be furnished if I did not so) **of those who  
wish for an occasion** (viz. of depreciating  
me by misrepresenting my motives if I  
took money of you)**; that, in the matter  
of which they boast, they may be found  
even as we.** Such appears generally acknowledged to be the *rendering*: but as  
to the *meaning*, there is great variety of  
opinion. (1) Many of the ancient Commentators assume that they *taught gratis*, and  
were proud of it,—and that St. Paul would  
also teach gratis, to put both on an equality  
and take this occasion of boasting from  
them. This would suit the sense of the *present verse,* but seems (see above) at variance  
with the fact. (2) Theodoret and others suppose them to have *pretended* to the credit  
of self-denial, while really making gain,  
and that St. Paul means, that he will *reduce them from pretended to real* self-denial. But this too is inconsistent with  
the context. St. Paul’s boast of disinterested teaching was peculiarly *his own,*and there is nothing to shew that the false  
teachers ever professed or made any boast,  
of the like. His resolution did not spring  
out of an actual comparison instituted by  
them between their own practice and what  
they might falsely allege to be his, but was  
adopted even before his coming to Corinth,  
arguing *à priori* that it was best to cut off  
any possible occasion of such depreciation  
of him from his probable adversaries. (3)  
I cannot adopt any one of the above accounts of the sentence, for the negative  
reasons already given, and because all of  
them seem to me to have missed the clue  
to the meaning which the chapter itself  
furnishes. This clue I find in vv. 18 ff.  
See the other interpretations discussed in  
any Greek Test. I have endeavoured there  
to shew that the meaning is, ‘*that in the  
matter(s) of which they boast they may  
be found even as we:*’ i.e. we may be on  
a fair and equal footing:’ ‘that there may  
be no adventitious comparisons made between us arising out of misrepresentations  
of my course of procedure among you, but  
that in every matter of boasting, we may  
be fairly compared and judged by facts.’  
And then, before the **for** of ver. 13 will  
naturally be supplied, ‘And this will end  
in their discomfiture: *for* realities they  
have none, no weapons but misrepresentation, being *false apostles*,’ &c.

**13.]**  
**For** (see above: the **for** implying also that  
the choice of the above line of conduct has  
been made in a conviction of their falsehood and its efficacy to detect it) **such men  
are false apostles, dishonest workmen** (in  
that they pretend to be teachers of the  
Gospel, and are in the mean time subserving their own ends), **changing themselves  
into** (in appearance) **apostles of Christ.**By a *fair* comparison between us, this  
mask will be stript off;—by the abundance  
of my sufferings, and distinctions vouchsafed by the Lord, my Apostolicity will be  
fully proved, and their Pseud-apostolism  
shewn.

**14, 15. for even Satan .. .]**If any definite allusion is here intended, it  
is perhaps to Job i. 6, &c.: but I would  
rather suppose the *practice* of Satan in  
tempting and seducing men to be intended.

**14. an angel of light]** God is light, and  
inhabits light, and His angelic attendants  
are surrounded with brightness, see Acts  
xii. 7; Ps. civ. 4; whereas Satan is the  
Power of *darkness*, see Luke xxii. 53.

**15.]** He, as the father of falsehood and  
wrong (John viii, 44), is directly opposed  
to “*the righteousness of God*,” Matt. vi. 33,  
that manifestation of God by which He is  
known to us in the Gospel, Rom. i. 17.

**of whom** (notwithstanding this disguise) **the end shall be correspondent to  
their works** (not to their pretensions).

**16—21.]** *Excuses for his intended*