the English reader that there are few texts  
so much perverted as this one, owing to  
the rendering of the A.V. It is frequently  
understood, and preached upon, as if it  
meant, “*knowing how terrible God is, we  
persuade others to fear Him:”* a meaning  
as far as possible from the Apostle’s mind),  
**but unto God we are already made manifest**(we have no need to persuade HIM of our  
integrity, for He knows all things); **and I  
hope** (am confident) **that we have been  
made manifest in your consciences also.**

**12.]** **We are not recommending ourselves again unto you** (see ch. iii. 1), **but  
are giving you occasion of glorying on  
our behalf** (of us, as your teachers, and to  
the upholding of our ministry), **that ye  
may have it** (viz. occasion of boasting)  
**against those who glory in face** (fair outward appearance) **and not in heart** (i.e. in  
those things which they *exhibit*, and are  
*outwardly*, see ch. xi. 18, not in matters  
which are *in their hearts* implying that  
their hearts: are indifferent about the  
matters of which they boast).

**13.]**For (ye have good reason to boast of me  
as your teacher; seeing that) **whether we  
have been mad** (there is no need to soften  
the meaning to ‘*inordinately praise ourselves*,’ as Chrysostom; or ‘*act foolishly,*’  
as others. *“Paul, thou art mad,” had  
been* once said, Acts xxvi. 24, and doubtless  
this charge was among the means taken  
to depreciate his influence at Corinth), **it  
was for God** (in God’s work and to His glory):  
**or whether we be of sound mind, it is for  
you** (on your behalf. ‘So that you have  
reason to glory in us either way; if you  
will ascribe to us madness, it is a holy  
**madness, *for God***; if you maintain and  
are convinced of our sobriety, it is a soundness *in your service*’).

**14—19.]** *And his constraining motive  
is the love of Christ: who died for all,  
that all should live to Him; and accordingly the Apostle has no longer any mere  
knowledge or regards according to the  
flesh, seeing that all things are become  
new in Christ, by means of the reconciliation effected by God in Him, of which  
reconciliation Paul is the minister.*

**14.] For** (reason of his devotion under all  
reports and circumstances, *to God* and *to  
you*, as in last verse) **Christ’s love** (not  
*love to Christ,* as “*the love of Christ*” in  
English may mean,—but *Christ’s love to  
men,* subjective, as most Commentators ;  
as shewn in *His death*, which is the greatest  
proof of love, see Rom. v. 6—8. Meyer  
remarks that the genitive of the person after  
“*love*” is with St. Paul *always* subjective,  
—Rom. v. 5, 8; viii. 35, 39; ch. viii. 24;  
xiii. 13; Eph. ii. 4; Phil. i. 9 al., whereas  
with St. John it is not always so, 1 John  
v. 3.—St. Paul expresses love *of*, i.e. *towards,* by the preposition ‘*to*,’ Col. i. 4.  
1 Thess. iii. 12) **constraineth us** (a better  
word could not be found: the idea is that  
of *forcible limitation,* either in a good or  
a bad sense,—of *confining to one object,*or *within certain bounds*, be that one object a painful or glorious one,—those bounds  
the narrow limits of distress, or the course  
of apostolic energy, as here. ‘*Constraineth  
us,*’ generally:—limits us to one great end,  
and prohibits our taking into consideration  
any others. “There is a figure in this  
verb *constraineth*: it is signified, that it  
cannot be but that he who truly weighs  
and considers that marvellous love which