

THE SECONDE EPI- 1117/1224

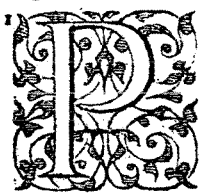
stle of Paul to the Corinthians.

THE ARGUMENT.

AS nothing can be written, either so perfectly, or with so great affection and zeale, which is not unprofitable to many, and resisted by some: so the first epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a loue towards them farre passing all natural affections: which did not onely not profit all, but hardened the hearts of many to remaine in their stubbornnes, and contemne the Apostles autoritie. By reason whereof S. Paul, being let with iuste occasions to come vnto them, wrote this epistle from Macedonia, minding to accomplish the worke which he had begonne among them. First therefore he wisheth them wel in the Lord, declaring that albeit certeine wicked persones abused his afflictions to condemne thereby his autoritie, yet they were necessarie schoolings, and sent to him by God for their bettering. And where as they blame his long absence, it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrary to his fatherlie affection, he shulde haue bene compelled to vse rigour and seueritie. And as touching his sharpe writing in the former epistle, it came through their faulte, as is now euident bothe in that, that he pardoneth the trespasser, seeing he doeth repent: and also in that he was vnquiet in his minde, til he was certified by Titus of their estate. But forasmuche as the false Apostles went about to vndermine his autoritie, he confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which se not the brightnes of the Gospil in his preaching: the effect whereof is newnes of life, forsaking of our selues, cleauing to God, steing from idolatrie, embracing the true doctrine, and that sorrowe which engendred true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisdom to put difference betwixt the simplicitie of the Gospil, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought onely to fill their bellies, where as he contrariwise, sought them, and not their goods: as those ambitious persones scandered him: wherefore at his comming he menaceth suche as reuell against his autoritie, that he wil declare by liuelie example, that he is the faithfull ambassadour of Iesus Christ.

CHAP. I.

4 He declareth the great profite that cometh to the faithful by their afflictions. 15.17 And because they shulde not impute to lightnes, that he differred his comming contrarie to his promes, he proueth his constancie, bothe by the sinceritie of his preaching, and also by the immutable trueth of the Gospil. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holie Gost.



PAUL AN APOSTLE OF IESVS CHRIST by the wil of God, & our brother Timotheus, to the Church of God, which is at Corinthus with all the Sa-
intes, which are in all

2 Achaia:

2 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.
3 *b Blessed be God euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comforte,

4 Which comforteth vs in all our tribulation, that we may be able to comforte the which are in anie affliction by the cōfōrte wherewith we our selues are comforted of God.

5 For as the sufferings of Christ abunde in vs, so our consolation abundeth through Christ.

6 And whether we be afflicted, it is for your

consolation and a saluation, which e is wrought in the induring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

7 And our hope is stedfast cōcerning you, in as muche as we knowe that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For brethren e, we wolde not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we all together doubted, euen of life.

9 Yea, we received the sentēce of death in our selues, because we shulde not trust in our selues, but in God, w̄ raiseth the dead.

10 Who deliuered vs from so h great a death, and doeth deliuer vs: in whome we trust, that yet here after he wil deliuer vs,

11 *So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for manie, thankes may be giuen by manie persones for vs.

12 For oui reioycing is this, the testimonie of our conscience, that in simplicitie and godlie purenes, & not in fleshie wisdom, k but by the grace of God we haue had our conuersation in the worlde, and moſte of all to you warues.

XX.iii.

a Meaning of country whereof Corinthus was the chief citie.
Ephes 1.3.
1 pet. 1.3.
b Or praise & glorie begun.

c Which I suffer for Christ, or w̄ Christ suffereth in me. Rom 7.5 & 2 cor. 4.12

d For seeing he indure so muche, they had occasion to be confirmed in the Gospil
e As God onely worketh all things in vs: so doeth he also our saluation by his fre mercie, and by such meanes as he hathe here left in this life for vs to be exercised in.
f Hereby he sheweth his owne infirmitie y it might appere how wonderfully Gods graces wrought in him
g I was vterly resolved in my self to dye
h So manie dēgers of death.

Rom 15.30.

i He rendereth a reason why they ought to praye vnto God for his recovery
k Vñg that wisdom w̄ God gaue me from heauen.

¹ Ye know partly my conscience bothe by my dwelling with you, and also my writing vnto you: and I trust ye shal knowe me to be the same to y^e very end. In that we haue taught you y^e Gospel so sincerely. Because we haue wonne you to Christ. Which shal abolish all worldlie glorie. Which is ratherly to promes and not to performe. Now to affirm one thing, and then to deny it, which is a signe of inconstancie. He taketh God to witness that he preacheth y^e truth. He preached nothing vnto them but onely Iesus Christ who is the most constant and infallible truth of the Father. They are made, performed & we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs. *Eph. 4.30.* In that I say I came not because I wolde spare you, I meane not that I haue autoritie to alter true religio, or to binde your consciences: but that I am Gods minister to confirme and comfort you. And faith is not in subiection to man.

13 For we write none other things vnto you, then y^e ye read or els that ye acknowledge, & I trust ye shal acknowledge vnto the end.
 14 Euen as ye haue acknowledged vs partly, that we are your reioycing, euen as ye are ours, in the day of our Lord Iesus.
 15 And in this confidence was I minded first to come vnto you, that ye might haue had a double grace,
 16 And to passe by you into Macedonia, & to come againe out of Macedonia vnto you, and to be led forthe towarde Iudea of you.
 17 When I therefore was thus minded, did I vse lightnes? or minde I those things which I minde, according to y^e flesh, that w^{ch} me shulde be, yea, yea, and Nay, nay?
 18 Yea, God is faithful, that our worde towarde you was not Yea, and Nay.
 19 For the Sonne of God Iesus Christ who was preached among you by vs, that is by me, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was Yea.
 20 For all the promises of God in him are Yea, and are in him Amen, vnto the glorie of God through vs.
 21 And it is God which stablisheth vs with you in Christ, and hath anointed vs.
 22 Who hath also sealed vs, & hath giue the earnest of the Spirit in our hearts.
 23 Now, I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus.
 24 Not that we haue dominion ouer your faith, but we are helpers of your ioye: for by y^e faith ye stande.

CHAP. II.

He sheweth his loue towards them. 7 Requiring like wife that they wolde be favorable to the incessuans adulterers, seeing he did repent. 14 He also rayoceth in God for the efficacy of his doctrine. 17 Consuting thereby suche quarelpickers, as vnder pretence of speaking against his persone, sought nothing, but the overthrowe of his doctrine.

8 **B**ut I determined thus in my self, that I wolde not come againe to you in heauines.
 9 For if I make you sorie, who is he then that shulde make me glad, but the same which is made sorie by me?
 10 And I wrote this same thing vnto you, lest when I came, I shulde take heauines of them, of whome I ought to reioyce: this confidence haue I in you all, that my ioye is the ioye of you all.
 11 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye shulde be made sorie, but that ye might perceiue the loue which I haue, specially vnto you.
 12 And if any hath caused sorow, the same

^a Which was giuen to Satan but now doeth repent.
^b Which made you & him sorie in my further epistle.

hath not made me sorie, but partely (lest I shulde more charge him) you all.
 6 It is sufficient vnto the same man, that he was rebuked of manie.
 7 So that now contrarie wise ye ought rather to forgie him, and comforte him lest the same shulde be swallowed vp with ouer muche heauines.
 8 Wherefore, I praye you, that you wolde confirme your loue towards him.
 9 For this cause also did I write, y^e I might knowe the profe of you, whether ye wolde be obedient in all things.
 10 To whome ye forgie anie thing, I forgie also: for verely if I forgave anie thig, to whome I forgave it, for your sakes forgive I it in the sight of Christ,
 11 Lest Satan shulde circumuent vs: for we are not ignorant of his enterprises.
 12 Furthermore, when I came to Troas to preache Christs Gospel, & a dore was opened vnto me of the Lord,
 13 I had no rest in my spirit, because I founde not Titus my brother, but toke my leaue of the, and went away into Macedonia.
 14 Now thanks be vnto God which alwayes maketh vs to triumph in Christ, and maketh manifest the fauour of his knowledge by vs in euerie place.
 15 For we are vnto God the swete fauour of Christ, in them that are saued, and in them which perish.
 16 To the one we are the fauour of death, vnto death, and to the other the fauour of life, vnto life, and who is sufficient for these things?
 17 For we are not as manie, which make marchandise of the worde of God: but as of synceritie, but as of God in the sight of God speake we in Christ.

^c After his adulterer did repēt & amēd, Paul did so vterly cast of all sorowe, y^e he denieth that in maner he was auzē whit sorie.
^d And so shulde increase his sorowe which I wolde diminish.
^e The adulterer, which interceded his mother in Law.
^f That is my intercession you wolde declare by the publike consent of the Church that you embrace him againe as a brother seeing he was excommunicate by the common consent.
^g That is, truly, and from mine heart, euen as in the presence of Christ.
^h By our rigorous punishig. *Or, in my misde.*
ⁱ Fro this place vnto the 6. chap. ii. he entreateth onely of y^e ministers, saue he some time interme delecth that w^{ch} apperticneth to the whole Church, as Chap. 12, 17, and 18 verses, and not onely to y^e ministers. *Rom. 11, 16. Chap. 4, 2.*

mightly by vs he maketh vs partakers of his victorie and triumph. In the preaching of the crosse bringeth death to them which onely consider Christs death as a comūne death, & be thereat offēded, or els thinke it folie: & bringeth againe life to the who in his death beholde their life. In that is, w^{ch} preache for gaue, & corrupt it to saue mens affections. *Or, through Christ, or of Christ*

CHAP. III.

He taketh for example the faith of the Corinthians for a probation of the truth which he preached. 6 And to exalte his Apostleship against the braggies of the false apostles. 7. 13 He maketh comparison betwixt the Law and the Gospel.

1 **D**O we begine to praise our selues againe? or nede we as some other, epistles of recommendation vnto you, or letters of recommendation from you?
 2 Ye are our epistle, written in our hearts, which is vnderstand and red of all men,
 3 In that ye are manifest, to be the epistle of Christ, ministered by vs, and written, not with yncke, but with the Spirit of the liuing God, not in tables of stone, but in fleshlie tables of the heart.
 4 And suche trust haue we through Christ to God:

^a Meaning himself, Timotheus and Siluanus.
^b Who were Gods penne.
^c The hardness of mans heart before he be regenerate, as a stone table. *Eze. 11, 19, & 36, 26:* but being regenerate by the Spirit of God, it is as soft as flesh, y^e the grace of the Gospel may be written in it, as in new tables. *Ier. 31, 34.*

5 Not that we are sufficient of our selues, to thinke anie thing, as of our selues: but our sufficiencie is of God.

6 Who also hath made vs able ministers of the New testament, not of the letter but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministracion of death written w letters & ingraue in stones, was glorious so y the childre of Israel colde not beholde the face of Moses for the glorie of his countenance (which glorie is done away)

8 How shal not the ministracion of the Spirit be more glorious?

9 For if the ministerie of i condénation was glorious, muche more doeth the ministracion of a righteousnes excede in glorie.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceding glorie.

11 For if that which shulde be abolished, was glorious, much more shal that which remaineth, be glorious.

12 Vse then that we haue suche trust, we vse a great boldenes of speache.

13 And we are not as Moses, which put a vaile vpon his face, that the children of Israel shulde not looke vnto the end of that which shulde be abolished.

14 Therefore their mindes are hardened: for vntil this day remaineth the same couering vntaken away in the reading of the Olde testament, which vaile in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is layed over their hearts.

16 Neuertheles when their heart shalbe turned to the Lord, the vaile shalbe taken away.

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is libertie.

18 But we all beholde as in a mirrour the glorie of the Lord with open face, and are changed into the same image, from glorie to glorie, as by the Spirit of the Lord.

CHAP. IIII.

He declarath his diligence, and roundenes in his office. And that which his enemies vke for his disadvantage, to wit, the crosse and afflictions which he endures, he turned it to his great advantage. 11. 17 Showyng what profit cometh thereby.

Therefore, seing that we haue this ministerie, as we haue receiued mercie, we faime not:

2 But haue cast from vs the clokes of shame & walke not in craftines, nether handle we the worde of God disceitfully: but in declaration of the trueth we approue our selues to euerie mans conscience in the sight of God.

3 If our Gospel be then hid, it is hid to thie, that are lost.

In whome the god of this worlde hath blinded the mindes, that is, of the infideles, that the light of the glorious Gospel of Christ, which is the image of God, shulde not shine vnto them.

For we preache not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

For God that commanded the light to shine out of darkenes, which hath shined in our hearts, to giue the light of the knowledge of the glorie of God in the face of Iesus Christ.

But we haue this treasure in earthes vessels, y the excellencie of that power might be of God and not of vs.

We are afflicted on euerie side, yet are we not in distresse: in pouertie, but not ouercome of pouertie.

We are persecuted, but not forsaken: cast downe, but we perish not.

Euerie where we beare about in our bodie the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodie.

For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortal flesh.

So then death worketh in vs, and life in you.

And because we haue the same Spirit of faith, according as it is written, I beleue, & therefore haue I spoken, we also beleue, and therefore speake,

Knowing that he which hath raised vp the Lord Iesus, shal raise vs vp also by Iesus, and shal set vs with you.

For all things are for your sakes that mooste plenteous grace by the thanksgiving of manie may redoude to the praise of God.

Therefore we faint not, but thogh our outward man perish, yet the inward man is renewed daily.

For our light affliction which is but for a moment, causeth vnto vs a farre mooste excellent & an eternal waight of glorie:

While we loke not on the things which are sene, but on the things which are not sene: for the things which are sene, are temporal: but the things which are not sene, are eternal.

for this infinite benefite of deliuerance, but also you all, which are both partakers of mine affliction and comforte, may abundantly set forthe his glorie. Or, be corrupted. Groweth stronger. Which is so called in respect of the euertlasting life.

CHAP. V.

Paul procedeth to declare the vtilitie that cometh by the crosse. How we ought to prepare our selues vnto it. By whome, And for what end. 14. 19 He setteth forthe the grace of Christ, 20 And the office of ministers, and all the faithfull.

d Whose minister Moses was which Christ gaue.

f Meaning, the spiritual doctrine, which is in our hearts.

g Thus he nameth the Law in comparison of the Gospel.

h After God had spoken vnto him and giuen him the Law.

i For the Law declareth all men to be vnder condemnation.

k Meaning, of the Gospel which declareth that Christ, is made our righteousness.

l In preaching the Gospel.

Exo. 34. 33. m Moses shewed the Law as it was couered w shadows, so that Jewes eyes were not lightened but blinded, and so colde not come to Christ who was the end thereof.

n Christ is our mediator, & autor of the New testament, whose doctrine is spiritual, & giueth life to the Law.

o In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

p In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

q In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

r In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

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aa In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

c To wit. Sa. 12. 13. 14. 15. eph. 6. 12 d In whome God doeth shewe him self to be sene: and here Christ is called so in respect of his office.

Gene. 1. 3. e As they, & preache for gaue, or els rather seke to be sene and known, then to edifie.

f Which are your seruants. g That we haue receiued light, shuld communicate the same w others and therefore Christ calleth the light of the world, Mat 5. 14.

h Albeit the ministers of the Gospel be contemptible as touching their persone, yet the treasure which they carie, is nothing worse or inferior.

i All faithful, & chiefly the ministers must drinke of this cup, because the world hateth Christ: & also that the members shulde be conformable to Christ their head, yet by the mightie power of Christ, who overcame death, they are made conquerours.

j Psal. 116. 10. k By our death you haue lifes so that the frute of our afflictions cometh to you.

l The same faith by inspiration of the holie God.

m In deliuering vs from these dangers, which is as it were a restoring fro death to life.

n That I be deliuered and restored to you againe, may not onely my self giue God thanks

for this infinite benefite of deliuerance, but also you all, which are both partakers of mine affliction and comforte, may abundantly set forthe his glorie.

Or, be corrupted. Groweth stronger. Which is so called in respect of the euertlasting life.

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The earnest of the Spirit. II. Corinthians. Of trouble & ioy. 1120/1224

^a After this bodie shalbe dissolved, it shalbe made incorruptible and immortal.

^r Or, if so be we shalbe founde clothed, & not naked.
Reuel. 16, 15.
^o Or, whereon.

^b Not onely quiet in mnde, but also ready so suffice all dangers: being assured of the good successe thereof.
^o Or, strangers in the bodie.
^c For here onely we beleue in God, & se him not.
^d In this bodie.

Rom. 14, 10.
^e Out of this bodie, to heauen.

^f That is, ether glorie, or shame.

^g His feareful judgement.
^h He proueth the dignitie of his ministerie by fruite and effect thereof, which is to bring men to Christ.

ⁱ By embracing the same faith which we preache to others.

^k As they, who more esteemed the outward shewe of wisdom and eloquence, then true godlines.
^l As the aduersaries said, who wolde not abide to heare them praised in our folie serueth to Gods glorie.

^m Therefore whosoever giueth place to ambition or vaine glorie, is yer dead, and liueth not in Christ.
Isa. 43, 19.
Reuel. 21, 5.

ⁿ As the onely faithful do in Christ.
^p According to the estimation of the worlde: but as he is guided by the Spirit of God.
^q We do not esteeme, nor commend Christ him self now, as he was an excellent man: but as he was the Sonne of God, partaker of his glorie, and in whome God dwelled corporally: and do you thinke, that I wil flatter my self or anie man in seruing forthe his giftes: Yea, when I praise my ministerie, I comende the power of God: when I comende our worthie factes, I praise the mightie power of God, set forthe by vs wormes and wretches.
^r Let him be regenerat, and renounce him self, & all the rest is nothing.

FOR we knowe that if our earthlie house of this tabernacle be destroyed, we haue a buylding giuen of God, that is, an house not made with hands, but eternal in the heauens.

2 For therefore we sigh, desiring to be clothed with our house, which is fro heauen.

3 "Because that if we be clothed, we shal not be founde naked.

4 For in dede we that are in this tabernacle, sigh and are burdened, because we wolde not be vnclouted, but wolde be clothed vpon, that mortalitie might be swallowed vp of life.

5 And he that hathe created vs for this thing, is God, who also hathe giuen vnto vs the earnest of the Spirit.

6 Therefore we are alway bold, though we knowe that whiles we are at home in the bodie, we are absent from the Lord.

7 (For we walke by faith, & not by sight)

8 Neuertheles, we are bolde, & loue rather to remoue out of the bodie, and to dwell with the Lord.

9 Wherefore also we couet, that bothe dwelling at home, and remouing from home, we may be acceptable to him.

10 *For we must all appeare before the iudgemēt seat of Christ, that euerie man may receiue the things which are done in his bodie, according to that he hathe done, whether it be good or euil.

11 Knowing therefore the terror of the Lord, we persuade men, & we are made manifest vnto God, & I trust also that we are made manifest in your consciences.

12 For we praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue to answer against them, which reioyce in the face, and not in the heart.

13 For whether we be out of our wit, we are it to God: or whether we be in our right minde, we are it vnto you.

14 For the loue of Christ constraineth vs: because we thus iudge, that if one be dead for all, then were all dead,

15 And he dyed for all, that they which liue, shulde not hence forthe liue vnto the selues, but vnto him which dyed for the, and rose againe.

16 Wherefore, hence forthe know we no mā pasther the flesh, yea though we had knowen Christ after the flesh, yet now hence forthe we know we him no more.

17 Therefore if anie man be in Christ, let him be a new creature. *Olde things are

passed away: beholde, all things are become new.

18 And all things are of God, which hathe recociled vs vnto him self by Iesus Christ, and hathe giuen vnto vs the ministerie of reconciliation.

19 For God was in Christ, and reconciled the worlde to him self, not imputing their sinnes vnto them, and hathe committed to vs the worde of reconciliation.

20 Now then are we ambassadours for Christ: as though God did beseeche you through vs, we praye you in Christs stede, that ye be reconciled to God.

21 For he hathe made him to be sinne for vs, which knew no sinne, that we shulde be made the righteousnes of God in him.

CHAP. VI.

^r An exhortation to Christian life, 11 And to beare him like affection, as he doeth them. 14 Also to kepe them selues from all pollution of idolatrie bothe in bodie, and soule, and to haue none acquaintance wth idolaters.

SO we therefore as workers together be sicke you, that ye receiue not the grace of God in vaine.

2 For he saith, * I haue heard thee in a time accepted, and in the day of saluation haue I suckered thee: beholde now the accepted time, beholde now the daye of saluation.

3 We giue no occasion of offence in anie thing, that our ministerie shuide not be reprehended.

4 But in all things we approue our selues as the ministers of God, in muche patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisonnes, in tumultes, in labours,

6 By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnes, by the holie Ghost, by loue vnfained,

7 By the worde of truth, by the power of God, by the armour of righteousnes on the right hand and on the lefte,

8 By honour, and dishonour, by euil reporte & good reporte, as deceiuers, and yet true: as vnknown, and yet known: as dying, and beholde, we liue: as chastened, and yet not killed:

9 As sorowing, & yet alway reioycing: as poore, and yet make manie riche: as hauing nothing, and yet possessing all things.

10 O Corinthians, our mouth is open vnto you: our heart is made large.

11 Ye are not kept fraite in vs, but ye are kept fraite in your owne bowelles.

12 Now for the same recompense, I speake as to my children, Be you also enlarged.

he was towardes them. i Shewe like affection towardes me.

^r Therefore without Christ we can not enioye the life euerlasting nor come to God.

^r That is, a sacrifice for sinne.

^u By imputation, when we shalbe clad with Christs iustice.

^r To wit, Gods fre mercie, wherein he hathe powred forthe his infinite loue.

^b By the infidels, if they sawe no fruite come thereof.
1 Cor. 4, 1.

^c He declareth what weapons he resisted his afflictions.

^d Who is the efficient cause.

^e Which is, the final cause.
^f By the Gospel, and the power of God and his owne integritie, he ouerthrew Satan, and the worlde, as weapons on euerie side most ready.

^g Signifying his moste vehement affection.

^h Their judgement was so corrupted, y they were not likewise affected towardes him, as.

Ecc. 13. 21. k He seemeth to allude to y^e w^h is written, Deut. 22. 10. where y^e Lord commandeth that an ox & an asse be not yoked together, because y^e match is vnequal: so if the faithful marie with the infidels, or els haue to do w^h them in anye thig vnlawful, it is here rep: o ued.

1. Cor. 3. 13. & 6. 19.

Leu. 26. 11. *Isa. 52. 11.*

Ierem. 31. 1. *Or, the deuil.* l So called because he harie not onely life in him self, but giueth it also to all liuing creatures.

14 ^k Be not vnequally yoked with the infidels: for what fellowship hath righteounes with vnrighteousnes? and what communion hath the light with darkenes?

15 And what concorde hath the Christ with Belial? or what parte hath the beleuer with the infidel?

16 And what agreement hath the Temple of God with idoles? * for ye are the Temple of the ^l liuing God: as God hath said, * I wil dwell among them, and walke there: and I wil be their God, and they shalbe my people.

17 * Wherefore come out from among the, and separate your selues, saith the Lord: and touche none vnclane thing, & I wil receue you.

18 * And I wil be a Father vnto you, and ye shalbe my sonnes and daughters, saith the Lord almightie.

CHAP. VII.

He exhorteth them by the promises of God to kepe them selues pure, 3. 7 Assuring them of his loue, 8. 12 And doeth not excuse his seueritie towarde them, but reioyced the reat, considering what profite came thereby. 10 Of two sortes of sorow.

1 **S**eing then we haue these promises, Sdearely beloued, let vs ^a cleanse our selues from all filthines of the ^b flesh & spirit, and growe vp vnto ful holines in the feare of God.

2 ^c Receiue vs: we haue done wrong to no man: we haue consumed no man: we haue defrauded no man.

3 I speake it not to ^d your condemnation: for I haue said before, that ye are in our hearts, to dye and liue together.

4 I vse great boldenes of speache towarde you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulacion.

5 For whē we were come into Macedonia, our flesh had no reste, but we were troubled on euerie side, fightings ^e without, & terrours within.

6 But God, that comforteth the abiect, comforted vs at the comming of Titus:

7 And not by his comming onely, but also by the consolacion wherewith he was comforted of you, whē he tolde vs your great desire, your mourning, your feruent minde to meward, so that I reioyced ^f muche more.

8 For thogh I made you forie with a letter, I repent not, thogh I did repent: for I perceiue that the same epistle made you forie, thogh it were but for a season.

9 I now reioyce, not that ye were forie, but that ye forowed to repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.

10 * For godlie forowe causeth repentance vnto saluacion, not to be repented of: but

the worldlie sorowe causeth death.

11 For beholde, this thing that ye haue bene ^g godly forie, what great care it hath wrought in you: yea, what ^h clearing of your selues: yea, what indignacion: yea, what feare: yea, how great desire: yea, what a zeale: yea, what ⁱ punishment: in all things ye haue shewed your selues, that ye are pure in this matter.

12 Wherefore, thogh I wrote vnto you, I did not it for his cause that had done the wrong, nether for his cause that had the iniurie, but that our care towarde you in the sight of God might appeare vnto you.

13 Therefore we were comforted, because ye were comforted: but rather we reioyced muche more for the ioy of Titus, because his ^j spirit was refreshed by you all.

14 For if ^k I haue boasted anye thig to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in trueth, euen so our boasting vnto Titus was true.

15 And ^k his inwarde affection is more abundant towarde you, when he remembereth the obedience of you all, and how with feare & trembling ye receiued him.

16 I reioyce ^l therefore that I may ^l put my confidence in you in all things.

CHAP. VIII.

By the example of the Macedonians, 9 And Christ he exhorteth them to continue in relieuing the poore Sautes. commending their good beginning. 23 After he commendeth Titus and his felowes vnto them.

1 **W**E do you also to wit, brethren, of the ^a grace of God bestowed vpon the Churches of Macedonia,

2 Because in great tryal of affliction their ioye abunded, and their moste extreme pouertie ^b abunded vnto their riche liberalitie.

3 For to ^c their power (I beare recorde) yea, & beyonde their power, they were willing,

4 And praied vs with great instance that we wolde receiue the ^c grace, & fellowship * of the ministring which is towarde the Sautes.

5 And ^d thus they did, not as we looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the wil of God,

6 That we shulde exhorte Titus, that as he had begonned, so he wolde also accomplish the same grace among you also.

7 Therefore, as ye abunde in euerie thing, in faith and worde, and knowledge, and in all diligence, and in your loue towards vs, euen so ^e se that ye abude in this grace also.

8 This say I not by commandement, but because of the diligence of others: therefore proue I the naturalnes of your loue.

9 For ye knowe the grace of our Lord Iesus Christ, that he being riche, for your sake became poore, that ye through his pouertie might be made riche.

^g Whose heart Gods Spirit doeth touche, he is forie for his sinnes committed against so mercifull a Father: & these are the frutes of his repentance, as witness Dauids & Peters teares: others which are forie for their sinnes onely for feare of punishment & Gods vengeance, fall into desperacio, as Cain, Saul, Achitophel & Iudas.

^h In asking God forgiveness.

ⁱ For in iudging & chastising your selues, you preiudiced Gods anger.

^k *H. arr.* The Greke worde signifieth his bowels, whereby is ment moste great loue and tender affections.

^l Bothe in thinking & reporting wel of you.

^a This benefite of God appeared in two things: first, y^e the Macedonians being in so great afflictions were so propit to helpe others: & next y^e being in great pouertie, were verie liberal towards others.

^b So that a moste abundant ruer of riches flowed out of their pouertie.

^c So he calleth their liberalitie, either because they were the bestowers: Gods graces, or because they receiued them of God freely, and so they desired Paul to see to y^e distribution thereof.

^a Consider this wel, ye y^e ferue idoles w^h your bodies, & yett thinke your consciences pure towarde God: God wil one day imite you for your halting.

^b Of bodie & soule.

^c That we may teache you.

^d By griedie consciences.

^e He had neither rest in bodie, nor spirit, & it seemeth y^e he alludeth to that which is written, Deut. 32. 25. for the croffe to mans eye is commune bothe to y^e goalie & to the wicked, although to contrarie ends.

^f This ioye overcame all my sorowes.

1. Pet. 2. 19.

d Euerie man may do good that hath abilitye thereto, but to wil, and haue a minde to do good, cometh of peruse charitie.

e That as you helpe others in their neede, so others shal relieue your want.

Exod. 16. 18. f That bothe you & others, as occasiō shal serue may relieue y^e godlie according to their necessities.

g And willingly offred him self to gather your almes.

h In preaching the Gospel. Some vnderstand Luke, others Barnabas.

Rom. 12. 17. i This wolding is approved before God & man.

k That is, by whome Christs glorie is greatly aduanced.

10 And I shewe my minde herein : for this is expedient for you, w^h haue begonne not to do onely, but also to^d wil, a yere ago.

11 Now therefore performe to do it also, that as *there was* a readines to wil, euē so ye maye performe it of that which ye haue.

12 For if there be first a willing minde, it is accepted according to that a mā hathe, & not according to that he hathe not.

13 Nether *is it* that other men shulde be eased and you grieued.

14 But vpon like condicion, at this time your^e abundance *supplieth* their lacke, that also their abundance may be for your lacke, that there may be^f equalitie:

15 As it is written, *He that gathered muche, had nothing ouer, and he that gathered little, had not the lesse.

16 And thanks be vnto God, which hathe put in the heart of Titus the same care for you.

17 Because he accepted the^s exhortacion, yea, he was so careful that of his owne accorde he went vnto you.

18 And we haue sent also with him the brother, whose praise *is* in y^e Gospel throughout all the Churches,

19 (And not so onely, but is also chosē of the Churches to be a felowe in our iourney concerning this grace that is ministred by vs vnto the glorie of the same Lord, and *declaracion* of your prōpt minde)

20 Auoyding this, that no man shulde blame vs in this abundance that is ministred by vs,

21 *Prouiding for¹ honest things, not onely before the Lord, but also before men.

22 And we haue sent with thē our brother, whome we haue oft times proued to be diligent in manie things, but now muche more diligent, for the great confidence, which I haue in you.

23 Whether *come do enquire* of Titus, he is my felowe and helper to youwarde: or of our brethren, they are messengers of the Churches, & the^g glorie of Christ.

24 Wherefore shewe towarde them, & before the Churches the profe of your loue, and of the reioycing that we haue of you.

CHAP. IX.

3 The cause of Titus and his companions coming to thē.

6 He exhorteth to giue almes cherefully, **7** Shewing what frute wil come thereof.

1 For as touching the ministring to the Saintes, it is superfluous for me to write vnto you.

2 For I knowe your readines of minde, whereof I boast my self of you vnto them of Macedonia, & say, that Achaia was prepared a yere ago, and your zeale hathe prouoked manie.

3 Now haue I sent the brethren, lest our reioycing ouer you shulde be in vaine in

this behalfe, that ye (as I haue said) be readie:

4 Lest if thei of Macedonia come with me, and finde you vnprepared, we (I nede not to say, you) shulde be ashamed in this my constant boasting.

5 Wherefore, I thought it necessarīe to exhortē the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be readie, and come as of beneuolence, and not as of sparing.

6 This yet remember, that he which soweth sparingly, shal reape also sparingly, and he that soweth liberally, shal reape also liberally.

7 As euerie man wisheth in his heart, so let him giue, not *grudgingly, or of necessitie: *for God loueth a chereful giuer.

8 And God is able to make all grace to abounde towarde you, that ye alwaies hauing^a all sufficiencie in all things, may abounde in euerie^b good worke,

9 * As it is written, ^c He hathe sparfed abroad and hathe giuen to the poore: his beneuolence remaineth for euer.

10 Also he that findeth seede to the sower, wil minister likewise bread for foode, and multiplie your sede, and increase the frutes of your beneuolence,

11 That on all partes ye may be made rich vnto all liberalitie, w^h causeth through vs thanksgiuing vnto God.

12 For the ministracion of this seruice not onely supplieth the necessities of y^e Saintes, but also is abundant by the thanksgiuing of manie vnto God,

13 (Which by the experimēte of this ministracion praise God for your voluntarie submission to the Gospel of Christ, and for your liberal distribution to them, and to all men)

14 And by^d their praier for you, desiring after you greatly, for the abundant grace of God in you.

15 Thanks therefore be vnto God for his vnspeakeable gift.

CHAP. X.

He toucheth the false apostles and defendeth his autoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And how he vseth it.

1 Now I Paul my self beseeche you by the mekenes, & gentlenes of Christ, which when I am present among you, am^a a base, but am bolde towarde you being absent:

2 And *this* I require you, that I nede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, w^h esteeme vs as thogh we walked^b according to the flesh.

3 Neuertheles, thogh we walke in the flesh, yet we do not warre after the flesh,

Prou. 11. 25.
rom. 12. 8.
Eccle. 35. 11.

a Lest thei shulde giue but little, distrusting to impouerish thē selues thereby, he sheweth y^e God wil so blesse their liberal hearts, y^e bothe they shal haue y^eough for thē selues & also to helpe others withall.

Psal. 112. 9.
b That ye may do good & helpe others at all times.

c Dauid speaketh of that man w^h feareth God & loueth his neighbour.

d Besides that by their liberalitie God shal be praised, thei also shal be commended to God by their prayers whome thei haue holpen, yea, & all men shal reuerence them, as being endued with an excellent gift of God.

e Or, greatly affected towarde you.

a These wordes his backbiters vsed, thinking thereby to diminish his autoritie, as verſe. 10.

b As thogh we boasted of our selues by a carnal affection.

- 4 (For the weapons of our warfare are not carnal, but mightie through God, to cast downe holdes)
- 5 Casting downe the imaginations, and euerie high thing that is exalted against the knowledge of God, and bringing into captiuitie euerie thoght to the obedience of Christ,
- 6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.
- 7 Loke ye on things after the appearance: If anie man trust in him self that he is Christs, let him consider this againe of him self, that as he is Christs, euē so are we Christs.
- 8 For thogh I shulde boast somewhat more of our autoritie, which the Lord hath giuen vs for edification, and not for your destruction, I shulde haue no shame.
- 9 *This I say* that I may not seme as it were to feare you with letters.
- 10 For the letters, saith he, are fore and strong, but his bodelie presence is weake, and his speache is of no value.
- 11 Let suche one thinke this, that suche as we are in worde by letters when we are absent, suche *wil we be* also in dede, when we are present.
- 12 For we dare not make our selues of the number, or to compare our selues to the, which praise them selues: but they vnderstand not that they ^d measure them selues with them selues, & compare them selues with them selues.
- 13 But we wil not reioyce of things, which are not within *our* measure, * but according to the ^e measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.
- 14 For we stretch not our selues beyonde *our* measure, as thogh we had not attained vnto you: for euen to you also haue we come *in preaching* the Gospel of Christ,
- 15 Not boasting of things which are without *our* measure: that is, of other mens labours: and we hope, when your faith shal increase, to be magnified by you according to our line abundantly,
- 16 And to preache the Gospel in those regions which are beyode you: not to reioyce in another mans line, that is in the things that are prepared already.
- 17 * But let him that reioyceth, reioyce in the Lord.
- 18 For he that praiseth him self, is not allowed, but he whome the Lord praiseth.

CHAP. XI.

He declareth his affection towards them. 5 The excellence of his ministerie, 9 And his diligence in the same. 13 The fetches of the false apostles. 16 The peruerse iudgement of the Corinthians. 22 And his owne praises.

- 1 **W**Olde to God, ye colde suffer a litle my ^a foolishnes, and in deed, bye suffer me.
- 2 For I am ielous ouer you, with godlie ielousie: for ^c I haue prepared you for one housband, to present you as a pure virgine to Christ:
- 3 But I feare lest as the * serpent beguiled Eue through his subtiltie, so your mindes shulde be corrupte from the simplicitie that is in Christ.
- 4 For if he that cometh, preacheth another ^d Iesus then him whome we haue preached: or if ye receiue another ^e spirit then that which ye haue receiued: ether another Gospel, then that ye haue receiued, ye might wel haue suffered *him*.
- 5 Verely I ^f suppose that I was not inferior to the verie chief Apostles.
- 6 And thogh *I be* rude in speaking, yet *I am* not so in knowledge, but among you we haue bene made manifeste to the vtmost, in all things.
- 7 Haue I committed an offence, because I abased my self, that ye might be exalted, & because I preached to you the Gospel of God freely?
- 8 ^h I robbed other Churches, and toke wages of *them* to do you seruice.
- 9 And when I was present with you, and had neede, I was ⁱ not slothful to the hindrance of anie man: for that which was lacking vnto me, the brethren which came fro Macedonia, supplied, and in all things I kept and wil kepe my self that I shulde not ^k be grieuous to you.
- 10 ^l The trueth of Christ is in me, that this reioycing shal not be shut vp against me in the regions of Achaia.
- 11 Wherefore? because I loue you not? God knoweth.
- 12 But what I do, that wil I do: that I may cur away occasion from them which desire ^m occasion, that they might be founde like vnto vs in that wherein they reioyce.
- 13 For suche false ⁿ apostles are deceitful workers, and transforme them selues into the Apostles of Christ.
- 14 And no maruella: for Satan him self is transformed into an Angel of light.
- 15 Therefore it is no great thing, thogh his ministers transforme them selues, as thogh *they were* the ministers of righteousness, whose end shalbe according to their workes.
- 16 I say againe, let no mā thinke, that I am foolish: or els take me euē as a foole, that I also may boast my self a litle.
- 17 That I speake, I speake it not after the ^o Lord: but as it *were* foolishly, in this my great boasting.

^a He calleth the praising of hi self dotage to the wthig the arrogācie of the false apostles copelled him, who fought nothing els, but to ouerthrowe the Church by diminishing the autoritie of his ministerie. *Gene. 3. 4.*
^b To (speake in mine owne cōmendation.
^c The minister married Christ & his Church as housband and wife by ^f preaching of the Gospel.
^d That is, more perfitte doctrine concerning Christ Iesus.
^e More excellent giftes of the spirit by other mens preaching.
^f They did not preache Christ more purely then I did: for in this behalfe I was nothing inferior to the chiefest Apostles.
^g That is, v^{se} no worldelie eloquence.
^h Other Churches relieved me.
ⁱ He did not onely labour with his hāds for his living, but in his extreme pauer^{tie} preached diligently, without burdening anie mā, or els waxing slothful to do his due^{tie} to eu^{er}ie man. *Chap. 12. 13. act 20. 34.*
^k Let not the trueth of Christ be thought to be in me, if I suffer my ioye to be shut vp. ^l I haue concealed of G. certain
^m To slander my ministerie, if I shulde receiue wages.
ⁿ By false apostles here is not meant: suche as teache false doctrine (wth doubtles, they wolde haue growen vmo) but suche as were vaine glorious, and did not thew due^{tie} sincerely. ^o In his heart he had respect to man, wherevnto they compelled him.

^e Meaning, a certeine man among the, wth thus spake of Paul.

^d He ^f measureth anie thig, must haue some line or measure to mette by, and not to measure a thing by it self: so these boasters must measure them selues by their worthe adēs: & if they wil compare with others, let the shewe what cōtreis, what cities, & people they haue wonne to the Lord: for who wil praise ^g souldeier, wth onely at the table can finely talke of the warres, & whē he cometh, ro the brunt, is nether valiant nor expert?

Eph. 4. 8.

^e That is, the giftes & vocacion, wth God had giuen him to winne others by.

^f God gaue ^g whole worlde to ^h Apostles to preache in, so that Paul here meaneth by ⁱ line his porcion of the cōtreis where he preached.

1er. 9. 24. 2. cor. 1. 31.

o In outward things.

18 Seing that maniereioyce after the flesh, I wil reioyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 For ye suffre euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalte him self, if a man smite you on the face.

p I note this dishonour, w they do vnto you.

Philip 3.5.

q That is, abie& vile, miserable, a craftes man, an idler, & subie& to a thousand calamities, which things the false apostles obiected against him as mo&e certaine testimonies of his vnworthines.

r Put case ye terme it so, yet is it true.

Deu. 25.3.

Act. 16.25.

Act. 14.19.

Act. 27.14.

s In the present danger of death.

t At sue several times euerie time thirte, and nine.

u Of the Romaine magistrates.

21 I speake as concerning the reproche: as though that we had bene q weake: but wherein anie man is bolde (I speake foolishly) I am bolde also.

22 They are Ebrewes, * so am I: they are Israelites, so am I: they are the se&e of Abraham, so am I:

23 They are the ministers of Christ (I speake as a foole) I am more: in labours more abundant: in stripes aboue measure: in prison more plenteouly: in death oft.

24 Of the Lewes siue times receiued I fortie stripes * saue one.

25 I was thrise * beaten with rodde: I was * once stoned: I suffere&e thrise * shipwacke: night & day haue I bene in y depe sea.

26 In toynaying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernesses, in perils in y sea, in perils amongs false brethren,

27 In wearines & painefulnes, in watching often, in hunger & thirst, in fastings oft, in colde and in nakednes.

28 Beside the things which are outwarde, I am combed daily, and haue the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 If I must nedes reioyce, I wil reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lye not.

32 In * Damascus the gouerner of the people vnder King Aretas, laide watche in the citie of the Damascés, and wolde haue caught me.

33 But at a windowe was I let downe in a basket through the wall, & escaped his hands.

CHAP. XII.

1 He reioyceth in his preferment, s. 7 But chisly in his humbles. 11 And layeth the cause of his boasting upon the 6. or ninth. 14 He sheweth what good wil he beareth them, 20 And promyseth to come vnto them.

1 I T is not expedient for me no dout to reioyce: for I wil come to visions and reuelations of the Lord.

2 * I knowe a man in Christ aboue fourtene yeres agoe, (whether he were in the bodie, I can not tel, or out of the bodie, I can not tel: God knoweth) which was taken vp into the thurde heauen.

And I knowe suche a man (whether in the

bodie, or out of y bodie, I can not tel: God knoweth.)

4 How that he was také vp into Paradise, & heard wordes which can not be spoken, which are not possible for man to vtter.

5 Of suche a man wil I reioyce: of my self wil I not reioyce, except it be of mine infirmities.

6 For though I wolde reioyce, I shulde not be a foole: for I wil say the trueth, but I refraine, lest anie mā shulde thinke of me aboue that he seeth in me, or y he heareth of me.

7 And lest I shulde be exalted out of measure through the abundance of reuelations, there was giuen vnto me d a pricke in the flesh, y messenger of Satā to buffet me, because I shulde not be exalted out of measure.

8 For this thing I besoght the Lord * thrise, that it might departe from me.

9 And he said vnto me, My grace is sufficient for thee: for my power is made f perfite through weakenes. Verie gladly therefore wil I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for whē I am weake, then am I strong.

11 I was a foole to boast my self: ye haue compelled me: for I ought to haue bene comended of you: for in nothing was I inferior vnto the verie chief Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all pacience, with signes, and wonders, and great workes.

13 For what is it, w herein ye were inferiors vnto other Churches, * except that I haue not bene slothful to your hinderace: forgive me this wrong.

14 Beholde, the thurde time I am readie to come vnto you, and yet wil I not be slothful to your hinderace: for I seke not yours, but you: for the children ought not to laye vp for the fathers, but the fathers for the children.

15 And I wil mo&e gladly bestowe, and wil be bestowed for your * fooles: though the more I loue you, the lesse I am loued.

16 But be it that I charged you not: k yet forasmuche as I was craftie, I toke you with guile.

17 Did I pill you by anie of them whome I sent vnto you?

18 I haue desired l Titus, & with him I haue sent a brother: did Titus pill you of anie thing? walked we not in the self same spirit? walked we not in the same steppes?

19 Againe, thinke ye that we excuse our selues vnto you? we speake before God in Christ. But we do all things, dearly beloved, for your edifying.

c Mans infirmite was not able to declare the, neither were they shewd vnto him for that end. Or, Lawful.

d The greke worde signifieth a sharpe piece of wood as a pale, or stake, and also a litle spilde or sharpe thing w pricketh one as he goeth through bushes & thicke places, and entering into the flesh, can not be taken out without cutting of the flesh: and this was the rebelling of y flesh against the spirit, & warned him that Satā was at hand.

e That is to say, often times.

f Is knowne, & evidently seene.

g He doeth not onely patiently beare his afflictions, but alio ioyfully, and as one that taketh pleasure therein for Christs sake.

Chap. 11.9.

h Or, chargeable.

i For first, he was minded to departe from.

Ephefus into Macedonia, & so to Corinthus, 1. Cor. 16.

j Then when the Lord letted this purpose, he appointed to go straight from Ephefus to Corinthus,

Chap. 1. 15. w intent being charged, he wēt to Macedonia, from whence now he appointeth the thirde time to come vnto them

k Which declareth his fatherlie affection

l Or, your cause or person.

m Thus said his aduersaries that though he take it not by him self, yet he did it by means of others

n I go to you.

o Or, your cause or person.

p Thus said his aduersaries that though he take it not by him self, yet he did it by means of others

q I go to you.

x As imprisonments, beating, hunger, thirst, colde, nakednes and suche like which things the aduersaries condemne as infirme in me.

Act. 9.24.

AB. 9.3 a That is, a Christian, or I speake in a Christian.

b That is to say, into the highest heauen.

m Meaning, sharpe & severe. n There was nothing where at he so muche reioyced, as when his preaching profited: & therefore he calleth y^e Thesalonians his glorie & ioye: as also nothing did more cast downe his heart as whē his labour did no good.

a His first coming was his dwelling among them: his seconde was his first epistle, & now he is ready to come y^e third time: w^h three comings he calleth his three witnesses Deu. 19. 15. mat. 18. 16. iohn 8. 17. ebr. 10. 28. b In my first epistle, Chap. 4. 20. c In that he humbled him self and toke vpon him the forme of a seruant. d Christ as touching the flesh in mans iudgemēt was vile & abiect: therefore we that are his members, can not be otherwise esteemed: but being crucified, he thewed him self verte God: so thinke, that we whome ye cōtemne as dead men & castaways, haue through Gods iustie power to execute against you, y^e ye may fele sensibly that we liue in Christ.

20 For I feare lest when I come, I shal not finde you suche as I wolde : and that I shal be founde vnto you as ye wolde not, and lest there be strife, enuyng, wrath, contentions, backbitings, whisperings, swellings & discorde. 21 I feare lest when I come againe, my God abase me among you, and I shal bewaile manie of them which haue sinned already, and haue not repented of the * vnclennes, and fornication, and wantonnes, which they haue committed.

CHAP. XIII.

1 He threateneth the obstinate, 5 And declareth what his power is by their owne testimone. 10 Also he sheweth what is the effect of this epistle. 11 After hauing exhorted them to their duetie, he wisheth them all prosperitie.

THIS is the third time y^e I come vnto you. * In the mouth of two or three witnesses shal euerie worde stand.

I tolde you before, and tel you before: as thogh I had bene present the seconde time, so write I now being absent to them which heretofore haue sinned, and to all others, that if I come againe, I wil not spare,

Seeing that ye seke experience of Christ, that speaketh in me, which towarde you is not weake, but is mightie in you.

For thogh he was crucified concerning his infirmitie, yet liueth he through the power of God. And we no dout are weake in him: d but we shal liue w^h him, through

the power of God towarde you.

*Proue your selues whether ye are in the faith: examine your selues: knowe ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

But I trust that ye shal knowe that we are not reprobates.

Now I pray vnto God y^e ye do none euil, not that we shulde seme approued, but y^e ye shulde do that which is honest: thogh we be as e^e reprobates.

For we can not do anie thing against the trueth, but for the trueth.

For we are glad when we are weake, and that ye are strong: this also we wish for euen your perfection.

Therefore write I these things being absent, lest when I am present, I shulde vse sharpenes, according to the power which the Lord hath guen me, to s^e edification, and not to destruction.

Finally brethren, fare ye wel: be perfite: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shal be with you.

Grete one another with an holie kisse. All the Saintes salute you.

The grace of our Lord Iesus Christ, and the loue of God, and the cōmunion of the holie Gost be with you all, Amen.

The seconde epistle to the Corinthians, written frō Philippi, a citie in Macedonia, & sent by Titus and Lucas.

e In mans iudgement who for the most parte reiecteth the b^est, and approueth the worse. f Hauing abundance of the grace of God.

g Commit not by your negligence that, that which is ordained to saluation, turne to your destruction. Rom. 16. 16. 1. cor. 16. 20. 1. pet 5. 14. h Which was according to those countreys in those dayes bothe of the Iewes and of other nations.

THE EPISTLE OF the Apostle Paul to the Galatians.

THE ARGUMENT.

THE Galatians after they had bene instructed by S. Paul in the trueth of the Gospel, gaue place to false Apostles, who entring in, in his absence corrupted the pure doctrine of Christ, & taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the granting thereof is the overthrowe of mans saluacion purchassed by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did preend, as thogh they had bene sent of the chief Apostles, and that Paul had no autoritie, but spake of him self, he proueth bothe that he is an Apostle ordained by God, and also that he is not inferior to the rest of the Apostles: which thing established, he proceedeth to his purpose, prouing that we are frely iustified before God without any workes or ceremonies which notwithstanding in their time had their vse and commoditie: but now they are not onely vprofitable figures, but also pernicious, because Christ the trueth and the end thereof is come: wherefore men ought now to embrace that libertie, which Christ hath purchassed by his blood, & not to haue their consciences snared in the gennes of mans traditions: finally he sheweth wherein this libertie standeth, and what exercises appertine thereunto.