but to any *possible* present ones: ‘*in which  
I am at any time*:’ see next verse) **to find  
competence** (we have no word for the  
original here. ‘*Self-sufficing*’ will express  
its meaning of independence of external  
help, but is liable to be misunderstood :  
*‘competent’* is not in use in this sense,  
though the abstract noun **competence**  
is: the German genülam gives it well).

12.] See above. **I know** (by this  
teaching) **also** (this expresses that, besides  
the general finding of competence in all  
circumstances, he specially has been taught  
to suffer humiliation and to bear abundance)  
**how to be brought low** (generally: but  
here especially by *need*, in humiliation of  
circumstances. Meyer remarks that 2 Cor.  
iv. 8; vi. 9, 10, are a commentary on  
this), **I know also** (*also* as before, or  
as an addition to *that clause*) **how to  
abound** (*to be uplifted*, as Wiesinger remarks, would be the *proper* general op-  
posite: but he chooses the special one,  
which fits the matter of which he is treating): **in every thing** (not, as A. V., ‘every  
where, nor ‘at every time :’—but as usually  
in St. Paul) **and in all things** (the expression conveys *universality*, as ‘*in each  
and all*,’ with us) **I have been taught the  
lesson** (**initiated**: but no stress to be laid,  
as by Bengel, “I have been taught by  
secret discipline, unknown to the world:”  
see the last example below) b**oth to be  
satiated and to hunger, both to abound  
and to be in need.**

**13.**] ‘After these  
special notices, he declares his *universal*  
power,—how triumphantly, yet how humbly? Meyer. **I can do all things** (not  
‘*all these things*:’ ‘the Apostle rises above mere relations of prosperous and  
adverse circumstance, to the *general’*)  
**in** (in union with,—by means of my spiritual life, which is not mine, but Christ  
living in me, Gal. ii, 20: the A.V.  
*‘through’* does not give this union sufficiently) **him who strengtheneth me** (i.e.  
*Christ*, as the gloss rightly supplies:  
compare 1 Tim. i. 12).

**14**.] “He is  
careful that in speaking thus boldly and  
trustingly, he may not seem to despise  
their bounty.” Calvin. “Do not think,”  
he says, “that because I am not in necessity, [had no need of what you sent: I  
did need it, on your account.” Chrysostom.  
**in that ye made yourselves partakers with my present tribulation** (not  
*poverty*: by their *sympathy* for him they  
suffered with him; and their gift was a  
*proof* of this sympathy).

**15—17.**] *Honourable recollection of  
their former kindness to him.*

**15.** ] **But** contrasts this former service with  
their present one. **yourselves also**]  
“as well as I myself.’ He addresses them  
*by name* (as 2 Cor. vi. 11) to mark them  
particularly as those who did what follows:  
but not to the absolute exclusion of others:  
others may have done it too, for aught  
that this appellative implies: that they  
did not, is by and by expressly asserted.  
**in the beginning of the gospel**]  
i.e. of *your* receiving the Gospel: he  
places himself in their situation; dates  
from (so to speak) *their* Christian era.  
This he specifies by **when I departed from  
Macedonia**. See Acts xvii. 14, By this  
is not meant, as commonly understood,  
the supply which he received at Corinth