comparison with other churches.

**in that  
I gratuitously, &c.]** It was his wish to  
preach to them gratuitously, which neces-  
sitated his *abasing himself,* i.e. not ex-  
ercising the apostolic power which he  
might have exercised, but living on sub-  
sidies from others, besides (which he does  
not here distinctly allude to) his working with his own hands at Corinth.

**8.]**  
The ‘*other churches*’ were the Macedonian,  
see ver. 9. Among them the Philippians  
were probably conspicuous, retaining, as  
doubtless they did, their former affection  
to him; see Phil. iv. 15, 16.

**I robbed**is hyperbolic, to bring out the contrast,  
and shame them.

**in order to** (to  
support me in) my ministration to you,  
gen. obj.

**9.]** In the former sentence, he  
implied that he *brought with him* from  
Macedonia supplies towards his maintenance at Corinth: here, he speaks of a  
new supply during his residence with the  
Corinthians, *when those resources failed.*

**for** (reason why he burdened no  
one) **the brethren** (*who*, he does not say:  
their names were well known to the Co-  
rinthians. Possibly, Timotheus and Silas,  
Acts xviii. 5) **when they came from Mace-  
donia** (not as A. V., ‘*which came*’) **supplied  
my wants; and in every thing I kept  
myself** (‘*during my residence*:’ not, ‘*have  
kept myself*, as A. V.) **unburdensome to  
you, and will keep myself.**

**10.]  
The truth of Christ is in me, that. . .;**i.e. ‘*I speak according to that truth of  
which Christ Himself was our example,  
when I say that . . .;*’—there is no oath,  
nor even asseveration, as A. V. and most  
Commentators introduce. The expression  
is exactly analogous to Rom. ix. 1.

**this boasting shall not be shut** (shall  
not have its month stopped) **as regards**(or, **against**) **me in the regions of  
Achaia** (where the boasting is imagined as  
*being* and *speaking*).

**11.]** He *pre-  
supposes*, and *negatives,* a *reason* likely to  
be given for this resolution; viz. that he  
*loves them not,* and *therefore* will be under  
no obligation to them: for we willingly  
incur obligations to those whom we love.

**knoweth**, viz. that I love you.

**12.]** *The true reason:***—But that which I  
do, I will also continue to do, in order that  
I may cut off the occasion** (which would