**of Christ]** as in Rom, xii. 1, using  
*the meekness and gentleness of Christ*  
(Matt. xi. 29, 30) *as a motive whereby he  
conjures them.* And most appropriately:  
he beseeches them by the gentleness of  
Christ, not to compel him to use towards  
them a method of treatment so alien from  
that gentleness: “Remember how gentle  
my Master was, and force not me His  
servant to be otherwise towards you.”

**who in personal appearance in-  
deed (am) mean among you** (he appro-  
priates concessively, but at the same time  
with some irony,—the imputation by which  
versaries strove to lessen the weight  
of his letters), but **when absent am bold**(severe, *outspoken* in blame) **towards you:**

**2.]** but (however this may he, as-  
suming this character of me to be true or  
not, as you please;—or, notwithstanding  
that I may have been hitherto **bold** among  
you) **I beseech [you]** (not, *God*: there is  
no word expressed in the original), **that I  
may not when present** (‘as I intend to  
be’—‘*at my next visit*’) **have to be bold**(see above) **with the confidence** (official per-  
emptoriness, and reliance on my authority)  
**with which I think to be bold towards**(against) **some, (namely) those who think  
‘of) us as walking according to the flesh**“that is, ruling our life and actions ac-  
cording to carnal and human affections.  
For they thought that Paul, when he was  
among them, either to curry favours or  
from fear of offence, or from some human  
feeling of that kind, had been deterred  
from using his authority, of which he made  
boast in his letters.” Estius).

**8.]** The  
**for** here shews that this verse is not the  
refutation of the charge of walking accord-  
ing to the flesh, but a reason rendered for  
the request made above; and the words  
*“in the flesh”* and *“according to the  
flesh”* allude only to the charge just men-  
tioned. This indeed is shewn by the use,  
and enlargement in vv. 4—6, of the idea  
of *warring*, instead of that of *walking*:—  
they who accuse us of walking after the  
flesh, shall find that we do not *war* after  
the flesh: therefore compel us not to use  
our weapons.

**Although we walk in  
the flesh,** i.e. are found in the body,—yet  
we do not take our apostolic weapons from  
the flesh—do not make its rule, our rule  
of warfare.

**4.]** *Enlargement of the  
idea.*—If the warfare were according to  
the flesh, its *weapons* would be carnal:  
whereas now, as implied, they are spiritual,  
**—powerful in the sight of God** (i.e. *‘in  
a estimation, ‘after His rule of war-  
fare’*) **in order to pulling down of strong  
holds** (see Prov. xxi. 22. Stanley thinks  
that recollections of the Mithridatic and  
piratical wars may have contributed to this  
imagery. The second of these, not more  
than sixty years before the Apostle’s birth,  
and in the very scene of his earlier years,  
was ended by the reduction of 120 strong-  
holds, and the capture of more than 10,000  
prisoners).

**5.]** The participle **casting**  
**down** refers to **we,** the implied subject of  
ver. 4;—-this verse carrying on the figure  
made use of in the term **strong holds.** By  
**reasonings** he means, as Chrysostom says,