here of deep irony) **he that cometh** (viz,  
the false teachers generically thus designated: but here too perhaps there is  
irony: “*he that cometh*” was a solemn  
expression) **is preaching** (the indicative  
pres. carries on the ironical assumption, so below) **another Jesus, whom we  
preached not, or ye are receiving a different Spirit** (the former word, other, was  
distinctive of individuality; this word, of  
kind), **which ye received not** (from us),  
**or another gospel, which ye accepted not  
(received, accepted:** “differing words,  
each fitted for its purpose. The will of  
man has no share in receiving the Spirit,  
as it has in accepting the Gospel.” Bengel),  
**ye with reason bear with him** (irony  
again: for they not only bore with,  
but preferred them to their father in  
the faith. The sense is: ‘there seems  
to be some excuse in that case,—but even  
in that, really there is none,—for your  
tolerating him.’ ‘Seeing that there is  
*but one* gospel, and they and I profess to  
preach *one* Jesus and impart *one* Spirit,  
they have no such claim: mine is superior’).  
{5} **For I reckon that in no respect do I  
fall short of** (literally, *have I fallen short  
of*) **these overmuch apostles**. This expression has very commonly been taken to  
mean *bona fide ‘the greatest Apostles,*i.e. Peter, James, and John, or perhaps  
*the Twelve:* but (1) this hardly seems to  
suit the expression **overmuch**, in which I  
cannot help seeing some bitterness: (2)  
it would be alien from the spirit of the  
passage, in which he institutes no comparison whatever between himself and *the  
other Apostles,* but only between himself  
and the false teachers: (3) had any such  
comparison been here intended, the point  
of comparison would not have been, *personal eminence in fruits of apostolic work  
and sufferings,* still less, seeing that the  
other Apostles were unlearned also, the  
distinction which immediately follows, between a “*common man,*” and one pretending to more skill,—but priority of arrival  
and teaching in Corinth: (4) the expression “*false Apostles,*” ver. 18, seems to  
me to refer to, and give the plain sense  
ot, this ironical designation of “*overmuch  
Apostles*:” (5) the same expression ch. xii.  
11 appears even more plainly than here to  
require this explanation. It has been the  
practice of Protestant Commentators to  
adduce this verse against the primacy of  
Peter, and of the Romanists, to evade  
the inference by supposing the pre-eminence to be only in gifts and preaching,  
not in power and jurisdiction. All this  
will fall to the ground with the supposed  
reference to the other Apostles.

**6.]** explains that, *though in one particular  
he may fall short of them,* viz. in *rhetorical finish and word-wisdom,* yet *in real  
knowledge, not so.*

**a common man]**  
**a laic**,—a man not professionally acquainted with that which he undertakes.  
The ‘Apostle disclaims mere rhetorical aptitude and power in 1 Cor. ii. 1 ff.

**in my knowledge]** the depth of his knowledge of the mystery of the gospel, see  
Eph. iii. 1—4,

**but in every matter  
we made things manifest** (i.e. *the things  
of the gospel,* thereby shewing our  
*knowledge*) **unto you before all men**  
(i.e. with a view to your benefit).

**7.]** Another particular in which he was  
not behind, but excelled, the overmuch  
apostles, viz. *the gratuitous exercise of his  
ministry among them.* On the sense, see  
1 Cor. ix. 1 ff. and notes. The supposition  
is one of sharp irony.

**abasing myself]** See Acts xviii. 3. The exaltation  
which *they received by his demeaning himself* was that of *reception into the blessings  
of the gospel*, which was more effectually  
wrought thereby: not merely, their being  
thus more favoured temporarily, or in