shipwrecks).

**28.]** He passes from particulars, omitting others which might have  
been specified, to the weight of apostolic  
care and sympathy which was on him.—  
**Not to mention those** (afflictions) **which  
are besides (these),** (not as A.V., ‘*the things  
that are without,*’—a meaning which the  
original word never has),—**my care** (the  
original word may mean either ‘delay,’  
‘hindrance,’ or ‘care,’ ‘attention,’ ‘matter  
of earnest thought’) **day by day,** (viz.)  
**my anxiety for all the churches.**

**29.]** “Care implies sympathy: so that the  
minister of Christ takes on him the feelings  
of all, puts on the person of all, that he  
may accommodate himself to all.” Calvin,

The **weakness** spoken of may be in  
various ways; in *faith*, as Rom. xiv. 1 al.,  
or in *purpose*, or in *courage*: that of the  
Apostle, see 1 Cor. ix. 22, was a sympathetic weakness, a leaning to the same infirmity for the weak brother’s sake, but  
also a veritable trouble in himself on the  
weak brother’s account.

**I myself]**In the former “*I*,” there was no emphasis:  
on this one, there is: because in that case  
he was *suffering with* the weak: here  
he stands between the offender and the  
offended; indignant at the one, sympathizing with the other.

**burn not]**—with zeal, or with indignation.

**30.]** partly refers back to what has passed  
since ver. 23. The *infirmity* not being  
mentioned in a different connexion in ver.  
29, but that of ver. 21, to which all since  
has applied. But the words are not without a forward reference likewise. He will  
boast of his weaknesses—of *those things  
which made him appear mean and contemptible* in the eyes of his adversaries.  
He is about to adduce an instance of escape  
from danger, of which this is eminently  
the case: he might be scoffed at as *one  
borne in a basket*, or the like—but he is  
carried on in his fervency of self-renunciation amidst his apparent self-celebration,  
and he will even cast before his enemies  
the *contemptible* antecedents of his career,  
boasting in being despised, if only for what  
Christ had done in him. The asseveration  
in ver. 81 *may* be applied to the whole, but.  
Lhad rather view it as connected with the  
strange history about to be related:—‘I  
will glory in my weaknesses—yea, and I  
will yet more abase myself—God knows  
that I am telling sober truth—&c.’ If the  
solemnity of the asseveration seem out of  
proportion to the incident, the fervid and  
impassioned character of the whole passage  
must be taken into account.

**32, 33.]**  
On the *fact* and *historical difficulty,* see  
note, Acts ix. 23,

**{32} governor]** the title  
is literally **Ethnarch**, who appears to have  
been a **Prefect**, stationed there by the  
Arabian king. The title appears to have  
been variously used. See in my Greek  
Test. {33} The basket here spoken of probably was a “rope-basket,” a net.

**CHAP. XII. 1—10.]** *He proceeds to speak  
of visions and revelations vouchsafed to  
him, and relates one such, of which, however, he will not boast, except in as far as*