

THE SECONDE EPI- 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 stubbernes, 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 wiseth 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 shoulde 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 this, that he pardoneth the trespasser, seeing he doeth repent: and also in that he was vnquiet in his minde, till 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 Gospel in his preaching: the effect whereof is newnes of life, forsaking of our sinnes, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that sorrowe which engendreth true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisdom to put difference betwixt the simplicitie of the Gospel, 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 slandered him: wherefore at his coming he menaceth suche as rebell against his autoritie, that he wil declare by liuelie example, that he is the faithfull ambassadour of Iesus Christ.

CHAP. I.

¶ He declareth the great profite that cometh to the faithful by their afflictions. 15. 17 And because they shoulde not impute to lightnes, that he deferred his coming contrary to his promes, he proueth his constancie, bothe by the sinceritie of his preaching, and also by the immutable trueth of the Gospel. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holie Ghost.



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 Santes, which are in all

^a Meaning of country whereat Corinthus was the chief cite. Ephes. 1. 3. 1. pet. 1. 3. ^b Or praise & glorie begun.

^a Achaia:
Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.
^b Blessed be God euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comforte,
Which comforteth vs in all our tribulation, that we may be able to comforte the which are in anie affliction by the comforte wherewith we our selues are comforted of God.

^c Which I suffer for Christ, or of Christ suffereth in me. Rom. 7. 5. & 2. cor. 1. 24

For as the sufferings of Christ abunde in vs, so our consolation abundeth through Christ.
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 concerning you, in as much as we knowe that as ye are partakers of the sufferings, so shall ye be also of the consolation.
8 For brethren, 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 receiued the sentence of death in our selues, because we shoulde not trust in our selues, but in God, who 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 persons for vs.

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

^d For being as indure so muche, they had occasion to be confirmed in the Gospel. ^e As God onely worketh all things in vs: so doeth he also our saluation by his free 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 infirmities & it might appear how wonderfully Gods graces wrought in him. ^g I was verily resolute in my self to dye. ^h So manie dangers of death.

Rom. 15. 30.

ⁱ He rendereth a reason why they ought to praye vnto God for his recouerie. ^k Vnto that wisdom which God gaue me from heauen.

1 Ye knowe partly my cōfancie 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 very end. m In that we haue taught you y Gospel so sincerely. n Because we haue wōne you to Christ. o Which shal abolish all worldlie glorie. p Which is shely to promise and not to performe. q Now to asse me one thing, and then to de ny it, which is a signe of incofancie. r He taketh God to witness that he preacheth y truth. s He preached nothing vnto them but onely Iesus Christ who is the most constant and infallible truth of the Father. t They are made, performed & we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs. *Eph. 4. 20.* u In that I say I came not because I wolde spare you, I meane not that I haue auctoritie to alter true religiō, or to binde your consciences: but that I am Gods minister to confirme and comfort you. v And faith is not in subiection to man.

13 For we write none other things vnto you, then y 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 forth 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 flesh, that wme shulde be, y 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 faith ye stande.

CHAP. III.

He sheweth his loue towards them. 7 Requiring like wife that they wolde be fauorable to the incofancious adulterer, seing he did repent. 14 He also reioyceth in God for the efficacie of his doctrine. 17 Confuting thereby suche quarelpickers, as vnder pretence of speaking against his persone, sought nothing, but the overthrowe of his doctrine.

1 **B**Vt I determined thus in my self, that I wolde not come againe to you in heauines.
2 For if I make you sorie, who is he then that shulde make me glad, but the same which is made sorie by me?
3 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.
4 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.
5 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 furether epistle.

hath not made me sorie, but partly (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 swalowed 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 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 thing to whome I forgave it, for your sakes forgive I it in the sight of Christ,
11 Lest Saran shulde circumuent vs: for we are not ignorant of his enterprises.
12 Furthermore, when I came to Troas to preache Christ 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 saved, 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, m which make marchandise of the worde of God: but as y of synceritie, but as of God in the sight of God speake we in Christ.

k In working mightly by vs he maketh vs partakers of his victorie and triumph. l The preaching of the crosse bringeth death to them which onely consider Christs death as a comūne death, & be thereat offended, or els thinke it folie: & brighen againe life to the who in his death beholde their life. m That is, w preache for gaine, & corrupt it to serue mens afflictiones. n O, 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 bragge 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 commendation vnto you, or letters of commendation 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, b ministred by vs, and written, not with ynce, but with the Spirit of the liuing God, not in tables of stone, but in fleshly tables of the heart.
4 And suche trust haue we through Christ to God:

a Meaning h himself, Timotheus and Siluanus. b Who were Gods penne. c The hardness of mans heart before he be regenerated, as is a stonie table. *Exe. 31. 18, & 36. 16:* but being regenerated by the Spirit of God, it is as softe as felth. y the grace of the Gospel may be written in it, as in new tables. *1. Cor. 7. 12.*

5 Not

d Whose minist
er Moses was
e Which Christ
gaue.
f Meaning, the
spiritual do-
ctrine, & is in
our hearts.
g Thus he na-
meth the Law
in comparis-
on of the Gospell.
h After y^e God
had spoken wth
him and giuen
him the Law.
i For the Law
declareth all
men to be va-
der condem-
nation
k Meaning, of
the Gospell w^{ch}
declareth that
Christ, is ma-
de our righ-
teousnes.

i In preaching
the Gospell.
Exo. 34. 33.
m Moies she-
wed the Law
as it was co-
uered wth sha-
dowes, so that
y^e Jewes eyes
were not ligh-
tened but blin-
ded, and so coul-
de not come to
Christ who
was the end
thereof: agai-
ne the Gospell
scattereth forth
the glorie of
God clearely,
not couering
our eyes, but
driving y^e dar-
kenes away
from them.
Ioh. 4. 24.
n Christ is
our mediator,
& autor of the
New testamēt,
whose doctri-
ne is spiritual,
& giueth life
to the Law.
o In Christ,
who is God
manifested in
the flesh, we se
God y^e Father
as in a moste
cleare glade.

a For anie trou-
bles or affli-
ctions.
b Meaning, su-
che thinses &
pretences as
become not
them that ha-
ue suche a
great office in
hind.
Chap. 3. 17.

- 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 ministrations of death written wth letters & ingraued in stones, was glorious so y^e the childre of Israel coulde not beholde the face of Moses for the glorie of his countenance (which glorie is done away)
- 8 How shal not the ministrations of the Spirit be more glorious?
- 9 For if the ministerie of iⁿ cōdēnation was glorious, much more doeth the ministrations of k^{ing} righteousness excede in glorie.
- 10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glorie.
- 11 For if that which shulde be abolished, was glorious, much more shal that which remaineth, be glorious.
- 12 Seeing then that we haue suche trust, we vse great boldenes of speache.
- 13 *And we are not as Moses, which^m 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 red, the vaile is layed ouer 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 mirror 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.

1 He declareth his diligence, and roundenes in his office.
2 And that which his enemies toke for his disadvantage, to wit, the crosse and afflictions which he endured, he turned it to his great aduantage. 11. 17 Shewing what profit cometh thereby.

1 Therefore, seeing that we haue this ministerie, as we haue receiued mercie, we fainte not:
2 But haue cast from vs the clokes of shame & walke not in craftines, nether handle we the worde of God deceitfully: but in declaration of the trueth we approue our selues to euerie mans conscience in the sight of God.
3 If our Gospell be then hid, it is hid to the, that are lost.

- 4 In whome the god of this worlde hath blinded the mindes, that is, of the infideles, that the light of the glorious Gospell of Christ, which is the image of God, shulde not shine vnto them.
- 5 For we preache not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.
- 6 For God that commanded the light to shine out of darkenes, is he which hath shined in our hearts, to giue the light of the knowledge of the glorie of God in the face of Iesus Christ.
- 7 But we haue this treasure in earthen vessels, y^e the excellencie of that power might be of God and not of vs.
- 8 We are afflicted on euerie side, yet are we not in distresse: in pouertie, but not overcome of pouertie.
- 9 We are persecuted, but not forsaken: cast downe, but we perish not.
- 10 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.
- 11 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.
- 12 So then death worketh in vs, and life in you.
- 13 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,
- 14 Knowing that he which hath raised vp the Lord Iesus, shal raise vs vp also by Iesus, and shal set vs with you.
- 15 For all things are for your sakes that moste plenteous grace by the thanksgiving of manie may redoude to the praise of God.
- 16 Therefore we faint not, but though our outward man perish, yet the inward man is renewed daily.
- 17 For our light affliction which is but for a moment, causeth vnto vs a farre moste excellent & eternal waight of glorie:
- 18 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 borne partakers of mine affliction and comfort, may abundantly set forth his glorie. **Or be corrupted.** **o** Groweth stronger. **p** Which is so called in respect of the euertlasting life.

CHAP. V.

1 Paul proceedeth to declare the utilitie that cometh by the crosse. 4 How we ought to prepare our selues vnto it. 5 By whome, 9 And for what end. 14. 19 He setteth forth the grace of Christ, 20 And the office of ministers, and all the faithfull.

c To wit Sa-
cā, Ioh. 12. 31, &
14. 30. 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, w^{ch}
preache for
gaine, or els w^{ch}
rather seke to
benefit and
known, then
to edifie.
f Which are
your seruants.
g That we ha-
uing receiued
lights, shuld cō-
municate the
same wth others
and therefore
Christ calleth
the light of
the world,
Mat. 5. 14.
h Albeit the
ministers of y^e
Gospell be cō-
temptible as
touching their
perion, yet y^e
treasure which
they carie, is
nothing worse
or inferior.
i All y^e faith-
ful, & chiefly
the ministers
must drinke
of this cup,
because y^e worl-
de hateth
Christ: & also
that the mem-
bers shuld be
conformable
to Christ their
head, yet by y^e
mightie power
of Christ, who
ouercame de-
ath, they are
made conque-
rours.
Psal. 116. 10.
k By our death
you haue life:
so that the
fruite of our af-
flictions co-
meth to you.
l The same
faith by y^e in-
spiration of y^e
holie Goſt.
m In deliue-
ring vs from
these dangers,
which is as it
were a resto-
ring fro death
to life.
n That I be
deliuered and
restored to
you againe,
may not onely
my self giue
God thanks

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

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

Or, if so, be we shalbe founde clothed, & not naked
Reuel. 16, 17.
Wherein.

b Not onely quiet in mids, but also ready to susteine all dangers: being assured of the good successe thereof.

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 fearefull iudgement.
h He proueth the dignitie of his ministration by the fruite and effect thereof, which is to bring men to Christ.

i By imbracing the same faith which we preach to others.

k As they, & more esteemed the outward shewe of wisdom, & eloquence, then true godlines.

l As the aduersaries said, & coulde not abide to heare them praised.

m Our folie serueth to Gods glorie.

n Therefore whosoever giueth place to ambition or vaine glorie, is yet dead, and liueth not in Christ.

Isa 43, 19.
Reuel. 21, 5.

o As the onely faithful do in Christ.

p According to the estimation of the world: 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 will flatter my self or anie man in setting forth his gifts? Yea, when I praise my ministration, I comende the power of God: when I comende our wortheless fautes, I praise the mightie power of God, set forth by vs wretched 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.

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

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

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

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

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

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

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

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

*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.

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

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.

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.

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

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

Wherefore, hece forth know we no mā past the flesh, yea thogh we had knowen Christ after the flesh, yet now hece forth we know we him no more.

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

passed away: beholde, all things are become new.

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

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.

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

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.

An exhortation to Christian life. 11 And to beare him like affliction, as he deeth them. 12 Also to kepe them selues from all pollution of idolatrie bothe in bodie, and soule, and to haue none acquaintance with idolaters.

So we therefore as workers together beseeche you, that ye receiue not the grace of God in vaine.

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.

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

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

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

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

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

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:

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

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

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

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

he was towards them. I shewe like affection towards me.

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

That is, a sacrifice for sinne.

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

As to wit, Gods fire mercie, wherein he hathe powred forth his infinite loue.

b By the infidelities, if they sawe no fruite come thereof.

1 Cor 4, 1.

c He declareth what weapons he resorted 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 most vehement affection.

h Their iudgement was so corrupted, y they were not likewise affectioned towards him, as

Ecc. 13. 21.
h He seemeth
to allude to *y*
Deut. 22. 10.
where *y* Lord
commandeth
that an ox &
an ass be not
yoked toge-
ther, because *y*
march is vne-
qual: so if the
faithful marie
with the infi-
dels, or els
haue to do w
them in anie
thing vnlawful,
it is here repro-
ued.

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

Leui. 26. 11.
1/2. 32. 11.

Ierem. 31. 2.
Or, the deni.
I so called be-
cause he haie
not onely life
in him self, but
giueth it also
to all liuing
creatures.

a Consider this
well, *y* true
idolous w your
bodies, & yet
thinke your co-
sciences pure
towards God:
God wil one
day visite you
for your hal-
ting.
b Of bodie &
soule.
c That we may
teache you.
d By grieuie co-
munications.

e He had ne-
ther rest in bo-
die, nor spirit.
& it seemeth *y*
he alludeth to
that which is
written, *Deut.*
32. 35 for the
croffe to mans
eye is commu-
ne bothe to *y*
godlie & to the
wicked, al-
though to con-
trarie ends.
f This ioye o-
uercame all
my sorowes.

14 * Be not vnequally yoked with the infi-
deles: for what fellowship hath righteous-
nes with vnrighteousnes? and what com-
munion hath light with darkenes?

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

16 And what agreement hath the Tem-
ple of God with idoles? * for ye are the
Temple of the ^l living God: as God ha-
th saide, * 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
receiue you.

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

CHAP. VII.

h He exhorteth them by the promises of God to keepe them
selues pure. 3. 7 *Assuring them of his loue. 8. 13* And
doeth not excuse his seueritie towards them, but reioy-
ceth thereat, considering what profice came thereby.
10 Of two sortes of sorow.

1 **S**Eing then we haue these promises,
dearely beloued, let vs * cleanse our sel-
ues from all filthines of the ^b flesh & spi-
rit, and growe vp vnto ful holines in the
feare of God.

2 * 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 your condemnation: for
I haue said before, that ye are in our hea-
rts, to dye and liue together.

4 I vse great boldenes of speache towards
you: I reioyce greatly in you: I am filled
with comfort, and am excedding ioyous
in all our tribulation.

5 For whē we were come into Macedonia,
our flesh had no rest, but we were trou-
bled on euerie side, fightings * without, &
terroures 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 co-
forted of you, whē he tolde vs your great
desire, your mourning, your feruent min-
de to meward, so that I reioycd muche
more.

8 For though I made you sorie with a let-
ter, I repent not, though I did repent: for I
perceiue that the same epistle made you
sorie, though it were but for a season.

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

1. Pet. 2. 19.

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

the worldlie sorowe causeth death.

11 For beholde, this thing that ye haue be-
ne * godly sorie, what great care it hath
wrought in you: yea, what ^h clearig of your
selues: yea, what indignacion: yea, what fea-
re: yea, how great desire: yea, what a zeale:
yea, what ⁱ punishmēt: in all things ye haue
shewed your selues, that ye are pure in
this matter.

12 Wherefore, though I wrote vnto you, I
did not it for his cause that had done the
wrog, nether for his cause that had the in-
iurie, but that our care towards you in the
fight of God might appeare vnto you.

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

14 For if ^k I haue boasted anie 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 a-
bundant towards you, when he remem-
breth the obedience of you all, and how
with feare & trembling ye receiued him.

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

CHAP. VIII.

h By the example of the Macedonians, 9 And Christ
he exhorteth them to continue in relieuing the poore
Saintes, 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 vp-
on the Churches of Macedonia,

2 Because in great tryal of affliction their
ioye abounded, and their moste extreme
pouertie ^b abounded vnto their riche libe-
ralitie.

3 For to ^c their power (I beare recorde) yea, &
beyond 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 towards the
Saintes.

5 And *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 begon, so he wolde also accom-
plish 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 ^d that ye abide in this grace also.

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

9 For ye knowe the grace of our Lord Ie-
sus Christ, that he being riche, for your sa-
uatie became poore, that ye through his po-
uertie might be made riche.

YY.i.

g Whose heart
Gods Spirit
doeth touche,
he is sorie for
his finnes com-
mitted against
so merciful a
Father: & the-
re are the frui-
tes of his repen-
tance, as wit-
nes Dauid &
Peters teares:
others which
are sorie for
their finnes on-
ely for feare
of punishment
& Gods ven-
geance, fall in-
to desperacio,
as Cain, Saul,
Achiophel &
Iudas.
h In asking
God forgiveness.
i For in iudg-
ing & chastis-
sing your sel-
ues, you preue-
nt Gods aug-
re.
He. 12.

k The Greke
worde signifi-
eth, his bowels,
whereby is
meant moste
great loue and
tender affec-
tions.
l Bothe in thin-
king & repor-
ting wel of
you.

a This benefite
of God appea-
red in two
things: first, *y*
the Ma. doni-
ans being in so
great afflic-
tion were so prout
to helpe o-
thers: & next *y*
being in great
pouertie, were
verie liberal
towards o-
thers.
b So that a
moste abundā-
riner of riches
flowed out of
their pouertie.
c So he calleth
their liber-
tie, ether be-
cause they we-
re the bestow-
ers of Gods gra-
ces, or because
they receiued
them of God
freely, and so
they desired
Paul to be to *y*
distribution
thereof.

Gathering for the Churches. II. Corinthians. Liberal sowing.

- 10 And I shewe my minde herein : for this is expedient for you, w^h haue begonne not to do onely, but also to 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 *will* that other men shulde be eased and you grieved.
- 14 But vpon like cōdicion, at this time your abundance supplieth their lacke, that also their abundance may be for your lacke, that there may be equalitie:
- 15 As it is written, *He that gathered much, 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 exhortaciō, 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 chofen 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 declaration of your prōpt minde)
- 20 Auoyding this, that no man shulde blame vs in this abundance that is ministred by vs,
- 21 *Prouiding for honest things, not onely before the Lord, but also before men.
- 22 And we haue sent with the 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 *any* do enquire of Titus, he is my felowe and helper to you warde: or of our brethren, they are messengers of the Churches, & the glorie of Christ.
- 24 Wherefore shewe towards them, & before the Churches the proue of your loue, and of the reioycing that we haue of you.

CHAP. IX.

3 The cause of Titus and his companions comming to the. 6 He exhorteth to giue almes cherefully, 7 Shewing what fruite 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 mīde, 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 affamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhorthe 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 necessity: for God loueth a chereful giuer.

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

9 *As it is written, *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 food, and multiplie your seede, 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 their praiser 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 base, but am bolde towards 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 agānst some, w^h esteeme vs as thogh we walked according to the flesh.

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

d Euerie man may do good that hathe abilitye thereunto, but to wil, and haue a minde to do good, cometh of perfitte charitie.

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

Exod. 16. 17. f That bothe you & others, as occasiō shal serue, may releeue y^e godlie according to their necessities.

g And willingly offered him self to gather your almes.

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

Rom. 12. 19. i Titus weldoing is approved before God & man.

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

Prout. 11. 25. Rom. 12. 8. Eccle. 35. 11.

a Lest thinke de giue but little, distrustin to impouertie the felues thereby, he sheweth y^e God wil so blesse their liberal hearts, y^e bothe they shal haue y^eough for the felues & also to helpe others with all.

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

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

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

e Or, greatly affected towards you.

f These wordes his bacbiters vsed, thinking thereby to diminish his autoritie, as verbe. 10.

g As thogh we boasted of our felues by a carnal affection.

The ministers weapons. Chap. XI. Angel of light 86

- 4 (For the weapons of our warrefare 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 thought 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 hathe 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.

^c Meaning, a cereine man among the, w thus spake of Paul.

- 10 For the letters, ^c faith 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, ^e but according to the ^e measure of the line, whereof God hathe 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 ^f another mans line, that is in the things that are prepared already.
- 17 ^g 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.

^h He declareth his affection towards them. ⁱ The excellencie of his ministerie, ^j And his diligence in the same. ^k The fetches of the false apostles. ^l The peruerse iudgement of the Corinthians. ^m And his owne praises.

WOlde 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 ^b I haue prepared you for one housband, to present you as a pure virgine to Christ:

3 But I feare lest as the ^c 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 ^g rude in speaking, yet I am not so in knowledge; but among you we haue bene made manifeste to the vmost, 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 fiely?

8 I ^h robbed other Churches, and toke wages of them to do you seruice.

9 And when I was present with you, and had nede, 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 ^j be grieuous to you.

10 ^k 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 cut away occasion from them which desire ^l occasion, that they might be founde like vnto vs in that wherein they reioyce.

13 For suche false ^m apostles are deceitful workers, and transforme them selues into the Apostles of Christ.

14 And no maruile: 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: nor 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 ⁿ Lord: but as it were foolishly, in this my great boasting.

to the Lord: but this faction of boasting semed according to man, whereunto they compelled him.

^a He calleth the praising of his self dorage to the w thing the arrogancie of the false apostles copel led him, who sought nothing els, but to ouerthrowe the Church by diminishing the autoritie of his ministerie. Gene. 3. 4.

^b To speake in mine owne commendation. ^c The minister ministerieth Christ & his Church as housband and wife by preaching of the Gospel. ^d That is, more perfit 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, vfe no worldly eloquence. ^h Other Churches relieved me. ⁱ He did not onely labour with his hands for his living, but in his extreme pouertie preached diligently, without burdening anie mā, or els waxing slothful to do his duetie to euerie man. Chap. 12. 13.

^j ad 20. 34. ^k Let not the truth of Christ be thought to be in me, if I suffer my ioye to be shut vp, w I haue concealed or concealed. ^l To slander my ministerie, it shulde receiue wages. ^m By false apostles here is not meant: suche as teache false doctrine (w douties, they wolde haue grown vnto) but suche as were vaine glorious, and did not their duetie sincerely. ⁿ In his heart he had respect

^a He y measure these things 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 adtes: & if they wil compare with others, let the shewe what courtesies, what cities, & people they haue wonne to the Lord: for who wil praise y fouldier, w onely at the table can finely talke of the warres, & whe he cometh, to the brunt, is neither valiant nor expert? Eph. 4. 8.

^e That is, the giftes & vocation, w God had giuen him to winne others by. ^f God gaue y whole worlde to y Apostles to preache in, so that Paul here meaneth by y line his portion of the courtesies where he preached Ier. 9. 24, 1. cor. 1. 31.

o In outward things.

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

19 For ye suffer fooles gladly, becaufethat ye are wise.

20 For ye suffer 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, & they do vnto you.

Philip 3.5.

q That is, able, vile, miserable, a craftie man, an idiot, & subiect to a thousand calamities, which things the false apostles oblected against him as moſte certayne testimonies of his vnworthines.

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

Deu. 25.3.

Ab. 16.25.

Ab. 14.19.

Ab. 27.14.

f In the present danger of death.

g At five several times euerie time thirtie, and nine.

h Of the Roman magistrates.

21 I speake as concerning the reproche: as thogh that we had bene weak: 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 fede 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 about measure: in prison more plenteously: in death off.

24 Of the Iewes five times receiued I fortie stripes * saue one.

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

26 In iornaying 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 wilderness, in perils in y sea, in perils among false brethren,

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

28 Beside the things which are outward, 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 foreuermore, knoweth that I lye not.

32 In * Damascus the gouerner of the people vnder King Aretas, laide watche in the citie of the Damascēes, 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.

a He reioyceth in his preferment. s. 7 But chiefly in his humblenes. 11 And layeth the cause of his boasting vpon the Corinthiāns. 14 He sheweth what good wil he beareth them. 20 And promisseth to come vnto them.

1 I 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 about 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 b thirde heauen.

3 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 takē 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 thogh I wolde reioyce, I shulde not be a foole: for I wil say the trueth, but I refrain, lest anie mā shulde thinke of me about 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 befoght 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: yee haue compelled me: for I ought to haue bene cōmended of you: for in nothing was I inferior vnto the verie chief Apostles, thogh I be nothing.

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

13 For what is it, wherein ye were inferiours vnto other Churches, * except that I haue not bene slothful to your hinderāce? forgive me this wrong.

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

15 And I wil moſte gladly bestowe, and wil be bestowed for your soules: thogh 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 pil you of anie thing? walked we not in the self same spirit? walked we not in the same steppes?

19 Again, 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 infirmities was not able to declare the, neither were they shewd vnto him for that end. Or, lausul.

d The greke worde signifieth a sharpe piece of wood as a pale, or stake, and also a little spilde or sharpe thig 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 knowen, & euidently sene.

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

h Chap. 11.9.

i Or, chargeable.

k For first, he was minded to departe from Ephesus into Macedonia, & so to Corinthus. 1 Cor. 16. 5. Then when the Lord letted this purpose, he appointed to go straight from Ephesus to Corinthus, Chap. 1. 15. & intent being charged, he went to Macedonia, from whence now he appointeth the third time to come vnto them.

l Which declareth his fatherlie affection. Or, your cause or person.

m Thus said his aduersaries that thogh he toke it not by him self, yet he did it by y means of others.

n To go to you.

r As imprisonment, beating, hunger, thirst, colde, nakednes and suche like: which things the aduersaries condemne as infirmities in me.

Ab. 9.24.

Ab. 9.3

a That is, a Christian, or, I speake it in Christ.

b That is to say, into the highest heauē.

- 20 For I feare lest when I come, I shal not finde you suche as I wolde : and that I shalbe founde vnto you^m suche as ye wolde not, and lest there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings & discorde.
- 21 I feare lest when I come againe, my God ^aabase 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 threatneth the obstinate. 5 And declareth what his power is by their owne testimonie. 10 Also he sheweth what is the effect of this epistle. 11 After hauing exhorted them to their dutie, he wisheth them all prosperitie.

1 **T**His is the * thirde time y I come vnto you. * In the mouth of two or thre witnesses shal euerie worde stand.

2 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,

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

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

the power of God towarde you.

5 *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?

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

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

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

9 For we are glad when we are weake, and that ye are ^f strong: this also we wisht for euen your perfection.

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

11 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 shalbe with you.

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

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

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

^e In mans iudgement who for the most parte reiecteth the best, and approveth the worse. ^f Having abundance of the grace of God.

^g Commit not by your negligence that, which is ordeined to saluation, turne to your destruction.

Rom. 16. 16.

1. cor. 16. 20.

1. pet. 3. 14.

^h Which was according to those counsels 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 ouerthrowe of mans saluation purchass'd 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 pretend, 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 ordeined by God, and also that he is not inferior to the rest of the Apostles: which thing established, he procedeth 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 purchass'd 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 appertaine thereunto.