

The Second Epistle Of Paul To The Corinthians

The Argument

As nothing can be written, either so perfectly, or with so great affection and zeal, which is not unprofitable to many, and resisted by some; so the first epistle written by Paul to the Corinthians, besides the purity and perfection of the doctrine, sheweth a love toward them far passing all natural affections, which did not only not profit all, but hardened the hearts of many to remain in their stubbornness, and contemn the Apostle's authority. By reason whereof Paul, being let with just occasions to come unto them, wrote this epistle from Macedonia, minding to accomplish the work which he had begun among them. First therefore he wisheth them well in the Lord, declaring that albeit certain wicked persons abused his afflictions to condemn thereby his authority, yet they were necessary schoolings, and sent to him by God for their bettering. And where as they blame his long absence, it came of no inconstancy, but to bear with their inability and imperfection, left contrary to his fatherly affection, he should have been compelled to use rigor and severity. And as touching his sharp writing in the former epistle, it came through their fault, as is now evident both in that which he pardoneth the trespasser, seeing he doeth repent; and also in that he was unquiet in his mind, till he was certified by Titus of their estate. But for as much as the false apostles went about to undermine his authority, he confuteth their arrogant brags, and commendeth his office, and the diligent executing of the same, so that Satan must have greatly blinded their eyes, which see not the brightness of the Gospel in his preaching; the effect whereof is newness of life, forsaking of our selves, cleaving to God, fleeing from idolatry, embracing the true doctrine, and that sorrow which engendereth true repentance; to the which is joined mercy and compassion towards our brethren; also wisdom to put difference between the simplicity of the Gospel, and the arrogancy of the false preachers, who under pretence of preaching the truth, sought only to fill their bellies, whereas he contrariwise, sought them, and not their goods, as those ambitious persons slandered him; wherefore at his coming he menaceth

such as rebel against his authority, that he will declare by lively example, that he is the faithful ambassador of Jesus Christ.

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2 Corinthians 1

1 *He beginneth with the praise of afflictions, 8 declaring what he hath suffered in Asia, 10 and how happily God assisted him. 17 He saith it was not upon any rightness that he came not, according to his promise.*

1 Paul (1) an Apostle of JESUS CHRIST, by the will of God, and *our* brother Timothy, to the Church of God, which is at Corinth, with all the Saints, which are in all (*) Achaia:

(1) See the declaration of such salutations in the former Epistles.

(*) Meaning that country whereof Corinth was the chief city.

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 (*) (2) (a) Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of (b) mercies, and the God of all comfort,

(*) Ephesians 1:3; 1 Peter 1:3 .

(2) He beginneth after his manner with thanksgiving, which notwithstanding (otherwise than he was wont) he applieth to himself; beginning his Epistle with the setting forth of the dignity of his Apostleship, constrained (as it should seem) by their importunity, which took an occasion to despise him by reason of his miseries. But he answereth that he is not so afflicted, but that his comforts do exceed his afflictions, shewing the ground of them, even the mercy of God the Father in Jesus Christ.

(a) To him be praise and glory given.

(b) Most merciful.

4 Which comforteth us in all our tribulation, (3) that we may be able to comfort them which are in any affliction by the comfort wherewith we ourselves are comforted of God.

(3) The Lord doth comfort us to this end and purpose, that we may so much the more surely comfort others.

5 For as the (c) (*) sufferings of Christ abound in us, so our consolation aboundeth through Christ.

(c) The miseries which we suffer for Christ, or which Christ suffereth in us.

(*) Which I suffer for Christ, or which Christ suffereth in me, Romans 7:5; Romans 8:5-6; Colossians 1:24 .

6 (4) And whether we be afflicted, *it is* for your consolation and (*) salvation, which (♣) is (d) wrought in the enduring of the same sufferings, which we also suffer; or whether we be comforted, *it is* for your consolation and salvation.

(4) He denieth that either his afflictions wherewith he was often afflicted, or the consolations which he received of God, may justly be despised, seeing that the Corinthians both might and ought to take great occasion to be confirmed by either of them.

(*) For seeing him endure so much, they had occasion to be confirmed in the Gospel.

(♣) As God only worketh all things in us; so doeth he also our salvation by his free mercy, and by such means as he hath here left in this life for us to be exercised in.

(d) Although salvation is given us freely, yet because there is a way appointed us wherewith we must come to it, which is the race of an innocent and upright life, which we must run, which we must run, therefore we are said to work our salvation; Philippians 2:12 . And because it is God only that of his free good will worketh all things in us, therefore is he said to work the salvation in us by those selfsame things by which we must pass to everlasting life, after we have once overcome all encumbrances.

7 And our hope is steadfast concerning you, in as much as we know, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 (5) For brethren, we would not have you ignorant of our affliction, which came unto us in Asia, how we were pressed (*) out of measure passing strength, so that we altogether (e) doubted even of life.

(5) He witnesseth that he is not only not ashamed of his afflictions, but that he desireth also to have all men know the greatness of them, and also his delivery from them, although it be not yet perfect.

(*) Hereby he sheweth his own infirmity that it might appear how wonderfully God's graces wrought in him.

(e) I know not at all what to do, neither did I see by man's help which way to save my life.

9 Yea, we received the sentence of death in (f) ourselves, because we should not trust in ourselves, but in God, which raiseth the dead.

(f) I was resolved within myself to die.

10 Who delivered us from so (g) (*) great a death, and doeth deliver *us*, in whom we trust, that yet hereafter he will deliver *us*;

(g) From these great dangers.

(*) So many dangers of death.

11 (*) (6) So that ye labor together in prayer for us, (7) that for the gift *bestowed* upon us for many, thanks may be given by many persons for us.

(*) Romans 15:30 .

(6) That he may not seem to boast of himself, he attributeth all to God, and therewith also confesseth that he attributeth much to the prayers of the faithful.

(7) The end of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious to us.

12 (8) (*) For our rejoicing is this, the testimony of our conscience, that in simplicity and godly (h) pureness, *and* not in fleshly wisdom, (♣) but by the (i) grace of God we have had our conversation in the world, and most of all toward you.

(8) Secondly he putteth away another slander, to wit, that he was a light man, and such a one as was not lightly to be credited, seeing that he promised to come unto them, and came not. And first he

speaketh of the simplicity of his mind, and sincerity, which they know both by his voice when he was present, and they ought to acknowledge it also in his letters, being absent; and moreover he protesteth that he will never be otherwise.

(*) He rendereth a reason why they ought to pray unto God for his recovery.

(h) With clearness, and holy and true plainness of mind, as God himself can witness.

(♣) Using that wisdom which God gave me from heaven.

(i) Trusting to that very wisdom, which God of his free goodness hath given me from heaven.

13 For we (*) write (k) none other things unto you, than that ye read or else that ye acknowledge, and I trust ye shall acknowledge unto the (l) end.

(*) Ye know partly my constancy both by my dwelling with you, and also my writing unto you; and I trust ye shall know me to be the same to the very end.

(k) He saith he writeth barely and simply; for he that writeth in colored sort, is rightly said to write otherwise than we read; and this he saith the Corinthians shall know and like very well.

(l) Perfectly.

14 Even as ye have acknowledged us partly, that we are your (m) (*) rejoicing, even as ye are (♣) ours, in the (n) (♣) day of *our* Lord Jesus.

(m) Paul's rejoicing in the Lord was, that he had won the Corinthians; and they themselves rejoiced that such an Apostle was their instructor, and taught them so purely and sincerely.

(*) In that we have taught you the Gospel so sincerely.

(♣) Because we have won you to Christ.

(n) When he shall sit as judge.

(♣) Which shall abolish all worldly glory.

15 And in this confidence was I minded first to come unto you, that ye might have had a (o) double grace;

(o) Another benefit.

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and to be led forth toward Judea of you.

17 (9) When I therefore was thus minded, did I use lightness? Or mind I those things which I mind, (*) according to the (p) flesh, that with me should be, (q) (♣) Yea, yea, and Nay, nay?

(9) He putteth away their slander and false report by denying it, and first of all in that divers went about to persuade the Corinthians, that in the preaching of the Gospel, Paul agreed not to himself; for this was the matter and the case.

(*) Which is rashly to promise and not to perform.

(p) As men do, which will rashly promise anything, and change their purpose at every turning of the hand.

(q) That I should say and unsay a thing?

(♣) Now to affirm one thing, and then to deny it, which is a sign of inconstancy.

18 (10) Yea, (*) God is (r) faithful, that our word toward you was not Yea, and Nay.

(10) He calleth God, and for judge of his constancy in preaching and teaching one selfsame Gospel.

(*) He taketh God to witness that he preacheth the truth.

(r) True, and of whose faithfulness it were horrible wickedness to doubt.

19 (11) For the Son of God Jesus Christ, who was preached among you by us, *that is*, by me, and Silvanus, and Timothy, (s) was not Yea, and Nay, but in (t) him it was (*) Yea.

(11) He joineth also with himself his fellows as witnesses, with whom he fully consented in teaching one selfsame thing, to wit, one selfsame Christ.

(s) Was not divers and wavering.

(t) That is in God.

(*) He preached nothing unto them but only Jesus Christ who is the most constant and infallible truth of the Father.

20 (12) For all the promises of God in him *are* (*) Yea, and are in (u) him Amen, unto the glory of God through (x) us.

(12) Last of all he declareth the sum of his doctrine, to wit, that all the promises of salvation are sure and ratified in Christ.

(*) They are made, performed and we are partakers only by him, who is our Amen, in that he hath fulfilled them for us.

(u) Christ is set also forth to exhibit and fulfill them all, most assuredly, and without all doubt.

(x) Through our ministry.

21 (13) And it is God which stablisheth us with you in Christ, and hath anointed us.

(13) He attributeth the praise of this constancy, only to the grace of God, through the holy Ghost, and therewithal concludeth that they cannot doubt of his faith and his fellows, without doing injury to the Spirit of God, seeing that they themselves do know all this to be true.

22 Who hath also sealed us, and hath given the (y) (*) earnest of the Spirit in our hearts.

(y) An earnest, is, whatsoever is given to confirm a promise.

(*) Ephesians 4:30 .

23 (14) Now, I call God for a record unto my (z) soul, that to spare you, I came not as yet unto Corinth.

(14) Now coming to the matter, he sweareth, that he did not only, not lightly alter his purpose of coming to them, but rather that he came not unto them for this cause, that he might not be constrained to deal more sharply, with them being present, than he would.

(z) Against myself and to the danger of mine own life.

24 (15) Not that we (*) have dominion over your faith, but we are helpers of your (a) joy; for by (♣) faith ye stand.

(15) He removeth all suspicion of arrogancy, declaring that he speaketh not as a Lord unto them, but as a servant, appointed of God to comfort them.

(*) In that I say I came not because I would spare you, I mean not that I have authority to alter true religion, or to bind your consciences, but that I am God's minister to confirm and comfort you.

(a) He setteth the joy and peace of conscience, which God is author of, against tyrannous fear, and therewithal sheweth the end of the Gospel.

(♣) And faith is not in subjection to man.

2 Corinthians 2

1 He excuseth his not coming unto them, 3 and privily reprehendeth them. 4 He sheweth that such is his affection towards them, 5 that he never rejoiceth but when they are merry. 6 Perceiving the adulterer (whom he commanded to be delivered up to Satan) to repent, he requesteth that they forgive him. 31 He mentioneth his going into Macedonia.

1 But I determined thus in myself, that I would not come again to you in (a) heaviness.

(a) Causing grief amongst you, which he should have done if he had come to them before they had repented them.

2 For if I make you sorry, who is he then that should make me glad, but the same which is made (*) sorry by me?

(*) Which was given to Satan but now doeth repent.

3 And I wrote this (*) same thing unto you, lest when I came, I should take heaviness of them of whom I ought to rejoice; this (b) confidence have I in you all, that my joy is the *joy* of you all.

(*) Which made you and him sorry in my further epistle.

(b) For I trusted that you would take that out of the way forthwith, which you knew I was discontented with, considering how you are persuaded that my joy is your joy.

4 For in great affliction, and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might perceive the love which I have, specially unto you.

5 (1) And if any hath caused sorrow, the same hath not (*) made (c) me sorry, but (d) partly (lest I should (♣) more (e) charge *him*) you all.

(1) He passeth to another part of this Epistle; which notwithstanding is put amongst the first, whereunto he returneth afterward, and he handleth the releasing and unloosing of the incestuous person, because he seemed to have given sufficient testimony of his repentance; shewing the true use of excommunication, to wit, that it proceed not of hatred, but of love, and so end, lest if we keep no measure, we serve Satan the devil.

(*) After this adulterer did repent and amend, Paul did so utterly cast off all sorrow, that he denieth that in manner he was any whit sorry.

(c) As if he said, All that sorrow is so clean wiped away, as though he had never felt it.

(d) As for me (saith Paul) I have no more to do with him.
(♣) And so should increase his sorrow which I would diminish.
(e) Lest I should overcharge him, who is burdened enough of himself, which I would be glad were taken from him.

6 It is sufficient unto the same man, that he was rebuked of many.

7 So that now contrariwise ye ought rather to (f) forgive *him*, and comfort *him*, lest the same (*) should be swallowed up with overmuch heaviness.

(f) That whereas before you punished him sharply, you would now forgive him.
(*) The adulterer, which entertained his mother in law.

8 Wherefore, I pray you, that you would (g) (*) confirm your love towards him.

(g) That at my entreaty, you would declare by the consent of the whole Church, that you take him again for a brother.
(*) That at my intercession you would declare by public consent of the Church that you embrace him again, seeing he was excommunicated by the common consent.

9 For this cause also did I write, that I might know the proof of you, whether ye would be obedient in all things.

10 To whom ye forgive anything, I *forgive* also; for verily if I forgave anything, to whom I forgave it, for your sakes *forgave I it* in the (h) (*) sight of Christ,

(h) Truly and from the heart.
(*) That is, truly, and from mine heart, even as in the presence of Christ.

11 Lest Satan should (*) circumvent us; for we are not ignorant of his (i) enterprises.

(*) By our rigorous punishing.
(i) Of his mischievous counsel and devilish will.

12 ¶ (2) Furthermore, when I came to Troas *to preach* Christ's Gospel, and a door was opened unto me of the Lord,

(2) He returneth to the confirmation of his Apostleship, and bringeth forth both the testimonies, both of his labor, and also of God's blessing.

13 I had no rest (*) in my spirit, because I found not Titus my brother, but took my leave of them, and went away into Macedonia.

(*) Or, in my mind.

14 (*) Now thanks *be* unto God, which always maketh us (♣) to triumph in Christ, and maketh manifest the (k) savor of his knowledge by us in every place.

(*) From this place unto 2 Corinthians 6:11, he entreateth only of the ministers, save he some time intermeddeth that which appertaineth to the whole Church, as 2 Corinthians 3:17-18, and not only to the ministers.

(♣) In working mightily by us he maketh us partakers of his victory and triumph.

(k) He alludeth to the anointing of the Priests, and the incense of the sacrifices.

15 (3) For we are unto God the sweet savor of Christ, in them that are saved, and in them which perish.

(3) He denieth that ought should be taken away from the dignity of his Apostleship, because they saw evidently that it was not received with like success in every place, nay rather very many rejected and detested him, seeing that he preacheth Christ, not only as a Saviour of them that believe, but also as a Judge of them that contemn him.

16 To the one *we are* the (♣) savor of death, unto death, and to the other the savor of life, unto life. (4) (*) And who is sufficient for these things?

(♣) The preaching of the cross bringeth death to them which only consider Christ's death as a common death, and he thereat offended, or else think it folly, and bringeth again life to them who in his death behold their life.

(4) Again, he putteth away all suspicion of arrogancy, attributing all things that he did, to the virtue of God, whom he serveth sincerely, and without all dishonest affection; whereof he maketh them witnesses even to the sixth verse of the next chapter.

(*) Romans 11:16 .

17 (*) For we are not as many, (♣) which make (l) merchandise of the word of God, but as of sincerity, but as of God in the sight of God speak we in (♣) Christ.

(*) 2 Corinthians 4:2 .

(♣) That is, which preach for gain, and corrupt it to serve men's affections.

(l) We do not handle it craftily and covetously, or less sincerely than we ought. And he useth a metaphor which is taken from hucksters, which used to play the false harlots with whatsoever cometh into their hands.

(♣) Or, through Christ, or of Christ.

2 Corinthians 3

1 He desireth no other commendation, 3 than their continuing in the faith. 6 He is a minister not of the letter, but of the Spirit. 8 He sheweth the difference of the Law, and the Gospel, 13 that the brightness of the Law doth rather dim the sight than the Lightness; 18 But the Gospel doeth make manifest God's countenance unto us.

1 Do (*) we begin to praise ourselves again? Or need we as some others, Epistles of recommendation unto you, or *letters* of recommendation from you?

(*) Meaning himself, Timothy and Silvanus.

2 Ye are our epistle, written in our hearts, which is understood and read of all men;

3 In that ye are (a) manifest, to be the Epistle of Christ, (b) (*) ministered by us, and written, not with ink, but with the Spirit of the (c) living God, (1) not in (♣) tablets of stone, but in fleshly tablets of the heart.

(a) The Apostle frameth his speech wisely, that by little and little he may come from the commendation of the person, to the matter itself.

(b) Which I took pains to write as it were.

(*) Who were God's pen.

(c) By the way he setteth the virtue of God, against the ink wherewith Epistles are commonly written, to shew that it was wrought by God.

(1) He alludeth by the way, to the comparison of the outward ministry of the Priesthood of Levi with the ministry of the Gospel, and the Apostolical ministry, which he handleth afterward more fully.

(♣) The hardness of man's heart before he be regenerated, is as a stony tablet, but being regenerated by the Spirit of God, it is as soft as flesh that the grace of the Gospel may be written in it, as in new tablets, Jeremiah 31:31 .

4 And such (d) trust have we through Christ to God;

(d) This boldness we shew, and thus gloriously may we boasts of the worthiness and fruit of our ministry.

5 Not that we are sufficient of ourselves, to think anything, as of ourselves; but our (e) sufficiency *is* of God,

(e) In that we are fit and meet to make other men partakers of so great a grace.

6 (2) Who also hath made us able ministers of the New Testament, not of the (f) (*) letter, but of the (♣) Spirit; for the letter killeth, but the (♣) Spirit giveth life.

(2) He amplifieth his ministry and his fellows, that is to say, the ministry of the Gospel, comparing it with the ministry of the Law, which he considereth in the person of Moses, by whom the Law was given; against whom he setteth Christ the author of the Gospel. Now this comparison is taken from the very substance of the ministry. The Law is as it were a writing of itself dead, and without efficacy; but the Gospel, and new covenant, is as it were the very virtue of God itself, in renewing, justifying, and saving of men. The Law propoundeth death, accusing all men of unrighteousness; The Gospel offereth and giveth righteousness and life. The governance of the Law served for a time to the promise; The Gospel remaineth to the end of the world. Therefore what is the glory of that in comparison of the majesty of this?

(f) Not of the Law but of the Gospel.

(*) Whose minister Moses was.

(♣) Which Christ gave.

(♣) Meaning, the spiritual doctrine, which is in our hearts.

7 If then the ministration (*) of death *written* with letters (g) and engraven in stones, was (h) glorious, so that the children of Israel could not behold the face of Moses, for the (♣) glory of his countenance (which *glory* is done away.)

(*) Thus he nameth the Law in comparison of the Gospel.

(g) Imprinted and engraved; so that by this place we may plainly perceive, that the Apostle speaketh not of the ceremonies of the Law, but even of the ten commandments.

(h) This word Glory, betokeneth a brightness, and a majesty, which was bodily in Moses, but spiritually in Christ.

(♣) After that God had spoken with him and given him the Law.

8 How shall not the (i) ministration of the Spirit be more glorious?

(i) Whereby God offereth, yea and giveth the Spirit, not as a dead thing, but a quickening Spirit, working life.

9 For if the ministry of (*) condemnation *was* glorious, much more doeth the ministration of (k) (♣) righteousness exceed in glory.

(*) For the Law declareth all men to be under condemnation.

(k) To wit, of Christ, which being imputed to us as our own, we are not only not condemned, but also we are crowned as righteous.

(♣) Meaning of Gospel which declareth that Christ is made our righteousness.

10 For even that which was glorified, was not glorified in this point, *that is*, as touching the exceeding glory.

11 For if that which should be (l) abolished, *was* glorious, much more shall that which remaineth be glorious.

(l) The Law, yea, and the ten commandments themselves, together with Moses, is abolished, if we consider the ministry of Moses apart by itself.

12 (3) Seeing then that we have such trust, we use (*) great boldness of speech.

(3) He sheweth wherein standeth this glory of the preaching of the Gospel, to wit, in that which it setteth forth plainly and evidently, that which the Law shewed darkly, for it sent them that heard it to be healed of Christ, which was to come, after it had wounded them.

(*) In preaching the Gospel.

13 (*) (4) And *we are* not as Moses, *which* (♣) put a veil upon his face, that the children of Israel should not look unto the (m) end of that which should be abolished.

(*) Exodus 34:33 .

(4) He expoundeth by the way the allegory of Moses his covering, which was a token of the darkness and weakness that is in men, which were rather dulled by the bright shining of the Law, than lightened, which covering was taken away by the coming of Christ, who lighteneth the hearts, and turneth them to the Lord, that we may be brought from the slavery of this blindness, and set in the liberty of the light, by the virtue of Christ's Spirit.

(♣) Moses shewed the Law as it was covered with shadows, so that the Jew's eyes were not lightened but blinded, and so could not come to Christ who was the end thereof; again the Gospel setteth forth the glory of God clearly, not covering our eyes, but driving the darkness away from them.

(m) Into the very bottom of Moses his ministry.

14 Therefore their minds are hardened; for until this day remaineth the same covering untaken away in the reading of the Old Testament, which *veil* in Christ is put away.

15 But even unto this day, when Moses is read, the veil is laid over their hearts.

16 Nevertheless when their *heart* shall be turned to the Lord, the veil shall be taken away.

17 Now the (n) (♣) Lord is the (*) Spirit, and where the Spirit of the Lord *is*, there is liberty.

(n) Christ is that Spirit which taketh away that covering, by working in our hearts, whereunto also the Law itself called us, though in vain, because it speaketh to dead men, until the Spirit quickeneth us.

(♣) Christ is our mediator, and author of the New Testament, whose doctrine is spiritual, and giveth life to the Law.

(*) John 4:24 .

18 (5) But we all behold as in a (*) mirror the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

(5) Going forward in the allegory of the covering, he compareth the Gospel to a glass, which although it be most bright and sparkling, yet doeth it not dazzle their eyes, which look in it, as the Law doth, but also transformeth them with its beams, so that they also be partakers of the glory and shining of it, to lighten others; as Christ said unto his, You are the light of the world, whereas he himself was the only light. We are also commanded in another place, to shine as candles before the world, because we are partakers of God's Spirit. But Paul speaketh here properly, of the ministers of the Gospel, as it appeareth both by that which goes before, and that which cometh after, and that, setting them his own example and his fellows.

(*) In Christ, who is God manifested in the flesh, we see God the Father as in a most clear glass.

2 Corinthians 4

1 He sheweth that he hath so labored in preaching the Gospel, 4 that such are even blinded of Satan, who do not perceive the brightness thereof, 7 that the same is carried in earthen vessels, 10 who are subject to many miseries; 16 and therefore he exhorteth them by his own example to be courageous, 17 and contemn this present life.

1 Therefore, (1) seeing that we have this ministry, as we have received mercy, we (a) (*) faint not;

(1) Now he plainly witnesseth that both he and his fellows (through the mercy of God) do their vocation and duty uprightly and sincerely, neglecting all dangers.
(a) Though we are broken in pieces with miseries and calamities, yet we yield not.
(*) For any troubles or afflictions.

2 But have cast from us the (b) (*) cloaks of shame, and walk not in craftiness, neither handle we the word of God (c) deceitfully, but in declaration of the truth we approve ourselves to every man's conscience in the sight of God.

(b) Subtilty, and all kind of deceit, which men hunt after, as it were dens and lurking holes, to cover their shameless dealings withal.
(*) Meaning, such shifts and pretences as become not them that have such a great office in hand.
(c) This is it that in the former Chapter he calleth, making merchandise of the word of God.

3 (2) If our Gospel be then hid, it is hid to them that are lost.

(2) An objection: Many hear the Gospel, and yet are no more lightened thereby than by the preaching of the Law. He answereth, The fault is in the men themselves, whose eyes Satan plucketh out, who ruleth in this world. And yet notwithstanding doth he and his fellows set forth the most clear light of the Gospel to be seen and beholden, seeing that Christ whom only they preach, is he in whom only God will be known, and as it were seen.

4 In whom the (*) god of this world hath blinded the minds, *that is*, of the infidels, that the (d) light of the glorious Gospel of Christ, which is the (e) (♣) image of God, should not shine unto them.

(*) To wit, Satan, John 12:31; John 14:30; Ephesians 6:12 .
(d) The light of plain and lightsome preaching, which telleth forth the glory of Christ.
(e) In whom the Father setteth forth himself forth to be seen and beholden.
(♣) In whom God doeth shew himself to be seen; and here Christ is called so in respect of his office.

5 (3) For we preach not (*) ourselves, but Christ Jesus the Lord, and ourselves your servants for (f) Jesus' sake.

(3) He removeth according to his accustomed manner, all suspicion of ambition, avouching that he teaches faithfully, but as a servant, and witnessing that all this light which he and his fellows give to others, proceedeth from the Lord.
(*) As they, which preach for gain, or else which rather seek to be seen and known, than to edify.
(f) To preach this selfsame Jesus to you.

6 For God (*) (g) that commanded the light to shine out of darkness, *is he* which hath shined in (♣) our hearts, to give the (h) (♣) light of the knowledge of the glory of God in the face of Jesus Christ.

(*) Genesis 1:3 .
(g) Which made only with his word.
(♣) Which are your servants.
(h) That being lightened by God, we should in like sort give that light to others.
(♣) That we having received light, should communicate the same with others and therefore Christ calleth them the light of the world, Matthew 5:14 .

7 (4) But we have this (*) treasure in earthen vessels, (5) that the excellency of that power might be of God, and not of us.

(4) He taketh away a stumbling block, by which was darkened, amongst some, the bright shining of the ministry of the Gospel, to wit, because the Apostles were the most miserable of all men. Paul answereth that he and his fellows are as it were earthen vessels, but yet there is in them a most precious treasure.

(*) Albeit the ministers of the Gospel be contemptible as touching their person, yet the treasure which they carry is nothing worse or inferior.

(5) He bringeth marvelous reasons, why the Lord doth so afflict his chiefest servants, to the end saith he that all men may perceive that they stand not by any man's virtue, but by the singular virtue of God, in that they die a thousand times, but never perish.

8 We are afflicted on every side, yet *are we* not in distress; we are in doubt, but yet we despair not.

9 *We are* persecuted, but not forsaken; cast down, but we perish not.

10 (6) Everywhere we bear about in our body the (i) (*) dying of the Lord Jesus, that the life of Jesus might also be made manifest in our bodies.

(6) An amplification of the former sentence, wherein he compareth his afflictions to a daily death, and the virtue of the Spirit of God in Christ to life, which oppresses that death.

(i) So Paul calleth that miserable estate and condition, that the faithful, but especially the ministers, are in.

(*) All the faithful, and chiefly the ministers must drink of this cup, because the world hateth Christ; and also that the members should be conformable to Christ their head, yet by the mighty power of Christ, who overcame death, they are made conquerors.

11 For we which (k) live, are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our (l) mortal flesh.

(k) Which live, that life, to wit, by the Spirit of Christ, amongst so many and so great miseries.

(l) Subject to that miserable condition.

12 (7) So then (*) death worketh in us, and life in you.

(7) A very cunning conclusion; as if he would say, Therefore to be short, we die, that you may live by our death, for that they ventured into all those dangers for the building of the Church's sake, and they ceased not to confirm all the faithful with the examples of their patience.

(*) By our death you have life; so that the fruit of our affections cometh to you.

13 (8) And because we have the same (m) (♣) spirit of faith, according as it is written, (*) I believed, and therefore have I spoken, we also believe, and therefore speak,

(8) He declareth the former sentence, shewing that he and his fellows die in a sort to purchase life to others, but yet notwithstanding they are partakers of the same life with them; because they themselves do first believe that, which they propound to others to believe, to wit, that they also shall be saved together with them in Christ.

(m) The same faith by the inspiration of the same Spirit.

(♣) The same faith by the inspiration of the holy Ghost.

(*) Psalm 116:10 .

14 Knowing that he which hath raised up the Lord Jesus, shall (*) raise us up also by Jesus, and shall set us with you.

(*) In delivering us from these dangers, which is as it were a restoring from death to life.

15 (9) For all things are for your sakes, (n) that the most plenteous grace by the thanksgiving of (*) many, may redound to the praise of God.

(9) He sheweth how this constancy is preserved in them, to wit, because they respect God's glory, and the salvation of the Churches committed unto them.

(n) When it shall please God to deliver me, and restore me to you, that exceeding benefit which shall be poured upon me, shall in like sort redound to the glory of God, by the thanksgiving of many.

(*) That I being delivered and restored to you again, may not only myself give God thanks for his infinite benefit of deliverance, but also you all, which are both partakers of mine affliction and comfort, may abundantly set forth his glory.

16 Therefore we faint not, (10) but though our outward man (*) perish, yet the inward man is (o) (♣) renewed daily.

(10) He addeth as it were a triumphant song, how that he is outwardly afflicted, but inwardly he profiteth daily; and passeth not at all for all the miseries that may be sustained in this life, in comparison of that most constant and eternal glory.

(*) Or, be corrupted.

(o) Gathereth new strength, that the outward man be not overcome with the miseries which come freshly one upon another, being maintained and upholden with the strength of the inward man.

(♣) Groweth stronger.

17 For our (p) (*) light affliction which is but for a moment, causeth unto us a far most excellent *and* an eternal weight of (q) glory;

(p) Afflictions are not called light, as though they were light of themselves, but because they pass away quickly, when as indeed our whole life is of no great long continuance.

(*) Which is so called in respect of the everlasting life.

(q) Which remaineth forever firm and stable, and can never be shaken.

18 While we look not on the things which are seen, but on the things which are not seen; for the things which are seen, *are* temporal, but the things which are not seen, *are* eternal.

2 Corinthians 5

1 He continueth in the same argument, 6 touching the certain hope of salvation 8 through faith, 12 not to praise himself, 14 seeing he hath God and his Church before his eyes, 17 and esteemeth nothing, but newness of life in Christ.

1 For (1) we know that if (*) our earthly house of this tabernacle be destroyed, we have a building *given* of God, *that is*, a house not made with hands, *but* eternal in the heavens.

(1) Taking occasion by the former comparison, he compareth this miserable body, as it is in this life, to a frail and brittle tabernacle, against which he setteth the heavenly Tabernacle, so terming that sure and everlasting condition of this same body glorified in heaven, in so much, saith he, that we are not only not addicted to this tabernacle, but also do with sobs and sighs desire rather that tabernacle. And so this place also concerning the glory to come, is put within the treatise of the dignity of the ministry, as the other was, whereof we spake in the beginning of the second Chapter.

(*) After this body shall be dissolved, it shall be made incorruptible and immortal.

2 For therefore we sigh, desiring to be (a) clothed with our house, which is from (b) heaven.

(a) He calleth the glory of immortality, which we shall be as it were clothed with, a garment.

(b) Heavenly, not that the substance of it is heavenly, but for the glory of it.

3 (2) (♣) Because that if we be clothed, we shall not be found (*) naked.

(2) An exposition of the former saying; We do not without cause, desire to be clad with the heavenly house, that is, with that everlasting and immortal glory, as with a garment; for when we depart hence, we shall not remain naked, having once cast off the covering of this body, but we shall take our bodies again, which will put on as it were another garment besides; and therefore we sigh not for the weariness of this life, but for the desire of a better life. Neither is this desire in vain, for we are made to that life, the pledge whereof we have, even the Spirit of adoption.

(♣) Or, if so be we shall be found clothed, and not naked.

(*) Revelation 16:15 .

4 For indeed we that are in this tabernacle, sigh and are burdened, (*) because we would not be unclothed, but would be clothed upon, that mortality might be swallowed up of life.

(*) Or, wherein.

5 And he that hath (c) created us for this thing, *is* God, who also hath given unto us the earnest of the Spirit.

(c) He meaneth that first creation, to give us understanding, that our bodies were made to this end, that they should be clothed with heavenly immortality.

6 (3) Therefore we are always (d) (*) bold, though we know that whiles we are (♣) at home in the body, we are absent from the Lord.

(3) He inferreth upon that sentence which went next before, thus, Therefore, seeing that we know by the Spirit that we are strangers so long as we are here, we patiently suffer this tarrance (for we are now so with God, that we behold him but by faith, and are therefore now absent from him) but so that we aspire and have a longing always to him; therefore also we behave ourselves, that we may be acceptable to him, both while we live here, and when we go from hence to him.

(d) He calleth them (bold) which are always resolved with a quiet and settled mind to suffer what dangers soever, nothing doubting, but their end shall be happy.

(*) Not only quiet in mind, but also ready to sustain all dangers, being assured of the good success thereof.

(♣) Or, strangers in the body.

7 (For we (*) walk by (e) faith, and not by sight.)

(*) For here only we believe in God, and see him not.

(e) Faith of those things which we hope for, and not having God presently in our view.

8 Nevertheless, we are (f) bold, and love rather to remove out of the body, and to dwell with the Lord.

(f) And yet we are in such sort bold, and do so pass on our pilgrimage with a valiant and quiet mind, that yet notwithstanding, we had rather depart from hence to the Lord.

9 Wherefore also we (g) covet, that both dwelling (*) at home, and removing (♣) from home, we may be acceptable to him.

(g) And seeing it is so, we strive to live so, that both in this our pilgrimage here we may please him, and that at length we may be received home to him.

(*) In this body.

(♣) Out of this body, to heaven.

10 (*) (4) For we must all (h) appear before the judgment seat of Christ, that every man may receive the things which are *done* in his body, according to that he hath done, whether *it be* (♣) good or evil.

(*) Romans 14:10.

(4) That no man might think it to pertain to all, which he spake of that heavenly glory, he addeth, that every one shall first render an account of his pilgrimage, after he has departed from hence.

(h) We must all appear personally, and enquiry shall be made of us, that all may see, how we have lived.

(♣) That is, either glory or shame.

11 (5) Knowing therefore that (i) (*) terror of the Lord, we (♣) persuade men, and we (♣) are made manifest unto God, and I trust also that we are made manifest in your consciences.

(5) Now he passeth over, and taking occasion of the former sentence, returneth to 2 Corinthians 4:16; confirming his own sincerity and his fellows.

(i) That terrible judgment.

(*) His fearful judgment.

(♣) He proveth the dignity of his ministry by the fruit and effect thereof, which is to bring men to Christ.

(♣) By embracing the same faith which we preach to others.

12 (6) For we praise not ourselves again unto you, but give you an occasion to rejoice of us, that ye may have *to answer* against them, which rejoice in the (k) (*) face, and not in the heart.

(6) He removeth all suspicion of pride, by a new reason, because it is behoovable, not for his part but for theirs, that his Apostleship be counted sincere against the vain ostentation of a few others.

(k) In outward disguising, and that colored shew of man's wisdom and eloquence, and not in true godliness, which is sealed in the heart.

(*) As they which more esteemed the outward shew of wisdom and eloquence than true godliness.

13 (7) For whether we be (*) out of our wit, *we are it* (♣) to God; or whether we be in our right mind, *we are it* unto you.

(7) The meaning is; Even when I am mad (as some men think of me) whilst I seem as a fool to boast about myself, I do it for your profit, no less than when I preach the Gospel simply unto you.

(*) As the adversaries said, which could not abide to hear them praised.

(♣) Our folly serveth to God's glory.

14 (8) For that love of Christ (l) constraineth us, because we thus judge, that if (m) one be dead for all, then were (*) all dead;

(8) He goeth forward in putting away all suspicion of desire of estimation and boasting; for the love of Christ, saith he, compelleth us hereunto, that seeing he died for us all, which were dead when as we lived to ourselves (that is, while we were yet given to these earthly affections) we in like sort should consecrate our whole life which we have received from him, to him (to wit) being endued with the holy Ghost to this end and purpose, that we should meditate upon nothing but that which is heavenly.

(l) Possesseth us wholly.

(m) He speaketh here of sanctification, whereby it cometh to pass that Christ liveth in us.

(*) Therefore whosoever giveth place to ambition or vain glory, is yet dead, and liveth not in Christ.

15 And he died for all, that they (*) which live, should not henceforth (n) live unto themselves, but unto him which died for them, and rose again.

(*) As the only faithful do in Christ.

(n) See Romans chapters six and seven.

16 (9) Wherefore, henceforth know we no man (*) after the flesh, (10) yea though we had known Christ after the flesh, yet now henceforth (♣) know we *him* no more.

(9) He sheweth what it is, not to live to ourselves, but to Christ, to wit, to know no man according to the flesh, that is to say, to be conversant amongst men, as not to care for those worldly and carnal things, as they do which respect a man's stock, his country, form, glory, riches, and such like, wherein men commonly dote and weary themselves.

(*) According to the estimation of the world; but as he is guided by the Spirit of God.

(10) An amplification: This is, saith he, so true, that we do not now think carnally of Christ himself, who hath now left the world, and therefore he must be considered of us spiritually.

(♣) We do not esteem, nor commend Christ himself now, as he was an excellent man; but as he was the Son of God, partaker of his glory, and in whom God dwelled corporally; and do you think that I will flatter myself or any man in setting forth his gifts. Yea, when I praise my ministry, I commend the power of God; when I commend our worthy facts, I praise the mighty power of God, set forth by us worms and wretches.

17 (11) Therefore if any man *be* in Christ, *let him be* a (o) (♣) new creature. (*) Old things are passed away; behold, all things are become new.

(11) An exhortation for every man which is renewed with the Spirit of Christ, to meditate heavenly things, and not earthly.

(o) As a thing made anew of God, for though a man be not newly created when God giveth him the spirit of regeneration, but only his qualities are changed, yet notwithstanding it pleased the holy Ghost to speak so, to teach us, that we must attribute all things to the glory of God; not that we are as stooks and blocks, but because God createth in us, both the will to will well, and the power to do well.

(♣) Let him be regenerate, and renounce himself, else all the rest is nothing.

(*) Isaiah 43:19; Revelation 21:5 .

18 (12) And all things *are* of God, which hath reconciled us unto himself by Jesus Christ, and hath given unto us the ministry of reconciliation.

(12) He commendeth the excellency of the ministry of the Gospel, both by the authority of God himself, who is the author of that ministry, and also by the excellency of the doctrine of it; for it announceth atonement with God, by free forgiveness of our sins, and justification offered to us in Christ, and that so lovingly and liberally, that God himself doeth after a sort pray men by the mouth of his ministers to have consideration of themselves, and not to despise so great a benefit. And when he so saith, he plainly reprehendeth them which falsely challenged to themselves the name of pastors.

19 For God was (*) in Christ, and reconciled the world to himself, not imputing their sins unto them, and hath (p) committed to us the word of reconciliation.

(*) Therefore without Christ we cannot enjoy the life everlasting nor come to God.

(p) Used our labor and travail.

20 Now then are we ambassadors for Christ, as though God did beseech *you* through us, we pray you in Christ's stead, that ye be reconciled to God.

21 For he hath made him *to be* (q) (*) sin for us, which (r) knew no sin, that we should be (♣) made the (s) righteousness of God in him.

(q) A sinner, not in himself, but by imputation of the guilt of all our sins to him.

(*) That is, a sacrifice for sin.

(r) Who was clean void of sin.

(♣) By imputations, when we shall be clad with Christ's justice.

(s) Righteous before God, and that with righteousness which is not essential to us, but being essential in Christ, God imputeth it to us through faith.

2 Corinthians 6

1 He exhorteth them to lead their lives as it becometh Christians, 5 neither to be dismayed in tribulations, 9 nor puffed up with glory; 14 to avoid all uncleanness, 16 considering that they are the temples of the living God.

1 So (1) we therefore as workers together beseech you, that ye receive not the grace of God in vain.

(1) Men do not only need the ministry of the Gospel, before they have received grace, that they may be partakers of it, but also after they have received grace, that they need to continue in it.

2 (2) For he saith, (*) I have heard thee in a time (a) accepted, and in the day of salvation have I succored thee; behold now the (♣) accepted time, behold now the day of salvation.

(2) In that which grace is offered, it is of the grace of God, who hath appointed times and seasons to all things, that we may take occasion when it is offered.

(*) Isaiah 49:8 .

(a) Which I of my free mercy and love towards you liked and appointed; at which time God poured out his marvelous love upon us.

(♣) To wit, God's free mercy, wherein he hath poured forth his infinite love.

3 (3) We give no occasion of offence in anything, that *our* ministry should not be (*) reprehended.

(3) He sheweth the Corinthians a pattern of a true minister, in his own example, and in Timothy and Silvanus, to the end, that (as he purposed from the beginning) he might procure authority to himself and his like.

(*) By the infidels, if they saw no fruit come thereof.

4 But in all things we (b) approve ourselves as (*) the ministers of God, (4) in much patience, in afflictions, in necessities, in distresses,

(b) Declare and shew indeed.

(*) 1 Corinthians 4:1 .

(4) He first of all reckoneth up those things which are neither always in the ministers, nor without exception, unless it be according to the affection of the mind, patience only except, which also is one of the virtues which ought to be always in a good minister.

5 In stripes, in prisons, in (c) tumults, in labors,

(c) In tossing to and fro, finding no place of rest and quietness.

6 (5) By (*) watchings, by fastings, by purity, by knowledge, by longsuffering, by kindness, by the (♣) holy Ghost, by (♣) love unfeigned,

(5) Secondly, he reckoneth up such virtues as are necessary, and ought always to be in them, and whereby as by good armor, all lets and hindrances may be overcome.

(*) He declareth with what weapons he resisted his afflictions.
(♣) Who is the efficient cause.
(♣) Which is the final cause.

7 (*) By the (d) word of truth, by the (e) power of God, by the (f) armor of righteousness on the right hand, and on the left,

(*) By the Gospel, and the power of God and his own integrity, he overthrew Satan, and the world, as with weapons on every side most ready.
(d) Preaching of the Gospel.
(e) Power to work miracles, and to bring under the wicked.
(f) Uprightness.

8 By honor, and dishonor, by evil report, and good report, as deceivers, and *yet* true;

9 As unknown, and *yet* known; as dying, and behold, we live; as chastened, and *yet* not killed;

10 As sorrowing, and *yet* always rejoicing; as poor, and *yet* make many rich; as having nothing, and *yet* possessing all things.

11 (6) O Corinthians, our (*) mouth is (g) open unto you, our heart is made large.

(6) Going about to rebuke them, he saith first, that he dealeth with them sincerely and with an open and plain heart, and therewithal complaineth that they do not the like in loving again their Father.
(*) Signifying his most vehement affection.
(g) The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it fareth commonly with them that are in some great joy.

12 Ye are not (h) kept strait in us, but ye are kept strait in your own (i) (*) bowels.

(h) You are in mine heart, as in a house, and that no narrow or strait house, for I have opened my whole heart to you; but you are inwardly strait laced towards me.
(i) After the manner of the Hebrews, he calleth those tender affections which rest in the heart, bowels.
(*) Their judgment was so corrupted that they were not likewise affectioned towards him as he was towards them.

13 Now for the same recompense, I speak as to *my* children, (*) Be you also enlarged.

(*) Shew like affection towards me.

14 (7) (*) Be not unequally yoked with the infidels; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?

(*) He seemeth to allude to that which is written, Deuteronomy 22:10; where the Lord commandeth that an ox and ass be not yoked together, because the match is unequal; so if the faithful marry with the infidels, or else have to do with them anything unlawful. It is here reprov'd.

(7) Now he rebuked them boldly, for that they became fellows with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keep themselves pure, not only in mind, but also in body, that they wholly be holy unto the Lord.

15 And what concord hath Christ with (*) Belial? Or what (k) part hath the believer with the infidel?

(*) Or, the devil.

(k) What can there be between them?

16 And what agreement hath the Temple of God with idols? (*) For ye are the Temple of the (l) (♣) living God; as God hath said, (♣) I will (m) dwell among them, and walk there; and I will be their God, and they shall be my people.

(*) 1 Corinthians 3:16; 1 Corinthians 6:19 .

(l) He setteth the living God against idols.

(♣) So called because he hath not only life in himself, but giveth it also to all living creatures.

(♣) Leviticus 26:11 .

(m) God dwelleth with us, because Christ has become God with us.

17 (*) Wherefore come out from among them, and separate yourselves, saith the Lord, and touch none unclean thing, and I will receive you.

(*) Isaiah 52:11 .

18 (*) And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty.

(*) Jeremiah 31:1 .

2 Corinthians 7

1 Left by overmuch urging them he should dismay their tender minds, 2 he proveth that all that he said, 4 proceeded of the great good will he bare unto them; 8 and therefore they should not be offended, that he made them sorry, 10 and brought them to repentance not to be repented of.

1 Seeing then we have these promises, dearly beloved, let us (*) cleanse ourselves from all filthiness of the (a) (♣) flesh and spirit, and finish *our* sanctification in the fear of God.

(*) Consider this well, ye that serve idols with your bodies, and yet think your consciences pure toward God; God will one day smite your halting.

(a) Both of body and soul, that by this means the sanctification may be perfect, consisting in both the parts of the flesh.

(♣) Of body and soul.

2 (1) (b) (*) Receive us; we have done wrong to no man, we have corrupted no man, we have (♣) defrauded no man.

(1) He returneth again from that admonition to his own person, opposing the testimonies both of his faithfulness and also of his continual good will towards them.

(b) Let me have some place amongst you, that I may teach you.

(*) That we may teach you.

(♣) By greedy covetousness.

3 I speak it not to *your* (c) condemnation, for I have said before, that ye are in our hearts, to die and live together.

(c) To condemn you of unkindness or treachery.

4 I use great boldness of speech toward you; I rejoice greatly in you; I am filled with comfort, and am exceeding joyous in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side, fightings (*) without, and terrors within.

(*) He had neither rest in body, nor spirit, and it seemeth that he alludeth to that which is written, Deuteronomy 32:25; for the cross to man's eye is common both to the godly and to the wicked, although to contrary ends.

6 But God, that comforteth the (d) abject, comforted us at the (e) coming of Titus;

(d) Whose hearts are cast down, and are very far spent.

(e) With those things which Titus told me of you at his coming, to wit, how fruitfully you read over my letters, moreover and besides that, I am exceedingly refreshed with his presence.

7 And not by his coming only, but also by the consolation wherewith he was comforted of you, when he told us your great desire, your mourning, your fervent mind toward me, so that I rejoiced (*) much more.

(*) This joy overcame all my sorrows.

8 (2) For though I made you sorry with a letter, I repent not, though I did repent; for I perceive that the same Epistle made you sorry, though *it were* but for a season.

(2) An objection; but thou hast handled us roughly, the Apostle answereth that he used not this roughness without grief. And he addeth moreover, that he is also glad now that he drave them to that sorrow, although it was against his will, since it was so profitable unto them; for there is a sorrow not only praiseworthy, but also necessary, to wit, whereby repentance groweth by certain degrees, for the which repentance he praiseth them highly. And this is the fifth part of this Epistle.

9 I now rejoice, not that ye were sorry, but that ye sorrowed to (f) repentance; for ye sorrowed godly, so that in nothing ye were hurt by us.

(f) In so much that this sorrow did you much good toward the amending of your lewdness and sins.

10 (*) For (g) godly sorrow causeth repentance unto salvation, not to be repented of, but the worldly sorrow causeth death.

(*) 1 Peter 2:19 .

(g) God's sorrow is when we are not terrified with the fear of punishment, but because we feel we have offended God, our most merciful Father; contrary to this, there is one other sorrow, that only feareth punishment, or when a man is vexed for the loss of some worldly goods; the fruit of the first, is repentance, the fruit of the second, is desperation, unless the Lord help speedily.

11 For behold, this thing that ye have been (*) godly sorry, what great care it hath wrought in you, yea, what (♣) clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *how* great desire, yea, *what* a zeal, yea, *what* (♣) revenge, in all things ye have shewed yourselves, that ye are pure in this matter.

(*) Whose heart God's Spirit doeth touch, he is sorry for his sins committed against so merciful a Father; and those are the fruits of his repentance, as witness David and Peter's tears; others which are sorry for their sins only for fear of punishment and God's vengeance, fall into desperation, as Cain, Saul, Achitophel and Judas.

(♣) In asking God forgiveness.

(♣) For in judging and chastising yourselves, you prevented God's anger.

12 Wherefore, though I wrote unto you, I did not it for his cause that had done the wrong, neither for his cause that had the injury, but that our care toward you in the (h) sight of God might appear unto you.

(h) It was not colored nor counterfeit, but such as I dare stand to before God.

13 Therefore we were comforted, because ye were comforted, but rather we rejoiced much more for the joy of Titus, because his (*) spirit was refreshed by you all.

(*) Heart.

14 For if that I have boasted anything to him of you, I have not been ashamed; but as I have spoken unto you all things in truth, even so our boasting unto Titus was true.

15 And (*) his inward affection is more abundant toward you, when he remembereth the obedience of you all, *and* how with fear and trembling ye received him.

(*) The Greek word signifieth, his bowels, whereby is meant most great love and tender affections.

16 I rejoyce *therefore* that I may (*) put my confidence in you in all things.

(*) Both in thinking and reporting well of you.

2 Corinthians 8

1 He exhorteth them by the example of the Macedonians, 9 and also even of Christ himself, 14 to be liberal towards the saints; 16 for which purpose, he sheweth that Titus, 18 and another brother came unto them.

1 We (1) do you also to wit, brethren, of the (a) (*) grace of God bestowed upon the Churches of Macedonia,

(1) The sixth part of this epistle containing divers exhortations to stir up the Corinthians to liberality, wherewith the poverty of the Church of Jerusalem might be helped in time convenient. And first of all he setteth out before them the example of the Churches of Macedonia, which otherwise were brought by great misery to extreme poverty, to the end that they should follow them.

(a) The benefit that God bestowed upon the Churches.

(*) This benefit of God appeared in two things: first, that the Macedonians being in so great afflictions were so prompt to help others; and next that being in great poverty, were very liberal towards others.

2 Because in (b) great trial of affliction their joy abounded, and their most extreme poverty (*) abounded unto their rich liberality.

(b) For those manifold afflictions wherewith the Lord tried them, did not only not quail their joyful readiness, but also made it much more excellent, and famous.

(*) So that a most abundant river of riches flowed out of their poverty.

3 For to *their* power (I bear record) yea, and beyond their power they were (c) willing,

(c) Of their own accord they were liberal.

4 And prayed us with great instance that we would receive the (d) (*) grace, and fellowship of the ministering which is toward the Saints.

(d) He calleth that, Grace, that other men would have called a burden. And this verse is to be expounded by 2 Corinthians 8:6 .

(*) So he calleth their liberality, either because they were the bestowers of God's graces or because they received them of God freely, and so they desired Paul to see to the distribution thereof.

5 (2) And *this they did*, not as we looked for, but gave their own selves, first to the Lord, and *after* unto us by the will of God,

(2) He amplifieth the forwardness of the Macedonians, in this, that they also desired Paul to stir up the Corinthians to accomplish the giving of alms, by sending again of Titus unto them.

6 That we should exhort Titus, that as he had begun, so he would also accomplish the same grace among you also.

7 Therefore, as ye abound in everything, in faith and word, and knowledge, and in all diligence, and in your love towards us, *even so see* that ye abound in this grace also.

8 (3) This say I not by commandment, but because of the (e) diligence of others, therefore prove I the (f) naturalness of your love.

(3) Thirdly he warneth them that they deceive not their expectation which they have conceived of them.

(e) At the request of the Macedonians.

(f) Then appeareth the naturalness of our love, as in deed and that frankly and freely we help our brethren, even for Christ his sake.

9 (4) For ye know the grace of our Lord Jesus Christ, that he being rich, for your sakes became poor, that ye through his poverty might be made rich.

(4) The fourth argument taken from the example of Christ.

10 (5) And I shew *my* mind herein, for this is expedient for you, which have begun not to do only, but also to (g) (*) will, a year ago.

(5) He taketh good heed that he seem not to wrest it out of them by constraint, for unless it be voluntary, God doeth not accept it.

(g) Not only to do, but also to do willingly; for he noteth out of a ready willingness without any enforcement by any other men; much less came it come of ambition and vain glory.

(*) Every man may do good that hath ability thereunto, but to will, and have a mind to do good, cometh of perfect charity.

11 Now therefore perform to do it also, that as *there was* a readiness to will, even so ye may perform it of that which ye have.

12 (6) For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

(6) Against such as used to excuse themselves, because they are not rich, as though it were only proper to rich men to help the poor.

13 (7) Neither *is it* that other men should be eased and you grieved;

(7) Christian liberality is mutual, that proportion may be observed.

14 But upon (h) like condition, at this time your (*) abundance *supplieth* their lack; that also their abundance may be for your lack, that there may be (♣) equality;

(h) That like now in your abundance you help others, which are poor, with some part of your goods, so should others in like sort bestow some of theirs upon you.

(*) That as you help others in their need, so others shall relieve your want.

(♣) That both you and others, as occasion shall serve, may relieve the godly according to their necessities.

15 As it is written, (*) He that *gathered* much, had nothing over, and he that *gathered* little, had not the less.

(*) Exodus 16:18 .

16 (8) And thanks *be* unto God, which hath put in the heart of Titus the same care for you.

(8) He commendeth Titus and his two companions for many causes, both that their credit might not be suspected, as though he had sent them slyly to spoil the Churches, and also so that they might be so much the ready to contribute.

17 Because he accepted the (*) exhortation, yea, he was so careful that of his own accord he went unto you.

(*) And willingly offered himself to gather your alms.

18 And we have sent also with him the brother, whose praise is (i) (*) in the Gospel throughout all the Churches.

(i) In the preaching of the Gospel.

(*) In preaching the Gospel. Some understand Luke, others Barnabas.

19 (And not so only, but is also chosen of the Churches to be a fellow in our journey, concerning this (k) grace that is ministered by us unto the glory of the same Lord, and *declaration* of your prompt mind.)

(k) These alms which are bestowed for the relief of the Church of Jerusalem.

20 Avoiding this, that no man should blame us in this (l) abundance that is ministered by us,

(l) In this plentiful liberality of the Churches, which is committed to our trust.

21 (*) Providing for (♣) honest things, not only before the Lord, but also before men.

(*) Romans 12:17 .

(♣) His well doing is approved before God and man.

22 And we have sent with them our brother, whom we have oft times proved to be diligent in many things, but now much more diligent, for the great confidence, which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my fellow and helper toward you; or of our (m) brethren, they are messengers of the Churches, *and* the (n) (*) glory of Christ.

(m) Titus his two companions.

(n) By whom the glory of Christ is set forth.

(*) That is, by whom Christ's glory is greatly advanced.

24 Wherefore shew toward them, and before the (o) Churches the proof of your love, and of the rejoicing that we have of you.

(o) All Churches shall be witnesses of this your godly dealing, in whose presence you are, for so much as you see the messengers whom they have chosen by all their consents, and sent unto you.

2 Corinthians 9

1 *Why, albeit he think well of their ready wills, 3 yet earnestly exhorteth them, 4 he yieldeth a reason; 6 He compareth alms to seed sowing, 10 which God doeth repay with great gain.*

1 For (1) as touching the ministering to the Saints, it is superfluous for me to write unto you.

(1) He wisely meeteth with the suspicion which the Corinthians might conceive, as though the Apostle in urging them so carefully, should doubt of their good will. Therefore he witnesseth that he doeth it not to teach them that they ought to help the Saints, seeing that he had become surety for them to the Macedonians, but only to stir them up which were running of themselves to the end that all things might both be in a better readiness, and also be more plentiful.

2 For I know your readiness of mind, whereof I boast myself of you unto them of Macedonia, *and say*, that Achaia was prepared a year ago, and your zeal hath provoked many.

3 Now have I sent the brethren, lest our rejoicing over you should be in vain in this behalf, that ye (as I have said) be ready;

4 Lest if they of Macedonia come with me, and find you unprepared, we (that we may not say, you) should be ashamed in this my (a) constant boasting.

(a) The word which he useth, signifieth such a mind so stayedness and settledness of mind, as cannot be moved with any terror or fear.

5 Wherefore, I thought it necessary to exhort the brethren to come before unto you, and to finish your benevolence appointed afore, that it might be ready, *and come* as of benevolence, and not as of (b) niggardliness.

(b) As from covetous men.

6 (2) This yet *remember*, that he which soweth sparingly, shall reap also sparingly, and he that soweth liberally, shall reap also liberally.

(2) Alms must be given neither niggardly, nor with a loathful mind, or hardly; but a frank and free alms is compared to a sowing which hath a most plentiful harvest of most abundant blessings following it.

7 As every man (c) wisheth in his heart, *so let him give*, not (*) (d) grudgingly, or of (e) necessity, for God loveth a cheerful giver.

(c) Determineth and appointeth freely with himself.
(*) Proverbs 11:25; Romans 12:8 .
(d) With a sparing and niggardly heart.
(e) Against his will, as letteth to be evil reported of.

8 And God is able to make (f) all grace to abound toward you, that ye always having (*) all sufficiency in all things, may abound in (g) (♣) every good work,

(f) All God his bountiful liberality.
(*) Lest they should give but little, distrusting to impoverish themselves thereby, he sheweth that God will so bless their liberal hearts, that both they shall have enough for themselves and also to help others withal.
(g) To help others by all means possible, in doing them good in their necessities.
(♣) That ye may do good and help others at all times.

9 ((*) As it is written, (♣) He hath sarsed abroad and hath given to the poor, his benevolence remaineth (h) forever.

(*) Psalm 112:9 .
(♣) David speaketh of that man which feareth God and loveth his neighbor.
(h) Is everlasting; Now David speaketh of a man that feareth God, and loveth his neighbor, who shall never want (saith he) to give to others.

10 Also he that findeth seed to the sower, will minister likewise bread for food, and multiply your seed, and increase the (i) fruits of your benevolence,)

(i) There is none so good an inheritance to the godly, as bountifulness is.

11 That on all parts ye may be made rich unto all liberality, which causeth through us thanksgiving unto God.

12 (3) For the ministration of this service not only supplieth the necessities of the Saints, but also is abundant by the thanksgiving of many unto God,

(3) Another excellent and double fruit of liberality towards the Saints, is this; that it giveth occasion to praise God, and that our faith also is thereby made manifest.

13 (Which by the (k) experiment of this ministration praise God for your (l) voluntary submission to the Gospel of Christ, and for your liberal distribution to them, and to all men.)

(k) By this proof of your liberality in this helping and succoring of them.

(l) In shewing with one consent, that you acknowledge that only Gospel which you have willingly submitted yourselves unto, declaring thereby, that you agree with the Church of Jerusalem.

14 And by (*) their prayer for you, (♣) to long after you greatly, for the abundant grace of God in you.

(*) Besides that by their liberality God shall be praised, they also shall be commended to God by their prayers whom they have helped, yea, and all men shall reverence them as being endued with an excellent gift of God.

(♣) Or, greatly affectioned toward you.

15 (m) Thanks therefore *be* unto God for his unspeakable gift.

(m) Lest by this great commendation and praise, the Corinthians should be puffed up, he shutteth up this exhortation, with this exclamation.

2 Corinthians 10

2 He sheweth with what confidence, 4 with what weapons, 6 and with what revenge he is armed against the cavillations of the wicked, 7 and that, when he is present, his deeds have no less power, 11 than his words have force when he is absent.

1 Now (1) I Paul myself beseech you by the meekness, and (a) gentleness of Christ, which when I am present among you *am* (*) base, but am bold toward you being absent;

(1) He returneth to the defence of his Apostleship, but so that he useth his authority therein; for he warneth them earnestly and gravely, using also terrible threatenings to shew themselves such as are apt to be instructed. And he reselleth certain proud men which made no better account of him, than of a bragging Thraso, in that he used to be sharp against them when he was absent, because they saw no great majesty in him after the manner of men, and besides, had proved his lenity, notwithstanding that in his absence, he had written to them sharply. Therefore first of all he professeth that he was gentle and moderate, but after the example of Christ; but if they continue, still to despise his gentleness, he protesteth unto them that he will shew indeed how far they are deceived, which make that account of the office of an Apostle, that they do of worldly offices, that is, according to the

outward appearance.

(a) That nature which is inclined to mercy, rather than to rigor of justice.

(*) These words his backbiters used, thinking thereby to diminish his authority, as 2 Corinthians 10:10

2 And *this* I require you, that I need not to be bold when I am present, with that same confidence, wherewith I think to be bold against some, which esteem us as though we walked (b) (*) according to the flesh.

(b) As though I had no other aid and help than that which outwardly I seem to have; and therefore Paul setteth his flesh, that is, his weak condition and state, against his spiritual and Apostolic dignity.

(*) As though we boasted of ourselves by a carnal affection.

3 (2) Nevertheless, though we walk in the flesh, yet we do not war after the flesh.

(2) Secondly he witnesseth, that although he be like unto other men, yet he cometh furnished with that strength, which no holds of man can match, whether they resist by craft and deceit, or by force and might, because he warfares with divine weapons.

4 (For the weapons of our warfare are not (c) carnal, but mighty through (d) God, to cast down holds.)

(c) Are not such as men get them authority withal one of another, and do great acts.

(d) Grand upon that infinite power of God.

5 Casting down the imaginations, and every high thing that is exalted against the knowledge of God, (3) and bringing into captivity every thought to the obedience of Christ,

(3) An amplification of this spiritual virtue, which in such sort conquereth the enemies be they never so crafty and mighty, that it bringeth some of them by repentance unto Christ, and justly revengeth others that are stubbornly obstinate, separating them from the others which suffer themselves to be ruled.

6 And having ready the vengeance against all disobedience, when your obedience is fulfilled.

7 (4) Look ye on things after the (e) appearance? If any man trust in himself that he is Christ's, let him consider this again of (f) himself, that as he *is* Christ's, even so *are* we Christ's.

(4) He beateth into their heads that same matter, with great weight of words and sentences.

(e) Do ye judge of things according to the outward shew?

(f) Not being told of it by me.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should have no shame.

9 *This I say*, that I may not seem as *it were* to fear you with letters.

10 For the letters, saith (g) (*) he, are sore and strong, but his bodily presence is weak, and his speech is of no value.

(g) He noteth out someone that was the seeds man of this speech.
(*) Meaning, a certain man among them which thus spake of Paul.

11 Let such one think this, that such as we are in word by letters, when we are absent, such *will we be* also indeed, when we are present.

12 (5) For we (h) dare not make ourselves of the number, or to compare ourselves to them, which praise themselves; but they understand not that they (*) measure themselves with (i) themselves, and (k) compare themselves with themselves.

(5) Being constrained to resell the foolish brags of certain ambitious men, he witnesseth, that they are able to bring nothing, but that they falsely persuade themselves of themselves; and as for himself, although he brag of excellent things, yet he will not pass the bounds which God hath measured him out, according whereunto he came even unto them in preaching the Gospel of Christ, and trusteth that he shall go further, when they have so profited that he shall not need to tarry any longer amongst them to instruct them. And hereunto is added an amplification, in that he never succeeded other men in their labors.

(h) This is spoken after a taunting sort.

(*) He that measureth anything, must have some line or measure to mete by, and not to measure a thing by itself; so these boasters must measure themselves by their worthy acts, and if they will compare with others, let them shew what countries, what cities and people they have won to the Lord; for who will praise that soldier, which only at the table can finely talk of the wars, and when he cometh, to the brunt, is neither valiant nor expert?

(i) Upon a vain persuasion that they have of themselves, they take upon them they care not what.

(k) They contemn all others, and measure all their doings only by themselves.

13 But we will not rejoice of things, which are not within *our* (l) measure, (*) but according to the (♣) measure of the line, whereof God hath distributed unto us a measure to attain even unto you.

(l) Of those things which God hath not measured to me.

(*) Ephesians 4:7.

(♣) That is, the gifts and vocation which God had given him to win others by.

14 For we stretch not ourselves beyond *our* measure, as though we had not attained unto you, for even to you also have we come *in preaching* the Gospel of Christ;

15 Not boasting of things which are (m) without *our* measure, *that is*, of other men's labors, and we hope, when your faith shall increase, to be magnified by you according to our line abundantly,

(m) As though God had divided the whole world among the Apostles, to be husbanded.

16 And to preach the Gospel in those *regions* which *are* beyond you, not to rejoice in (n) (*) another man's line, *that is*, in the things that are prepared already.

(n) In countries which other men have prepared and husbanded with the preaching of the Gospel.
(*) God gave the whole world to the Apostles to preach in, so that Paul here meaneth by the line his portion of the countries where he preached.

17 (*) (6) But let him that rejoiceth, rejoice in the Lord.

(*) Jeremiah 9:24; 1 Corinthians 1:31 .
(6) He somewhat mitigateth that which he spake of himself and therewith also prepareth the Corinthians to hear other things, witnessing that he seeketh nothing else but to approve himself to God, whose glory he only seeketh.

18 For he that praiseth himself, is not allowed, but he whom the Lord praiseth.

2 Corinthians 11

2 He testifieth that for the great love's sake he beareth to the Corinthians, he is compelled 5 to utter his own praises; 9 and that he bestowed his labor on them without any reward, 13 that the false apostles should not surpass him anything, 22 whom he far excelled in those things which are praise worthy indeed.

1 Would (1) to God, ye could suffer a little my (*) foolishness, and indeed, (♣) ye suffer me.

(1) He granteth that after a sort he playeth the fool in this vaunting of things, but he addeth that he doth it against his will, for their profit because he seeth them deceived by certain vain and crafty men, through the craft and subtilty of Satan.
(*) He calleth the praising of himself dotage to the which thing the arrogancy of the false apostles compelled him, who sought nothing else, but to overthrow the Church by diminishing the authority of his ministry.
(♣) To speak in mine own commendation.

2 For I am jealous over you, with (a) godly jealousy; for (*) I have prepared you for one husband, to (b) present you *as* a pure virgin to Christ.

(a) He speaketh as a wooer, but yet as one that seeketh them not for himself, but for God.
(*) The minister magnifieth Christ and his Church as husband and wife by the preaching of the Gospel.
(b) To marry you together.

3 But I fear lest as the (*) serpent beguiled Eve through his subtilty, so your minds should be (c) corrupt from the simplicity that is in (d) Christ.

(*) Genesis 3:4 .

(c) This place is to be marked against them which loathe that plain and pure simplicity of the Scriptures, in comparison of the colors and paintings of man's eloquence.

(d) Which is meet for them that are in Christ.

4 (2) For if he that cometh, preacheth (e) another (*) Jesus whom we have not preached, or if ye receive another (♣) spirit whom ye have not received, either another Gospel, which ye have not received, ye might well have suffered *him*.

(2) He sheweth that they deceive themselves, if they look to receive of any other man, either a more excellent Gospel, or more excellent gifts of the holy Ghost.

(e) A more perfect doctrine of Jesus Christ.

(*) That is, more perfect doctrine concerning Christ Jesus.

(♣) More excellent gifts of the spirit by other men's preaching.

5 Verily I (*) suppose that I was not inferior to the very chief Apostles.

(*) They did not preach Christ more purely than I did; for in this behalf I was nothing inferior to the chiefest Apostles.

6 (3) And though *I be* (f) (*) rude in speaking, yet *I am* not so in knowledge, but among you we have been made manifest to the utmost, in all things.

(3) He refuteth the slanders of those Thraso's. I grant, saith he, that I am not so eloquent an Orator, but yet they cannot take away the knowledge of the Gospel from me, whereof you have had good proof, and that in every manner of way.

(f) Paul lacked not that kind of eloquence which is meet for a man, and fit for the Gospel, but he willingly wanted that painted kind of speech, which too many now a days hunt after and follow.

(*) That is, use no worldly eloquence.

7 (4) Have I committed an offence, because I abased myself, that ye might be exalted, and because I preached to you the Gospel of God freely?

(4) Another slander, to wit, that he was a rascal, and lived by the labor of his own hands. But herein, saith the Apostle, what can you lay against me, but that I was content to take any pains for your sakes, and when I lacked, to travel for my living with mine own hands in part, and partly also when poverty constrained me, I chose rather otherwise to seek my sustenance, than to be any burden to you, although I preached the Gospel unto you.

8 I (*) robbed other Churches, and took wages of *them* to do you service.

(*) Other Churches relieved me.

9 And when I was present with you, and had need, (*) I was (♣) not slothful to the hindrance of any man; for that which was lacking unto me, the brethren which came from Macedonia, supplied, and in all things I kept (5) and will keep myself, that I should not be grievous unto you.

(*) 2 Corinthians 12:13; Acts 20:34 .

(♣) He did not only labor with his hands for his living, but in his extreme poverty preached diligently, without burdening any man, or else waxing slothful to do his duty to every man.

(5) An amplification: so far is he from being ashamed of this act, that he has also resolved with himself to act in no other way while he is among them, in order that it may always be truly said that he taught in Achaia for nothing. And this is not because he disdains the Corinthians, but rather so that these proud and boastful men may never find the occasion which they have already sought for, and he in the meantime may set something before the Corinthians to follow, so that at length they may truly say that they are like Paul.

10 (*) The (g) truth of Christ is in me, that this rejoicing shall not be (h) shut up against me in the regions of Achaia.

(*) Let not the truth of Christ be thought to be in me, if I suffer my joy to be shut up, which I have conceived of Grecia.

(g) This is a form of an oath, as if he said, let me not be thought to have any truth in me.

(h) Shall be always open to me.

11 Wherefore? Because I love you not? God knoweth.

12 But what I do, that will I do, that I may cut away occasion from them which desire (*) occasion, that they might be found like unto us in that wherein they (i) rejoice.

(*) To slander my ministry, if I should receive wages.

(i) Paul's adversaries sought all occasions they could, to be equal to him. And therefore seeing they had rather eat up the Corinthians, than preach to them for nothing, they sought another occasion, to wit, to make Paul to take something; which thing if he had done, then hoped they by that means to be equal to him; for they made such a shew of zeal and knowledge, and set it forth with such a glozing kind of eloquence, that some of them even despised Paul; but he sheweth that all this is nothing but colors and painting.

13 (6) For such false (*) apostles are deceitful workers, and transform themselves into the Apostles of Christ.

(6) Now at length he painteth out these fellows in their colors, forewarning that it will come to pass, that they will at length betray themselves, what countenance soever they make of zeal that they have to God's glory.

(*) By false apostles here is not meant such as teach false doctrine (with doubts, they would have grown unto) but such as were vain glorious, and did not their duty sincerely.

14 And no marvel, for Satan himself is transformed into an Angel of (k) light.

(k) By light is meant the heavenly glory, whereof the Angels are partakers.

15 Therefore it is no great thing, though his ministers transform themselves, as though *they were* the ministers of righteousness, whose end shall be according to their works.

16 (7) I say again, Let no man think that I am foolish, or else take me even as a fool, that I also may boast myself a little.

(7) He goeth forward boldly, and using a vehement Irony of kind of taunting, desireth the Corinthians to pardon him, if for a time he contend as a fool before them being wise, with those jolly fellows touching those external things, to wit, touching his stock, his ancestors, and valiant acts.

17 That I speak, I speak it not after the (*) Lord, but as *it were* foolishly, in this *my* great boasting.

(*) In his heart he had respect to the Lord; but this fashion of boasting seemed according to man, whereunto they compelled him.

18 Seeing that many rejoice (*) after the flesh, I will rejoice also.

(*) In outward things.

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

20 (8) For ye suffer, even if a man bring you into bondage, if a man devour *you*, if a man take *your goods*, if a man exalt himself, if a man smite you on the face.

(8) Before he cometh to the matter, he toucheth the Corinthians, who persuading themselves to very wise men, did not mark in the mean season that those false apostles had abused their simplicity for advantage.

21 (*) I speak as concerning the (l) reproach, as though that we had been (m) (♣) weak; but wherein any man is bold (I speak foolishly) I am bold also.

(*) I note this dishonor which they do unto you.

(l) As if he said, in respect of that reproach which they do unto you, (I speak it) which surely is as evil as if they beat you.

(m) Paul is called weak, in that he seemeth to the Corinthians a vile and abject man, a beggarly artificer, a most wretched and miserable idiot whereas notwithstanding therein God's mighty power was made manifest.

(♣) That is, abject, vile, miserable, a craftsman, an idiot, and subject to a thousand calamities, which things the false apostles objected against him as most certain testimonies of his unworthiness.

22 They are Hebrews, (*) so am I; they are Israelites, so am I; they are the seed of Abraham, so am I;

(*) Philippians 3:5 .

23 They are the ministers of Christ (I (*) speak as a fool) I am (n) more; in labors more abundant, in stripes above measure, in prison more plenteously, in (o) death oft.

(*) Put case ye term it so, yet is it true.

(n) Paul being honorable indeed, defendeth his ministry openly, not for his own sake, but because he saw his doctrine come into hazard.

(o) In danger of present death.

24 Of the Jews (p) five (*) times received I forty *stripes* save one.

(p) He alludeth to that which is written in Deuteronomy 25:3; and moreover this place sheweth us, that Paul suffered many more things which Luke passed over.
(*) At five several times every time thirty, and nine.

25 I was (q) thrice (*) beaten with rods, I was (♣) once stoned, I suffered thrice (♦) shipwreck, night and day have I been in the deep sea.

(q) Of the Roman Magistrates.
(*) Acts 16:23 .
(♣) Acts 14:19 .
(♦) Acts 27:14 .

26 In journeying *I was* often, in perils of waters, in perils of robbers, in perils of my own nation, in perils among the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren,

27 In weariness and (r) painfulness, in watching often, in hunger and thirst, in fastings often, in cold and in nakedness.

(r) Painfulness is a troublesome sickness, as when a man is weary and would rest, he is constrained to fall to a new labor.

28 (9) Beside the things which are outward, I am cumbered daily, *and have* the care of all the Churches.

(9) He addeth this conclusion further, that the Corinthians might be ashamed to despise him, upon whose care almost all Churches depended, as it was plainly seen by experience.

29 Who is weak, and I am not weak? Who is offended, and I burn not?

30 (10) If I must needs rejoice, I will rejoice of my (*) infirmities.

(10) He turneth that against the adversaries, which they objected against him; as if he should say, They allege my calamities, to take away my authority from me; but if I would boast myself, I would use no better argument; and God himself is my witness that I devise and forge nothing.
(*) As imprisonments, beatings, hunger, thirst, cold, nakedness and such like; which things the adversaries condemn as infirm in me.

31 The God, even the Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In (*) Damascus the governor of the people under King Aretas, laid watch in the city of the Damascenes, and would have caught me.

(*) Acts 9:24 .

33 But at a window was I let down in a basket through the wall, and escaped his hands.

2 Corinthians 12

1 He doth unwillingly make rehearsal, 3 of the heavenly visions, 4 that were revealed unto him, 6 for which though he might indeed glory, yet he will not, 10 being privy of his own infirmities; 11 but they drive him to this kind of folly, 20 in that they give ear to certain vain glorious persons, who draw them for Christ.

1 It (1) is not expedient for me no doubt to rejoice; for I will come to visions and revelations of the Lord.

(1) He goeth forward in his purpose, and because those bragging mates boasted of revelations, he reckoneth up those things which lifted him up above the common capacity of men; but he useth a preface, and excuseseth himself advisedly.

2 I know a man (a) (*) in Christ above fourteen years ago, (whether *he were* in the body, I cannot tell, or out of the body, I cannot tell; God knoweth) which was taken up into the (b) (♣) third heaven.

(a) I speak this in Christ, that is, be it spoken without vain glory, for I seek nothing but Christ Jesus only.

(*) That is, a Christian, or I speak it in Christ.

(b) Into the highest heaven; for we need not to dispute subtly upon the word (Third); but yet this place is to be marked against them which would make heaven to everywhere.

(♣) That is to say, into the highest heaven.

3 And I know such a man (whether in the body, or out of the body, I cannot tell; God knoweth.)

4 How that he was taken up into (c) Paradise, and heard (*) words which (d) cannot be spoken, which are not (e) (♣) possible for man to utter.

(c) So the Grecians name that which we call a park, that is to say, a place where trees are planted, and wild beasts kept, by which name that translated the Old Testament out of Hebrew into Greek, called the garden of Eden, whereunto Adam was put straight after his creation, as a most delicate and pleasant place. And hereunto grew it, that the blessed seat of the glory of God is called by that name.

(*) Man's infirmity was not able to declare them, neither were they shewed unto him for that end.

(d) Which no man is able to utter.

(e) Which the Saints themselves are not by any means able to express, because it is God himself. Thus doeth Clement Alexandrinus expound this place, Strom. 5 .

(♣) Or, lawful.

5 (2) Of such a man will I rejoice; of myself will I not rejoice, except it be of my infirmities.

(2) To remove all suspicion of ambition he witnesseth that he braggeth not of those things as of his own, but as out of himself; and yet notwithstanding feigneth nothing, lest by this occasion other men should attribute more unto him than indeed he is; and therefore he had rather glory in his miseries.

6 For though I would rejoice, I should not be a fool, for I will say the truth; but I refrain, lest any man should think of me above that he seeth in me, or that he heareth of me.

7 (3) And lest I should be exalted out of measure through the abundance of revelations, there was given unto me (*) a (f) prick in the flesh, the messenger of (g) Satan to buffet me, because I should not be exalted out of measure.

(3) An excellent doctrine; why God will have even his best servants to be vexed of Satan and by all kind of temptations, to wit, lest they should be too much puffed up, and also that they may be made perfect by that continual exercise.

(*) The Greek word signifieth a sharp piece of wood as a pale, or stake, and also a little spild or sharp thing which pricketh one as he goeth through bushy and thick places, and entering into the flesh, cannot be taken out without cutting of the flesh; and this was the rebelling of the flesh against the spirit, and warned him that Satan was at hand.

(f) He meaneth concupiscence, that sticketh fast in us, as it were a prick, is so much that it constrained Paul himself being regenerate, to cry out, I do not that good that I would, etc. And he calleth it a prick, by a borrowed kind of speech taken from thorns, or stump, which are very dangerous and harmful for the feet, if a man walk through woods that are cut down.

(g) Which setteth those lusts on fire.

8 For this thing I besought the Lord (h) thrice, that it might depart from me.

(h) Often times.

9 And he said unto me, **My grace is sufficient for thee, for my power is made (*) perfect through weakness.** (4) Very gladly therefore will I rejoice rather in my infirmities, that the power of Christ may (i) dwell in me.

(*) Is known and evidently seen.

(4) He concludeth, that he will only see his miseries against the vain brags of the false apostles, and therewith also excuseth himself, for that by their importunity, he was constrained to speak so much of these things as he did; to wit, because that if his Apostleship were subverted his doctrine must needs fall.

(i) That I might feel the virtue of Christ more and more; for the weaker that our tabernacles are, the more doeth Christ's virtue appear in them.

10 Therefore (*) I take (k) pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christ's sake; for when I am weak, then am I strong.

(*) He doeth not only patiently bear his afflictions, but also joyfully, and as one that taketh pleasure therein for Christ's sake.

(k) I do not only take them patiently and with a good heart, but also I take great pleasure in them.

11 I was a fool to boast myself; ye have compelled me; (5) for I ought to have been commended of you, for in nothing was I inferior unto the very chief Apostles, though I be nothing.

(5) Again he maketh the Corinthians witnesses of those things whereby God had sealed his Apostleship amongst them, and again he desireth by certain arguments, how far he is from all covetousness, and also how he is affectioned towards them.

12 The (l) signs of an Apostle were wrought among you with all patience, with signs, and wonders, and great works.

(l) The arguments whereby it may well appear, that I am indeed an Apostle of Jesus Christ.

13 For what is it, wherein ye were inferiors unto other Churches, (*) except that I have not been (m) (♣) slothful to your hindrance? Forgive me this wrong.

(*) 2 Corinthians 11:9 .

(m) I was not slothful in getting my living with mine own hands, that I might not be burdensome to you.

(♣) Or, chargeable.

14 Behold, the (*) third time I am ready to come unto you, and yet will I not be slothful to your hindrance; for I seek not yours, but (♣) you; for the children ought not to lay up for the fathers, but the fathers for the children.

(*) For first, he was minded to depart from Ephesus into Macedonia, and so to Corinth, 1 Corinthians 16:5 . Then when the Lord let this purpose, he appointed to go straight from Ephesus to Corinth, 2 Corinthians 1:15; with intent being changed, he went to Macedonia, from whence now he appointeth the third time to come unto them.

(♣) Which declareth his fatherly affection.

15 And I will most gladly bestow, and will be bestowed for your (*) souls, though the more I love you, the less I am loved.

(*) Or, your cause or persons.

16 (6) But be it that I charged you not; (*) yet for as much as I was crafty, I took you with guile.

(6) He putteth away another most grievous slander, to wit, that he did subtly and by others, make his gain and profit of them.

(*) Thus said his adversaries that though he took it not by himself, yet he did it by the means of others.

17 Did I (*) pill you by any of them whom I sent unto you?

(*) To rob, to plunder, to subject to extortion.

18 I have desired (*) Titus, and with him I have sent a brother; did Titus pill you of anything? Walked we not in the selfsame spirit? *Walked we* not in the same steps?

(*) To go to you.

19 (7) Again, think ye that we excuse ourselves unto you? We speak before God in (n) Christ. But *we do* all things, dearly beloved, for your edifying.

(7) He concludeth, that he writeth not these things unto them, as though he needed to defend himself, for he is guilty of nothing; but because it is behoovable for them to doubt nothing of his fidelity who instructed them.

(n) As it becometh him to speak truly and sincerely, that professeth himself to be in Christ, that is to say, to be a Christian.

20 (8) For I fear lest when I come, I shall not find you such as I would, and that I shall be found unto you (*) such as ye would not, and lest *there be* strife, envying, wrath, contentions, backbitings, whisperings, swellings *and* discord.

(8) Having confirmed his authority unto them, he rebuketh them sharply, and threateneth them also like an Apostle, shewing that he will not spare them hereafter, unless they repent, seeing that this is the third time that he hath warned them.

(*) Meaning, sharp and severe.

21 *I fear* lest when I come again, my God (*) abase me among you, and I shall bewail many of them which have sinned already, and have not repented of the uncleanness, and fornication, and wantonness which they have committed.

(*) There was nothing whereat he so much rejoiced, as when his preaching profited; and therefore he calleth the Thessalonians his glory and joy; as also nothing did more cast down his heart as when his labor did no good.

2 Corinthians 13

1 Coming the third time, 2 he denounceth the sharper vengeance towards them, 5 who have a perfect trial of the power of Christ in his Apostleship; 10 At length he prayeth for their repentance, 11 and wisheth them prosperity.

1 This is the (♣) third time that I come unto you. (*) In the mouth of two or three witnesses shall every word stand.

(♣) His first coming was his dwelling among them; his second was his first epistle, and now he is ready to come the third time; which three comings he calleth his three witnesses.

(*) Deuteronomy 19:15; Matthew 18:16; John 8:17; Hebrews 10:28 .

2 (*) I told you before, and tell you before, as though I had been present the second time, so write I now being absent to them which heretofore have sinned, and to all others, that if I come again, I will not spare,

(*) In my first epistle, 1 Corinthians 4:20 .

3 (1) Seeing that ye seek experience of Christ, that speaketh in me, which toward you is not weak, but is (a) mighty in you.

(1) A most sharp reprehension, for that, while they despise the Apostle's admonitions, they tempt Christ's own patience; and also while they contemn him as wretched and miserable, they lay nothing herein against him, which is not common to him with Christ.

(a) And will be most mighty to be revenged of you, when need shall be.

4 For though he was crucified concerning (b) *his* (*) infirmity, yet liveth he through the power of God. And we no doubt are weak in him, (♣) but we shall live with him, through the power of God toward you.

(b) As touching that base form of a servant which he took upon him when he abased himself.

(*) In that he humbled himself and took upon him the form of a servant.

(♣) Christ as touching the flesh in man's judgment was vile and abject; therefore we that are his members, cannot be otherwise esteemed; but being crucified, he shewed himself very God; so think, that we whom ye contemn as dead men and castaways, have through God such power to execute against you, that ye may feel sensibly that we live in Christ.

5 (*) (2) Prove yourselves whether ye are in the faith; examine yourselves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

(*) 1 Corinthians 11:28 .

(2) He confirmeth that which he spake of the virtue of God appearing in his ministry, and he gathereth by the mutual relation between the people's faith and the minister's preaching, that they must either reverence his Apostleship, upon whose doctrine their faith is grounded, or they must condemn themselves of infidelity, and must confess themselves not to be of Christ's body.

6 (3) But I trust that ye shall know that we are not reprobates.

(3) He mitigateth that sharpness, trusting that they will shew themselves towards their faithful Apostle, apt and willing to be taught; adding this moreover, that he passeth not for his own fame and estimation, so that he may serve to their salvation, which is the only mark that he shooteth at.

7 Now I pray unto God that ye do none evil, not that we should seem approved, but that ye should do that which is honest, though we be as (c) (*) reprobates.

(c) In men's judgment.

(*) In man's judgment who for the most part rejecteth the best, and approveth the worst.

8 For we cannot *do* anything against the truth, but for the truth.

9 For we are glad when we are weak, and that ye are (*) strong; this also we wish for, *even* your (d) perfection.

(*) Having abundance of the grace of God.

(d) That all things may be in good order amongst you, and the members of the Church restored into their place, which have been shaken and out of place.

10 Therefore write I these things being absent, lest when I am present, I should use sharpness, according to the power which the Lord hath given me, to (*) edification, and not to destruction.

(*) Commit not by your negligence that, that which is ordained to salvation, turn to your destruction.

11 (4) Finally brethren, fare ye well, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

(4) A brief exhortation, but yet such a one as comprehendeth all the parts of a Christian man's life.

12 (5) Greet one another with a (*) holy (♣) kiss. All the Saints salute you.

(5) He saluteth them familiarly, and in conclusion wisheth well unto them.

(*) Romans 16:16; 1 Corinthians 16:20; 1 Peter 5:14 .

(♣) Which was according to those countries in those days both of the Jews and of other nations.

13 The grace of our Lord Jesus Christ, and the love of God, and the communion of the holy Ghost be with you all, Amen.

The second Epistle to the Corinthians, written from Philippi, a city in Macedonia, and sent by Titus and Lucas.