306 II. CORINTHIANS. XI.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 xPnitiis ¥ Howbeit whereinsoever any is bold, speak foolishly,) Iam bold   
 (I speak in foolishness,) I am bold also. \*° Are they Hebrews?   
 lactsariis- also, 9° Are they Hebrews? 'so am soam IZ, Are they Israel-   
 Pniit-8 J. Are they Israelites? so am I. ites? so am I. Are they   
 Are they Abraham’s seed? so am I. the seed of Abraham? so   
 23 Ave they ministers of Christ? (I am I. \*3 Are they minis-   
 ters of Ohrist? (I speak   
 asa fool) I am more; in   
 speak as beside myself) I am more ; labours more abundant, ia   
 nicer z3-™in labours more + abundantly, in stripes above measure, tw   
 16. prisons more abundantly, in ® stripes prisons more frequent, in   
 nA above measure, °in deaths oft. \*4 Of deaths oft. \*4 Of the Jews   
 c1corx.9 xxi, Jews five times received I ? forty five times received I forty   
 MW. ch. vi. % Thrice was I stripes save one. 75 Thrice   
 9,10. & was I beaten with rods,   
 & vi. stripes Save one.   
 p Deut. 3.   
 abstinence when among them from all these rion of the matter. That this is the sense,   
 acts of self-exaltation at expense ; as is obvious from the comparison being in the   
 much as to say (ironically), feel that I amount of labours and sufferings,—and not,   
 am much letting myself down by the con- that he denies to the office ministers   
 fession that J was too weak ever to do any of Christ, and merely puts it hypotheti-   
 of these things among you.’ Sce this ren- cally: “ Well, then, if they are to be con-   
 dering defended in my Greek Test. sidered ministers of T ust be some-   
 in foolishness] see ver. 17. 22.) « The thing more.” If so, the comparison would   
 three honourable appellations with which not be in the degree of ministerial self-   
 the adversaries magnified themselves,— sacrifice, but in the eredentials of the   
 resting on their Jewish extraction, are ar- ministry itself. Both are now assumed.   
 ranged so as to form a climax: so that to be ministers; but if so, Paul is a   
 Hebrews refers to nationality,—Israel- minister in a much higher degree, more   
 ites to the theocracy (tom, ix. 4 ff.), faithful, more self-denying, richer in gifts   
 seed of Abraham to the claim to a part in and divine tokens, than they. in (the   
 the Messiah (Rom. ix. 7: xi. 1, al.).” matter of: or, by, by virtue of) labours   
 Meyer. 23.] Meyer remarks, that all (occurring) more abundantly,—in prisons   
 three points of Judaistic comparison, of so (imprisonments) more abundantly (but one   
 little real in the matter, were such is mentioned in the Acts [xvi. 23 ff.]   
 dismissed with the short and contemptuous. previous to the writing of this Epistle—   
 so am I. But that is not enough, now Clement, in the celebrated passage of his   
 that we are come to the great point of Ast Epistle to Corinthians on the labours   
 comparison ; the consciousness of his real of Paul, describes as having seven times   
 standing, and their nullity as ministers of borne chains. This whole catalogue should   
 Christ, requires the I am more, and the shew the ehronologists of the Apostle’s   
 holy earnestness of this consciousness pours. and epistles, exceedingly unsafe it is   
 itself as a stream over the adversaries, to build only on the history iu the Acts for   
 so as to overwhelin their conceited aspira- a complete aecount of his jourueys and   
 tions to apostolic T speak as voyages), in stripes above measure (par-   
 beside myself] I say it as a madman. ticularized below), in deaths oft (see reff.   
 This is far stronger than “I speak in and ch. iv. 10. Such was the danger   
 foolishness :” it is said from a deep sense escaped at Damascus, Acts ix. 23, at   
 of his own unworthiness, and conscious how Antioch in Pisidia, xiii. 50, at Iconium,   
 utterly untrue was “Iam more,” in any xiv. 5,6, at Lystra, ib. 19, at Philippi,   
 boasting sense. He therefore repudiates it xvi, at Thessalonica, xvii. 5 f., Berea,   
 even more strongly than the “Z am bold ib. 13, and doubtless many others of   
 also,” before. The assertion, Iam more, which we know nothing. See below).   
 must not be misunderstood. He concedes to 24, 25.] are parenthetical, ex-   
 them their being ministers of Christ, and plaining some of the foregoing expres-   
 assumes (as it were in madness) for him- sions : the construction is ver. 26.   
 self, something more, if more abundant —At the hands of the Jews five times   
 labours and sufferings are to be any crite- received I forty save one (in Dent. xxv.