possibility of aberration from being *such as I  
wish,* presently particularized “*lest there  
be,*” *&c*.), **and I should be found by you such  
as ye wish not** (not now “*not such as ye  
wish*,” because there is now no indefiniteness; *his* disposition towards them in such  
a case could be but of *one* kind, viz.  
*severity*. Chrysostom brings out another  
point ; he does not say, ‘such as *I* wish  
not,’ but with more severity, ‘such as *ye*  
wish not’).

**self-seekings:** see note on  
Rom. ii. 8.

**whisperings,** i.e. **secret ma-  
lignings,—slanderings,** i.e. **open detrac-  
tion.**

**21. will humble me]** “There was  
nothing in which the Apostle more exulted  
than in the prosperous success of his  
preaching : nothing on the other hand by  
which he was made more sad and downcast  
than when he saw that he had laboured in  
vain.” Beza. That this *humbling*, and *not*  
that of *being obliged to punish*, is intended,  
seems evident: the exercise of judicial au-  
thority being no humiliation, but the con-  
trary, and humiliation being the natural  
result of want of' success.

**my GOD**  
expresses the conviction that whatever hu-  
miliation God might have in store for him  
would be a part of His will respecting  
him.

**I shall bewail]** Some explain  
it that he would have to punish them, and  
thus be afflicted over them: but *punishment* seems out of place in this verse, which  
expresses his fear lest he should be humbled  
for, and have to lament the case of the im-  
penitent,—and then, as he declares, ch. xiii.  
2, be forced to proceed to discipline; but:  
this point is not yet introduced. “He  
shews the feeling of a true and genuine  
shepherd, when he says that he should have  
to grieve for the sins of others. Every  
shepherd ought thus to carry the church in his own soul, be affected by its diseases  
as by his own, grieve at its sorrows, mourn  
for its loss.” Calvin.

**many of those]**Why many? why not *all*? I believe he  
**uses many of those which have sinned** *as  
a mild expression for the many which have  
sinned*, and that we must not therefore  
press too closely the enquiry.  
  
  
**CHAP. XIII. 1—10.]** *He warns them of  
the severity which, on his arrival, if such be  
the case, he will surely exercise, and prove  
his apostolic authority. To this proof, how-  
ever, he exhorts them not to put him.*

**1.] This third time I am coming to you:** i.e.  
‘*this is the third visit which I am now about  
to pay you.’* Had not chronological theories  
intervened, no one would ever have thought  
of any other rendering. The usual one,  
«This is the third time that I have been  
intending to come to you,’ introduces here,  
as also in ch, xii. 14, an element not only  
foreign to, but detrimental to, the purpose.  
The Apostle wishes to impress on them the  
*certainty* of this coming, and to prepare  
them for it by solemn self-examination;  
and in order to this, he (*on this interpreta-  
tion*) uses an expression which would only  
remind them of the charge of *lightness*  
which had been brought against him, and  
*tend to diminish the solemnity of the  
warning.* On St. Paul’s visits to Corinth,  
see Introd. to 1 Cor. § v.

**In the  
mouth of, &c.]** i.e. ‘I will not now, as be-  
fore, be with you *in all long-suffering,* as  
regards the offenders: but will come to a