**concerning our power which the Lord has given  
for building you up and not for casting  
you down** (“how then has he before said,  
‘*casting down reasonings?* &c.,’ because  
thus, to cast down the unsound and rotten  
parts, and to remove obstacles, is the best  
way of building up.” Chrysostom), **I shall  
not be put to shame** (“I shall not be  
shewn to be acting falsely, nor assuming  
too much.” Chrysostom).

**9.]** follows  
on ver. 8, but requires some clause to be  
supplied, such as ‘And I say this,’ or the  
like: **I say this, because I wish not  
to seem, &c.**

**by my letters]** He had  
written *two* before this, see 1 Cor. v. 9;  
but this is not necessarily here implied:  
for he may reckon this which he is now  
writing. Still less can we infer hence that  
a *third* had been written before this.

**10. his bodily presence is weak]** No  
countenance is given by these words to  
the idea that Paul was of weak physical  
constitution, or short in stature. His  
own explanation of them is sufficient as  
given in 1 Cor. ii. 1 ff. It is, that when he  
was present among them, he brought, not  
the strength of presence or words of the  
carnal teachers, but abjured all such influence, and in fear and trembling preached  
Christ crucified. It was this, and not  
weakness of voice, which made his *speech*  
to be *contemptible*. At the same time,  
the contrast being between his *epistles* and  
his *word of mouth*, his authority as *unaccompanied or accompanied* by his presence, it must be assumed, that there was  
*something* (see on ch. xii. 7) which discommended his appearance and delivery.

**11.] such are we,** not “*such will  
we be.*” Not only the conduct of the  
Apostle on his next visit, but his *general  
character,* is in question.

**12—18.]**  
The difficulty of this passage is universally  
acknowledged. Perhaps the Apostle wrote  
obscurely, not wishing to point out the  
offenders more plainly. He substantiates  
what has just been said, by shewing how  
unlike he is to those vain persons who  
boast of other men’s labours;—for he  
boasts of what God had really done among  
them by him, and hopes that this boast  
may be yet more increased.

**12.]** disclaims resemblance to those false teachers  
who made *themselves* their only standard.  
For we do not venture (ironical;—  
“while he says what he does not, he  
upbraids that which they do.” Bengel)  
**to number ourselves with, or compare  
ourselves with some of those who commend themselves** (the charge made against  
*him, “commending,”* see ch. iii. 1; v. 12,  
he makes as a true one against the false  
teachers): **but (they) themselves measuring themselves by themselves, and  
comparing themselves with themselves,  
are not wise.** On the various renderings,  
see my Greek Test. Calvin well illustrates  
the *sense*, by the reputation which any