

11:16 *Accept Me as a Fool*

11:17 *Boastful Confidence*

11:18 *Boasting of Worldly Things*

Worldly Things.

Chrysostom: What are these worldly things Paul will boast of? His birth, his wealth, his wisdom, his being circumcised, his Hebrew ancestry and his popular reputation. Of course he knew that none of these things mattered in the slightest, which is why he called this way of speaking foolish. Homilies on the Epistles of Paul to the Corinthians 24.2.6

11:19 *Gladly Bearing with Fools*

Ridiculing Folly.

Chrysostom: To boast about such things was a sign of foolishness, and Paul ridicules them accordingly. Homilies on the Epistles of Paul to the Corinthians 24.2. 8

11:20 *Taking Advantage*

11:21 *Speaking as a Fool*

Exalted Publicly, Robbed Privately.

Chrysostom: Paul means by this that he can do all the things mentioned here, but he does not do so. Meanwhile, the false apostles exalt the Corinthians publicly and then rob them privately. But the people seem not to notice, having been deceived by them. Homilies on the Epistles of Paul to the Corinthians 24.2.10

11:22 *Descendants of Abraham*

Israelites.

Chrysostom: Not all Hebrews were Israelites, for the Ammonites and the Moabites were Hebrews as well. Homilies on the Epistles of Paul to the Corinthians 25.1.12

11:23 *A Servant of Christ*

The Apostle of Love.

Chrysostom: No one else has been granted such a love of the Lord as this blessed spirit. I mean, as though freed from the body and raised on high, so to say, and not considering himself to tread the earth, he delivers himself of all these remarks. You see, desire for God and burning love elevated his thinking from material things to spiritual, from present to future, from visible to unseen. This is what faith is like, after all, and love of God. For proof of his sound attitude, see this man, with his great love for the Lord and his burning desire for him hunted, persecuted, chastised, suffering countless abuses and exclaiming, “In toils more frequently, in scourgings beyond counting, at death’s door often; at the Jews’ hands I five times received forty lashes bar one; I was thrice beaten with rods; once I was stoned; a day and night I spent adrift at sea, always traveling, at peril from rivers, at peril from false brothers, in toil and hardship” —and while suffering such things he rejoiced and was glad. You see, he was quite convinced that the labors of the present life proved an occasion of great reward for him, and dangers were the source of a crown. After all, if out of love for Rachel Jacob regarded as a few days the period of seven years, much more did this blessed man count it all of no consequence, on fire as he was with love of God and prepared to endure everything for the Christ he loved. Let us too, therefore, I beseech you, be concerned to love Christ. Christ looks for nothing else from you, in fact, Scripture says, than loving him with all your heart and carrying out his commands. Homilies on Genesis 55.14

11:24 *Receiving Lashes*

Forty Lashes Less One.

Chrysostom: There was an ancient law that anyone who received more than forty lashes would be permanently disgraced among the Jews. So in order to prevent this from happening as a result of the

impetuosity of the executioner, the law decreed that the forty lashes should be inflicted excepting one, so that even if the executioner overdid it he would not go past forty. Homilies on the Epistles of Paul to the Corinthians 25.1.15

11:25 *Beaten, Stoned, Adrift*

Going Down to the Sea.

Ephrem the Syrian: The East has grown luminous with the saints, with them the West has become brilliant, the North is raised up by them, from them the South has learned. They have ascended to the firmament and opened it, 20 they have gone down to the sea and explored it. Hymns on Paradise 6.22.21

11:26 *Frequent Journeys and Dangers*

Set Apart.

Augustine: What great complaints the apostle Paul makes of false brothers. Yet he was not defiled by their physical companionship, because he was set apart from them by this distinction: purity of heart. Letter 108, To Macrobius.24

Two Kinds of Pastors.

Augustine: Therefore, there are some who occupy the pastoral chair in order to care for the flock of Christ, but there are others who sit in it to gratify themselves by temporal honors and worldly advantages. These are the two kinds of pastors, some dying, some being born, who must needs continue in the Catholic church itself until the end of the world and the judgment of the Lord. If there were such men in the times of the apostles, whom the apostle lamented as false brothers when he said: "Perils from false brothers," yet whom he did not proudly dismiss but bore with them and tolerated them, how much more likely is it that there should be such men in our times. Letter 208, To Felicia.25

11:27 *Toil and Hardship*

The Benefit of Rigorous Exertion.

Basil: Such exertion is beneficial not only for bringing the body into subjection but also for showing charity to our neighbor, so that through us God might grant sufficiency to the weak among us. The Long Rules 37.²⁸

11:28 *Anxiety for the Churches*