interpretation, for the “*power of God towards you*” would be rather the *result* than  
the source of the apostolic energy indicated  
by **we shall live**.—I have taken **we shall  
live,** as the context plainly requires, figuratively: but many Commentators take it  
literally, of *the resurrection)*.

**5.]** “You  
want to prove *Christ* speaking in me:—if  
you necessitate this proof, it will be given.  
But I will tell you *whom rather to prove,*  
**Prove YOURSELVES**; there let your attention be concentrated, if you will apply tests.”

**whether ye are** (not ‘*be*;’ at least  
not as we now take that word, as subjunctive). ‘Whether you maintain your  
Christian place and stauding in Christ,  
which will be shewn by the power of Christ’s  
spirit present and energizing among you.’

**reprobates**, literally, ‘*not abiding the  
proof,*’ **worthless**,—i.e. in this case, ‘mere  
pretended Christians.’

**6.]** **But** (however it may fall out with your proof of *yourselves)* **I hope** (or perhaps better, expect)  
**that ye shall know that we are not worthless** (unable to abide the proof to which you  
put us. The verse is said threateningly:  
if you wish for a proof to be given by my  
power to punish, it shall not be wanting).

**7.]** Yet he prays God rather that  
they may require no such demonstration of  
his apostolic power, even though he lose in  
  
reputation by it.

**not that we should  
appear....]** ‘And the purpose of this  
my prayer is not to gain any repute by  
your Christian graces, but that you may be  
highly endowed with them, and (if it so  
happen) we may be as of no repute in the  
judgment of men, by your good conduct  
tending to the non-exercise and so to the  
depreciation of our Apostolic power.’

**8.] For we have no power against the  
truth** (of the Gospel, not *of* *the facts,* as  
Chrysostom and others.—‘If you walk in  
the truth, we shall be at one with you, and  
so have no opportunity of shewing our  
power’), **but** (only) **on behalf of** (in furtherance of the cause and spread of) **the  
truth.**

**9.] For** (*confirmation of ver. 8  
by the still stronger assertion, WHEREIN  
his joy consists, and for what he prays*)  
**our joy is, when we are weak** (have no  
opportunity for shewing our power in punishment), **but ye are mighty** (in Christian  
graces, and requiring no exercise of our  
authority)**:** **this** (viz. that the state of the  
case may be as just mentioned) **we also  
pray for, viz. your perfection** (generally,—  
in all good things).

**10.]** **For this  
cause** (*‘because I wish and pray for  
your perfection*’).

**these things,**  
‘*this Epistle.’* “For I wish,” says  
Chrysostom, “that my sharpness should