do.’

**{14} as also ye did partly** (that part  
of you, viz. which have fairly tried me:  
*partly*, because they were divided in  
their estimate of him, and those who were  
prejudiced against him had shut their  
minds to this knowledge) **acknowledge  
us, that we are your boast, even as ye  
also are our’s, in the day of the Lord  
Jesus.**

**are**, *present*, as of that which  
is a settled recognized fact. The experimental mutual knowledge of one another  
as a ground of boasting was not confined  
to what should take place in the day of the  
Lord, but regarded a present fact, which  
should receive its full completion at the  
day of the Lord.

**15—24.]** *His defence of himself against  
the charge of fickleness of purpose for not  
hauing come to them.*

**15.] this confidence,** viz., of my character being known to  
you as that of an earnest and sincere man.  
**before**, viz., *before* he visited Macedonia, where he now was.

**ye might  
have a second benefit] Literally, grace:**i.e. an effusion of the divine grace by  
presence.

**second**, because there  
would thus have been opportunity for *two*  
visits, one in going towards Macedonia,  
the other in returning. This is, I believe,  
the only interpretation which the words  
will bear. See my Greek Test. I do not believe this passage to be relevant to the question respecting the number of visits which  
St. Paul *had made* to Corinth *previously*  
to writing these Epistles. See on that  
question, Introd. to 1 Cor. § v.

**16.]***If this is the same journey* which is announced in 1 Cor. xvi. 5, the idea of visiting them *in the way to* Macedonia as well as  
after having passed through it, must have  
occurred to him subsequently to the sending  
of that Epistle; or may even then have  
been a *wish*, but not expressed, from uncertainty as to its possibility,—the main and  
longer visit being there principally dwelt  
on. But perhaps the following is the more  
likely account of the matter. He had announced to them in the lost Epistle (see  
1 Cor. v. 9) his intention, as here, of visiting  
them *on his way* to Macedonia: but the  
intelligence from “them of the household  
of Chloe” had altered his intention, so that,  
in 1 Cor. xvi., he speaks of visiting them  
*after he should have passed through* Macedonia. For this he was accused of levity  
of purpose. Certainly, some intention of  
coming to them seems to have been mentioned in that lost Epistle; see 1 Cor. iv.  
18. But the “*being brought on his way to  
Judea*” can hardly but be coincident with  
the almsbearing scheme of 1 Cor. xvi. 4: in  
which case the two plans certainly are modifications of one and the same.

**17.]** Literally, **Did I at all use levity (of purpose)?  
Or those things which I plan, do I plan according to the flesh** (i. e. according to the changeable, self-contradictory, and insincere  
purposes of the mere worldly and ungodly  
man), **that there should be with me** (not,  
‘*so that there is* with me:’ he is speaking  
not merely of the result, but of the design :  
‘*do I plan like the worldly, that I may  
shift and waver as suits me?*’) the yea yea, and the nay nay (i.e. both affirmation and negation concerning the same  
thing)? Chrysostom and many others take