

Chapter 11

He reafoneth 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 chaſt virgin vnto Chriſt. ³ But I feare left, as the ſerpent ſeduced Eue by his ſubtelty, ſo your ſenſes may be corrupted, & fall ⁴ from the ſimplicity 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 Ghoſpel which you haue not receiued, you might wel 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 finne, humbling my ſelf, that you might be exalted? becauſe I euangelized vnto you the Ghoſpel 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

^a The Apoſtles and their Succeſſors did deſpouſe the people whom they conuerted, to Chriſt, i al puritie & chaſtitye of truth and wholly vndeſiled and void of errour 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 shal not be infringed toward me in the countries of Achaia. ¹¹ Wherefore? because I loue you not? God doth know. ¹² But that which I doe, I wil also doe, that I may cut away the occasion of them that desire occasion: that, in that which they glorie, they may be found euē like vs. ¹³ For such false Apostles are ^a)craftie workers, trāsfiguring themselues into Apostles of Chrif. ¹⁴ And no maruel: for Satā himself transfigureth himself into an Angel of light. ¹⁵ It is no great matter therefore if his Minifters be transfigured as the Minifters of iuftice: whose end shal be according to their workes.

¹⁶ Againe I fay, (let no man thinke me to be foolifh: otherwife take me as foolifh, that I also may glorie a litle,) ¹⁷ that which I fpeake, I fpeake not according to God, but as it were in foolifhnes, in this fubftance of glorying. ¹⁸ Because many glorie according to the flefh, I also wil glorie. ¹⁹ For you doe gladly fuffer the foolifh: whereas your felues are wife. ²⁰ For you fuffer if a mā bring you into feruitude, if a man deuoure, if a mā take, if a mā be extolled, if a mā fstrike you on the face. ²¹ I fpeake according to difhonour, as though we had been weake in this part. Wherin any man dare (I fpeake foolifhly) I dare also. ²² They are Hebrewes: and I. They are Ifraelites: and I. They are the feed of Abraham: and I. ²³ They are the Minifters of Chrif: and I. (I fpeake as one fcarfe wife) more I: in many moe labours, in prifons more abundantly, in ftripes aboue meafure, in deaths often. ²⁴ Of the Iewes fūe times did I receiue fortie fauing one. ²⁵ Thrife was I beaten with rods, once I was ftoned, thrife I fuffred fhipwrack; night and day haue I been in the depth of the fea, 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 fea, 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 fhape themfelues into the habit of true Teachers, fpecially by often allegation and commendatiō of the Scriptures. Read the notable admonition of the ancient writer Vincentius Lirinensis in his golden booke *Againft the Prophane nouelties of al herefies*.

and miferie, in much watchings, in hunger and thirft,
 in fafting often, in cold and nakednes, ²⁸ befide thofe
 ἐπίστασις things which are outwardly: my daily ^{a)} inftance, the
 non vrer? carefulnes of al Churches. ²⁹ Who is weake, and I am
 πυροῦμαι? not weake? Who is fcandalized, 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
 Act. 9, 14. Chrifft, 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 Damafcenefes for to apprehend me: ³³ and through a window in a basket was I let
 downe by the wal, and fo efcaped his hands.

ANNOTATIONS

3 From the fimplicitie.) People fal from their firft faith, virginities, and fimplicitie in Chrifft, not by fodain reuolt, but by litle & litle, in giuing eare to the fubtil 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 fimplicitie and obedience to God. As at this day, promife and pretence 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 fpeech.) Hereby we fee that the feditious and falfe Teachers haue often the giift 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 inferiour to him (without al comparifon) in fubftance and matter. In which fort the Apoftle here is glad to compare himfelf with the falfe Apoftles, whom the Corinthians did follow and extol farre about him by reafon of their eloquence; granting to them that giift, but chalenging to himfelf 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 thẽ gay words.

Yong Oratours among Heretikes preferred before the ancient Doctors.

^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.