13—21. II, CORINTHTANS. 305   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 think me a fool; if other- again, Let no man think me a fool ;   
 wise, yet as a fool receive but if ye will think so, yet even as a   
 me, that I may boast myself fool reeecive me, that I too may   
 a@ little. 7 That which I boast myself a little.   
 speak, I speak it not ofter I speak, “I speak not That which 41¢0- vii,   
 the Lord, but as it were Lord, but as in foolishness, ¢in this ea   
 foolishly, in this confidence confidence of boasting.   
 of boasting. 8 Seeing that that many boast after the flesh, I   
 many glory after the flesh, will boast also. 18 f Seeing fui.   
 I will glory aso. 9 For fools gladly, &being [yourselves] ¢1Cor.tv.10.   
 ye suffer fools gladly, see- wise. °0 For ye bear with them, \*if 1 Ga,i4.6   
 ing ye yourselves are wise. a man bringeth you Por ye bear with   
 20 For ye suffer, if a man if a man devoureth you, if a man   
 bring you into bondage, if seizeth you, if a man exalteth him-   
 a man devour you, if aman self, if a man smiteth you on the   
 take of you, if a exalt 21 By way of disparagement   
 himself, if @ man smite ithat   
 you on the face. 2T   
 speak as concerning re-   
 proach, as though we had   
 been weak. Howheit where- face.   
 insoever any is bold, (Z| I assume we were weak, ich.x.10.   
   
   
 boasting. 16.] again referring to ver. others. This, forsooth, encourages him to   
 not repeating what he had there said, but hope for their forbearance and patronage,   
 again taking up the subject, and expanding Compare the earnestness of 1 Coi   
 that request. ‘Lhe request of ver. 1 in And the irony does not stop here: it is   
 implies both requests of this ve: only matter of presumption that they would   
 not regarding him as a tool for or tolerate fools with complacency, but the   
 even if they did, as a (i.e. yielding to nnatter of fact it: they were doing   
 ine the toleration and hearing whieh men this: and more. 20.) For (proof that   
 would not refuse even to one of whose they could have no objection to so   
 folly they were convinced) receiving him. aman as a foo/, when they tolerated such   
 I too, as well as they. 17.] Pro- noxious ones are adduced) ye endure   
 ceeding on the terms, as @ fool, disclaims (them), if (as is ease) one bringeth you   
 for this self-boasting the character of in- into slavery (the enslaving understood, is   
 spiration—or of being said in pursuance of to the man himself, not to the law: see   
 his mission from the Lord. after the Gal. ii. if one devoureth you (by exac-   
 (mind of the) Lord, in pursuance, i. e. in tion on your property), if one catcheth   
 this ease, of inspiration from above: not you (as withasnare: not as A. V., ‘taketh   
 as in 1 Cor. vii. 10, 25, 40. as it of you’), if one uplifteth himself, if one   
 were in foolishness, i.c. ‘putting myself smiteth you on the face (in insult, see   
 into the situation, and speaking the words 1 Kings xxii. 24; Matt. v. 39; Luke xxii.   
 of a foolish man vaunting of himself” 64; Aets xxiii. This is as the climax   
 18.] Since many, viz. the false teachers, of forbearance. That such violence might   
 but not only they :—‘sinee it is a common literally expected from the rulers of the   
 habit,’ for he is here speaking as “one of early Christian society, is also implied in   
 the foolish ones” (see Job ii. 10) boast ac- the command in 1 Tim. iii. 3, i. 7,   
 cording to the flesh (i. ‘in a spirit of the ‘bishop’ is not to be a Even   
 regard’—‘having regard to their so late as the seventh century the council   
 x iou, achievements, &e. as below of Braga, a.D. 675, orders that no bishop   
 vy. 22 ff), I also will boast (according to at his will and pleasure shall strike his   
 the flesh). 19.] Bitterly ironical. clergy, lest lose the respect which they   
 They were il 1 Cor. iv. 8, “filled owe him.” Stanley). 21.) By way of   
 full”—so full of wisdom as to be able disparagement I assume that we (em-   
 to tolerate complacently, looking down phatic) were weak (when we were among   
 from their ‘serene height,’ the follies of you). An ironical reminiscence of his   
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