

Chapter 11

He reasoneth the matter with the Corinthians, why they should preferre the false Apostles before him. And because they giue them leaue to bragge and commend themselues and to abuse them so miserably, he trusteth they wil also giue him the hearing: 21. and so he beginneth, and first shewing himself in al Iudaical respectes (wherin only stood al their boasting) to be as they are, he addeth afterward such a long roll of his suffering for Christ, as is incomparable.

Would God you could beare some litle of my folly: but doe ye also support me: ² for I emulate you with the emulation of God. For I haue ^adespoued you to one man, to present you a chaste virgin vnto Christ. ³ But I feare lest, as the serpent seduced Eue by his subteltie, so your senses may be corrupted, & fall ⁴ from the simplicitie that is in Christ. ⁴ For if he that ^bcommeth, preach another Christ whom we haue not preached, or you receiue another spirit whom you haue not receiued; or another Gospell which you haue not receiued, you might well suffer it. ⁵ For I suppose that I haue done nothing lesse then the great Apostles. ⁶ For although ⁷ rude in speech, yet not in knowledge. But in al things we are made manifest to you. ⁷ Or did I commit a sinne, humbling my self, that you might be exalted? because I euangelized vnto you the Gospell of God gratis? ⁸ Other Churches I spoiled, taking a stipend, for your ministerie. ⁹ And when I was with you, and had need, I was burdenous to none: for that which I wanted, the Brethren supplied that came from Macedonia: and in al things I haue kept my self without burden to you, and wil keep. ¹⁰ The truth of Christ is in me, that this

Gen. 3, 4.

^a The Apostles and their Successors did despouise the people whom they conuerted, to Christ, in al puritie & chastitie of truth and wholly vndefiled and void of error and heresie.

^b The note of a false Teacher, *to come*: that is without lawful calling or sending to thrust and intrude himself into another mans charge.

glorying fhall not be infringed toward me in the countries of Achaia. ¹¹ Wherfore? becaufe I loue you not? God doth know. ¹² But that which I doe, I wil alfo doe, that I may cut away the occafion of them that defire occafion: that, in that which they glorie, they may be found euẽ like vs. ¹³ For fuch falfe Apoftles are ^a)craftie workers, trãsfiguring themfelues into Apoftles of Chrif. ¹⁴ And no maruel: for Satã himfelf transfigureth himfelf into an Angel of light. ¹⁵ It is no great matter therefore if his Miniſters be transfigured as the Miniſters of iuſtice: whoſe end fhall be according to their workes.

¹⁶ Againe I fay, (let no man thinke me to be fooliſh: otherwiſe take me as fooliſh, that I alfo may glorie a litle,) ¹⁷ that which I ſpeake, I ſpeake not according to God, but as it were in fooliſhnes, in this ſubſtance of glorying. ¹⁸ Becaufe many glorie according to the fleſh, I alfo wil glorie. ¹⁹ For you doe gladly ſuffer the fooliſh: whereas your felues are wiſe. ²⁰ For you ſuffer if a mã bring you into feruitude, if a man deuoure, if a mã take, if a mã be extolled, if a mã ſtrike you on the face. ²¹ I ſpeake according to diſhonour, as though we had been weake in this part. Wherin any man dare (I ſpeake fooliſhly) I dare alfo. ²² They are Hebrewes: and I. They are Iſraelites: and I. They are the feed of Abraham: and I. ²³ They are the Miniſters of Chrif: and I. (I ſpeake as one ſcarſe wiſe) more I: in many moe labours, in priſons more abundantly, in ſtripes aboue meafure, in deaths often. ²⁴ Of the Iewes five times did I receiue fortie ſlauiſh one. ²⁵ Thriſe was I beaten with rods, once I was ſtoned, thriſe I ſuffred ſhipwrack; night and day haue I been in the depth of the ſea, ²⁶ in iourneying often, perils of waters, perils of theeues, perils of my Nation, perils of Gentils, perils in the citie, perils in the wildernes, perils in the ſea, perils among falſe Brethren, ²⁷ in labour

Phil. 3, 5.

Deu. 25, 3.

Act. 16, 23.

14, 18.

27, 15.

^a A proper terme for Heretikes that ſhape themfelues into the habit of true Teachers, ſpecially by often allegation and commendatiõ of the Scriptures. Read the notable admonition of the ancient writer Vincentius Lirinẽſis in his golden booke *Againſt the Prophane nouelties of al hereſies.*

and miserie, in much watchings, in hunger and thirft, in fasting often, in cold and nakednes, ²⁸ beside those things which are outwardly: my daily ^{a)} instance, the carefulnes of al Churches. ²⁹ Who is weake, and I am not weake? ³⁰ Who is scandalized, and I am not burnt? ³⁰ If I muft glorie: I wil glorie of the things that concerne my infirmitie. ³¹ The God and Father of our Lord IESVS Chrif, who is bleffed for euer, knoweth that I lie not. ³² At Damafcus the Gouvernour of the Nation vnder Aretas the King, kept the citie of the Damascenes for to apprehend me: ³³ and through a window in a basket was I let downe by the wal, and fo escaped his hands.

ἐπίστασις

non vror?

πυροῦμαι?

Act. 9, 14.

ANNOTATIONS

3 From the simplicitie.) People fal from their first faith, virginie, and simplicitie in Chrif, not by sodain reuolt, but by litle & litle, in giuing eare to the subtil perfuafion of the Serpent, fpeaking to them by the fweet mouths & allurements of Heretikes. Of which kind of feduction he giueth Eue for an example, who was by her greedy defire of knowledge and the Diuels promife of the fame, drawn from the natiue simplicitie and obedience to God. As at this day, promife and pretense of knowledge driueth many a poore foul from the fure, true, fincere, and only beleefe of God's Church.

As Eue by the Serpent, fo the people are feduced by Heretikes.

6 Rude in fpeach.) Hereby we fee that the feditious and falfe Teachers haue often the guift of eloquence wherby the fimple be eafily beguiled. Such were Core and Dathan, as Iofephus writeth *Ant. li. 4. c. 2.* for the fame, S. Auguftin (*li. 5. Confef. c. 3. & 13.*) calleth the Heretike Fauftus Manichæus, *magnum laqueum Diaboli, a great fnare of the Diuel*, faying that he paffed the glorious Doctor S. Ambrofe in fhew of words, but farre inferior to him (without al comparifon) in fubftance and matter. In which fort the Apoftle here is glad to compare himself with the falfe Apoftles, whom the Corinthians did follow and extol farre aboute him by reason of their eloquence; granting to them that guift, but chalenging to himself fuperioritie in knowledge, which al wife men preferre before vaine words. And it is the bane of our poore countrie, that the people now a-daies giue credit rather to new Oratours and foolifh yonkers, for their fweet fpeeches; then

Heretikes fome-time eloquent.

Knowledge better thē gay words.

Yong Oratours among Heretikes preferred before the ancient Doc-tours.

^a S. Chryfoftom and Theophylact interpret it of daily confpiracie againft him: others, of multitude of cares infant & vrgent vpon him.

to the glorious Doctours of Chriftes Church, for their fingular
knowledge and more graue eloquence.