even if I must give my flesh for the salvation of your souls, I will not spare it.

**16—18.]***He refutes a possible,* perhaps an  
actual *calumny,—that though he had acted  
disinterestedly towards then himself, he  
had some side-way of profiting by them,  
through others.*

**16.] But be it so**(‘but let us suppose the former matter dismissed’), **let the fact be granted, that I  
myself** (emphatic) **did not burden you.**Then the sense breaks off, and the force of  
the concession goes no further, the following  
words making a new hypothesis. **Nevertheless, being** (by habit and standing)  
**crafty** (unprincipled, and versatile in devices), **I caught you with guile** (with some  
subtle way. *Caught* you, in order to practise upon you for my own ends).

**17, 18.]** *Specification, in refutation, of the  
ways in which this might be supposed to  
have taken place*.

**18.]** This journey  
ot Titus cannot, of course, be the one  
spoken of ch, viii. 6, 17, 22; but some previous mission to them before this Epistle  
was written: probably that from which he  
returned with the report of their penitence  
to Paul in Macedonia, ch. vii. 6 ff. We  
certainly have not elsewhere any hint of  
“*the brother*” having accompanied him on  
this journey: but this is no reason why it  
should not have been so.

**our brother**—perhaps one of the two mentioned ch. viii.  
18, 22: some other, well known to the Corinthians, but absolutely unknown to us:  
but not ‘*a brother*, as in A.V. It is plain  
from this and from what follows, that this  
brother was quite subordinate to Titus in  
the mission.

**in the same spirit]** The  
Spirit in which they walked was *the Holy  
Spirit.*

**in the same footsteps,** viz.  
each as the other: they did not in the  
minutest particular deviate from my path.

**19—21.]** *He refutes the notion which  
might arise in the minds of his readers,  
that he was vindicating himself BEFORE  
THEM as judges,* see 1 Cor. iv. 3; *and assures them that he does all for their good,  
fearing in what state he might find them  
on his arrival.*

**19.]** **Ye have been  
some time imagining** (i.e. during this my  
self-defence) **that it is to you that I am  
defending myself.** Then the answer follows: the assumption being made, and  
elliptically answered, as in ver. 16.

**before God** is emphatic, and opposed to  
“*unto you*.”

**We speak in Christ,** as  
in eh. it. 17, which see.

**20.]** ‘Edification, of which you stand in need, for,  
&c.” He here completely and finally throws  
off the apologist and puts on the Apostle,  
leaving on their minds a very different impression from that which would have been  
produced had he concluded with the apology.

**lest, when I arrive, I should find  
you not such as I wish** (in the words, **not  
such as I wish,** there is an *indefinite*