discussed in my Greek Test.

**having confidence in** (reposing trust on)  
**you all, that my joy is that of all of you:**i. e. trusting that you too would feel that  
there was sufficient reason for the postponement, if it interfered with our mutual  
joy.—Meyer well observes, that the expression **you all**, in spite of the existence  
of an anti-pauline faction in the Corinthian church, is a true example of the love  
which “*believeth all things, hopeth all  
things*,” 1 Cor. xiii. 7.

**4.]** *Explanation* **(for)** *that he did not  
write in levity of purpose, but under great  
trouble of mind*,—not to grieve them, but  
to testify his love: he wrote, **out of** (this  
was the *inducement*) **much tribulation** (inward, of spirit, not outward) **and anguish**  
**of heart with** (under the accompaniment  
and as it were investiture of) **many tears.**

**more abundantly]** Does St. Paulmean, ‘*than to other churches (?)*'—so  
Chrysostom (referring to 1 Cor. iv. 15;  
ix. 2, &c.): Estius thinks, the comparative  
is not to be pressed, but understood as  
‘*overmuch’* (in the A. V.) in ver. 7,—  
‘*exceedingly*.’

**5—11.]** DIGRESSIVE REFERENCE TO  
THE CASE OF THE INCESTUOUS PERSON,  
WHOM THE APOSTLE ORDERS NOW TO BE  
FORGIVEN, AND REINSTATED. From the  
“*sorrow*” of the former verses, to him  
who was one of the principal occasions of  
tlat grief, the transition is easy.

**5.] But if any one hath caused sorrow** (a delicate way of pointing out *the one* who had occasioned it), he hath grieved, not me  
(not,—‘*not only* me,’ which destroys the  
meaning,—‘*I* am not *the aggrieved* person,  
but *you’*), but in part (i.e. more or less;  
‘*partially’*), **that I be not too heavy on  
him** (this gives the reason why he used the  
expression “*more or less*,” which qualifies  
the blame cast on the offender), **all of  
you.** See the other renderings discussed  
in my Greek Test.

**6. to such a  
man]** Meyer remarks on the expression as  
being used in mildness, not to designate  
any particular person: but the same designation is employed in 1 Cor. v. 5.  
**this punishment:** *what it was,* we are unable with certainty to say; but 1 Cor. v.  
seems to point to *excommunication* as forming at least a *part* of it. But it was not a  
formal and public, only a *voluntary individual abstinence from communion* with  
him, as is shewn by its being inflicted by  
“*the more part of them*” only: the anti-pauline party probably refusing compliance  
with the Apostle’s command.

**sufficient]** not in *duration*, though that would be *the  
case*, but in *magnitude*: sufficient, as having:  
produced its desired effect, penitence.  
**7.]** **So that on the contrary you (should)  
rather** (than continue the punishment) **forgive and comfort him**, &c. Not, as A. V.,  
‘*by overmuch sorrow:’* but by the increase of sorrow which will come on the  
continuance of his punishment.

The expression **be swallowed up** does not set  
any definite result of the excessive sorrow  
before them, such as apostasy, or suicide,