of the former Epistle, is very forced. If  
“*wronged*” had really referred to the severe punishment of the incestuous person,  
“*ruined*” to the delivering him over to  
Satan, and “*defrauded*” to the power which  
Paul gained over them by this act of authority, surely we should have found more express indication of such reference in the text.  
But no allusion has *as yet* been made to  
the former Epistle; and therefore it is  
much better to understand the words generally of the time when he resided among  
them, “In how many ways of which history  
says nothing, may such ruining of others  
be laid to the charge of Paul? How easily  
might his severe visitation of sin, his zeal  
for eleemosynary collections, his habit of  
lodging with members of the churches, and  
the like, have been thus unfavourably characterized!” Meyer.

**3.] I do not say it**(ver. 2) **for condemnation** (with a condemnatory view, in a spirit of blame: there is  
no “*you*,” or “*of you*,” expressed, nor  
should it be supplied. He means, ‘I do  
not say ver. 2 in any but a loving spirit’):  
**for** (and this shews it) **I have said before**(viz. ch. vi. 11 f. see note there), **that ye  
are in our hearts** (this was implied in  
ch, vi. 11) **to die together and live together**, i.e. ‘*so that I could die with you  
or live with you.*’

**4.] confidence,**which leads to and justifies *boldness*, not  
here ‘*of speech*,’ as A.V. after Chrysostom  
and others.

**his glorying** *to others,*  
in speaking of them.

**comfort**,  
literally, **the comfort** (which I have received), viz. that furnished by the intelligence from you: though this is anticipating what follows vv. 7, 9, I cannot but believe  
it to have been already before the Apostle’s  
mind.

**I overflow**] literally, **I am  
made exceedingly to abound**: see Matt.  
xiii. 12.

**with [the] joy;** see above.

**in all our tribulation** refers to *both*  
preceding clauses. What *tribulation* he  
means is explained in the next verse.  
**5—7.]** *The intelligence received from  
them through Titus, and its comforting effect  
on the Apostle’s mind.*

**5.] For** gives a  
reason for the mention of *tribulation* above:  
**indeed** connects with ch. ii. 12, 13, where  
he has spoken of the trouble which he had  
before leaving Troas. **For indeed** (literally,  
also), **after our coming to Macedonia, our  
flesh had no rest** (there is a slight, but very  
slight distinction, from ‘*I had no rest in my  
spirit*,” ch. ii. 12. Titus *was now present,*  
so that that source of inquietude was removed; but the outward ones, of tightings  
generating inward fears (but see below),  
yet remained. No further distinction must  
be drawn—for the words “*within were  
fears*,” evidently shew that “*flesh*” must  
be taken in a wide sense); **without, fightings** (the omission of “*were*” renders the  
description more graphic), **within, fears.**It is best, as St. Paul speaks of *our flesh,*  
to understand **without** of *the state of things  
without him* personally, contentions with  
adversaries, either within or without the  
church, and **within** of *that within him*personally, fears, for ourselves, for others,  
or for *you*, how you might have received  
our letter.

**6.]** It was the *not finding*