

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS

THE ARGUMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.

For the time when this Epistle was written, looke the *Argument of the epistle to the Romanes*: to wit, about the eighteenth yeare after his conuerfion, & our Lordes pafsion, becaufe in the *11. chapter* he maketh mention of 14. yeares, not only after his conuerfion, as to the Galatians, but alfo after his rapt, which feemeth to haue been when he was at Hierufalem *Act. 9, 26.* foure yeares after his conuerfion (*Gal. 1, 18.*) in a trance or exceffe of mind, as he calleth it, *Act. 22, 17.* It was written at Troas (it is thought) and fent by Titus, as we read *chap. 8.*

It is for the moft part againft thofe falfe Apoftles whom in the firft part of the firft to the Corinthians, he noted, or rather fpared, but now is conftained to deale openly againft them, & to defend both his owne perfon which they fought to bring into contempt, making way thereby to the correption of the Corinthians, and withal to mainteine the excellencie of the Minifterie and Minifters of the new Teftament, aboue which they did magnifie the Minifterie of the old Teftament: bearing themfelues very high becaufe they were Iewes.

Againft thefe therfore S. Paul auoucheth the pre-eminent power of his Minifterie, by which power alfo he giueth a pardon to the inceftuous fornicatour whom he excommunicated in the laft epistle, feeing now his penance, and againe threatneth to come & excommunicate thofe that had grieuoufly finned and remained impenitent. Two chapters alfo he interpoſeth of the contributions to the Church of Hierufalem, mentioned in his laft, exhorting them to doe liberally, and alfo to haue al in a readines againft his comming.

Chapter 1

By his troubles in Afia he comforteth them: and (againſt his aduerſaries the falſe Apoſtles of the Iewes) alleageth to them the teſtimonie of his owne and alſo of their conſcience, 17. anſwering them that obiected lightnes againſt him, for not comming to Corinth according to his promiſe.

Paule an Apoſtle of IESVS Chriſt by the wil of God, and Timothee our Brother: to the Church of God that is at Corinth, with al the Saints that are in al Achaia. ² Grace vnto you and peace from God our Father, & from our Lord IESVS Chriſt. ³ Bleſſed be the God and Father of our Lord IESVS Chriſt, the Father of mercies and God of al comfort, ⁴ who comforteth vs in al our tribulations; that we alſo may be able to comfort them that are in al diſtreſſe, by the exhortatiō wherewith we alſo are exhorted of God. ⁵ For as the •paſſiōs of Chriſt abound in vs: ſo alſo by Chriſt doth our •comfort abound. ⁶ And whether we be in tribulation, for your exhortation & ſaluatiō: whether we be exhorted, for your exhortation & ſaluation, which worketh the toleratiō of the ſame paſſions which we alſo doe ſuffer: ⁷ and our hope is firme for you: knowing that as you are partakers of the paſſions, ſo ſhal you be of the conſolation alſo.

διὰ τῆς παρακλήσεως
ἧς παρακαλούμεθα

⁸ For we wil not haue you ignorant, Brethren, cōcerning our tribulation which hapned in Afia, that we were preſſed aboue meaſure aboue our power, ſo that it was tedious vnto vs euen to liue. ⁹ But we in our ſelues, had the anſwer of death, that we be not truſting in our ſelues, but in God who raiſeth vp the dead, ¹⁰ who hath deliuered and doth deliuer vs out of ſo great dangers: in whom we hope that he wil yet alſo deliuer vs, ¹¹ you •helping withal in praier for vs, that •by many mens perſons, thanks for that giſt which is in vs, may be giuen by many in our behalfe. ¹² For our glorie is this, the teſtimonie of our conſcience, that in ſimplicity and ſincerity of God, and not in carnal wifedom, but in

the grace of God we haue conuerted in this world: and more abundantly towards you. ¹³ For we write no other things to you then that you haue read and know. And I hope that you shal know vnto the end: ¹⁴ as also you haue knowen vs in part, that we are [♣]your glorie, as you also ours in the day of our Lord IESVS Chrif. ¹⁵ And in this confidence I would first haue come to you, that you might haue a second grace: ¹⁶ and by you passe into Macedonia, and againe from Macedonia come to you, and of you be brought on my way into Iewrie.

¹⁷ Wheras then I was thus minded, did I vse lightnes? Or the things that I mind, doe I mind according to the flesh, that there be with me, *It is* and *It is not*? ¹⁸ But God is faithful, because our preaching which was to you, there is not in it, [♣]*It is*, and *It is not*. ¹⁹ For the Sonne of God IESVS Chrif, who by vs was preached among you, by me and Syluanus and Timothee, was not, *It is*, and *It is not*, but *It is*, was in him. ²⁰ For al the promifes of God that are, in him *It is*: therefore also by him, Amen to God, vnto our glorie. ²¹ And he that confirmeth vs with you in Chrif, and that hath anointed vs, God: ²² who also [♣]hath sealed vs, and giuen the pledge of the Spirit in our harts. ²³ And I cal God to witnesse vpon my fowl, that sparing you, I came not any more to Corinth, ²⁴ [♣]not because we ouer-rule your faith: but, we are helpers of your ioy. For in the faith you stand.

ANNOTATIONS

5 Passions of Chrif.) Al the afflictions of the faithful be called Chriftes owne passions not only because they be suffered for him, but for that there is so strait coniunction & communion betwixt him being the head, & euery of the liuing members of his body, which is the Church, that whatfoeuer is suffered by any one of the same, is counted as a peece of his owne Passion. As likewise whatfoeuer good workes be done to any of them, or by any of them be accepted as done to, or by Chrif himself. Which thing if the Protestants wel weighed, they would not maruel that the Catholike Church attributeth such force of merit & satisfaction to the worke of holy men.

5 The comfort abound.) Worldly men that see only the exteriour miseries and afflictions that Catholikes doe suffer being

Al our afflictions, be Chrif's afflictions, for the coniunction between the head & body.

Merit and satisfaction.

Worldly men feel not the comfort of afflicted Catholikes.

persecuted by the Heathen or Heretikes, deeme them exceeding miserable. But if they felt or could conceiue the aboundance of conſolation which Chriſt euer giueth according to the meaſure of their afflictions, they would neuer wonder at the voluntary toleration of what torments ſoeuer for Chriſtes ſake, but would wiſh rather themſelues to be in any dungeon in England with the comfort that ſuch haue from God, then to liue out of the Church in al the wealth of the world.

Interceſſion of Saints
or holy men for vs, no
derogation to Chriſt.

11 You helping in praier.) S. Paul knew that the help of other mens praiers was nothing derogatorie to the office of Chriſtes mediation or interceſſion for him, nor to the hope that he had in God: and therfore he craueth the Corinthians aid herin as a ſupport and ſuccours for himſelf in the fight of God. With what reaſon or Scripture then can the Proteſtants ſay, that the praiers of Saints be iniurious to Chriſt, or not to ſtand with the confidence we haue in him? As though it were more diſhonour to God that we ſhould vſe the aid of Saintes in heauen then of finners in earth: or that the interceſſion of theſe our fellowes beneath, were more available then the praiers of thoſe that be in the glorious fight of God aboue.

Hierom. cont. Vigil.

Publike prayers & faſts.

11 By many mens.) He meaneth, that as the praiers of many ioyned together for him, ſhal be rather heard, then of any alone; ſo their common thanks-giuing to God for granting their requeſt, ſhal be more acceptable & glorious to God, then any one man's thanks alone. Which thing doth much commend the holy Churches publike praiers, proceſſions, ſtations, and pilgrimages, where ſo many meet and vniformly ioyne their praiers and lauds together vnto God.

Their glorie in heauen
that conuert others.

14 Your glorie.) The Apoſtles, Teachers, and Preachers, that conuert countries or particular perſons to Chriſt, & the peoples or parties by them conuerted, ſhal in the day of iugement haue much mutual ioy and glorie of and for each other; one giuing to the other great matter of merit in this life, and afterward ioy in the next. See 1. *Theſſ.* 2. v. 19.

The Proteſtants in-
conſtancie in changing
their writings, tranſla-
tions, ſeruiſe books &c.

18 It is, it is not.) As he diſchargeth himſelf of al other leuitie touching his promiſe or purpoſe of comming to them, ſo much more of al inconſtancie in preaching Chriſtes doctrine and faith; wherein one day to affirme, another day to deny, to diſſent from his fellowes or from himſelf, to change euery yeare or in euery epiſtle the forme of his former teaching, to come daily with new deuifes repugnant to his owne rules, were not agreeable to an Apoſtle and true Teacher of Chriſt, but proper to falſe-Prophets & Heretikes. Whereof we haue notorious examples in the Proteſtants: who being deſtitute of the Spirit of peace, concord, conſtancie, vnitie, & veritie, as they varie from their owne writings which they retract, reforme, or deforme continually, ſo both in their preaching & forme or Seruiſe, they are ſo reſtles, changeable, and repugnant to themſelues, that if they were not kept in awe with

much adoe, by temporal lawes, or by the shame and rebuke of the world, they would coine vs euery yeare or euery Parliament new Communiones, new faithes, and new Chriftes, as you fee by the manifold endeauours of the Puritans. And this to be the proper note of falfe Apoftles and Heretikes, fee in *S. Irenæus li. 1. c. 18.* and *Tertull. de præfcrips. S. Bafil. ep. 12.*

22 Hath fealed.) The learned Diuines proue by this place
Eph. 4, 30. & by the like in the fourth to the Ephefians, that the Sacrament of Baptifme doth not only giue grace, but imprinteth & fealeth the foule of the Baptized, with a fpiritual figne, marke, badge, or token, which can neuer be blotted out, neither by finne, herefie, apoftafie, nor other waies, but remaineth for euer in man for the cognifance of his Chriftendome, & for diftinction from other which were neuer of Chriftes fold. By which alfo he is as it were confecrated and deputed to God, made capable and partaker of the rightes of the Church, and fubiect to her lawes and difcipline. See *S. Hierom. in 4. Ephef. S. Ambrofe li. 1. de Sp. Sancto cap. 6. S. Cyril. Hierofol. Cathechefi. 17. at the end, and S. Dionyfius Areopag. c. 2. Eccle. Hierarch.* The which Fathers exprefse that fpiritual figne by diuers agreeable names, which the Church and moft Diuines, after S. Auguftin, cal the *Character* of Baptifme. By the truth and force of which fpiritual note or marke of the foul, he fpecially conuinceth the Donatiftes, that the faid Sacrament though giuen and miniftred by Heretikes or Schifmatikes or who els foeuer, can neuer be reiterated. See *ep. 57. & l. 6. cont. Donat. c. 8. & li. 2. cont. Parmenian c. 13.* As the like indeleble Characters giuen alfo by the Sacrament of Confirmation and Orders, doe make thofe alfo irreiterable and neuer to be receiued but once. Wheras al other Sacraments fauing thefe three, may be often receiued of the felf-fame perfon. And that holy Orders can not be iterated, fee S. Auguftin in *li. 2. cont. Parmen. c. 11. li. de bono coniug. c. 24. & S. Gregorie li. 2. Regift. ep. 32.* The like of Confirmation is decreed in the moft ancient Council *Tarracon cap. 6.* Finally that this Character is giuen only by thefe faid three Sacraments, & is the caufe that none of them can be in any man repeated or reiterated, fee the decrees of the Councils *Florentine & Trent.* Which yet is no new deuife of them, as the Heretikes falſely affirme, but agreeable (as you fee) both to the Scriptures, and alfo to the ancient Fathers & Councils.

The indeleble Character of Baptifme, Cõfirmation, Holy Orders.

See *conc. Tarrac. to. 2. concil.*

24 Not becaufe we ouer-rule.) Caluin and his feditious Sectaries with other like *which defpife dominion*, as S. Iude defcribeth fuch, would by this place deliuer themfelues from al yoke of fpiritual Magiftrates and Rulers: namely that they be fubiect to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word only. And no maruel that the malefactours and rebelles of the Church would come to no tribunal but God's, that fo they may remaine vnpunifhed at leaft during this life. For though the Scriptures plainly condemne

The Caluinifts will be fubiect to no tribunal in earth for trial of their religion.

their herefies, yet they could writh themfelues out by falſe gloſſes, conſtructions, corruptions, and denials of the books to be Canonical, if there were no lawes or iudicial ſentence of men to rule and repreſſe them.

Tyrannical dominiō is forbid in Prelates, not Eccleſiaſtical Soueraign- tie for examinatio of faith or manners.

Notwithſtanding then theſe wordes of S. Paul, whereby only tyrannical, inſolent, and proud behauiour & indifcrete rigour of Prelates or Apoſtles towards their flocks is noted, as alſo in the *firſt of S. Peter cap. 5.* (the Greek word in theſe places, and in the Goſpel *Mt. 20, 25. Mr. 10, 42.* ſignifying lordly & inſolent dominion:) yet he had & exerciſed iuſt rule, preeminence, & prelacie ouer them, not only for their life, but alſo & principally touching their faith. For he might and did cal them to account for the fame, and excommunicated heretikes for forefaking their faith *1. Cor. 4, 5. 2. Cor. 10, 4. 13, 10. 1. Tim. 1, 20. Tit. 1, 11.* And al Chriſtian men are bound to obey their lawful Prelates in matters of faith and doctrine ſpecially, and muſt not vnder that ridiculous pretence of obeying God's word only (which is the ſhift of al other Heretikes, as Anabaptiſts, Arians, and the like, as wel as the Proteſtants) diſobey God's Church, Councels, and their owne Paſtours and Bishops, who by the Scriptures haue the regiment of their ſoules, and may examine and puniſh as wel Iohn Caluin as Simon Magus, for falling from the Catholike faith. For though God alone be the Lord author and giuer of faith, yet they are his cooperatours and coadiutours by whom the faithful doe beleue & be preferued in the true faith, and be defended from wolues, which be Heretikes, ſeeking to corrupt them in the fame. And this ſame Apoſtle chalengeth to be their father, as he that begat and formed them by his preaching in Chriſt.

κατακυριεύουσιν

συνεργοι

1. Cor. 3, 9. 1. Cor. 4, 15.

Chapter 2

Proſecuting the true cauſe which in the laſt chapter he gaue of his not comming, 6. he pardoneth now after ſome part of penance, him that for inceſt he excommunicated in the laſt epiftle, requiring them obediently to conſent therunto. 12. Then of his going from Troas in to Macedonia; God euery where giuing him the triumph.

And I haue determined with my-ſelf this ſame thing, not to come to you againe in ſorrow. ² For if I make you forie; & who is it that cā make me glad, but he that is made forie by me? ³ And this ſame I wrote to you; that I may not, when I come, haue ſorrow vpon ſorrow, of the which I ought to reioyce:

trufting in you al, that my ioy is the ioy of you al. ⁴ For of much tribulation and anguifh of hart I wrote to you by many teares: not that you fhould be made forie; but that you may know what charitie I haue more abundantly toward you. ⁵ And if any man hath made forrowful, not me hath he made forrowful, but in part, that I burden not al you. ⁶ To him that is fuch a one [♣]this rebuke fufficeth that is giuen of many: ⁷ fo that contrariwife you fhould rather pardon and comfort him, left perhaps fuch an one be fwallowed vp with ouer great forrow. ⁸ For the which caufe [♣]I befeech you that you confirme charitie toward him. ⁹ For therfore alfo haue I written that I may know the experiment of you, whether in al things you be [♣]obedient. ¹⁰ And whom you haue pardoned any thing, [♣]I alfo. For, my-felf alfo that which ^{a)} I pardoned, if I pardoned any thing, [♣]for you [♣]in the perfon of Chrift, ¹¹ that we be not [♣]circumuented of Satan. For we are not ignorant of his cogitations.

κεχάρισμαι

¹² And when I was come to Troas for the Ghospel of Chrift, and a doore was opened vnto me in our Lord, ¹³ I had no reft in my fpirit, for that I found not Titus my Brother, but bidding them fare wel, I went forth into Macedonia. ¹⁴ And thankes be to God, who alwaies triumpheth vs in Chrift IESVS, and manifefteth the odour of his knowledge by vs in euery place. ¹⁵ For we are the good odour of Chrift vnto God in thē that are faued, & in them that perifh. ¹⁶ To fome indeed the odour of death vnto death: but to others the odour of life vnto life. And to thefe things who is fo fufficient? ¹⁷ For we are not as very many [♣]adulterating the word of God, but of finceritie, and as of God, before God, in Chrift we fpeak.

^a Though he did great penance (faith Theodorete) yet he calleth this pardoning, χάριν, a grace, becaufe his finne was greater then his penance.

ANNOTATIONS

The Apostle excommunicateth, enioyneth penance, & afterward pardoneth and absolueth.

Pardon or remission of penance enioyned.

Penance & satisfaction evidently proued against the Protestants.

Zeale against the excommunicate.

6 This rebuke fufficeth.) This Corinthian for incest was excommunicated & put to penance by the Apostle, as appeareth in the *former Epistle c. 5*. And here order is giuen for his absolution & pardoning. Wherin first we haue a plaine exāple & prooue of the Apostolike power, there of binding, & here of loosing: there, of punishing, here of pardoning: there of retaining finnes, here of remission. Secondly we may hereby proue that not only amendment, ceasing to sinne, or repentance in hart & before God alone, is alwaies enough to obtaine full reconciliation, whereas we see here his separation also from the faithful, and the Sacraments, and from all company or dealing with other Christian men, besides other bodily affliction: all which, called of the Apostle before *interitum carnis the destruction of the flesh*, and named here *Rebuke*, (or as the Greek word also importeth) mulct, penaltie, correction, chastisement, were enioyned him by the Apostles commandment in the face of the Church, and by the offender patiently sustained so long. Thirdly, we see that it lieth in the hands of the Apostles, Bishops, & spiritual Magistrates, to measure the time of such penance or discipline, not only according to the weight of the offence committed, but also according to the weakness of the persons punished, and other respects, of time and place as to their wisdom shall be thought most agreeable to the parties good, and the Churches edification. Lastly by this whole handling of the offenders case, we may refute the wicked heresie of the Protestants, that would make the simple beleue, no punishment of a mans owne person for finnes committed, nor penance enioyned by the Church, nor any paines temporal or satisfaction for our life past, to be necessarie, but all such things to be superfluous, because Christ hath satisfied enough for all. Which Epicurian doctrine is refuted, not only hereby, but also by the Prophets, Iohn the Baptiste, Christes, & the Apostles preaching of penance and condigne workes or fruits of repentance, to every man in his owne person, & not in Christes person only: and by the whole life and most plaine speeches and penitential canons of the holy Doctours and Councils prescribing times of penance, commanding penance, enioyned penance, and continually vsing the word satisfaction in this case throughout all their workes, as our Aduersaries themselves can not but confesse.

8 I beseech you.) They which at the beginning did beare too much with the offender and seemed loth to haue him excommunicated in so austere manner, yet through their obedience to the Apostle became on the other side so rigorous, and so farre detested the malefactor after he was excommunicated, that the Apostle now meaning to absolue him, was glad to intreat, and command them also, to accept him to their company and grace againe.

1. Cor. 3, 5.

ἐπιτιμία

Ioel. 1, 12.

Mt. 3.

& 4.

Act. 2. & 26.

9 Obedient.) Though in the laft chapter he difcharged himfelf of tyrannical dominion ouer them, yet he chalengeth their obediẽce in al things as their Paftour and Superiour, and confequently in this point of receiuing to mercie the penitent Corinthian. Wherby we fee, that as the power and authoritie of excommunicating, fo of abfoluing alfo was in S. Paules perfon, though both were to be done in the face of the Church: els he would not haue commanded or required their obedience.

The Apoftle chalengeth their obediẽce to his Ecclefiastical authoritie.

10 I alfo.) The Heretikes and others not wel founded in the Scriptures and antiquitie, maruel that the Popes pardons, counting them either fruitles or vnlawful or no older then S. Gregorie.

The authoritie of indulgences whervpon it is grounded.

Mat. 18, 18.

But indeed the authoritie, power, and right of them is of Chriftes owne word and commiffion, principally giuen to Peter, and fo afterward to al the Apoftles, and in their perfons to al the cheefe

Cypria. ep. 13. 14. 15

Paftours of the Church, when it was faid: *Whatfoeuer you loofe in earth, shal be loofed in heauen.* By which commiffion the holy Bifhops of old did cut-off large peeces of penance enioyned to offenders, and gaue peace, grace, or indulgence, before they had accomplished the meafure of their appointed or deferued punifhment.

κεχώρισμαι

And that is to giue pardon. And fo S. Paul here did towards the Corinthian, whom he affoileth of mere grace and mercie, as the word *donare* or *condonare* doth fignifie, when he might longer haue kept him in penance and temporal affliction for his offense. Wherof though he had already before God inwardly repented, yet was he iuftly holden vnder this correction for fome fatisfaction of his fault paft, during the Apoftles pleafure. To remit then the temporal punifhment or chaftifement due to finners after the offense it-felf & the guilt thereof be forgiuen of God, is an indulgence or pardon. Which the principal Magiftrates of God's Church by Chriftes warrant and the Apoftles example, haue euer done, being no leffe authorized to pardon then to punifh; and by imitation of our Maifter (who forgauē the afuoutereffe and diuers other offenders, not only their finnes, but alfo often the temporal punifhments due for the fame) are as much giuen to mercie as to iuftice.

What is a pardon or indulgence.

Io. 8, 11.

Theodor. in hunc locum.

10 For you.) Theodorete vpon this place faith that the Apoftle gaue this pardon to the Corinthian at the interceffion of the bleffed men Timotheus and Titus. And we may read in fundrie places, of S. Cyprian namely, that indulgences or remiffions were giuen in the primitiue Church by the mediation of holy Confeffours or Martyrs, and by communicating the fatisfactorie workes of one to another: to which end they gaue their letters to Bifhops in the behalfe of diuers their Chriftian Brethren: a thing moft agreeable to the mutual entercoure that is between the members of Chriftes

Indulgences or pardons in the primitiue Church.

2. Cor. 8.

Col. 1, 24.

myftical body, and very anfwerable to God's iuftice, which by fupply of the one fort that aboundeth, ftandeth entire in respect of the other fort alfo that wanteth. In which kind the Apoftle confeffeth that himfelf by his fuffering and tribulations fupplieth the wants of fuch paffions as Chrift had to fuffer, not in his owne

perfon, but in his body, which is his Church. Wherupon we inferre moft affuredly, that the fatisfactorie and penal workes of holy Saints fuffered in this life, be communicable and applicable to the vfe of other faithful men their fellow-members in our Lord, and to be difpenfed according to euery ones neceffitie and deferuing, by them whom Chrift hath conftituted ouer his familie, and hath made the difpenfers of his treafures.

Al pardon and remifion
is in the vertue and
name of Chrift.

10 In the perfon of Chrift.) For that many might of ignorance or pride reprove the practife of Gods Church and her Officers, or deny the Apoftles authoritie to be fo great ouer mens foules as to punifh and pardon in this fort, S. Paul doth purpofely and precifely tel them that he doth giue pardon as Chriftes Vicar, or as bearing his perfon in this cafe: and therfore that no man may maruel of his power herein, except he thinke that Chriftes power, authoritie, and commifion is not fufficient to releafe temporal punishment due to finners. And this to be the proper meaning of thefe words, *In the perfon of Chrift*, and not as the Proteftants would haue it (the better to auoid the former conclufion of the Apoftles giuing indulgence) *In the face or fight of Chrift*, you may eafily vnderftand by the Apoftles like infinuation of Chriftes power, when he committeth this offender to Satan, affirming that he gaue that fentēce in the name and with the *vertue or power of our Lord IESVS CHRIST*. In al which cafes the Proteftants blindnes is exceeding great, who can not fee that this is not the way to extol Chriftes power, to deny it to his Priefts, feing the Apoftle chalenge it by that that Chrift hath fuch power, & that himfelf doth it in his name, vertue, and perfon. So now in this and in no other name giue Popes and Bishops their pardons. Which pertaining properly to releafing only of temporal punishment due after the finne and the eternal punishment be forgiuen, is not fo great a matter as the remifion of the finne it felf: which yet the Priefts by exprefse comifion doe alfo remit.

Heretical trāflation.

ἐν προσώπῳ Χριστοῦ

1. Cor. 5, 4.

Io. 20, 23.

Al binding & loofing
muft be vfed to the
parties faluation.

11 Circumuented of Satan.) We may fee hereby, that the difpenfation of fuch difcipline and the releafing of the fame, be put into the power and hands of Gods Minifters, to deale more or leffe rigoroufly, to pardon fooner or later, punifh longer or fhorter while, as fhall be thought beft to their wifedom. For the end of al fuch correction or pardoning, muft be the faluation of the parties foul, as the Apoftle noted 1. Cor. 5, 5. Which to fome, and fome certaine times, may be better procured by rigour of difcipline then by indulgēce, to fome others, by lenitie & humane dealing (fo pardoning of penance is called in old Councils) rather then by ouer-much chaftifement. For confideration wherof, in fome Ages of the Church, much difcipline, great penance & fatisfaction was both enioyned and alfo willingly fufteined, and then was the leffe pardoning and fewer indulgences; becaufe in that voluntary vfe and acceptation of punifhment, and great zeale and feruour of fpirit, euery man fulfilled his penance, and few asked pardon.

The great penance of
the primitiue Church.

Con. Ni. can. 12. An-
cyra. can. 2. & 5.

Now in the fal of deuotion and lothfomnes that men commonly haue to doe great penance, though the finnes be farre greater then euer before, yet our holy mother the Church knowing with the Apoflle the cogitations of Satan, how he would in this delicate time, driue men either to desperation, or to forfake Chrift & his Church & al hope of faluation, rather then they would enter into the courfe of canonical difcipline, enioyneth fmal penance, and feldom vfeth extremitie with offenders as the holy Bifhops of the primitiue Church did, but condefcending to the weaknes of her children, pardoneth exceeding often and much, not only al enioyned penance but alfo al or great parts of what punifhment temporal foeuer due or deferued, either in this world or in the next. As for the Heretikes which neither like the Churches lenitie and pardoning in thefe daies, nor the old rigour of the primitiue Church, they be like to the Iewes that condemned Iohn the Baptift of aufteritie, & Chrift of too much freedom and libertie: not knowing nor liking indeed either Chriftes ordinance and commiffion in binding or loofing, or his prouidence in the gouernement of the Church.

Mat. 11, 18.

καπηλεύοντες

17 Adulterating.) The Greek word fignifieth to make commoditie of the word of God as vulgar Vintners doe of their wine. Whereby is expreffed the peculiar trade of al Heretikes, and exceeding proper to the Proteftants, that fo corrupt Scriptures by mixture of their owne phantafies, by falfe tranflatiōs, gloffes, colourable & pleafant commentaries, to deceiue the taft of the fimple, as tauerners and tapfters doe, to make their wines falable by manifold artificial deceits. The Apoftles contrariewife, as al Catholikes, deliuer the Scriptures and vtter the word of God fincerely and entirely, in the fame fenfe and fort as the Fathers left them to the Church, interpreting them by the fame Spirit by which they were written or fpoken.

Why more pardons
and Indulgences
now then in old
time.

The Heretikes
corrupting of the
Scripture.

Chapter 3

Left the Iudaical falfe Apoftles should obiect againe that he praiseth himfelf, he faith that the Corinthians are his commendation: and they in their harts being iuftified by his minifterie, he therof inferreth that the Minifters of the new Teftament are farre more glorious then they of the old, 12. and our people more lightened then theirs.

Begin we againe to commend our-felues? or doe we need (as certaine) epiftles of cōmendation to you, or from you? ² Our epiftle you are,

writtē in our harts, which is knowē & read of al men:
³ being manifested that you are ♣the epistle of Chrifft,
 miniftred by vs, & written not with inke, but with the
 Spirit of the liuing God: not in the tables of ftone, but
 in the tables carnal of the hart. ⁴ And fuch cōfidēce
 we haue by Chrifft to God: ⁵ not that we be fufficient
 to thinke any thing ♣of our-felues, as of our-felues: but
 our fufficiēcie is of God. ⁶ Who alfo hath made vs meet
 Minifters of the new Teftament not in the letter, but in
 the Spirit. For ♣the letter killeth: but the Spirit quick-
 neth. ⁷ And if the miniftration of death with letters
 figured in ftones, was in glorie, fo that the children of
 Ifrael could not behold the face of Moyfes for the glorie
 of his countenāce, that is made void; ⁸ how fhall not the
 miniftration of the Spirit be more in glorie? ⁹ For if the
 miniftration of damnation be in glorie, ♣much more the
 minifterie of iuftice aboundeth in glorie. ¹⁰ For neither
 was it glorified, which in this part was glorious, by reafon
 of the excelleng glorie. ¹¹ For if that which is made void,
 is by glorie: much more that which abideth, is in glorie.

¹² Hauing therfore fuch hope, we vfe much confi-
 dence: ¹³ and not as Moyfes put a veile vpon his face,
 that the children of Ifrael might not behold his face,
 which is made void, ¹⁴ but their fenfes were dulled. For
 vntil this prefent day, ♣the felf-fame veile in the lecture
 of the old Teftament remaineth vnreuealed (becaufe in
 Chrifft it is made void) ¹⁵ but vntil this prefent day, when
 Moyfes is read, a veile is put vpon their hart. ¹⁶ But
 when he fhall be conuerted to our Lord, the veile fhall be
 taken away. ¹⁷ And our Lord is a Spirit. And where
 the Spirit of our Lord is, there is ♣libertie. ¹⁸ But we al,
 beholding the glorie of our Lord with face reuealed, are
 transformed into the fame image from glorie vnto glorie,
 as of our Lordes Spirit.

Exo. 34, 33.

Io. 4, 24.

ANNOTATIONS

The Apoftles wrote the
 Ghofpel in mens harts
 much more then in pa-
 per.

³ The Epistle of Chrifft.) S. Paul and other holy Writers of
 Scriptures did fet downe many things in writing, by penne, inke,
 and paper, al which be of the Holy Ghof: but the fpecial and

proper book of Chriftes truth and Ghospel, is not the external writing in those dead creatures, but in the harts of the faithful, being the proper subiect of these truths and graces preached in the new Testament, and the habitacle of the Holy Ghost. In the which book of faithful mens harts S. Paul wrote diuers things not vttered in any Epistle: as fundrie of the Apostles wrote the Chriftian religion in the harts of their hearers only, and in other material books not at al. Wherof S. Irenæus *li. 3. c. 4.* faith: *What and if the Apostles also had left no Scriptures, ought we not to follow the order of the tradition, which they deliuered vnto them to whom they committed the Churches? To the which ordinance many Nations of those barbarous people that haue beleueed in Chrift, doe consent, without letter or inke, hauing saluation written in their harts, and keeping diligently the tradition of the Elders.* And S. Hierom (*cont. Io. Hierof. c. 9. ad Pam.*) *In the Creed of our faith and hope, which being deliuered by tradition from the Apostles, is not written in paper and inke, but in tables carnal of the hart.* And this is the Churches book also, whereby and wherein she keepeth faithfully al truth written in the harts of those to whom the Apostles did preach, with the like diligence as she keepeth & preferueth the other book which is of holy Scriptures, from al corruption of Heretikes and other iniuries.

Scripture written, and Tradition vn-writtē.

5 Of our felues.) This maketh first against the Heretikes called Pelagians, that hold our meritorious actions or cogitations to be of free-wil only, and not of God's special grace. Secondly against the Protestants, who on the contrarie side referre al to God, and take away man's freedom and proper motion in his thoughts and doings: the Apostle confessing our good cogitations to be our owne, but not as comming of our-felues, but of God.

God's grace & free-wil both must con-curre.

6 The letter killeth.) As the letter of the old Law not truly vnderstood, nor referred to Chrift, commanding and not giuing grace and spirit to fulfil that which was commanded, did by occasion kil the carnal Iew: so the letter of the new Testament not truly taken nor expounded by the Spirit of Chrift (which is only in his Church) killeth the Heretike: who also being carnal and void of spirit, gaineth nothing by the external precepts or good leffons of the Scriptures, but rather taketh hurt by the same. See S. Augustin *to. 10. Ser. 70. & 100. de tempore. & li. de Sp. & lit. c. 5. 6. & seq.*

The letter killeth both Iew and Heretike.

9 Much more.) The preeminence of the new Testament and of the priesthood or Ministerie thereof before the old, is, that the new, by al her Sacraments and Priests as Ministers immediate of grace and remission of finnes, doth so *ex opere operato* giue the spirit of life and charitie into the harts of the faithful, as the old did giue the letter or external act of the Law.

The preeminence of the new Testamēt, Sacramēts, &c.

14 The self-fame veile.) As the Iewes reading the old Testament, by reason of their blindnes (which God for the punishment of their incredulitie suffereth to remaine as a couer vpon

The Heretikes more blind in not feeling the Church, then the Iewes in not feeling Chrift.

their eyes and harts) can not see Chrif in the Scriptures which they daily heare read in their Synagogues, but fhall, when they beleue in him and haue the couer remoued, perceiue al to be moft plainely done and fpoken of him in their law & Scriptures: euen fo Heretikes hauing (as S. Auguftin noteth) a farre greater couer of blindnes and incredulitie ouer their harts in refpect of the Catholike Church which they impugne, then the Iewes haue concerning Chrif, can not fee, though they read or heare the Scriptures read neuer fo much, the maruelous euidence of the Catholike Church & truth in al points: but when they fhall returne againe to the obedience of the fame Church, they fhall find the Scriptures moft cleare for her & her doctrine, and fhall wonder at their former blindnes.

Aug. in Pfal. 30.
Conc. 2.

The Chriftian libertie.

17 Libertie.) The Spirit and grace of God in the new Teftament difchargeth vs of the bondage of the Law and finne, but is not a warrant to vs of fleshly licence, as S. Peter writeth or difchargeth Chriftians of their obedience to order, law, and power of Magiftrates fpiritual or temporal, as fome Heretikes of thefe daies doe feditioufly teach.

1. Pet. 2. 16.

Chapter 4

That according as fo glorious a minifterie requireth, he liueth and preacheth fincerely, 7. the which glorie his Aduerfaries can not count vaine, confidering his perfecutions: becaufe perfecution is to God's glorie, and to our humilitie and hope, and meritorious of increafe of grace in this life, and of moft glorious bodies and foules afterward.

Therfore hauing this miniftration; according as we haue obtained mercie, we faile not, ² but we renounce the fecret things of difhoneftie, not walking in craftines, nor adulterating the word of God, but in manifeftation of the truth commending ourfelues to euery confcience of men before God. ³ And if our Ghofpel be alfo hid, in them that perifh it is hid, ⁴ in whom the God of this world hath blinded the minds of the infidels, that the illumination of the Ghofpel of the glorie of Chrif, who is the Image of God, might not fhine to them. ⁵ For we preach not ourfelues, but IESVS Chrif our Lord: and vs, your feruants by IESVS:

⁶ because God that commanded light to shine of dark-
 enes, he hath shined in our hearts to the illumination of
 the knowledge of the glorie of God, in the face of Christ
 IESVS. ⁷ But we haue this treasure in earthen vessels,
 that the excellencie may be of the power of God, and
 not of vs. ⁸ In all things we suffer tribulation, but are not
 in distress: we want, but are not destitute: ⁹ we suffer
 persecution, but are not forsaken: we are cast downe, but
 we perish not: ¹⁰ alwaies bearing about in our body the
 mortification of IESVS, that the life also of IESVS may
 be manifested in our bodies. ¹¹ For we that live are al-
 waies deliuered vnto death for IESVS: that the life also of
 IESVS may be manifested in our mortal flesh. ¹² Death
 therefore worketh in vs, but life in you. ¹³ And hauing the
 same spirit of faith, as it is written: *I beleueed, for the
 which cause I haue spoken*, we also beleue, for the which
 cause we speake also: ¹⁴ knowing that he which raised vp
 IESVS, will raise vp vs also with IESVS and set vs with
 you. ¹⁵ For all things are for you: that the grace abound-
 ing by many in giuing of thanks, may abound vnto the
 glorie of God. ¹⁶ For which cause we faile not: but al-
 though that our man which is without, corrupt: yet
 that which is within, is renewed from day to day. ¹⁷ For
 that our tribulation which presently is momentarie &
 light, ^a worketh aboue measure exceedingly an eternal
 weight of glorie in vs, ¹⁸ we not considering the things
 that are seen, but that are not seen. For the things that
 be seen, are temporal: but those that be not seen, are
 eternal.

aporiamur
 See *S. Amb.*
Theoph.

Pf. 115, 10.

corrumpatur

κατεργάζεται

ANNOTATIONS

See *Ire. li. 1. c. 1.*

2 Adulterating.) He giueth often warning of false Teachers, whose special and proper studie is to falsifie and adulterate by deceitful constructions, interpretations, and applications, the word of God: hauing no other end but to make their aduantage of the Scriptures, and to gaine glorie and estimation among the fickle and simple, by new deuised expositions. Wherin the Protestants

Heretikes corrupters of God's word; Catholike Doctours, right handlers thereof.

^a The English Bible 1577 doth falsely translate, *prepareth*.

doe excel the ancient Heretikes, none euer more impurely handling the word of God then they doe. Origen calleth such *Scripturarum fures & adulteros*, theeues and adulterers of the Scriptures. S. Cyprian (*de vnit. Ec. nu. 7.*) calleth them, corrupters of the Ghospel, false interpreters, artificers and crafts-masters in corrupting the truth. On the other side, for special reuerence and finceritie of dealing in those matters, the Fathers and al Catholike Preachers or Expofitours were of old called according to S. Pauls words to Timothee, *recte tractantes verbum Dei*, right handlers of the word of God.

in 2. ad. Rom.

2. Tim. 2.

Tribulation meritorious of glorie.

17 Worketh.) The temporal and short tribulations which we patiently and willingly suffer for Christ, doe winne vs euerlasting ioy and glorie. And it is here to be noted against the Heretikes, that tribulations doe worke or cause the faid saluation, which they deny to be giuen for such things, but for or by faith only. S. Auguftin maketh such tribulations for Christ so much the meritorious cause of euerlasting life and rest, that he faith it is falable and bought thereby. And it is written *Sap. 10. God rendreth or repaieth to iust men the hire of their labours.*

Aug. in Pf. 93. prope finem.

Chapter 5

That after death of the body the soule may goe to heauē: therefore, although naturally we abhorre death, by grace he desireth it rather: 9. in confideratiō of Christes iust iudgement, liuing as in the fight of God, yea and of their consciences. 12. Which he speaketh not to praise himself, but because of his Aduersaries who did glorie in carnal respects: but he and the other Apostles regard nothing but their reconciliation vnto God by Christ, and to reconcile others also, as being his Legates for that purpofe.

For we know that if our earthly house of this habitation be dissolved, that we haue a building of God, a house not made with hand, eternal in Heauen. ² For in this also doe we grone, desirous to be ouer-clothed with our habitation that is from Heauen: ³ yet so, if we be found clothed, not naked. ⁴ For we also that are in this tabernacle, grone being burdned: because we would not be spoiled, but ouer-clothed, that that which is mortal might be swallowed vp of life. ⁵ And

he that maketh vs to this fame, is God, who hath giuen vs the pledge of the Spirit. ⁶ Being bold therfore alwaies, and knowing that while we are in the body, we are pilgrimes from God, (⁷ for we walke by faith and not by sight) ⁸ but we are bold, and haue a good wil to be pilgrimes rather from the body, & ^a)to be present with our Lord. ⁹ And therfore we endeauour, whether absent or present, to please him. ¹⁰ For we must al be manifested before the iudgement seat of Chrif, that euery one may receiue [♣]the proper things of the body, according as he hath done [♣]either good or euil. ¹¹ Knowing therfore the feare of our Lord we vse perſuaſion to men: but to God we are manifest. ¹² And I hope alſo that in your conſciences we are manifest. ¹³ We commend not our felues againe to you, but giue you occaſion to glorie for vs: that you may haue againſt them that glorie in face, and not in hart. ¹⁴ For whether we exceed in mind, to God: or whether we be ſober, to you. ¹⁵ For the charitie of Chrif vrgeth vs; iudging this, that if one died for al, then al were dead. ¹⁶ And Chrif died for al: that they alſo which liue, may not now liue to themſelues, but to him that died for them and roſe againe. ¹⁷ Therfore we from hence-forth know no man according to the fleſh. And if we haue knowen Chrif according to the fleſh: but now we know him no more.

Eſa. 34, 19.
Apoc. 21, 5. ¹⁸ If then any be in Chrif a new creature: the old are paſſed, behold al things are made new. ¹⁹ But al of God, who hath reconciled vs to himſelf by Chrif: and hath giuen [♣]vs the miniſterie of reconciliation. ²⁰ For God indeed was in Chrif reconciling the world to himſelf, not imputing to them their finnes, and hath put in vs the word of reconciliation. ²¹ For Chrif therfore we are Legates, God as it were exhorting by vs. For Chrif we beſeech you, be reconciled to God. ²² Him that knew no

^a This place proueth that the Saints departed now ſince Chrif, ſleep not til the day of iudgement, and that they be not holden in any ſeueral place of reſt from the fruition of God til the refurrection of their bodies, but that they be present with God in their ſoules.

finne, for vs he made ^a)finne: that we might be made
•the iuftice of God in him.

ANNOTATIONS

The obiection againft
praiera for the dead,
anfwered by S. Auguftin.

10 The proper things of his body.) S. Auguftin (*Enchirid.*
c. 110.) obiecteth this fpeech of the Apoftle, as in the perfon
of fuch as deny the praiera, almes, and Sacrifices of the liuing
to be auailable for the dead, and he anfwereth as followeth: *This*
practife (faith he) of God's Church in the cōmendation of the dead
is nothing repugnant to the fentence of the Apoftle, where he faith,
that we ſhal al ftand before the iudgement feat of Chrift, that
euery one may receiue according to his deferts in the body, either
good or euil. For, in his life and before death he deferued this,
that thefe workes after his death might be profitable vnto him.
For indeed they be not profitable for al men. And why fo? but
becaufe of the difference and diuerfitie of mens liues whiles they
were in flesh. The like he hath in diuers other places. Auguft. li.
de Præd. Sanct. c. 12. & ad Dulcit. q. 2. And fo hath S. Denys
c. 7. Ec. Hierarch.

Workes meritorious
and demeritorious.

10 Either good or euil.) Heauen is as wel the reward of
good workes, as Hel is the ftipend of il workes. Neither is faith
alone fufficient to procure faluation, nor lacke of faith the only
caufe of damnation: by good deeds men merit the one, and by il
deeds they deferue the other. This is the Apoftles doctrine here
and in other places, howfoeuer the Aduerfaries of good life and
workes teach otherwife.

Bishops and Priefts,
vnder Chrift Miniſters
of our reconciliation.

19 The miniſterie of reconciliation.) Chrift is the cheefe
Miniſter, according to his manhood, of al our recōcilemēt to God:
and for him, as his Miniſters the Apoftles and their Succeffours,
the Bishops and Priefts of his Church, in whom the word of recon-
cilement, as wel by miniſtring of the Sacrifice and Sacraments for
remiſſion of finnes, as by preaching and gouernement of the world
to faluation, is placed. And therfore their preaching muſt be to vs,
as if Chrift himſelf did preach: their abſolution and remiſſion of
finnes, as Chriſtes owne pardon: their whole office being nothing
els (as we ſee by this paſſage) but the Vicarſhip of Chrift.

God's iuftice, wher-
with he maketh vs iuft.

22 The iuftice of God.) Euen as (faith S. Auguftin) *when*
we read, Saluation is our Lordes, it is not meant that faluation
whereby our Lord is faued, but whereby they are faued whom
he faueth: ſo when it is ſaid, God's iuftice, that is not to be
vnderſtood wherwith God is iuft, but that wherwith men are iuft
whom by his grace he iuſtifieth. See S. Auguftin de Sp. & lit.

^a That is to ſay, a Sacrifice and an Hoft for finne. See the *laſt annot.*
of this chapter.

c. 12. & ep. 120. and abhorre Caluin's wicked and vnlearned gloffes on this place, that teacheth iuftice no otherwife to be in man, then finne in Chrift. Whereas the Scriptures cal men iuft, becaufe *he doth* iuftice: but not fo cal they Chrift finne, becaufe he doth finne, but becaufe he taketh away finne, and is a facrifice for finne, as the Heretikes know very wel, that know the vfe and fignification of the Hebrew word in al the old Teftament, namely *Pfal. 39, 8.* and in the booke of Leuiticus very often *c. 5. 6. 9. 12. 14. 16.* and *Numer. c. 29.*

Chapter 6

That he helpeth with his exhortations, and in al things behaueth himfelf as becommeth a Miniſter of God. 11. Which he ſpeaketh fo openly, becaufe his hart is open vnto them: exhorting them to be likewife open-harted towards him, 14. and to auoid thofe infidels.

If. 49, 8. **A**nd we ¹helping doe exhort, that you receiue not the ²grace of God in vaine. (2 For he faith: *in time accepted haue I heard thee; and in the day of faluation haue I holpen thee.* Behold, now is the time acceptable: behold now the day of faluation.) ³To no man giuing offence, that our miniſterie be not blamed: ⁴but in al things let vs exhibit our felues as the Miniſters of God, in much patience, in tribulations, in neceſſities, in diſtreſſes, ⁵in ftripes, in priſons, in feditions, in labours, ⁶in watchings, in faſtings, ⁶in chaſtitie, in knowledge, in longanimitie, in fweetnes, in the Holy Ghoſt, in charitie not feined, ⁷in the word of truth, in the vertue of God; by the armour of iuſtice on the right hand and on the left, ⁸by honour and diſhonour, by infamie and good fame: as ſeducers, and true: as they that are vnknown, and known: ⁹as dying, and behold we liue: as chaſtened, & not killed: ¹⁰as forrowful, but alwaies reioycing: as needie, but enriching many: as ^ahauiug nothing, and poſſeſſing al things.

^a S. Auguſtin (*in Pf. 113.*) gathereth hereby, that the Apoſtles did vow pouertie.

¹¹ Our mouth is open to you, ô Corinthians, our hart is dilated. ¹² You are not ftraitned in vs: but in your owne bowels you are ftraitned. ¹³ But hauing the fame reward (I fpeake as to my owne children) be you alfo dilated. ¹⁴ ^a) Beare not the yoke with infidels. For what participation hath iuftice with iniquitie? or what focietie is there between light and darkenes? ¹⁵ And what agreement with Chrifft and Belial? or what part hath the faithful with the infidel? ¹⁶ And what agreement hath the Temple of God with the Idols? For you are the Temple of the liuing God: as God faith: *That I wil dwell, and walke in them, and wil be their God: and they fhall be my people.* ¹⁷ For the which caufe, *Goe out of the middes of them, and feparate your felues,* faith our Lord, *And touch not the vncleane: and I wil receiue you.* ¹⁸ *And I wil be a Father to you: and you fhall be my fonnes & daughters, faith our Lord omnipotent.*

Leu. 26, 11.
Ef. 52, 11.
Hier. 31, 1.

ANNOTATIONS

- | | | |
|--|---|---------------------|
| <p>God's Minifters
are Coadiutours.</p> | <p>1 Helping.) For that he declared before the Minifters of the new Teftament to be Chriftes Deputies, and that when they preach or doe any function, God as it were fpeaketh or doeth it by them, he boldly now faith, <i>Helping therefore</i>: that is to fay, ioyning or working together with God, we doe exhort.</p> | <p></p> |
| <p>God's grace forceth no
man againft his wil.</p> | <p>1 Grace in vaine.) The grace of God worketh not in man againft his wil, nor forceth any thing without his acceptation and confent: and therefore it lieth in man's wil to frustrate or to follow the motion of God, as this text plainly proueth.</p> | <p>συνεργοῦντες</p> |
| <p>Voluntarie penance.</p> | <p>5 In watching.) When in the middes of many miferies and perfecutions, the Apoftles yet of their owne accord added and required voluntarie vigils, faftings, and chaftitie, we may wel perceiue thefe workes to be wonderful grateful to God, and fpecially needful in the Clergie.</p> | <p></p> |
| <p>Not to communi-
cate with Heretikes in
any actes of religion.</p> | <p>14 What focietie.) Generally here is forbidden conuerfation and dealing with al Infidels, and confequently with Heretikes; but fpecially in praiers, or meeting at their Schifmatical Seruice, preaching, or other diuine office whatfoeuer. Which the Apoftle here vttereth in more particular and different termes, that Chriftian</p> | <p></p> |

^a It is not lawful for Catholikes to marrie with Heretikes or Infidels. See *S. Hierom. cont Iouinian. li. 1. Conc. Laod. c. 10. and 31.*

folke may take the better heed of it. No focietie (faith he) nor fellowship, no participation nor agreement, no confent between light and darknes, Chrift and Baal, the Temple of God and the Temple of Idols: al feruice, as pretended worship of God fet vp by Heretikes or Schifmatikes, being nothing els but Seruice of Baal and plaine Idolatrie, and their conuenticles nothing but conspirations againft Chrift. From fuch therfore fpecially we muft feuer our felues alwaies in hart and mind, and, touching any act of religion, in body alfo, according as the children of Ifrael were commanded by God to feperate themfelues from the Schifmatikes Core, Dathan, & Abiron, and their tabernacles, by thefe words:

Num. 16, 26. Depart from the tabernacles of the impious men, and touch ye not thofe things which pertaine to them, left you be enwrapped in their finnes.

Chapter 7

He proceedeth to exhort them to puritie, and to receiue him into their charitie. 3. Which left they should thinke he fpeaketh to accufe them, he commendeth them highly, both for their behauiour toward Titus, and for their penance which they had done vpon his other epiftle.

Hauing therfore thefe promifes, my Deareft, let vs cleane our felues from al iniquation of the flefh and fpirit, perfiting fanctification in the feare of God. ² Receiue vs. We haue hurt no man, we haue corrupted no man, we haue circumvented no man. ³ I fpeake not to your condemnation. For I faid before that you are in our harts to die together and to liue together. ⁴ Much is my confidence with you, much is my glorying for you. I am replenifhed with confolation; I doe exceedingly abound in ioy in al our tribulation. ⁵ For alfo when we were come into Macedonia, our flefh had no reft, but we fuffered al tribulation: without, combats; within, feares. ⁶ But God that comforteth the humble, did confort vs, in the comming of Titus. ⁷ And not only in his comming, but alfo in the confolation, wherwith he was comforted among you, reporting to vs your defire, your weeping, your emulation for me, fo that I reioyced the more. ⁸ For although I made you forie in

an epistle, it repenteth me not: albeit it repented me, feeling that the same epistle (although but for a time) did make you free. ⁹ Now I am glad: not because you were made free, but because you were made ^afree to penance. For you were made free according to God, that in nothing you should suffer detriment by vs. ¹⁰ For ^athe sorrow that is according to God, worketh penance unto salvation that is stable: but the sorrow of the world worketh death. ¹¹ For behold this very thing, that you were made free according to God, how great carefulness it worketh in you: yea defence, yea indignation, yea feare, yea desire, yea emulation, yea reuenge, in all things you have shewed your felues to be vndefiled in the matter. ¹² Therefore although I wrote to you, not for him that did the iniurie, nor for him that suffered: but to manifest our carefulness that we have for you before God, ¹³ therefore we are comforted. But in our consolation, we did the more abundantly reioyce vpon the ioy of Titus, because his spirit was refreshed of all you. ¹⁴ And if to him I gloried any thing of you, I am not confounded: but as we spake all things to you in truth, so also our glorying that was to Titus, is made a truth, ¹⁵ and his bowels are more abundantly toward you: remembering the obedience of you all, how with feare and trembling you receiued him. ¹⁶ I reioyce that in all things I have confidence in you.

ANNOTATIONS

Contrition for a man's sinne worketh salvation.

⁹ Sorrow to penance.) The sorrow which a man taketh for worldly losses or any temporal aduersitie, is not here commended, but that which is & ought to be in all men for their sinnes past, which is called here, Sorrow towards God & for penance, otherwise called Contrition, & is a thing exceedingly requisite & much praised, the fruits thereof are these that the Apostle reckneth, working salvation. Which doctrine is farre distant from Luther's and Caluinn's, and such wicked Libertines, that teach contrition

*To. 3. in affect. art. 6.
Leone damnat.*

^a Contrition or sorrowful lamenting of our offences, is the cause of salvation. Not only faith then saueth, as the Heretikes affirme.

to be altogether a meanes to make finners either hypocrites, or to put them in difpaire.

Chapter 8

By the example of the poore Macedonians he exhortheth them to contribute largely vnto the Church of Hierufalem, 7. & by praifing of them, 9. and by the example of Chrift, 14. and by their owne fpiritual profit in being partakers of that Churches merits, 16. and by commending the Collectours that he fendeth.

And we doe you to vnderftand, Brethren, the grace of God, that is giuen in the Churches of Macedonia, ² that in much experience of tribulation they had aboundance of ioy, & their very deep pouertie abounded vnto the riches of their fimplicite, ³ for according to their power (I giue them teftimonie) and aboue their power they were willing, ⁴ with much exhortation requesting vs the grace and communication of the minifterie that is done toward the Saints. ⁵ And not as we hoped, but their owne felues they gaue, firft to our Lord, ^a then to vs by the wil of God: ⁶ in fo much that we defired Titus, that as he began, fo alfo he would perfit in you this grace alfo. ⁷ But as in al things you abound in faith, and word, & knowledge, & al carefulnes, moreouer alfo in your charitie toward vs, that in this grace alfo you may abound, ⁸ I fpeake not as cōmāding: but by the carefulnes of others, approving alfo the good difpofitiō of your charitie. ⁹ For you know the grace of our Lord IESVS Chrif, that for you he was made poore, wheras he was rich; that by his pouertie you might be rich. ¹⁰ And in this point I giue counfel: for this is profitable for you, which haue begun not only to doe, but alfo to be willing, from the yeare paft: ¹¹ but now performe ye it alfo in deed: that as your mind is

^a The principal refpect next after God is to be had of our Maifters in religion, in al temporal and fpiritual dueties.

prompt to be willing, so it may be also to performe, of that which you haue. ¹² For if the will be prompt, it is accepted according to that which it hath, not according to that which it hath not. ¹³ For not that other should haue ease, and you tribulation: but by an equalitie. ¹⁴ Let in this present time your abundance supplye their want: that their abundance also may supplye your want, that there be an equalitie ¹⁵ as it is written: *He that had much abounded not: and he that had little, wanted not.* *Exo. 16, 28.*

¹⁶ And thanks be to God, that hath giuen the selfsame carefulnes for you in the hart of Titus, ¹⁷ for that he admitted indeed exhortation: but being more careful, of his owne will he went vnto you. ¹⁸ We haue sent also with him the Brother, whose praise is in the Gospell through all Churches: ¹⁹ & not only that, but also he was ordeined of the churches fellow of our peregrination, for this grace which is ministered of vs to the glorie of our Lord, and our determined will: ²⁰ auoiding this, lest any man might reprehend vs in this fulnes that is ministered of vs. ²¹ For we prouide good things not only before God, but also before men. ²² And we haue sent with them our Brother also, whom we haue proued in many things often to be careful: but now much more careful, for the great confidence in you, ²³ either for Titus which is my fellow and Coadiutor toward you, or our Brethren Apostles of the Churches, the glorie of Christ. ²⁴ The declaration therefore which is of your charitie and our glorying for you, declare ye toward them in the face of the churches. *Ro. 12, 27.*

ANNOTATIONS

Temporal benefits
vpon spiritual persons.

¹⁴ Abundance supplye.) He meaneth that such as abound in worldly riches, should communicate for supply of other their Brethrens necessities, whatsoever they may: that on the other side they whom they help in temporals, may impart to them againe some of their spiritual riches, as prayers, and other holy workes and graces, which is a happie change and entercourse for the wealthy men, if they could see it. And this place proueth plainly that the fastings and satisfactorie deeds of one man, be available to others, yea and that holy Saints or other vertuous persons may in

One may satisfie and
supererogate for another.

meafure and proportion of other mens neceffities and deferuings, allot vnto them, as wel the fupererogation of their fpiritual workes, as thefe that abound in worldly goods, may giue almes of their fuperfluities, to them which are in neceffitie. Which interchange and proportion of things the Apoftle doth euidently fet downe.

Chapter 9

He proceedeth exhorting them to the forefaid contribution, 3. to verifie his commending of them. 6. And to doe it liberally, that fo they may merit the more, and God be the more praifed.

For concerning the minifterie that is done ^atoward the Saints, it is fuperfluous for me to write vnto you. ² For I know your prompt mind: for the which I glorie of you to the Macedonians: That Achaia alfo is ready from the yeare pafte, and your emulation hath prouoked very many. ³ But I haue fent the Brethren, that the thing which we glorie of you, be not made void in this behalfe, that (as I haue faid) you may be ready: ⁴ left when the Macedonians fhall come with me, and find you vnready, we (that we fay not, ye) may be afhamed ^ain this fubftance. ⁵ Therefore I thought it neceffarie to defire the Brethren that they would come to you, and prepare this bleffing before promifed, to be ready fo, as a bleffing, ^anot as auarice. ⁶ And this I fay, he that ^aloweth fparingly, fparingly alfo fhall reap: and he that loweth in bleffings, of bleffings alfo fhall reap. ⁷ Euery one as he hath determined in his hart, not of fadnes or of neceffitie. ⁸ For *God loueth a cheerful giuer.* ⁹ And God is able to make al grace abound in you: that in al things alwaies hauing al fufficiencie, you may abound vnto al good workes, ¹⁰ as it is written:

Ecclef. 35, 11.

Pf. 11, 9.

^a That is, in this matter of almes. *Chryfof. Theoph.*

He diftributed, he gaue to the poore: ^{a)}his iuftice remaineth for euer. ¹¹ And he that miniftreth feed to the fower, wil giue bread alfo for to eate: and wil multiply your feed and wil augment the increafes of the fruits of your iuftice: ¹² that being enriched in al things, you may abound vnto al fimplicities, which worketh by vs thanks-giuing to God. ¹³ Becaufe the minifterie of this office ¹⁴ doth not only fupplie thofe things that the Saints want, but aboundeth alfo by many thanks-giuings in our Lord, ¹⁴ by the prooffe of this minifterie, glorifying God in the obediēce of your confeffiō vnto the Ghofpel of Chrift, and in the fimplicity of communicating vnto them, and vnto al, ¹⁵ and in their praying for you, being defirous of you becaufe of the excellent grace of God in you. ¹⁶ Thanks be to God for his vnſpeakable giift.

ANNOTATIONS

Proctours for Catholike
Prifoners.

1 Toward the Saints.) By the Apoftles earneft and often calling vpon the Corinthians to giue almes for relieuing the faithful in diftreffe, the Paftours of Gods Church may learne that it ſpecially pertaineth to their office to be Proctours for holy men in prifon, pouertie, & al other neceffities, ſpecially when their want commeth for confeffion of their faith.

Cheerful giuing.

5 Not as auarice.) The couetous man that parteth with his peny painefully and with forrow, as though he loſt a limme of his body, is noted; and cheerful, ready, voluntarie, and large contribution is commended.

The greater almes, the
greater merit and re-
ward.

6 Soweth ſparingly.) Almes is compared to feed. For as the feed throwen into the ground, though it ſeeme to be caſt away, yet is not loſt, but is laid vp in certaine hope of great encrease: fo that which men giue in almes, though it ſeeme to be caſt away & to periſh in reſpect of the giuer, yet indeed it is moſt fruitful; the benefit therof manifoldly returning to him againe. Whereupon the Apoftles concludon is cleere, that according to the meafure of the almes or feeding (which is more or leſſe in reſpect of the wil & abilitie of the giuer) the encrease & abondance of harueſt,

^a The fruit of almes is the encrease of grace in al iuftice and good workes to life euerlaſting: God giuing theſe things for reward & recompence of charitable workes, which therefore be called the feed or meritorious cauſe of theſe ſpiritual fruits.

that is, of grace and glorie fhall enfue. See S. Auguftin *in Pfal. 49. circa med. & q. 4. ad Dulcitium*

13 Doth not only fupply.) When almes are giuen, fpecially to holy men, not only the giuers obtaine great benefits thereby, and the wants of others be fupplied, but God alfo by the receiuers continual praiers and thankes-giuing therfore, is exceedingly honoured: fo that charitie beftowed in this fort, is an acte of Gods worfhip and of religion.

Almes redoūd to
God's honour.

Chapter 10

Againft the falle Apoftles granting the infirmitie of his perfon, he doth notwithstanding fet out the power of his Apoftleship, 12. reprehending them alfo for chalenging to themfelues the praife of other mens labours.

And I Paul my felf befeech you by the mildenes and modeftie of Chrif, who in prefence indeed am humble among you, but abfent am bold on you. ² But I befeech you, that being prefent I need not be bold by that confidence wherwith I am thought to be bold againft fome: which thinke vs as though we walke according to the flefh. ³ For walking in the flefh, we warre not according to the flefh. ⁴ For the weapons of our warfare are not carnal: but mightie to God vnto the deftruction of munitions, deftroying counfels, ⁵ and al loftineffe extolling itfelf againft the knowledge of God, and bringing into captiuitie al vnderftanding vnto the obedience of Chrif, ⁶ and hauing in a readineffe to reuenge al difobedience, when your obediēce fhall be fulfilled. ⁷ See the things that are according to appearance. If any man haue affiance in himfelf, that he is Chrif's: let him thinke this againe with himfelf, that as he is Chrif's, fo we alfo. ⁸ For and if I fhould glorie fome-what more of our power, which our Lord hath giuen vs vnto edification and not to your deftruction; I fhall not be afhamed. ⁹ But that I may not be thought as it were to terrifie you by epiftles (¹⁰ for his epiftles indeed, fay they, are fore and vehement; but his bodily prefence weake & his fpeech contemptible)

¹¹ let him this thinke that is fuch a one, that fuch as we are in word by epiftles, abfent; fuch alfo we are indeed, prefent. ¹² For we dare not match or compare our felues with certaine, that cōmend thēfelues: but we meafure our felues in our felues, & cōpare our felues to our felues. ¹³ But we wil not glorie aboue our meafure: but according to the meafure of the rule, which God hath meafured to vs, a meafure to reach euẽ vnto you. ¹⁴ For not, as though we reached not vnto you, doe we extend ourfelues beyond. For we are come as farre as to you in the Ghofpel of Chrift. ¹⁵ Not glorying aboue meafure in other mens labours: but hauing hope of your faith increafing, to be magnified in you according to our Rule aboundātly, ¹⁶ yea vnto thofe places that are beyond you, to euāgelize, not in another man's Rule, to glorie in thofe things that are prepared before. ¹⁷ But he that glorieth, let him glorie in our Lord. ¹⁸ For not he that commendeth himfelf, the fame is approued; but whom God commendeth.

ἐλπίδα αὐξανομένης
τῆς πίστεως ὑμῶν

Ier. 9, 23.

ANNOTATIONS

Punifhing of Heretikes.

4 Weapons.) He meaneth the ample fpiritual and Apoftolical power giuen by Chrift for the punifhment of falfe Apoftles, Heretikes, and rebelles to God's Church, who are here noted fpecially by pride, and infolence (which is the proper marke of fuch fellowes) to extol themfelues aboue the meafure of the fcience of God, which confifteth in humble obedience to the faith and the Preachers of the fame.

Their pride.

The fpiritual power
of Bifhops againft
Heretikes.

6 To reuenge.) You may fee hereby, that the fpiritual power of Bifhops is not only in preaching the Ghofpel, and fo by perfuafion and exhortation only (as fome Heretikes hold) to remit or retaine finnes, but that it hath authoritie to punifh, iudge, and condemne Heretikes and other like rebelles: which power one of the principal rebelles of this time being conuincd by the euidence of the place, acknowledgeth to be grounded vpon Chriftes word, *Whatfoeuer you bind in earth, fhall be bound in Heauen: Mat. 18, 18.* applying alfo the words fpoken to Hieremie *c. 1, 10. Behold I appoint thee ouer Nations and Kingdoms, that thou plant, plucke vp, build, and deftroy,* to confirme & explicate the power Apoftolike here alleaged by S. Paul. Mary they would gladly draw this power from the lawful Succeffours of the Apoftles, to themfelues, their Minifters, and Conffitories, which are nothing

Caluin vpon this place.

Heretical Conffitories.

els but the fhops and Councels of fedition and al the confpiracies of this time, againft the lawful Princes of the world.

8 Vnto edification.) This great power of the Churches cenfures, fpecially of excommunication, as it was giuen for the good and faluation of the people, fo it muft not be vfed againft the innocent, no nor yet vpon Heretikes or other offenders, but where & when it may by likelyhood benefit either the parties, or the people, or may be executed without the hurt of perturbation of the whole Church, as oftentimes it can not be, by reafon of the multitude of offenders. Which caufed the Apoftle here to fignifie that he would not vfe his vttermoft authoritie againft the falfe Apoftles which difturbed him; til themfelues were in perfect obedience vnto him, left by punifhing the principal offenders, a greater difturbance & reuolt might fal among the people, if they were not before in perfect obedience.

Ecclefiaftical
cenfures (namely
Excommunication)
when & where to
be executed.

Chapter 11

He reafoneth the matter with the Corinthians, why they should preferre the falfe Apoftles before him. And becaufe they giue them leaue to bragge and commend themfelues and to abufe them fo miferably, he truſteth they wil alfo giue him the hearing: 21. and fo he beginneth, and firſt ſhewing himſelf in al Iudaical refpectes (wherin only ſtood al their boaſting) to be as they are, he addeth afterward ſuch a long roll of his ſuffering for Chriſt, as is incomparable.

Would God you could beare ſome litle of my folly: but doe ye alfo ſupport me: ² for I emulate you with the emulation of God. For I haue ^adeſpoued you to one man, to preſent you a chafte virgin vnto Chriſt. ³ But I feare left, as the ſerpent ſeduced Eue by his ſubteltye, ſo your ſenſes may be corrupted, & fal ^bfrom the ſimplicitie that is in Chriſt. ⁴ For if he that ^bcommeth, preach another Chriſt whom we

Gen. 3, 4.

^a The Apoftles and their Succeffors did deſpouſe the people whom they conuerted, to Chriſt, i al puritie & chaſtitie of truth and wholly vndefiled and void of error and hereſie.

^b The note of a falſe Teacher, *to come*: that is without lawful calling or ſending to thruſt and intrude himſelf into another mans charge.

haue not preached, or you receiue another spirit whom you haue not receiued; or another Ghospel which you haue not receiued, you might wel suffer it. ⁵ For I suppose that I haue done nothing lesse then the great Apostles. ⁶ For although I rude in speech, yet not in knowledge. But in all things we are made manifest to you. ⁷ Or did I commit a sinne, humbling my self, that you might be exalted? because I euangelized vnto you the Ghospel of God gratis? ⁸ Other Churches I spoiled, taking a stipend, for your ministration. ⁹ And when I was with you, and had need, I was burdenous to none: for that which I wanted, the Brethren supplied that came from Macedonia: and in all things I haue kept my self without burden to you, and wil keep. ¹⁰ The truth of Christ is in me, that this glorying shal not be infringed toward me in the countries of Achaia. ¹¹ Wherefore? because I loue you not? God doth know. ¹² But that which I doe, I wil also doe, that I may cut away the occasion of them that desire occasion: that, in that which they glorie, they may be found euē like vs. ¹³ For such false Apostles are ^acraftie workers, transfiguring themselues into Apostles of Christ. ¹⁴ And no maruel: for Satā himself transfigureth himself into an Angel of light. ¹⁵ It is no great matter therefore if his Ministers be transfigured as the Ministers of iustice: whose end shal be according to their workes.

¹⁶ Again I say, (let no man thinke me to be foolish: otherwise take me as foolish, that I also may glorie a litle,) ¹⁷ that which I speake, I speake not according to God, but as it were in foolishnes, in this substance of glorying. ¹⁸ Because many glorie according to the flesh, I also wil glorie. ¹⁹ For you doe gladly suffer the foolish: whereas your selues are wise. ²⁰ For you suffer if a mā bring you into seruitude, if a man deuoure, if a mā take, if a mā be extolled, if a mā strike you on the face. ²¹ I

^a A proper terme for Heretikes that shape themselues into the habit of true Teachers, specially by often allegation and commendatiō of the Scriptures. Read the notable admonition of the ancient writer Vincentius Lirinensis in his golden booke *Against the Prophane nouelties of all heresies*.

Phil. 3, 5. fpeake according to difhonour, as though we had been weake in this part. Wherin any man dare (I fpeake foolifhly) I dare alfo. ²² They are Hebrewes: and I. They are Ifraelites: and I. They are the feed of Abraham: and I. ²³ They are the Minifters of Chrif: and I. (I fpeake as one fcarfe wife) more I: in many moe labours, in prifons more abundantly, in ftripes aboue meafure, in deaths often. ²⁴ Of the Iewes fwe times did I receiue fortie fauing one. ²⁵ Thrife was I beaten with rods, once I was ftoned, thrife I fuffred fhipwrack; night and day haue I been in the depth of the fea, ²⁶ in iourneying often, perils of waters, perils of theeues, perils of my Nation, perils of Gentils, perils in the citie, perils in the wildernes, perils in the fea, perils among falfe Brethren, ²⁷ in labour and miferie, in much watchings, in hunger and thirft, in fafting often, in cold and nakednes, ²⁸ befide thofe things which are outwardly: my daily ^{a)} inf:ance, the carefulnes of al Churches. ²⁹ Who is weake, and I am not weake? Who is fcandalized, and I am not burnt? *non vrer?* *πυροῦμαι?* ³⁰ If I muft glorie: I wil glorie of the things that concerne my infirmitie. ³¹ The God and Father of our Lord IESVS Chrif, who is bleffed for euer, knoweth that I lie not. ³² *Act. 9, 14.* At Damafcus the Gouvernour of the Nation vnder Aretas the King, kept the citie of the Damafcenues for to apprehend me: ³³ and through a window in a basket was I let downe by the wal, and fo ef:aped his hands.

ANNOTATIONS

³ From the fimplicite.) People fal from their firft faith, virginite, and fimplicite in Chrif, not by fodain reuolt, but by litle & litle, in giuing eare to the fubtil perfuafion of the Serpent, fpeaking to them by the fweet mouths & allurements of Heretikes. Of which kind of feduction he giueth Eue for an example, who was by her greedy defire of knowledge and the Diuels promife of the fame, drawn from the natiue fimplicite and obedience to God. As at this day, promife and pretense of knowledge driueth many a

As Eue by the Serpent, fo the people are feduced by Heretikes.

^a S. Chryfoftom and Theophylact interpret it of daily confpiracie againft him: others, of multitude of cares infant & vrgent vpon him.

poore foul from the fure, true, fincere, and only beleefe of God's Church.

Heretikes fometime eloquent.

6 Rude in fpeech.) Hereby we fee that the feditious and falfe Teachers haue often the guift of eloquence wherby the fimple be eafily beguiled. Such were Core and Dathan, as Iofephus writeth *Ant. li. 4. c. 2.* for the fame, S. Auguftin (*li. 5. Confef. c. 3. & 13.*) calleth the Heretike Fauftus Manichæus, *magnum laqueum Diaboli, a great fnare of the Diuel*, faying that he paffed the glorious Doctor S. Ambrofe in fhew of words, but farre inferior to him (without al comparifon) in fubftance and matter.

Knowledge better thẽ gay words.

In which fort the Apoftle here is glad to compare himfelf with the falfe Apoftles, whom the Corinthians did follow and extol farre aboute him by reafon of their eloquence; granting to them that guift, but chalenging to himfelf fuperioritie in knowledge, which al wife men preferre before vaine words. And it is the bane of our poore countrie, that the people now a-daies giue credit rather to new Oratours and foolifh yonkers, for their fweet fpeeches; then to the glorious Doctours of Chriftes Church, for their fingular knowledge and more graue eloquence.

Yong Oratours among Heretikes preferred before the ancient Doctours.

Chapter 12

He telleth of his incomparable vifions, 5. but for humilitie liketh better to talke of his infirmities: 11. putting the fault in the Corinthians for that he is faine thus to rehearfe his owne commendations. 13. Where againe he reafoneth the matter with them like a father, why they should preferre thofe falfe Apoftles before him. 20. And feareth left at his comming he fhall be compelled to excommunicate many of them.

If I muft glorie (it is not expedient indeed) but I wil come to the ^avifions & reuelatiōs of our Lord. ² I know a man in Chrift aboute fourteen yeares agoe (whether in the body, I know not, or out of the body, I know not: God doth know) fuch a one ^arapt euen to the third Heauē. ³ And I know fuch a man (whether in the

^a By this we may proue that it is neither impoffible, incredible, nor vndecent, that is reported by the ancient Fathers of fome that haue been rauifhed or rapt (whether in body or out of body God knoweth) & brought to fee the ftate of the next life, as wel of the faued as damned.

body, or out of the body, I know not; God doth know) ⁴ that he was rapt into Paradife; & heard secreet words, which it is not lawful for a man to speake. ⁵ For such an one I wil glorie: but for my felf I wil glorie nothing, fauing in my infirmities. ⁶ For and if I wil glorie, I shal not be foolifh: for I shal fay truth. But I spare, lest any man should esteem me aboue that which he seeth in me, or heareth any thing of me. ⁷ And lest the greatnes of the reuelatiōs might extol me, there was giuē me a prick of my flesh, an Angel of Satā, to buffet me. ⁸ For the which thing thrife I befought our Lord, that it might depart frō me. ⁹ And he said to me: My grace sufficeth thee, for power is perfited in infirmitie. Gladly therefore wil I glorie in mine infirmitie, that the power of Chrifft may dwel in me. ¹⁰ For the which cause I please myself in infirmities, in cōtumelies, in neceffities, in perfecutions, in distreffes for Chrifft. For when I am weake, then am I mightie.

¹¹ I am become foolifh: you haue cōpelled me. For I ought to haue been cōmended of you: for I haue been nothing leffe then they that are [♠]aboue meafure Apoftles: although I am nothing. ¹² Yet the signes of my Apoftleshipe haue beē done vpō you in al patiēce, [♠]in signes & wōders & mighty deeds. ¹³ For what is there that you haue had leffe thē the other Churches; but that I my felf haue not burdned you? Pardō me this iniurie. ¹⁴ Behold, now the third time I am ready to come to you; & I wil not be burdenous vnto you. For I seeke not the things that are yours, but you. For neither ought the children lay vp treasures for the parents, but the parents for the childrē. ¹⁵ But I moft gladly wil bestow & wil my felf moreouer be bestowed for your foules: although louing you more, I am loued leffe.

¹⁶ But be it so: I haue not burdened you: but being craftie, I tooke you by guile. ¹⁷ Haue I circumvented you by any of them whom I sent to you? ¹⁸ I requested Titus, and I sent with him a brother. Did Titus circumuēt you? walked we not with one spirit? not in the self-same steps? ¹⁹ ‘Of old’ thinke you that we excufe ourselues to you? Before God in Chrifft we speake: but al things (my

Againe

Deareft) for your edifying. ²⁰ For I feare left perhaps when I come, I find you not fuch as I would: and I be found of you fuch an one as you would not. Left perhaps cōtentions, emulations, ftomakings, diffenfions, detractiōs, whifperings, fwellings, feditions be among you. ²¹ Left againe when I come, God humble me among you: & I mourne many of them that finned before, & ^a) haue not done penance for the vncleannes & fornication and incontinencie that they haue committed.

τῶν μὴ μετανοησάν-
των

ANNOTATIONS

Vifions haue no credit with heretikes.

1 Vifions.) S. Cyprian (*ep. 69. nu. 4.*) complaineth that the Aduerfaries of Gods Church and Priefts, giue no credit to vifions. But their incredulitie is much more in our daies that condemne al fuch reuelations, though they be reported and recorded for moft certaine, of holy S. Gregorie, S. Bede, or who-els foeuer. Yea they are fo wicked in this cafe, that the vifion which the holy Author of the Booke of Machabees calleth *fide dignum*, worth of credit, is one caufe why they deny the whole booke to be Canonical: and as wel might they for this vifion deny al S. Paules Epiftles, and for the like, the Actes of the Apoftles *Act. 9. 10. 11. 12. 27.* And the Ghofpel it-felf, *Matth. 1. 10 2, 13, 19.*

2. Mac. 15, 11.

The Apoftles fome greater then others.

11 Aboue meafure Apoftles.) Though al were in that they were Apoftles, of one and the fame order, yet we may fee that fome had maruelous great preeminence and priuilege aboue others in the fame office: fpecially S. Peter and S. Iohn, whom S. Paul often calleth *great Apoftles, aboue meafure or pafing Apoftles, the pillars, &c. 2. Cor. 11, 5. 12, 11. Gal. 2, 9.*

We muft ftick to the faith firft planted by miracles.

12 In finnes.) Miracles be neceffarie, and be great finnes of truth, when it is firft newly taught. And therfore let al Catholike men hold faft that faith which was firft preached & cōfirmed by miracles. As in England by S. Auguftin, & in other Nations by holy Apoftolike men. And let the Heretikes that preach extraordinarily, newly and otherwife then we receiued at our firft conuerfion, fhew their calling and doctrine by miracles, or els let them be taken for falfe Apoftles as they be.

^a Which S. Auguftin faith (*Ep. 108.*) is fpoken here of doing great penance for heinous finnes, as *Pœnitentes* did in the primitiue Church. So that it is not only to repent or to amend their liues, as the Proteftants tranflate it.

Chapter 13

He driueth into them the feare of excommunication: to the end that they doing penance before-hand, he may not be compelled to vse his authoritie when he commeth, and as he hath threatned. 11. And fo with a general exhortation he endeth.

Deut. 19, 15.

Loe this is the third time I come vnto you: In the mouth of two or three witneffes shal euery word ftād. ² I foretold and doe fore-tel as present, and now absent, to them that finned before, and al the rest, that if I come againe, I wil not spare. ³ Seeke you an experiment of him that speaketh in me, Chrift; who in you is not weake, but is Mightie in you? ⁴ For although he was crucified of infirmitie; yet he liueth by the power of God. For we also are weake in him: but we shal liue with him by the power of God on you. ⁵ ¶Trie your owne felues if you be in the faith, proue ye your felues. Know you not your felues that Chrift IESVS is in you, vnlesse perhaps you be reprobates. ⁶ But I hope you ‘know’ that we are not reprobates. ⁷ And we pray God, that you doe no euil, not that we may appeare aproued, but that you may doe that which is good, and we be as reprobates. ⁸ For we can not any thing against the truth; but for the truth. ⁹ For we reioyce, for that we are weake, and you are mightie. This also we pray for, your confummation. ¹⁰ Therefore these things I write absent: That being present I may not deale hardly according to the ^a)power which our Lord hath giuen me vnto edification and not vnto destruction.

shal know

παρακαλεῖσθε

¹¹ For the rest, Brethren, reioyce, be perfect, take exhortation, be of one mind, haue peace; and the God of peace & of loue shal be with you. ¹² Salute one another in a holy kiffe. Al the Saints salute you. ¹³ The grace of our Lord IESVS Chrift, and the charitie of God, and

*No. 16, 16.
1. Cor. 16, 20.*

^a Ecclesiastical power to punish offenders by the censures of the Church.

the communication of the Holy Ghoft be with you al.
Amen.

ANNOTATIONS

We may know that we
haue faith, but not
that we are in grace.

5 Trie your felues.) The Heretikes argue hereupon, that euery man may know himfelf certainly to be in grace: where the Apoftle fpeaketh exprefly and only of faith: the act whereof a man may know and feele to be in himfelf, becaufe it is an act of vnderftanding, though he can not be affured that he hath his finnes remitted, and that he is in al points in ftate of grace and faluation: becaufe euery man that is of the Catholike faith, is not alwaies of good life agreeable thereunto, nor the acts of our wil fo fubiect to vnderftanding, that we can know certainly whether we be good or euil. See S. Auguftin *to. 7. perfect. iuftitia c. 15. Li. de Cor. et grat. c. 13.* & S. Thomas 1. 2. q. 12, 2. art. 5.