been inserted, it would have deprived the  
words of all reference to a matter of fact,  
and made them purely proverbial. On  
the other side, the *order of the words* in  
the original rather favours the idea that  
the phrase is a proverbial one. The inference then of any ocular disease from  
these words themselves seems to me precarious. Certainly Acts xxiii. 1 ff. receives  
light from such a supposition: but with  
our very small knowledge on the subject,  
many conjectures may be hazarded with  
some show of support from Scripture, while  
none of them has enough foundation to  
mike it probable on the whole.

**16.]  
Am I then** (as things now stand; an inference derived from the contrast between  
their former love and their present dislike  
of him) **become your enemy** (hated by you;  
—in a passive scnse: or perhaps it may be  
active,—one who hates you) **by speaking  
the truth** (see Eph. iv. 15 note) **to you?***When* did he thus incur their enmity by  
speaking the truth? Not *at his first  
visit,* from the whole tenor of this passage :  
nor *in this letter,* as some think, which they  
had not yet read: but at his *second visit,*  
see Acts xviii. 23, when he probably found  
the mischief beginning, and spoke plainly  
against it.

**17.]** ‘My telling you the  
truth may have made me seem your enemy:  
but I warn you that these men who court  
you so zealously have no honourable purpose in so doing: it is only in order to get  
you away from the community as a separate clique, that you may court them.’  
Thus the verse seems to fit best into the  
context. As regards particular words, their  
*shutting out* or *excluding* must bear the  
meaning of exclusion from a larger and  
attraction to a smaller, viz. their own,  
party. Our very word ‘exclusive’ conveys the same idea.

**18.]** ‘I do not mean  
to blame them in the abstract for *zealously*  
*courting you:* any teacher who did this  
*in a good cause,* preaching Christ, would  
be a cause of joy to me (Phil. i. 15—18):  
and it is an honourable thing (for you) to  
be the objects of this zeal, in a good cause,  
at all times and by every body, not only  
when I am (or was) present with you:’  
as if he said, ‘I have no wish, in thus  
writing, to set up an exclusive claim to  
*court you thus*—whoever will really teach  
you good, at any time, let him do it and  
welcome.’ Then the next verse follows  
naturally also, in which he narrows the  
relation between himself and them, from  
the wide one of a mere “*courter*” of them,  
to the closer one of their parent in Christ,  
much as in 1 Cor. iv. 14 f.

**19.]** belongs  
to what follows, not to the preceding.  
**My little children** (the diminutive occurs  
only here in St. Paul, but is manifestly  
purposely, and most suitably chosen for  
the propriety of the metaphor. It is found  
[see reff.] often in St. John, while our  
Apostle has *child*, 1 Tim. i. 18; 2 Tim. ii.  
1), **whom** (without the diminutive epithet)  
**I again** (a second time; the former was  
“*when I was present with you*,” ver. 18)  
**travail with** (bear, as a mother, with pain  
and anxiety, till the time of birth) **until  
Christ shall have been fully formed within  
you** (for Christ dwelling in a man is the  
secret and principle of his new life, see  
ch. ii. 20),

**20.] yea, I could wish  
to be present with you now, and to change**