X. 1—5. II. CORINTHIANS. 297   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 base among you, but being ness of Christ, » who in presence am bver.1 bp   
 absent am bold toward you: lowly among you, but being absent   
 2 but I beseech you, that I am bold toward you: ? but I be-   
 may not be bold when I am seech you, °that I may not when I   
 present with that confi- am present be bold with that con- ¢1 Cor, 21.   
 dence, wherewith I think fidence, wherewith I think to be ch, xiii.2,   
 to be bold against some, bold against some, which think of   
 which think of us as if we us as if we were walking according   
 walked according to the to the flesh. % For though we walk   
 flesh. 3 For though we in the flesh, we do not war accord-   
 walk in the flesh, we do ing to the flesh: # (for 4 the weapons 4 Fyp.s1   
 not war after the flesh: cof our warfare are not fleshly, but etm.   
 4 (for the weapous of our   
 warfare are not carnal, but   
 mighty through God to the   
 pulling down of strong   
 holds;) ‘casting down ‘mighty before God & to the casting ‘4 Vor iis8   
 imaginations, and every down of strong holds ;) 5 \* casting :   
 high thing that exalteth down reasonings, and every en   
   
   
   
 ness of Christ] as in Rom, xii. 1, using boast in his letters.” Estius). 8.] The   
 the meekness and gentleness of Christ for here shews that this verse is not the   
 (Matt. xi. 29, 30) as @ motive whereby he refutation of the charge of walking accord-   
 conjures them. And most appropriately : ing to the flesh, but a reason rendered for   
 he beseeches them by the gentleness of the request made above; and the words   
 Christ, not to compel him to use towards “in the flesh” and “according to the   
 them a method of treatment so alien from flesh” allude only to the charge just men-   
 that gentleness: “Remember how gentle tioned. This indeed is shewn by the use,   
 my Master was, and force not me His and enlargement in vv. 4—6, of the idea   
 servant to be otherwise towards you.” of warring, instead of that of walking :—   
 who in personal appearance in- they who accuse us of walking after the   
 deed (am) mean among you (he appro- flesh, shall find that we do not war after   
 priates coneessively, but at the same time the flesh: therefore compel us not to use   
 with some irony,—the imputation by which our weapons. Although we walk in   
 versaries to lessen the weight the flesh, i.e. fonnd in the body,—yet   
 of his letters), when absent am bold we do not take our apostolic weapons from   
 (severe, outspoken in blame) towards you: the flesh—do not make its rule, our rule   
 2.] but (however this may he, as- of warfare. 4.] Enlargement of the   
 suming this character of me to be true or tdea.—If the warfare were according to   
 not, as you please;—or, notwithstanding the flesh, its weapons would be carnal:   
 that I may have been hitherto bold among whereas now, as implied, they are spiritual,   
 you) I beseech [you] (not, God: there is —powerful in the sight of God (i.e. ‘in   
 no word expressed in the original), that I a estimation, ‘after His rule of war-   
 may not when present (‘as I intend to fare’) in order to pone down of strong   
 be’—‘ at my next visit’) have to be bold holds (see Prov. xxi. Stanley thinks   
 (see above) with the confidence (official that recollections of the Mithridatic and   
 emptoriness, and reliance on my authority) piratical wars may have contributed to this   
 with which I think to be bold towards imagery. The second of these, not more   
 (against) some, (namely) those who think than sixty years before the Apostle’s birth,   
 ‘of) as walking according to the flesh and in the very scene of his earlier years,   
 “that is, ruling our life and actions ac- was ended by the reduction of 120 strong-   
 cording to carnal and human aflections. holds, and the capture of more than 10, 000   
 For they thought that Paul, when he was prisoners). 5.] The participle casting   
 among them, either to curry favours or down refers to we, the implied subject of   
 from fear of offence, or from some human ver. 4 ;—-this carrying on the figure   
 feeling of that kind, had been deterred made use of in the strong holds. By   
 from using his authority, of which he made reasonings he means, as Chrysostom says,