II. CORINTHIANS. XI.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 + Sethe veason + bear with him. 5 For I well bear with him. § For   
 reckon that ‘I am not a whit be- | wsait I was not a   
 hind those overmuch apostles. 6 But   
 though \*I be a common man in my apostles. § But though I   
 speech, yet am I not !in my know- be rude in speech, yet not   
 ledge; but in every thing ¢ did ™we| fest among you we have   
 make things manifest unto you before | been throughly made mani-   
 mote all men. 7 Did I commit an offence in all   
 s exwiit,s, abasing myself that ye might 7 Have I com-   
 mitted an offence in abasing   
 myself that ye might be   
 1 exalted, because I have   
 n Acts xviii,   
 1 Cor.   
 here of deep irony) he that cometh (viz, distinction which’ immediately follows, be-   
 the false teachers generically thus de- tween a “ common man,” and oue pretend-   
 signated: but here too perhaps there is ing to more skill,—but priority of arrival   
 irony: “he that cometh” was a solemn and teaching in Corinth: (4) the expres-   
 expression) is preaching (the indicative sion “false Apostles,” ver. 18, seems to   
 pres. carries on the ironical assnmp- me to refer to, and give the plain sense   
 tion, so below) anéther Jesus, whom we ot, this ironical of “ overmuch   
 preached not, or ye are receiving a dif- Apostles :” (5) the same expression ch. xii.   
 ferent Spirit (the former word, other, was 11 appears even more plainly than here to   
 distinctive of individuality; this word, of require this explanation. It has been the   
 kind), which ye received not (from us), practice of Protestant Commentators to   
 or another gospel, which ye accepted not adduce this verse against the primacy of   
 (received, accepted: “diflering words, Peter, and of the Romanists, to evade   
 each fitted for its purpose. The will of the inference by supposing the pre-emi-   
 man has no share in receiving the Spirit, nence to be only in gifts and preaching,   
 as it has in the Gospel.” Bengel), not in power and jurisdiction. All this   
 ye with reason bear with him (irony will fall the ground with the supposed   
 again: for they not only bore with, reference to the other Apostles.   
 but preferred them to their father in 6.] explains that, though in one particular   
 the faith. The sense is: ‘there scems he may fall short of them, viz. in rheto-   
 to be some excuse in that case,—but even rical finish and word-wisdom, yet in real   
 in that, really there is none,—for your knowledge, not so. @ common man]   
 tolerating him.’ ‘Seeing that there is a laic,—a man not professionally ac-   
 but one gospel, and they and I profess to quainted with that which he undertakes.   
 preach ove Jesus and impart oze Spirit, The ‘Apostle disclaims mere rhetorical ap-   
 they have no such claim : mine is superior’). titnde and power in 1 Cor. ii. ff.   
 For I reckon that in no respect do I in my knowledge] the depth of his know-   
 fall short of (literally, I fallen short ledge of the mystery of the gospel, sce   
 of) these overmuch apostles. This ex- Eph. iii. 1—4, but in every matter   
 pression has very comuonly been taken to we made things manifest (i.e. things   
 mean bona fide ‘the greatest Apostles, of the gospel, thereby shewing our   
 i.e. Peter, James, and John, or perhaps mowledge) unto you before all men   
 the Twelve: but (1) this hardly seems to (i.e. with a view to your benefit).   
 suit the expression overmuch, in which I %.] Another particular in which he was   
 cannot help secing some bitterness: (2) not behind, but excelled, the overmuch   
 it would be alien from the spirit of the apostles, viz. gratuitous exercise of his   
 passage, in which he institutes no com- ministry among them. On the sense, see   
 parison whatever between himself and the 1 Cor. ix. 1 ff. notes. The supposition   
 other Apostles, but only between himself is one of sharp irony. abasing my-   
 and the false teachers: (3) had any such self] See Acts xviii. 3. The exaltation   
 comparison been here intended, the point which they received by his demeaning him-   
 of comparison would not have heen, per- self was that of into the blessings   
 sonal eminence in fruits of apostolic work of the gospel, which was more effectually   
 and sufferings, still seeing that the wrought thereby: not merely, their beiug   
 other Apostles were unlearned also, the thus more favoured temporarily, or in