*self-boasting.*

**16.]** again referring to ver. 1,  
not *repeating* what he had there said, but  
again *taking up the subject,* and expanding  
that request. ‘Lhe request of ver. 1 in fact  
implies both requests of this ve:  
not regarding him as a tool for boasting, or  
*even if they did, as a fool* (i.e. yielding to  
me the toleration and hearing which men  
would not refuse even to one of whose  
folly they were convinced) *receiving him.*

**I too,** *as well as they.*

**17.]** Proceeding on the terms, as a fool, he disclaims  
for this self-boasting the character of inspiration—or of being said in pursuance of  
his mission from the Lord.

**after the**  
(mind of the) **Lord**, in pursuance, i.e. *in  
this case,* of inspiration from above: not  
as in 1 Cor. vii. 10, 25, 40.

**as it  
were in foolishness,** i.e. ‘putting myself  
into the situation, and speaking the words  
of a foolish man vaunting of himself.”

**18.] Since many,** viz. the false teachers,  
but not only they :—‘since it is a common  
habit,’ for he is here speaking as “*one of  
the foolish ones*” (see Job ii. 10) **boast according to the flesh** (i.e. ‘in a spirit of  
regard’—‘having regard to their  
extraction, achievements, &c.’ as below  
vv. 22 ff), **I also will boast** (according to  
the flesh).

**19.]** Bitterly ironical.  
They were wise—as 1 Cor. iv. 8, “*filled  
full*”—so full of wisdom as to be able  
to tolerate complacently, looking down  
from their ‘serene height,’ the follies of  
others. This, forsooth, encourages him to  
hope for their forbearance and patronage,  
Compare the earnestness of 1 Coi  
And the irony does not stop here: it is not  
only matter of presumption that they *would*  
tolerate fools with complacency, but the  
matter of fact testified it: *they were doing  
this: and more.*

**20.]** For (proof that  
they could have no objection to so innocent  
a man as a *fool*, when they tolerated such  
noxious ones are adduced) **ye endure  
(them), if** (as is the ease) **one bringeth you  
into slavery** (the enslaving understood, is  
*to the man himself,* not to the *law*: see  
Gal. ii. 4), **if one devoureth you** (by exaction on your property), **if one catcheth  
you** (as with a snare: not as A.V., ‘taketh  
of you’), **if one uplifteth himself, if one  
smiteth you on the face** (in insult, see  
1 Kings xxii. 24; Matt. v. 39; Luke xxii.  
64; Aets xxiii. 2. This is put as the climax  
of forbearance. That such violence might  
literally be expected from the rulers of the  
early Christian society, is also implied in  
the command in 1 Tim. iii. 3, Tit. i. 7, that  
the ‘bishop’ is not to be a ‘striker.’ Even  
so late as the seventh century the council  
of Braga, A.D. 675, orders that no bishop  
at his will and pleasure shall *strike* his  
clergy, lest he lose the respect which they  
owe him.” Stanley).

**21.] By way of  
disparagement I assume that WE** (emphatic) **were weak** (when we were among  
you). An ironical reminiscence of his own