abstinence when among them from all these  
acts of self-exaltation at their expense ; as  
much as to say (ironically), ‘I feel that I  
am much letting myself down by the confession that *I* was too weak ever to do any  
of these things among you.’ See this rendering defended in my Greek Test.

**in foolishness]** see ver. 17.

**22.] “**The  
three honourable appellations with which  
the adversaries magnified themselves,—  
resting on their Jewish extraction, are arranged so as to form a *climax*: so that  
**Hebrews** refers to the *nationality*,—**Israelites** to the *theocracy* (tom, ix. 4 ff.), and  
**seed of Abraham** to the *claim to a part in  
the Messiah* (Rom. ix. 7: xi. 1, al.).”  
Meyer.

**23.]** Meyer remarks, that all  
three points of Judaistic comparison, of so  
little real consequence in the matter, were  
dismissed with the short and contemptuous.  
**so am I.** But that is not enough, now  
that we are come to the *great* point of  
comparison; the consciousness of his real  
standing, and their nullity as ministers of  
Christ, requires the **I am more,** and the  
holy earnestness of this consciousness pours.  
itself forth as a stream over the adversaries,  
so as to overwhelm their conceited aspirations to apostolic dignity.

**I speak as  
beside myself] I say it as a madman.**  
This is far stronger than “*I speak in  
foolishness*:” it is said from a deep sense  
of his own unworthiness, and conscious how  
utterly untrue was “I *am more*,” in any  
boasting sense. He therefore repudiates it  
even more strongly than the “*I am bold  
also*,” before. The assertion, **I am more,**must not be misunderstood. He *concedes* to  
them their being *ministers of Christ,* and  
assumes (as it were *in madness*) for himself, something more, if more abundant  
labours and sufferings are to be any criterion of the matter. That this is the sense,  
is obvious from the comparison being in the  
*amount* of labours and sufferings,—and not,  
that he denies to them the office of *ministers*  
*of Christ,* and merely puts it hypothetically: “ Well, then, if *they* are to be considered ministers of Christ, *I* must be something more.” If so, the comparison would  
not be in the *degree* of ministerial self-sacrifice, but in the *credentials of the  
ministry itself.* *Both* are now assumed.  
to be ministers; but if so, Paul is a  
minister in a much higher degree, more  
faithful, more self-denying, richer in gifts  
and divine tokens, than they.

**in** (the  
matter of: or, **by**, by virtue of) **labours**(occurring) **more abundantly,—in prisons**(imprisonments) **more abundantly** (but *one*  
such is mentioned in the Acts [xvi. 23 ff.]  
previous to the writing of this Epistle—  
Clement, in the celebrated passage of his  
Ast Epistle to the Corinthians on the labours  
of Paul, describes him as *having seven times  
borne chains.* This whole catalogue should  
shew the chronologists of the Apostle’s life  
and epistles, how exceedingly unsafe it is  
to build *only* on the history in the Acts for  
a complete account of his journeys and  
voyages), **in stripes above measure** (particularized below), **in deaths oft** (see reff.  
and ch. iv. 10. Such was the danger  
escaped at Damascus, Acts ix. 23, at  
Antioch in Pisidia, xiii. 50, at Iconium,  
xiv. 5, 6, at Lystra, ib. 19, at Philippi,  
xvi, at Thessalonica, xvii. 5 f., at Berœa,  
ib. 13, and doubtless many others of  
which we know nothing. See below).

**24, 25.]** are parenthetical, explaining some of the foregoing expressions : the construction is resumed ver. 26.  
—{24} **At the hands of the Jews five times  
received I forty save one** (in Dent. xxv.