310, Il. CORINTHIANS.   
 XII.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 (whether in the body, or apart from knew such a man, (whether   
 the body, I know not: God know- in the body, or out of the   
 eth ;) 4 that he was caught up into body, I cannot tell: God   
 >paradise, and heard unspeakable knoweth ;) \* how that he   
 b Luke xxiii, words, which it is not lawful for a was caught up into para-   
 43. man to utter. 5 Of such an one dise, and heard unspeak-   
 will I boast: but ¢of myself I will able words, which it is not   
 not boast, save in my weaknesses. lawful for « man to utter.   
 ech, xi. 6 For ‘if I should desire to boast, I 5 Of such an one will I   
 shall not be a fool; for I shall say glory: yet of myself I will   
 the truth: but I forbear, lest any not glory, but in mine in-   
 dch. x, & xi. should esteem of me above that firmities. © For though I   
 16. which he seeth me to be, or heareth would desire to glory, I   
 shall not be a fool; for I   
 will say the truth: but now   
 I forbear, lest any man   
 should think of me above   
 perchance from me. 7 And that I that which he seeth me to   
 might not through the exceeding be, or that he heareth of   
 greatness of the revelations be ex- me, 7 And lest I should   
 alted overmuch, there was given to be exalted above measure   
 through the abundance of   
 the revelations, there was   
 safest explanation is, not to follow any except it be in his infirmities. He strikes   
 fixed division, but judging by the evident here again the key-note of the whole—   
 intention of the expression, to understand boasting in his infirmities. He will boast   
 a high degree of celestial of such a person, so favoured, so exalted ;   
 3, 4.] 4 solemn repetition of the fore- but this merely by the way: it is not his   
 going, with the additional particular of subject: it introduced, not indecd   
 his having had unspeakable revelations without reference to the main point, but   
 made to him.—Some think that this was a principally to bring in the infirmity   
 fresh assumption, as far as the third ing. 6.] For (supply the sentence for   
 heaven, aud ¢hence into Paradise: but this which for renders a reason: ‘ Not but that   
 from the form of the sentence is unlikely. I might boast concerning myself if I   
 See in my Greek Test. The paradise would’)—if I shall wish to boast (con-   
 here spoken of cannot be the Jewish cerning myself), I shall not be a fool (I   
 Paradise, the blissful division or side of shall not act rashly or imprudently, for [   
 Hades (Scheol), where the spirits of the shall not boast without solid ground for   
 just awaited the resurrection, see note it); for I shall say the truth: but I   
 on Luke xvi. 22,—but the Paradise of abstain, that no one may reckon of me   
 which our Lord spoke on the Cross,—the beyond (by a standard superior to that   
 place of happiness into which He at His furnished by) what he seeth me (to be),   
 Death introduced the spirits of the just: or heareth perchance from me.—Lest he   
 see on Luke xxiii. 43. which it is should seem to undervalue so legitimate a   
 not lawful for a man to utter (sce above): subject of boasting, he alleges the reason   
 —imparted by God, but not to he divulged why he abstains: not that he had not this   
 to others: and therefore, in this case, and more such exaltations, truly to allege:   
 tended, we may presume, for the Apostle’s but because he wished to be judged of by   
 own consolation and encouragement. Of what they really had seen and heard of and   
 what kind they were, or by whom uttered, from himself in person.   
 we have no hint given, and it were worse 7—10.] He now comes to that for   
 than trifling to conjecture. “They must the foregoing was mainly alleged: the in-   
 have been,” says Bengel, “of great sub- Jjirmity in his flesh, which above others   
 Yimity : for not all celestial are in- hindered his personal efficiency the apos-   
 eflable, ¢.g., Exod. xxxiv. 6, Isa. vi. 3, tolic ministry. 7.] And that I might   
 which nevertheless were highly sublime.” not by the abundant excess of revelations   
 5.] Of such a man he will boast, (sade to me) be uplifted, there was given   
 but not (see above on ver. 1) of himself, me (‘by God’ certainly not, as Meyer,