safest explanation is, *not to follow any  
fixed division*, but judging by the evident  
intention of the expression, to understand  
*a high degree* of celestial exaltation.

**3, 4.]** *A solemn repetition of the foregoing, with the additional particular of his having had unspeakable revelations  
made to him.*—{3} Some think that this was a  
*fresh assumption,* as far as the third  
heaven, aud *thence* into Paradise: but this  
from the form of the sentence is unlikely.  
See in my Greek Test.

{4} The **paradise**  
here spoken of cannot be the Jewish  
Paradise, the blissful division or side of  
Hades (Scheol), where the spirits of the  
just awaited the resurrection, see note  
on Luke xvi. 22,—but the Paradise of  
which our Lord spoke on the Cross,—the  
place of happiness into which He at His  
Death introduced the spirits of the just:  
see on Luke xxiii. 43.

**which it is  
not lawful for a MAN to utter** (see above):  
—imparted by God, but not to he divulged  
to others: and therefore, in this case, intended, we may presume, for the Apostle’s  
own consolation and encouragement. *Of  
what kind* they were, or *by whom* uttered,  
we have no hint given, and it were worse  
than trifling to conjecture. “They must  
have been,” says Bengel, “of great sublimity: for not all celestial words are ineffable, e.g., Exod. xxxiv. 6, Isa. vi. 3,  
which nevertheless were highly sublime.”

**5.]** Of such a man he will boast,  
but not (see above on ver. 1) of himself,  
except it be in his infirmities. He strikes  
here again the key-note of the whole—  
*boasting in his infirmities.* He will boast  
of such a person, so favoured, so exalted;  
but this merely by the way: it is not his  
subject: it introduced, not indeed  
*without reference* to the main point, but  
principally to bring in the infirmity following.

**6.] For** (supply the sentence for  
which for renders a reason: ‘*Not but that  
I might boast concerning myself if I  
would*’)—**if I shall wish to boast** (concerning myself), **I shall not be a fool** (I  
shall not act rashly or imprudently, for I  
shall not boast without solid ground for  
it); **for I shall say the truth: but I  
abstain, that no one may reckon of me  
beyond** (by a standard superior to that  
furnished by) **what he seeth me** (to be),  
**or heareth perchance from me.**—Lest he  
should seem to undervalue so legitimate a  
subject of boasting, he alleges the reason  
why he abstains: not that he had not this  
and more such exaltations, truly to allege:  
but because he wished to be judged of by  
what they really had seen and heard of and  
from himself in person.

**7—10.]** He now comes to that for which  
the foregoing was mainly alleged: the *infirmity in his flesh*, which above others  
hindered his personal efficiency in the apostolic ministry. **7.] And that I might  
not by the abundant excess of revelations**(made to me) **be uplifted, there was given  
me** (‘*by God:*’ certainly not, as Meyer,