for obedience of  
the faith among all the nations*,”—the  
grace of his apostleship. To this he often  
refers, see Rom. xii, 3, xv. 15; Eph, iii.  
2, al.

**more abundantly]** “ Not that  
his conversation among others had been  
less sincere: but because he had to shew  
more proofs of his sincere conversation  
among the Corinthians: having preached  
the Gospel gratis, and without charge to  
them, sparing their weakness.” But perhaps it may relate only to the longer time,  
and greater opportunities which he had had  
at Corinth for shewing his purity of purpose.

**13, 14.] {13}** Confirmation of the foregoing assertion. **For we do not write  
to you any other things, except those  
which ye read or even acknowledge,  
and I hope shall continue to acknowledge to the end:**—i.e. ‘my character in  
my writings is one and the same, not fickle  
and changing, but such as past facts have  
substantiated it to be, and as I hope future facts to the end of my life will continue to