“the pride of the Greeks, and the force of  
sophistries and logical arguments :’—but.  
not only these :—every towering conceit *according to the flesh* is also included.

**and every high thing** (i.e. **lofty edifice,**fortress or tower) **which is being raised** (or,  
raisiug itself) **against the knowledge of  
God** (i.e. the true knowledge of Him in the  
Gospel; not subjective here, but taken objectively, the things compared being *human  
knowledge*, as lifted up against the *knowledge of God,* i.e. the Gospel itself), **and  
leading captive every intent of the mind**(not *‘thought*, as A. V.: not *intellectual*subjection *here*, but that of the *will*, is intended) **into subjection to Christ.**

**6.]** (but perhaps some will not thus be  
subjected. In that case we are ready to  
inflict punishment on them: but not till  
every opportunity has been given them to  
join the ranks of the obedient) **when your  
obedience** (stress on **your**) **shall have been  
fulfilled.** He does not mention any *persons*—not the *disobedient*, but **every** (case  
of) **disobedience**, and throws out *your obedience* into strong relief, as charitably embracing all, or nearly all, those to whom he  
was writing.

**7—XII.18.]** A DIGRESSION, IN WHICH  
HE VINDICATES HIS APOSTOLIC DIGNITY,  
HIS FRUITFULNESS IN ENERGY AND IN  
SUFFERINGS, AND THE HONOUR PUT ON  
HIM BY THE LORD IN REVELATIONS  
MADE TO HIM.

**7—11.]** He takes  
them on their own ground. They had  
looked on his outward appearance, and  
designated it as mean. ‘*Well then*,’ he  
says: ‘*do ye regard outward appearance?*Even on that ground I will shew you that I  
am an Apostle—I will bear out the severity  
of my letters : I will demonstrate myself to  
be as much Christ’s as those who vaunt.  
themselves to be especially His.’ —This rendering suits the context best, and keeps the  
sense of *in presence* in ver. 1. Respecting  
other renderings, see my Greek Test.

**If any one believeth himself  
to belong to Christ** (literally, ‘*trusteth to  
himself to belong.*’—From 1 Cor. i. 12, it  
certainly was one line taken by the adversaries of the Apostle to boast of a  
nearer connexion with, a more direct  
obedience to, Christ, in contradistinction  
to Paul: aud to this mind among them  
he here alludes), **let him reckon this  
again out of his own mind** (i.e. let him  
think afresh, and come to a conclusion  
obvious to any one’s common sense, and  
not requiring any extraneous help to  
arrive at it), **that as he is Christ’s, so  
also are we** (that whatever intimate connexion with or close service of Christ he  
professes, such, and no less, is mine).

**8.]** This is shewn to be so. Even more  
boasting than he had ever yet made of his  
apostolic power, would not disgrace him,  
but would be borne out by the fact.

**For if** (literally) **we were to boast somewhat more abundantly** (than we have  
ever done: or than in vv. 3—6)