6—12. Il. CORINTHIANS. 299   
   
 AUTHORIZED VERSION. | AUTHORIZED VERSION REVISED.   
 struction, I should not be casting you down, I shall not be rey yias.e   
 ashamed : 9 that I may not ashamed: 9 that I may not seem as   
 seem as if I would terrify if I would terrify you by my letters.   
 you by letters. '° For his 10 For his letters, saith one, are   
 letters, say they,are weighty and strong; but “his bodily 4160". it.   
 and powerful; but his   
 bodily presence is weak,   
 and his speech contempti- presence is weak, and his ‘speech %,   
 ble. Let such an one contemptible. 41 Let such an one eit   
 think this, that, such as we consider this, that, such as we are ¥°   
 are inword by letters in word by letters, when we are ee   
 we are absent, such will we absent, such are we also in deed 2,   
 be also in deed when we when we are present.   
 are present. % For we make not bold to number ourselves   
 dare not make ourselves of or compare ourselves with 12 For \* we abi   
 the number, or compare them that commend themselves: v   
 ourselves with some that   
 commend themselves: but   
 they measuring themselves   
 by themselves, and com- but they measuring themselves   
 paring themselves among among themselves, and comparing   
 themselves, are not wise. ; themselves with themselves, are not   
   
   
 ing our power which the Lord has given companied or accompanied by his pre-   
 for building you up and not for casting sence, it must be assumed, that there was   
 you down (“how then has he before said, something (see on ch. xii. 7) which dis-   
 ‘casting down reasonings? &c.,’ because commended his appearance and delivery.   
 thus, to cast down the unsound and rotten 11.] such are we, not “such will   
 parts, and to remove obstacles, is the best we be.” Not only the conduct of the   
 way of building up.” Chrysostom), I shall Apostle on his next visit, his general   
 not be put to shame (“I shall not be character, is in question. 12—18.]   
 shewn to be acting falsely, nor assuming The difficulty of this is universally   
 too much.” Chrysostom). 9.] follows acknowledged. Perhaps the Apostle wrote   
 on ver. 8, but requires some clause to be obscurely, not wishing to point out the   
 supplied, such as ‘And I say this,’ the offenders more plainly. He substantiates   
 like: I say this, because I wish not what has just been said, by shewing how   
 to seem, &e. by my letters] He had unlike he is to those vain persons who   
 written f2vo before this, see 1 Cor. v. 9; boast of other men’s labours ;—for he   
 but this is not necessarily here implied : boasts of what God had really done among   
 for he may reckon this which he is now them by him, and hopes that this boast   
 writing. Still less we infer hence that may be yet more increased. 12.] dis-   
 a third had been written before this. claims resemblance to those false teachers   
 10. his bodily presence is weak] No who made themselves their only standard.   
 countenance is given by these words to For we do not venture (ironical ;—   
 the idea that Paul was of weak physical “while he says what he does not, he   
 constitution, or short in stature. His upbraids that which they do.” Bengel)   
 own-explanation of them is sufficient as to number ourselves with, or compare   
 given in 1 Cor.ii.1ff. It is, that when he ourselves with some of those who com-   
 was present among thei, he brought, not mend themselves (the charge made against   
 the strength of presence or words of the him, “commending,” see ch. iii. 1; v. 12,   
 carnal teachers, but abjured all such influ- he makes as a true one against the false   
 ence, and in fear and trembling preached teachers): but (they) themselves mea-   
 Christ erucified. It was this, and not suring themselves by themselves, and   
 weakness of voice, which made his speech comparing themselves with themselves,   
 to be contemptible. At the same time, are not wise. On the various renderings,   
 the contrast being between his epistles see my Greek Test. Calvin well illustrates   
 his word of mouth, his authority as unac- the sense, by the reputation which any