308 II. CORINTHIANS. XI. 29—33.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 1s. anxiety for all the churches. \*? \* Who me daily, the care of ail   
 is weak, and I am not weak? who the churches. °9 Who is   
 is offended, and I myself burn not? weak, and I am not weak?   
 per.xii5%, 30 Tf T must needs boast, »I will who is offended, and I burn   
 boast of the things which concern not? 90 If I must needs   
 efom.ia® mine infirmities. ®1°The God and glory, I will glory of the   
 %. Father of the Lord Jesus Christ, things which concern mine   
 blessed for evermore, infirmities, 31 God and   
 Father of our Lord Jesus   
 4which is Christ, which is blessed   
 eacsix24 Knoweth that I lie not. 32 eTy evermore, knoweth that I   
 Damascus the governor under Aretas lie not. %? In Damascus   
 the king kept watch over the city of the governor under Aretas   
 the Damascenes to apprehend me: the king kept the city of   
 33 and through a window was I let the Damascenes with a   
 down in a basket by the wall, and garrison, desirous to ap-   
 prehend me: 33 and through   
 @ window ina basket was   
 escaped his hands. I let down by the wall, and   
 + So, nearly XII. 1 I +must needs boast, escaped his hands.   
 ko, our XID ' It is not expe-   
 Gicient but the is in confusion,   
 wrecks). 28.] He passes from par- out a forward reference likewise. He will   
 ticulars, omitting others which might have boast of his weaknesses—of those things   
 been specified, to the weight of apostolic which made him appear mean and con-   
 care and sympathy which was on him.— temptible in the eyes of his adversaries.   
 Not to mention those (afilictions) He is about to addnce an instance of escape   
 are besides (these), A. V., ‘the things from danger, of which this is eminently   
 that are withont,’—a meaning which the the case: he might be scoffed at as one   
 original word never has),—my care (the borne in a basket, or the like—but he is   
 original word may mean either ‘delay,’ carried on in his fervency of sclf-renuncia-   
 ‘hindrance,’ or ‘care,’ ‘attention,’ tion amidst his apparent self-celebration,   
 of earnest thought’) day by day, (viz.) and he will even cast before his enemies   
 my anxiety for all the churches. the contemptible antecedents of his career,   
 29.] “Care implies sympathy: so that the boasting in being despised, if for what.   
 minister of Christ takes on him the feelings Christ had done in him. The asseveration   
 of all, puts on the person of all, that he in ver. may be applied to the whole, but.   
 may accommodate himself to all.” Calvin, Lhad rather view it as connected with the   
 The weakness spoken of may be in strange history about to be related :—‘I   
 various ways; in faith, as Rom. xiv. 1 al., will glory in my weaknesses—yea, and I   
 or in purpose, or in courage: that of the will yet more abase myself—God knows   
 Apostle, see 1 Cor. ix. 22, a sympa- that I am telling sober truth—&e.’ If the   
 thetic weakness, a leaning to the same in- solemnity of the asseveration seem out of.   
 firmity for the weak brother’s sake, but proportion to the incident, the fervid and   
 also a veritable trouble in himself on the impassioned charaeter of the whole passage   
 weak brother’s account. I myself] must be taken into aceount. 82, 33.)   
 In the former “ J,” there was no emphasis : On the fact and historical difficulty,   
 on this one, there becanse in that case note, Acts ix. 23, governor] the title   
 he was suffering with the weak: here is literally who appears to have   
 he stands between the offender and the been a Prefect, stationed there by the   
 offended; indignant at the one, sympa- Arabian king. The title appears to have   
 thizing with the other. burn not] been variously used. Sce in my Greek   
 —with zeal, or with indignation. Test. The basket here spoken of pro-   
 30.] partly refers back to what has passed bably was a “rope-basket,” a net.   
 since ver. 23. The infirmity not being Cuap. XII. 1—10.] He proceeds to speak   
 mentioned in a different connexion in ver. of visions and revelations voucksafed to   
 29, but that of ver. 21, to which all since him, and relates one such, of which, how-   
 has applied. But the words are not with- ever, he will not boast, except in as as