

the first, which I have brought to the faith by my preaching, see Rom. 11. 16. 1 Cor. 15. 20, and chap. 16. v. 15. [that is, of all the believers which are in Achaea] in Christ.

6 Salute Mary, who hath laboured much [Namely, by harbouring them, and doing them other services] for us. [that is, for the faithful, and especially for the teachers.]

7 Salute Andronicus and Junia my kinsfolks [That is, Jews of my kindred] and my fellow-prisoners, [that is, who also as well as I, have been impisoned for the Gospels sake, Col. 4. 10. Phil. v. 23.] who are renowned amongst the Apostles, [that is, amongst them which preach the Gospel here and there: for this word is not only peculiarly ascribed to the twelve Apostles, but sometimes also to other teachers. See 2 Cor. 8. v. 23. Or well known with the Apostles] who also were in Christ [that is, were converted to the Christian Religion] before me. [that is, before I was converted.]

8 Salute Amplias my beloved in the Lord. [That is, because he also believeth in the Lord.]

9 Salute Urbanus our fellow-labourer in Christ, and Stachys my beloved.

10 Salute Apelles who is approved [That is, who being exercised by many perils and difficulties, is found to be upright] in Christ. Salute them who (are) of Aristobulus (household.) [it seems that this Aristobulus himself was no Christian yet, because the Apostle doth not cause him to be saluted: yet nevertheless it appears that he was a moderate man, who suffered Christians in his family.]

11 Salute Herodian who is of my kindred. [See v. 7.] Salute them who (are) of (the household) of Narcissus, those (namely) who are in the Lord. [that is, who are Christians. For they that were yet Heathens in that household, those he salutes not.]

12 Salute Tryphena and Tryphosa (women) which labour in the Lord. [See v. 6.] Salute Persis the beloved (sister) who hath laboured much in the Lord.

13 Salute Rufus the chosen in the Lord, [That is, who is a choice and singular man] and his mother [namely, by nature] and mine, [namely, according to love and affection. See 1. Tim. 5. 2.]

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes and the brethren that are with them.

15 Salute Philologus and Julia, Nereus and his Sister, and Olympas, and all the Saints which are with them.

16 Salute one another with a holy kiss. [That is, with a kiss of peace and brotherhood, with which believers according to the use of those Countreys and times, used to salute one another. And it is called holy because it must be given, not out of carnal but spiritual love, and without hypocrisie, Gen. 29. 11.] The Churches of Christ salute you.

17 And I beseech you brethren take notice of them who cause division and offences [He understands by such, as well other Hereticks, as those which having embraced the Christian Religion, taught that the ceremonies of the Law must yet necessarily be observed for salvation. See Gal. 1. 7. Phil. 3. 2. 1 Tim. 4. 1. 2 Tim. 3. 1. &c. Tit. 3. 10.] contrary to the doctrine which ye have learned (of us:) and depart from them.

18 For they that are such [He describes them, that they may be known and the better avoided] serve not our Lord Jesus Christ, [namely, howsoeuer they give themselves out for ministers of the Lord] but their (own) belly: [that is, teach for filthy lucre sake, and to satisfie their belly, 1 Tim. 6. 5. Tit. 1. 11.] and seduce by fare speaking and commanding the hearts of the simple. [Gr. of them that are not c. will.]

19 For your obedience [Namely, which ye shew in embracing the doctrine of the gospel, which he calls Faith, Rom. 1. 8. See 1 Thes. 1. 8.] is come to (the knowledge of) all. I rejoice therefore on your behalfe: and I would that ye be wise in that which is good, but innocent in that which is evil.

20 And the God of peace [See Rom. 15. 33.] shall bruise Satan [namely, who by his instruments seeks to seduce you] under your feet, [that is cause that through Christ you shall perfectly overcome him. The Apostle seems here to have respect to the first promise of the Gospel, Gen. 3. 15. See also Rev. 12. 11.] shortly, [which indeed begins here, but in the end of this world which is at hand, Rev. 21. 12. shall be done perfectly] The grace of our Lord Jesus Christ be with you. Amen. [this wish the Apostle utters in all his Epistles. See 2 Thes. 3. 17.]

21 There salute you Timothy my fellow-labourer, and Lucius and Jason, and Sosipater my kinfiaen.

22 I Tertius, who wrote the Epistle, [Namely, from the mouth of Paul] salute you in the Lord.

23 Gaius, [See concerning him, Acts 20. 4. 1 Cor. 1. 14.] mine and the whole Churches hoste, [that is, who harboured in his house the Apostle and other believers not inhabiting there. See v. 1.] saluteth you. Eustas the Treasurer, [or Steward, Receiver. See Luke 16. 1.] of the City, [that is, of Corinth, from whence the Apostle wrote this Epistle] saluteth you, and the brother Quartus.

24 The grace of our Lord Jesus Christ be with you all. Amen. [See v. 20. The Apostle rehearseth this with again, to shew how needfull it is, and that this Epistle was written by him, out of great affection.]

25 Now to him that is able to confirm you according to my Gospel [That is, which is preached by me. See Rom. 2. 16.] and the preaching of Jesus Christ, [that is, which is the preaching, namely, either which the Lord Christ himself preached, Heb. 1. 1. or the argument of which is the Lord Christ, 1 Cor. 2. 2.] according to the revelation of the mystic [that is, of the doctrine of the Gospel of Christ, being now come in the flesh, which heretofore was not so known, and in which doctrine such a wisdom of God is revealed, which could not be searched out by the understanding of any Creature, 1 Pet. 1. 12.] which was kept secret [this is not so to be understood, as if in the old Testament, men had known nothing of the doctrine of the Gospel: for in the following verse is declared, that the revelation of this doctrine was also made by the writings of the Prophets: but in respect of that clear revelation and publication made now in the New Testament, seeing Christ was not yet come then: and the Gentiles were wholly ignorant thereof, Psal. 147. 20. Ephes. 2. 12.] (from) the times of ages. [Gr. eternal times, or from the times of the world, i.e. since that the world was created.]

26 But is now revealed, [Namely, in the times of the new Testament] and by the Scriptures of the Prophets [namely, in which the Messias is promised and described with all his circumstances and benefits, Acts 26. 22. Rom 1. 2. and 3. 21. 1 Pet. 1. 10. when they are compared with that which is set down in the New Testament to be fulfilled in Christ] according to the command of the eternal God. [Or Ordinance of God, who thought good to bring about the salvation of men, and who is not bound to give any man account thereof] is made known [namely, whereas before it was kept secret among them, ver. 25.] amongst all the Gentiles, for obedience of Faith,

²⁷ To the (same) alone wise God [Or to the only wise God. Otherwise , to the only wise God through Jesus Christ , to him be glory for ever] (be) through Jesus Christ , glory for ever . Amen .

C (The Epistle) to the Romanes (was) written from Corinth , (sent) by Phoebe , the Ministress of the church

which is at Cenchrea . [This Subscription is not found in some Books . Yet howsoever we may not rely upon such Subscriptions , as being set down by interpreters , nevertheless it appears that this is agreeable to the truth , if we well observe that which is said , Acts , 20. v. 1. 2. and 2 Cor. 12. 14.]

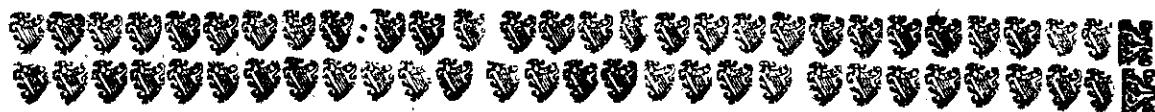
The end of the Epistle of Paul to the ROMANES .



THE
FIRST EPISTLE
OF
PAUL THE APOSTLE
TO THE
CORINTHIANS

The Argument of this EPISTLE .

THE Apostle having by Christ's command , made his abode at Corinth the chief City of Achaia , about a year and half , and having planted a great Church there , Acts 18. 9, 10, 11. he went forward from thence to preach Christ also in other Cities of Asia ; and after a considerable time being now at Ephesus , as appears from 1 Cor. 16.8. he understood there from some of the household of Chloe , 1 Cor. 1. 11. that there was division risen in the Church . He received alett or also from the Corinthians themselves , 1 Cor. 7. 1. wherein they desired advice from the Apostle about some troubles risen in their Church : whereunto he answers in this Epistle . First therefore after a short introduction in the first 9 verses of this Epistle , he reprobates them in the rest of the first , and in the three following Chapters , for the division that was risen among them , especially by the pride and curiosity of some Teachers , who made ostentation of their eloquence and humane philosophy , and adulterated the simplicity of the Gospel , and despised the same in Paul . Afterwards he reproves them in the 5. Chapter for suffering an incestuous person in their Congregation : and prescribes to them how they shall use Ecclesiastical discipline against him and other scandalous brethren . In the 6. Chapter he admonisheth them that they should not bring the differences which they had one with another about worldly matters , before unbelieving Magistrates , but that they should end them amongst themselves in a friendly manner , and reprehend them because of the fornication which was yet practised amongst them . In the 7. Chapter he begins to answer the questions which they had propounded to him in writing , and first concerning the state of virginity and widow-hood , and marriage . Afterward in the 8. Chapter he treats of the things which were offered to Idols . In the 9. Chapter of the maintenance of the Ministers of the Church . In the 10. again of fleeing from Idolatry , and offerings to Idols . In the 11. Chapter he reprehends certain abuses which were crept into their Congregations , in womens apparel , and in the use of the Lords Supper , and orders that according to Christ's institution . In the 12. 13. and 14. Chapters , he speaks of the right use of spiritual gifts , which the Holy Ghost diversly distributed amongst the Church , and especially of the gift of prophecy , and of strange tongues . In the 15. Chapter he treats of the certainty of the resurrection from the dead , and declares at large how it shall come to pass . And after that in the beginning of the 16. Chapter he had spoken of the relief which the Grecian Churches collected for the poor believers in Judea , he concludes this Epistle with some exhortations and salutations to them .



I. CORINTHIANS.

CHAP. I.

1 In the introduction which lasts to the 10. verse the Apostle in the first place puts his name, as writer of this Epistle, and the name of those to whom he writes, with the usual apostolick salutations. 4 Further thanks God for the benefits which he had already bestowed upon his Church, 8 and assures them of Christ's faithfulness in finishing the work he had begun. 10 Cometh afterward to the matter it self, and declares how he hath understood that there was division among them, and that the one said I am of Paul, the other I am of Cephas, &c. 13 Reprehends them for it with divers reasons, and sheweth that for a token of unity they were baptized in the name of Christ alone. 18 Afterwards deals against them who boasted of worldly eloquence, and declareth that God had not been powerfull amongst them by that, but by the simplicity of the preaching of a crucified Christ, 26 and that this power had manifested it self in the conversion, nor of many wise and mighty among them, but of the mean and unwise according to the world, 29 that they might not boast in themselves, but only in Christ, in whom they had all that was needfull to salvation.

Paul [Of the name *Paul* and that which followeth, see the annot. on *Acts* 13.9. and *Rom.* 1.1.] a called Apostle of Jesus Christ, by the will of God and Sosthenes [some think that this was the same Sosthenes, who before was a Ruler of the Synagogue at Corinth, and was converted unto Christ, *Acts* 18. 17. and that he was now with Paul, or was departed from Corinth with him, because of the persecution against him: but this is uncertain] the brother, [so he calleth this Sosthenes, not only because he was a disciple of Christ, but also a principal teacher and companion of Paul, and in great esteem with the church. See the like, *2 Cor.* 1.1. and *Gal.* 1.2.]

2 To the church of God which is at Corinth [This was the chief City of Achaia in Greece, situate betwixt two Seas, in the straight whereby Peloponnesus was joyned to Achaia, a very rich and famous mart-town, and withall full of voluptuousnes and luxury, which had been once laid waste by the Romanes, but afterward in the time of *Augustus Caesar* was built up again, and brought to its former flourishing condition. See *Acts* 18. 1.] the sanctified in Christ Jesus, [that is, who are by Christ and communion with him, separated from the common heap of the world, unto a church of God] the called Saints, [namely, not only outwardly, by the word, but also inwardly by the power of the Holy Ghost, whereby he understands the best part of the church, that is, true believers, of whom Christ speaks, *Acts* 18.10.] with all that call upon the name of our Lord Jesus Christ in every place, [namely, of Achaia in which Corinth lay as is exprest *2 Cor.* 1.1. Or of the whole world, where the

name of Christ is called upon, as believers are described thereby, *Acts* 9. 14; *2 Tim.* 2. 22. For that which Paul writes unto one church, is a prescript according to which all churches must regulate themselves: as Christ said unto his disciples, *Mark* 13. 37.] both theirs and our (Lord.)

3 Grace be to you [See hereof, *Rom.* 1.7.] and peace from God our Father, and the Lord Jesus Christ.

4 I thank my God [This is the word of faith, which acknowledgeth God for his God, *Rom.* 1. 8. and Christ his Saviour, *Gal.* 2. 20. not to exclude other believers from it, but to prescribe them an example of true confession. See the like, *Job* 19. 25. *Psa.* 18. 3. and 23. 1. and 27. 1. *Isa.* 63. 16. *John* 20. 28. *1 Tim.* 1.15. &c.] alwaies concerning you, because of the grace of God which is given you in Christ Jesus: [or through Christ Jesus.]

5 That ye are become rich in him in all things, [That is, abundantly endowed with all manner of spiritual gifts through him. Hereby he layes a foundation to shew that by these gifts they must not be high-minded or boast one against another, but that they must thank God in Christ for them, and use them for edification of one another in peace and unity] in all reasoning, [Or in every word. This is to be understood either of the gift of being able, fitly to utter that which by knowledge was conceived by them, or of the word of the Apostle himself, whereby they were brought to this knowledge of all the mysteries of faith, *Acts* 20. 20.] and all knowledge.

6 Even as the testimony of Christ [That is, the word of the Gospel of Christ, *Rom.* 16. as hereafter, *1 Cor.* 2. 1.] was confirmed among you. [namely, outwardly by divers miracles, which were done among them, *2 Cor.* 12. 12. and inwardly by the obsignation of the Holy Ghost in their hearts, *1 Cor.* 2. 12. *2 Cor.* 1. 22. see also *Mark* 16. 20.]

7 So that ye have want of no gift [Namely, needfull to salvation and edification. Otherwise herē we know but in part, and prophesie but in part, *1 Cor.* 13. 9. And this the Apostle speaks here in general of the true Christians which were among them, whom afterwards he reprehends for the abuse of their gifts, in respect of the faults which were crept in, even among some of them] waiting for the revelation of our Lord Jesus Christ. [namely, in his second coming, in which we shall first be made perfect in all that which is yet wanting to us, *1 Cor.* 13. v.10,11,12. see also *1 Pet.* 1. 7, 13.]

8 Which (God) shall also confirm you [Or strengthen you, namely, in the faith and good which is already begun in you] even unto the end, (to be) unreprovable [that is, properly, whom no man shall be able to accuse, *Rom.* 8. 1, 33.] in the day of our Lord Jesus Christ. [that is, in the last day, when Christ shall appear to judgement, and perfectly to redeem his, *Rom.* 2.16. *Eph.* 4. 30.]

9 God is faithfull [Namely, in the performance of his promises: whereby he hath promised that he will not forsake his. See Isa. 49. 15. Jer. 32. 40. &c.] by whom ye are called to the communion of his Son Jesus Christ our Lord: [namely, not only the outward, whereby we profess to have communion with Christ and his benefits: but especially the inward, wherein we are united to him by faith, and by the spirit of Christ, and are partakers of all his benefits. See Rom. 8. 32. Ephes. 3. 17. & John 1. 3.]

10 But I beseech you [Or exhort you. Here the Apostle begins to admonish them against schisms, and to warn them, that they must be no respecters of persons among their teachers, seeing division ariseth from thence: nor because of outward gifts adhere more to one than to another. And the teachers themselves, that they should not deck up the Gospel with humane wisdome or eloquence, but set it forth in simplicity and power of the spirit of Christ] Brethren, by the name of our Lord Jesus Christ [that is, by Christ or for Christ's sake] that ye all speak the same thing, [that is, use one manner of speaking of the same faith, or of the grounds of the same faith: namely, because from the diversity of speaking oftentimes comes diversity of opinions, at least while vain contending] and (that) there be no rents [Gr. schismata, which are properly divisions which arise in the Church about some differences in belief, which are not fundamental; or which concern not faith itself, but love or outward oides only: which as well as heresies (which properly strike at the foundations of doctrine) are numbered among the works of the flesh, Gal. 5. 20. although it be sometimes taken more largely also] among you, but that ye be joyned together [or united, a similitude taken from a thing which consists of divers parts, which joynd one to another make one perfect work or body] in the same sence [or meaning, this is the other means to keep true unity in the church: namely, under the same manner of speaking, to hold all one meaning or opinion] and in the same opinion.

11 For it is made known to me concerning you my brethren, by them that (are of the household) of Chloe, [This seems to have been an honest matron, and of esteem among the Church of Corinth] that there are strifes among you.

12 And this I say, that every one of you saith, I am of Paul, [Namely, a disciple, as also in the following] and I of Apollo, [that this Apollo also brought many to the faith at Corinth, appears from Acts 18. 24, 27.] and I of Cephas, [that is, of Peter. See John 1. 43. Gal. 2. 9. from whence nevertheless it follows not that Peter preached at Corinth also, but it may be that some of his disciples were there, who boasted of Peter or of Peter's doctrine. For that they also abused the names of Paul Cephas, and Apollo for this purpose, and not only the names of other teachers, appears by that which follows, chap. 4. 6.] and I of Christ. [these were the simple and upright Christians who would not take any factious names of teachers upon them; and did well therein.]

13 Is Christ divided? [From henceforward the Apostle brings forth divers reasons, whereby he proves that such divisions are unfiting. For first, hereby it seemes that men would divide Christ, who only is the head of the church, when one part of the church only is named from Christ, and the other parts from Paul, Peter, Apollo and other teachers. Moreover also that Christ is not the only Redeemer of his church; finally that they should be baptized in the name of some other than in the name of Christ] Is Paul crucified for you? or are ye baptiz'd in the name of Paul. [namely, hereby to take on you the name of Paul. See of this phrase Mat. 28. 19.]

14 I thank God that I baptiz'd none of you, save Crispus and Gaius.

15 That no man should say, that I have baptiz'd in mine own name.

16 But I baptiz'd also the household of Stephanas: further I know not whether I baptiz'd any other.

17 For Christ sent me not to baptize, [That is, not chiefly. For all the Apostles were sent to baptize, Mat. 28. 19. and other wise the Apostle might not have baptiz'd these. But they left this service; whereunto less gifts were needfull then to preaching, to other their disciples, and teachers, that they might lose no time. See Acts 10. 48.] but to publish the Gospel. not with wisdome [in the following words the Apostle discovers the original from whence these divisions amongst the Corinthians had sprung; namely, from thence that some teachers sought to garnish up the uprightness and simplicity of the Gospel of Christ with humane eloquence, and to mingle it with humane wisdome or philosophy, whereby the ears of some of the hearers were tickled, and despised other upright teachers or passed them by: which practise the Apostle confutes by his own example and other reasons] of words, [Gr. word, or speech, namely, which humane wisdome teacheth, 1 Cor. 2. 4. Or with artificial eloquence] that the cross of Christ [that is, the word of the cross, as is expounded in the following verse] be not made vain. [that is, be not deprived of its praise and virtue, which is done when men ascribe the same to humane wisdome or eloquence.]

18 For the word of the cross [That is, the doctrine of the Gospel of Christ who was crucified for us] is indeed to them that perish foolishnes: [that is, is by them held for foolishness, and by the worldly wise so accounted] but to us who are saved, it is a power of God. [that is, a means whereby the spirit of Christ powerfully worketh in us faith and regeneration for our salvation, Rom. 1. 16. 2 Cor. 3. 3, 4.]

19 For it is written, I will cause the wisdome of the wise [That is, who are accounted worldly wise, or who ascribe such wisdome to themselves. The Prophet relates these words against those who despised the word of God propounded by the Prophet, and more esteemed of humane doctrine] to perish, and I will bring to nought the understanding of the inielligent.

20 Where is the wise? [That is, worldly wise. These words seem to be taken out of Isa. 33. 18. where the like, though somewhat altered, are found: or they are the words of Paul himself which he drawes from the foregoing testimony. But the sence comes all to one] where is the scribe? where is the enquirer of this age? Hath not God made foolish [that is, shewed it to be foolish: or else by a righteous judgement given it up to foolishnes. See Rom. 1. 21, 22.] the wisdome of this world. [namely, when men will measure divine things according to the same.]

21 For after that in the wisdome of God, [That is, in the creatures of Heaven and Earth, by which God reveals his wisdome in an especial manner, Rom. 1. 20.] the world knew not God [namely, as it ought, and as was necessary to salvation, Rom. 1. 18, 20.] by wisdome, [that is, by their natural understanding and reason] it pleased God by the foolishnes of preaching [that is, by the preaching of Christ crucified, which worldly men account foolishnes, v. 23.] to save them that believe.

22 Forasmuch as the Jews desire a sign [That is, miracles. See Mat. 16. 4. John 4. 48.] and the Greeks seek wisdome. [that is, reasons which are accounted wisdome by the humane understanding.]

23 But we preach Christ the crucified, to the Jews indeed an offence, [Namely, by reason of his mean and despised estate in the world, seeing they looked for a mighty King in the world, which should cause them as little Kings to reign over others. See also Luke 2. 34.] and to the Greeks foolishnes. [namely, that we should obtain life by a crucified man.]

24 But to them that are called, [Namely, not only outwardly by the word, for so the former are also called which perish

perish ; but also inwardly and effectually by the Spirit of God, and according to his purpose, Rom. 8. 28, 30. and here ver. 26, 27.] both Jews and Greeks (we preach) Christ [hereby may be understood either the preaching of Christ which before ver. 18, is also called the power of God : or Christ himself who is called the power and wisedome of God because he is the express image of the Fathers person, by whom he hath manifested his divine power and wisedome above all things, in the redemption of mankind, ver. 30. See Prov. 8. Mat. 11. 19. Luke 11. 49.] the power of God and the wisedome of God.

25 For that which is foolish of God [That is, that which worldly men account foolishness, is wiser than they are with all their worldly wisedome] is wiser than men : and that which is weak of God [that is, that which they account weak and of no power to bring men to salvation, is stronger or more powerfull than they with all their arrogant eloquence and elegancy] is stronger than men.

26 For ye see your calling brethren [Or, see your calling, i. e. how you are called : or those that are called among you, namely, to the communion of Christ and his Church] that (ye are) not many wise according to the flesh [that is, according to the outward state and estimation of men]. not many mighty, not many Noble.

27 But that which is foolish of the world, [That is, those that the worldly wise account foolish, weak, ignoble &c.] hath God elected, [that is, according to his eternall election brought to his Church] that he might shame the wise : and that which is weak of the world hath God elected, that he might shame that which is strong. [that is, might shew that it availes nothing before God in matters of salvation, but is vain.]

28 And that which is ignoble of the world, and that which is despised, hath God elected, and that which is not, [That is, that is esteemed so mean as if it were nothing, 1 Cor. 3. 7.] that he might bring to nought [that is, shew to be unprofitable and vain] that which is (any thing.) [that is, that which is esteemed to be ought or some great thing.]

29 That no flesh [That is, no man as Gal. 2. 16. namely, as if there were any thing in him, whereby God should be moved to shew him this grace rather than others] should glory before him.

30 But of him [That is, by his grace and power, as Rom. 11. 36. See also 1 John 4. ver. 2, 4, 6.] are ye in Christ Jesus, [that is, united to Christ by faith, Rom. 8. 1.] who is become wisedome to us of God, and righteousness, and sanctification [that is, the cause and matter of all true wisedome, and righteousness, and sanctification] and redemption. [namely, from all evils and miseries of body and soul, which shall perfectly come to pass at the last day, which is therefore called the day of redemption, Eph. 4. 30. See also Luke 21. 28. Rom. 8. 23.]

31 That (it may be) as it is written, he that glorieth, let him glory in the Lord. [That is, ascribe all to him alone with thanksgiving, Jer. 23. 24.]

CHAP. II.

1 The Apostle sheweth by his own example, how the Gospel of Christ must be set forth, namely not with humane wisedome or eloquence, but in simplicity, and spirituall power. 6 Declares further what heavenly wisedome is contained therein, 10 and how the same is revealed by Gods spirit and not by humane reason. 13 Relates again with what words it must be uttered, 14 and how it is discerned and judged, not by the naturall, but by the spirituall man.

And I brethren when I came unto you, came not with excellency of words [Gr. excellency of word or

Speech i. e. a garnished manner of speaking, by which I sought to seeme wise above others, or to excell : or to perswade you. See 1 Cor. 4. 19.] or of wisedome, publishing unto you the testimony of God. [that is, the Gospel which is revealed to us by God, and testifies of the will of God for our salvation 1 Cor. 1. 6.]

2 For I purposed not [Gr. judged ; for although the Apostle was expert in many other things, yet nevertheless he would hold forth nothing, but that which was necessary to their salvation] to know any thing among you, [that is, to speak of any other knowledge with you] save Jesus Christ and him crucified. [that is, who by his death, and resurrection following, redeemed us from our sins, and made us partakers of everlasting salvation, Rom. 4. 25. and chap. 10. 9, 10.]

3 And I was with you in weakness [These things may be understood either of the low estate wherein the Apostle kept himself when he was at Corinth, that not he, but only his doctrine might be in esteem with them, contrary to the haughtiness of those who occasioned these schismes : or of the circumspection and jealousy, which he used in propounding the doctrine of salvation ; that he might mingle nothing humane therewith, that the power thereof might be ascribed, not to his own wisedome or eloquence, but only to the nature of the doctrine which he preached, and the cooperation of the Spirit of God : which best agrees with that which follows] and in fear, and in much trembling.

4 And my speech and my preaching was not in moving words of humane wisedome, but in demonstration of the Spirit and of power. [That is, demonstration of the spirituall power which was joynd with his word, outwardly by miracles, and inwardly by the operation of the Holy Ghost, 2 Cor. 3. 3.]

5 That your faith should not be [That is, should not have its cause or foundation] in the wisedome of men. [that is, in speeches or words which humane wisedome inventereth] but in the power of God. [that is, in the divinity of the doctrine, witnesed to our hearts by the power of the Spirit of God, Acts 16. 14.]

6 And we speak wisedome [That is, the difficultest and profoundest mysteries of Gods word : as ver. 7. Otherwise he fed the weak and tender with milk. See 1 Cor. 3. 2. Heb. 5. 12.] amongst the perfect : [that is, those that have made more progress in the matters of faith, and now need no more to be instructed in the first principles. See Rom. 14. 1, 2, and 15. 1 Phil. 3. 15. Heb. 5. 14. These are called perfect in comparison of others : otherwise no man is here perfect in knowledge as long as he liveth, 1 Cor. 13. 9.] yet a wisedome not of this world, [that is, which is invented and greatly esteemed by humane reason] nor of the Rulers of this world [that is, of the wise and mighty as ver. 8.] which come to nought : [namely, with all their wisedome and might, so farmuch as it is of no use out of this world.]

7 But we speak the wisedome of God [That is, which God hath revealed to us for our salvation] (confusing) in a mystery, [so the Apostle calls the doctrine of the Gospel, because the same was never found out by any humane wisedome, but was hidden from them, untill God revealed it by his Prophets and Apostles] which was covered, which [namely, wisedome of God : whereby is understood the person of Christ, who 1 Cor. 1. 24. is also called the wisedome of God : or the mysteries of our salvation purposed by God in Christ, and afterwards revealed in the Gospel unto our glory, Luke 2. 32. Both well agree with that which follows] God foreordained unto our glory, before the world was. [Gr. before the ages.]

8 Which no man of the Princes of this world knew, [Namely, by their owne naturall reason or understanding, how great and how acute soever it was. Such as were Herod, Pilat, Caiaphas, and other mighty ones in this world,

as also the Philosophers, scribes, and such like. Otherwise Abraham also by Gods Spirit and revelation saw this day, John 8. 56. and David rejoiced therein, Psalm 16. 9. with other godly Kings and Prophets Luke 10. 24. and also some of the Rulers of the Jews, as Nicodemus and Joseph of Arimathaea knew him: but these were few, and consented not unto his death, Luke. 23. 51. See the like phrase, John 3. 32.] For if they had known them they would not have crucified the Lord of glory. [namely, who is the chief point of this wisdome of God. So Christ is called in respect of his divine nature, Psalm 24. 7. Acts 7. 2. who was crucified according to his humane nature. See the like phrase John 3. 13. Acts 3. 15. and 20. 28.]

9 But as it is written, that which the eye hath not seen, and ear hath not heard, and is not ascended into the heart of man, [These words the Apostle interposeth for further explication of the former words of the Prophet, to shew that the mysteries of the Gospel, and the greatness of the glory which God hath prepared for his faithfull ones hereafter, are so excellent, that not only no eye nor no ear, but even no understanding was ever able of it self to think of them, or to understand them. See 1 Pet. 1. ver. 10, 11, 12.] that which God hath prepared for them that love him.

10 But God hath revealed (it) to us [Namely, who love God. For that the Apostle speaks not only of the Apostles, but also of them that believe in Christ through their word, appears from what followes] by his spirit, [namely, which by the word, and with the word is powerful in us. See 2 Cor. 3. 8. 1 John 2. 27.] for the spirit searcheth all things, [this the Apostle faith, not as if the Holy Ghost which dwelleth in us, were ignorant of any divine thing; which he must seek to know, but because even the deepest things of God are clearly known to him, as being the same God with the Father and with the Son: as God is said to search the hearts and reines, because they are naked and known before him, Rom. 8. 27. Revel. 2. 23.] even the depths of God. [that is, the most secret counsell of God. See Isa. 40. 13.]

11 For who of men knoweth that which is of man, save the Spirit of man which is in him? [That is, the reasonable soul and the understanding of man knoweth what is in them. See 1 John 3. 20.] even so also no man [namely, among the creatures. For the Son knoweth the Father, and the Father the Son, Mat. 11. 27. and here also the Holy Ghost, as one only God with the Father and the Son, Rom. 8. 27.] knoweth that which is of God, save the Spirit of God.

12 But we have not received the Spirit of the world [That is, which teacheth worldly things, and hath its delight, or placeth its happiness in worldly things] but the Spirit which is of God: [that is, which proceeds from God, and is promised and given to his children, John 14. 16. Rom. 8. 15.] that we might know the things which are freely given to us of God. [namely, for our comfort and salvation, i. e. Christ and his benefits, Rom. 8. 32. Col. 2. 9, 10.]

13 Which we also speak, not with words which humane wisdome teacheth, but with (words) [Or, reasons, motives] which the Holy Ghost teacheth, [namely, in his divine inspirations and writings, not decked up with humane eloquence, but powerfull in its spiritual simplicity] conjoining [or, comparing Gr. judging together, i. e. as the doctrine is spiritual, so we propound it also, not with worldly, but with spiritual words] spiritual things with spiritual.

14 But the naturall man [Gr. the animall man i. e. he that hath no other or higher wisdome, than which the light of nature and humane reason teacheth him. See Jud. ver. 19.] comprehendeth not the things which are of the Spirit of God. [namely, to receive the same, and to apply them to himself for salvation, Rom. 8. 5. See an example, Acts 17. 13. and chap. 25. ver. 19.] For they

are foolishnes unto him, [See 1 Cor 1. ver. 21. 22, 23.] and he cannot understand them, [namely, but by the grace and power of Gods Spirit, which enlightens the understanding and opens the hearts, Acts 16. 14.] because they are spiritually distinguisched. [Gr. judged i.e. with judgement distinguished from humane and worldly doctrines.]

15 But the spirituall (man) [That is, he that is enlightened and regenerated by the Spirit of God] distinguishes indeed all things, [namely, necessary to salvation. For even believers sometimes are indeed in some things, but which are not so needfull to salvation: or when they do not sufficiently stir up this gift of discerning by diligence and prayer. See John 10. 4. 27. 1 Thes. 5. 21. 1 John 4. 1.] but he himself is distinguisched [or, judged i. e. with judgment discerned as ver. 14.] of no man. [namely, who is not regenerate or spirituall: otherwise the Spirit of Prophets must also be subject to the Prophets, 1 Cor. 14. 29, 32.]

16 For who hath known the mind of the Lord [Or, the spirit of the Lord, as Isa. 40. 13. where these words are, is express, i. e. the sense or meaning of the Spirit of the Lord, Rom. 8. 27.] who should instruct him? but we have the mind of Christ. [that is, the meaning of Christ is made known to us by his word and by his Spirit, as is declared before ver. 10. 12.]

CHAP. III.

1 The Apostle gives yet other reasons why he preached the Gospel among them in all simplicy, namely, because of their childhood in knowledge, and carnallness in their divisions. 5 Declares further, in what esteem teachers must be, and how the praise of their work must be ascribed, not to them who plant and water, but to God who giveth the increase. 10 That their office is to build on Christ the foundation; not hay, straw, stubble, but gold, silver and precious stones, 13 and that each ones work shall be proved by fire; and they then shall receive reward according as u is found. 16 That the Temple of God must not be violated by divisions, 18 seeing the wisdome of men is foolishnes before God, 21 that therefore no man must glory in men, seeing we are Christs.

And I brethren could not speak unto you as unto spirituall [That is, as to such who are extraordinarily enlightened by the Spirit of God; and have made great progres in knowledge, see Gal. 6. 1.] but as to carnall, [that is, as to such in whom the flesh or humane inclinations do yet too much manifest themselves, as useth to come to pass in children, who follow their inclinations more then reason] as unto young children in Christ. [that is, who are yet very tender and ignorant in the doctrine of Christ: and hereby he expounds the word carnall, that it might not be taken for persons who are wholly strangers from the spirit of Christ, as it is often used in the holy Scripture, see Rom. 8. 8.]

2 I have fed you with milk [That is, with the first principles and foundations of Christian doctrine, which are set forth with simple and naked words. Gr. given you milk to drink] and not with (firm) meat: [that is, the higher declarations of Christian doctrine, which are set forth with higher words, and profounder reasons, see more at large Heb. 5. 12. &c.] For ye were not yet able for it (then:) yea neither are ye now able for it.

3 For ye are yet carnall. For seeing there is envy and strife and division among you, are ye not carnall? and do (ye not) walk according to man? [that is, as naturall men use to do, which is unseemly for you.]

4 For while one faith I am of Paul, and another I (am) of Apollo, are ye not carnall? [That is, yet driven

driven by carnall or childish inclinations in distinguishing your teachers.]

5 Who therefore is Paul, and who is Apollos, other than Ministers by whom [That is, by whose ministry and preaching Rom. 10. 17] ye believed, and (that) even as the Lord gave to every one? [namely, of his ministers, to whom he diversly distributes his gifts. See 1 Cor. 12. 4. &c.]

6 I have planted, [That is, laid the first foundation of the Church by my preaching, as is declared hereafter ver 10.] Apollo hath watered: [that is, that which I had begun, he by his teaching hath furthered & strengthened] but God giveth the increase. [that is, made the word that was outwardly preached by us, effectual in the hearts of the hearers, for their conversion. See John 6. 44, 65. Acts 11. 21, and 16. 14. &c.]

7 Therefore neither is he that planteth any thing, [Namely, to be esteemed, or to glory; which is not so to be understood, as if Paul would have ministers to be despised (for 1 Cor. 4. 1. he will say the contrary) but because no man must so gaze upon the gifts of the ministers, whatsoever they be, as to give them the honours which belongs to the suprem author of this work: seeing it is God which appoints them, which gives them fitting gifts, and by their labour is powerfull in the hearts of men, 1 Cor. 3. 5. and 12. 6. Gal. 3. 5.] nor he that moisteneth: but God which giveth the increase.

8 And he that planteth, and he that moisteneth are one: [That is, labour in one and the same thing, and for one and the same end, namely to spread abroad one and the same doctrine of the Gospel, and to edifie the Church of Christ, although with divers gifts. For he speaks here yet, of the office of faithfull teachers, such as he and Apollos were] but every one shall receive his own reward, according to his own labour. [namely, according as he shall well have acquitted himself, and been diligent in this his office. Mat. 25. 20. &c.]

9 For we [Namely, who are ministers of Gods word] are Gods fellow-labourers: [namely, who under God, labour together on the building of the Church, as instruments which it hath pleased God to make use of for this purpose, although the principall work cometh from him, and the fitnes of those instrument themselves commeth also from him, 2 Cor. 3. 5, 6.] Gods husbandry, [that is, ye as members of the Church of God, are they on whom this labour is bestowed, as it were on a great peice of husbandry] Gods building, [another similitude taken from a great edifice, whereof a great master hath the ordering, and whereon he employs his servants, which similitude he afterwards more largely explains and applies] are ye.

10 According to the grace of God which is given unto me, [Namely, by which I am called to be an Apostle of Christ, and with which he hath hitherto assisted and accompanied me in my ministry. Whereby he ascribes all that he is and doth, not to himself but to God] I have as a wise master-builder [that is, as becomes a right prudent, and faithfull master-builder] laid the foundation, [namely, together with the other Apostles, in the first setting up of the Church of Christ throughout the whole world: and I as the first which set up your Church, Rom. 15. 20. Eph. 2. 20. Revel. 21. 14.] and another buildeth thereon, [this he speaketh of the ordinary ministers, which after the Apostles, were called and settled in the Churches that were founded, and went forward on the Apostles work, Rom. 15. 20.] but let every one take heed, how he buildeth thereupon. [some understand this of the persons, who by the teachers are built upon the foundation, as the word work is so taken, 1 Cor. 9. 1. But seeing the Apostle here faith, let every one take heed how he buildeth thereupon, and not whom he buildeth thereupon, this is commonly and more truly understood, that the Apostle would here admonish the]

teachers, that they take heed what doctrine they propose upon the foundation that the Apostles have laid, for the strengthening and enlarging of the Churches already founded.]

11 For no man can lay another foundation than that which is laid, [Or, besides that. Namely by me and the other Apostles] which is Jesus Christ. [Christ is called the foundation of the Church, either in respect of himself upon whom the salvation of the Church depends, because he as true God and man hath procured salvation for us, and applies the same to us by his Spirit. Mat. 16. 18. 1 Pet. 2. 6. or in respect of his doctrine, whereby we are directed and brought unto him as the only Saviour, and by faith in him receive iusticenesse, holiness and eternall life. To this doctrine the Apostle here hath respect, and declares that in the doctrine of the Gospel, we may not be directed to any one else to find salvation, but to his person and merits. See John 14. 6. Acts 4. 12. Eph. 2. 20.]

12 And if any man build upon this foundation [That is, on this doctrine of seeking salvation in Jesus Christ alone] gold, silver, precious stones [that is, edifying doctrines, not drawn from humane wisdome, but from the right grounds of Gods word, 2 Tim. 1. 13.] wood, hay, stubble. [hereby are understood not any heresies, or false doctrines which overthrow the foundation, whereby the Church of Christ is seduced or ent, for such the word of God condemns as works of the flesh which deprive men of salvation. Acts 20. 30. Gal. 5. 20. 1 Tim. 4. ver. 1, 2, 3. but some doctrines, errors, or institutions of lesser moment, brought forth by humane reason, which do not overthrow the foundation; or some curious and unnecessary disputes which do not edifie, and flourishing manners of speaking without the word of God, which the Apostle every where reproves in these four first chapters.]

13 Every ones [Namely, teachers. For of them and their work only the Apostle here speaks] work [that is, doctrine which he holds, forth] shall be manifest: for the day [that is, time, or the light of truth. Rom. 13. 12, 13. Eph. 5. 13.] shall declare it: [namely, whether it be wood, hay, straw and stubble, or whether it be gold, silver, and precious stones] seeing it is discovered by fire: [by this fire here, cannot be understood the fire of Purgatory, whereby after this life men should be purged or purified from their sins; forasmuch as by this fire whereof Paul here speaketh, not only the work which perisheth or is burned, but also that which remaineth and is rewarded shall be proved: but it is to be understood either of the fire of the Holy Ghost, which by the light of Gods word in time discovers in the Church the firm labour and faithfull doctrines of the teachers, and which discerneth the unnecessary and curious doctrine, and causeth it to vanish, no otherwise then gold by fire is purified from its impurities, Psalm 12. 7. Jer. 22. 29. Or the fire of persecution, trouble, and temptation, whereby the true doctrine is as it were proved, because it then gives us a firm consolation, which the other cannot do, Jam. 1. 2. 1 Pet. 1. ver. 6, 7.] and of what sort every ones work is, the fire will try.

14 If any mans work abide [That is, his doctrine be judged firm and solid by Gods word, 1 Thes. 5. 21.] which he hath built thereupon, he shall receive a reward. [namely, at the last day, of grace, and especially for this his work, Dan. 12. 3. 1 Cor. 15. ver. 41, 42.]

15 If any mans work shall be burnt, [That is, if any ones doctrine after triall made by Gods word, shall vanish and be esteemed vain] he shall suffer loss: [namely, of this his labour] but he himself shall be saved [namely, because in his doctrine he hath still held fast the foundation] yet so as by fire. [that is, difficultly, as one saves himself out of the fire, leaving all that he hath therein Jud. ver. 23.]

16 Know ye not that ye [Namely, who believe in Christ, 1 Pet. 2. 5. See Eph. 2. 21.] are the Temple of God, and the Spirit of God dwelleth in you?

17 If any one violate the Temple of God [That is, if any man divide or rend the Church of God by doctrines of humane wisdome, or by special adhering to this or that teacher] him shall God bring to shame, [Gr. corrupt, i.e. bring him to shame and confusion] for the Temple of God is holy, which ye are.

18 Let no man deceive himself: [Or seduce] if any man among you thinketh that he is wise in this world, [that is, endued with humane wisdome] let him become a fool, [namely, according to the judgement of the worldly wise, while he accounteth the knowledge of Christ's cross and humiliation, for his highest wisdome, which the world accounteth folly. See 1 Cor. 1. v. 21, 22, 23, 24.] that he may be wise. [namely, in God, and in the matters of his salvation.]

19 For the wisdome of this world is foolishnes with God. For it is written, He catcheth the wise in their own craftiness. [That is, he confounds their worldly and subtle consultations against God and against the upright, so that they perish themselves thereby.]

20 And again, the Lord knoweth the reasonings of the wise [That is, worldly wise as before. The text Psa. 94. 11. hath men, namely, who rely on their own wisdome] that they are vain. [That is, in vain set their wisdome on work against God's wisdome.]

21 Therefore let no man glory in men: [That is, let him not admire nor trust in any humane wisdome] For all is yours. [that is, prepared and ordained by God to serve for your salvation: even the chiefest among the teachers are not for themselves, but for the Church. And therefore they must order all things not for their own honour, but for the honour of Christ, and for your salvation.]

22 Be it Paul, be it Apollos, be it Cephas, be it the world, be it life, be it death, be it present, be it future things: they are all yours.

23 But ye are Christ's, [Namely, body or bride as being your head] and Christ is God's. [namely, the Fathers well-beloved Son, and Ambassador, to bring us to the eternal inheritance with him. See 1 Cor. 11. 3. and chap. 15. v. 27, 28.]

CHAP. IV.

1 The Apostle teacheth for what the teachers of the church must be accounted, and what is required of them, 5 Regards little the judgement of men, and sheweth by his own example that they shall principally give an account of their ministry before God. 6 Exhorteth not only the teachers, but also all believers, to a modest opinion of themselves, 7 seeing not they themselves, but God by his gifts makes them to differ. 8 Puts a difference betwixt the great opinion they had of themselves, and the low and miserable estate of the last Apostles in this world, 14 that by this comparison they might also have a meaneer conceit of themselves. 17 Declarereth that he also sends Timothy to them for that end. 18 Again rebukes their loftines, and threatens them with his coming, 20 that they might in time reprove the evil from among them, and escape the rod.

1 Et (every)man so account of us as Ministers of Christ, and destributors [Gr. Oiconomous, i.e. providers for the house, or despensers of God's house, namely, in destributing and administering of his Word and his Sacraments, 1 Cor. 2. 7. See of this word Luke 16. 1.] of the mysteries of God.

2 And further it is required in destributors that each be found faithfull, [Namely, go not beyond his charge

herein, or come short of it, Heb. 3. 5.]

3 But it is to me the least that I should be judged of you, or of a humane judgement, [Gr. a humane day: a phrase taken from ordinary judgements, in which court is kept on certain set daies to judge that which falls out. Not that one Prophet also might not judge of another, for he commands the contrary, 1 Cor. 14. 29. but he speaks of such a judgement as shall be noted in the following words. And Paul hath here respect especially to the last day, when all things shall be judged according as they ought, Mat. 25. 14. &c. Luke 19. 12.] yea, neither do I judge myself. [that is, not to be understood of a judgement of trying of our selves whether we be in the faith, and in what terms we stand with God, 1 Cor. 11. 28. and 2 Cor. 13. 5. but of a judgement whereby any one lifts up and praiseth himself above another in his ministry, or puts himself below another, and dispraiseth himself; as this is here reproved in some, that one exalted Paul above Peter, &c. and the other again set Peter or Apollo, &c. above him. This is it which he here submits to Gods judgement, seeing men oftentimes herein judge out of affections, as that which followes also sets forth.]

4 For I am conscious of nothing [Namely, as concerning the faithful administration of mine Apostleship: therein I have a good conscience, for hereof only the Apostle speaks] to my self: yet am I not thereby justified: [namely, before God, or in Gods judgement, as David also speaks, Psa. 143. 2. and Paul, Gal. 2. 16. For it is one thing to have a good conscience in ones actions before God, for his own comfort, 1 John 3. 21. and another thing by his actions to be justified before God. The first shews the diligence and sincerity of his actions, which David also testifies oftentimes in his Psalms, the other a perfection without defects, which Paul, even as David also, found not yet in himself, Psa. 19. 13. Phil. 3. 12, 13. &c.] but he that judgeth me [namely, as a supream judge, not only in the outward matter of my ministry, but also of my conscience, whereof the Lord Christ only is the judge, who shall indeed judge thereof at the last day, as the following verse declares] is the Lord.

5 Therefore judge nothing before the time [Namely, of judgement, in which Christ shall also bring to light the secret matters of conscience, Rom. 2. 16.] until the Lord shall be come, who shall also bring to light that which is hidden in darkness, [Gr. the hidden things of darkness] and make manifest the counsels of the hearts. [that is, with what uprightness and to what end every one shall have performed his actions in his ministry. Whereby he seems to reprove those who indeed preach the Gospel, but more for their own honour or for favour of men, than for God's glory, and out of a desire of men's salvation] and then shall every one have praise of God. [that is, not only a publick testimony of his well-doing, but also a reward, Rom. 2. 6. 2 Cor. 5. 10.]

6 And these things [Some understand hereby that which the Apostle said before of the faults and pride of some teachers, and that he reproved them in his own and Apollo's person, without expressing their names, to spare them; but seeing many things are spoken heretofore in the person of Paul, Cephas and Apollo, which cannot be applyed to such teachers, and alld that Paul is not wont to take the faults of such upon him to spare them, but much rather to oppose his example unto such, to give the Church warning of them; therefore this may altogether as conveniently be understood of the faults of the Church it self, who made such difference among the faithful teachers and Apostles, whereby these divisions were occasioned, without all the teachers being guilty thereof: and declares that in his own and Apollo's person he had shewed them what esteem they ought to have of their teachers whosoever they be, namely, only as ministers

ters of Christ, who directed them to Christ, and to the true unity in Christ, and not to themselves to make a particular faction.] Brethren, I have applied by similitude to my self and Apollo, for your sakes : [that is, rightly to instruct you how you must carry you selves in respect of your teachers, and in what esteem you must have them] that you might learn in us, not to think [namely, neither of your teachers, nor of your selves who are instructed by them] above that which is written, [namely, throughout in the word of God, which every where commends humility and unitie to us. Or above that which was written unto you by us heretofore] that ye be not the one for another's sake puffed up against the other, [that is, one member of the Church against another, because he was brought to Christ by this or that teacher and by his ministry was made partaker of such or such gifts for the edification of the Church of Christ.]

7 For who differenceth thee ? [Namely, whether thou be a teacher which excellest others in gifts, or whether thou be a member of the Church, who by this or that teacher, art brought to faith in Christ and other spirituall gifts. It is therefore God in Christ (he would say) who by his grace differenceth thee from another, not the teacher, not ye your selves. For although Paul plants, Apollo moistneth, yet it is God alone which giveth the increase, 1 Cor. 3. 6.] And what hast thou that thou hast not received ? and if thou hast also received it, why dost thou boast as if thou hadst not received it ?

8 Ye are satisfied already [That is, you imagine to your selves that you are now altogether happy, and that you have now no more want in spirituall gifts, but that you have obtained to perfection in all things, and excell all others as a King in his kingdome, which the Apostle speaks by way of upbraiding, to exhort them afterwards by his example, and the consideration of his miserable estate, unto humility. See the like Revel. 3. 17.] ye are already become rich : ye have reigned without us, [that is, without our having had any part, in your dominion, or imagination of dominion, rest, and prosperity] and oh that ye did reign, [namely indeed and in truth] that we might reign with you. [this he saith because any one that loveth another, is glad of it when it goeth well with him, and when he prospers in all things, and esteems such a ones happiness as his own.]

9 For I think [Here he begins for a warning to proound his and the other Apostles example, to bring them to a suspition, and a lowly esteem of themselves & of their coadition, and to exhort them much rather to suffering, then to boasting] that God hath set us who are the last Apostles [That is, who are last called since Christs ascencion, as Paul, Barnabas, Silas, Apollo, Timotheus, and the like, who were therefore through dis-esteem by some called the last Apostles. See of this name Rom. 16.7. 2 Cor. 8. 23.] for a spectacle [or, brought us forth. Paul here aludes to the custome of the heathen, who brought forth malefactors into the publique Theaters, to cast them before the wild beasts for the recreation of others, or to cause them to fight against those beasts even unto death : which was also oftentimes done by them to the Christians. See 1 Cor 15. 32.] as it were condemned to death, for we are become a spectacle to the world, [that is, to the reasonable creatures in the world, which he divides into Angels and men ; whereof the good Angels and good men were witnesse of their suffering, and had compassion on them ; and the evil Angels and men took also a delight in it, as in the Theaters were found all manner of people and judgments] and to the Angels, and to men.

10 We (are) foolish for Christs sake, [That is, esteemed fools by the wold] but ye are wise in Christ, [namely, according to your thinking and imagination] we are weak but ye (are) strong : ye are glorious, but we despised.

11 Even unto this present hour we suffer hunger, and we suffer thirst, and are naked, and are buffeted, and have no fixed dwelling place.

12 And labour, working with our own hands, [See an example hereof in Paul, Acts 18. 3. 1 Cor 9. 6.] we are reviled, and we bleſſ : we are persecuted and we bear it.

13 We are reproached and we intreat, we are become as the cleannings-out of the world, [That is, where we come, worldly men seek to be rid of us, and cast us out as filth and scrapings-off, or else as accused men ; as the Greek word Katharoma is sometimes also taken. See Lam. 3. ver. 45.] (and) the scraping-off of all things even untill now. [that is, not once or twice but continually even untill now.]

14 I write not these things to shame you, but as my beloved children I admonish (you.) [Namely, to bring you to consideration and reformation of these faults.]

15 For although ye had ten thousand Schoolmasters in Christ, [Gr. Paidagogous, i. e. Schoolmasters or tutors : namely, who further instruct you in the things of Christ, after that ye are begotten by me by the Gospel of Christ. And this the Apostle saith because a Father instructs his children with greater affection and truer love then a tutor doth. See 2 Cor. 11. 20] yet (ye have) not many Fathers. For in Christ Jesus I have begotten you [or, gotten, engendred, i. e. first brought to the faith : for the preaching of the Gospel is the means, whereby we are regenerated by the Spirit of God, Philem. ver. 10. 1 Pet. 1. 23.] through the Gospel.

16 I exhort you therefore to imitators of me. [Namely, in humility, peaceableness, patience, simplicity, &c.]

17 Therefore I have sent Timothy unto you, who is my dear and faſtfull Son in the Lord, [Namely, not only because I have begotten him to Christ by the Gospel, but also because as a true Son he followes my footsteps in all things, 1 Tim. 1. 2. and chap. 4. 6.] who ſhall put you in remembrance of my wifes which are in Christ, [that is, of my walking in my life, Psalm 1. 1. 6. and of my manner of doing, in ſetting forth the Gospel of Christ with all uprightnes and simplicity, as he preſently ſubjoynes] like as I teach every where in all Churches.

18 But ſome are puffed up [This he ſaith, not only of ſome teachers, who by reaſon of ſome outward eloquence had a very high conceit of themſelves, and despiled Pauls ſimplicity : but also of ſome members, who being instructed by them, accounted themſelves great maſters, although they wanted much as yet, and despiled others in comparison of themſelves, as is declared in the following verſes] as if I would not come unto you. [namely, to reform ſuch faults, and to puniſh them according as they deſerve.]

19 But I will come unto you ſpeedily if the Lord will, and I will (then) understand, not the words [That is, the boasting of the eloquence, or of knowledge in spirituall things] of them that are puffed up, but the power. [namely, which they indeed ſhew foirth in faith, love and other Christian virtues or gifts, which Gods Spirit powerfully works, 1 John. 3. 18.]

20 For the kingdome of God [That is, the ſtate of a Christian-man or child of God, in whom God ſets up his Kingdome, Rom. 14. 17.] (conſtiteth) not in words but in power.

21 What will ye ? ſhall I come unto you with the rod ? [That is, with the exercise of punishment and discipline, 2 Cor 10. 6.] or in love [that is, in kindness and affectionatenes : otherwise punishment also comes from a Father out of love, Heb. 12. 6.] and (in) the ſpirit of meekneſs.

CHAP. V.

1 The Apostle comes further and proves by the defects which were yet in their Church, that the Corinthians had more cause to humble themselves, than to boast and lift themselves up, and first because of their suffering incest among them. 2 Exhorts them carnishly, that they should cast him that had done this, out of the midst of them, and deliver him over to Satan, 6 produces divers reasons to this purpose, especially by a similitude taken from leaven, which in the keeping of the Passover in the old Testament was to be purged out. 9 Informes them afterwards more at large against what kind of men this Ecclesiastical discipline must be exercised. 11 Namely against those who are called brethren, and gave such like offences, 12 leaving those that were without the Church, committed to the judgment of God.

IT is wholly reported [That is, not as an uncertain report, but as a certain thing] (that there is) fornication among you, and such fornication as is not named even among the Gentiles; [namely, without detestation or abomination. For howsoever here and there in the Greek, Romane, and other histories such examples are found, yet notwithstanding they are always condemned by them as unsitting and unlawfull] so that one hath his Fathers wife. [that is, his mother in Law, as she is also so called in Gods word, Levit. 18. 8.]

2 And are ye (yet) puffed up, and have not much rather mourned? [Namely, as men do when there is cause of common sorrow: for although such are sins of particular persons, yet nevertheless they concern the whole Church, because Gods name is blasphemed for it, and his wrath kindled thereby against the whole congregation, if they be not duly punished] that he may be taken away out of the midst of you, [that is, by Christian excommunication cast out of your congregation, as hereafter ver. 7. 11. is declared] that hath done this deed.

3 But I, as being indeed absent in body, but being present in Spirit, [That is, with my thoughts, will, and power of the Spirit. See the like, 2 Kings 5. 26. Col. 2. 5.] have decreed already as (if I were) present, him that hath so committed that (thing).

4 In the name of the Lord Jesus Christ [That is, according to the command and charge of Christ, and with calling upon his name Mat. 18. ver. 15.] when ye and my spirit shall be gathered (together,) with the power of our Lord Jesus Christ, [that is, the powerfull working of Christ in the hearts of those amongst whom, and against whom this punishment is lawfully used. See Mat 18. ver. 18. 19. 20.]

5 To deliver over such a one unto Satan, [That is, to banish him out of your communion, or as Christ speaks Mat. 18. ver. 17. to account him as an heathen and a Publican. For without the Church of Christ Satan hath his Kingdome. See 2 Tim. 2. ver. 25, 26.] for the destruction of the flesh, [that is, for the mortifying and abolishing of the old man, i. e. of corrupt nature, which is every where called flesh. See Rom. 8. 13. Gal. 5. 24.] that the spirit may be saved [that is, the new man, which by these fleshly desires and sins seemed as it were dead and buried, may be raised up again, and obtain the conquest, until that in the day of Christs coming, it shall wholly and only reign in us] in the day of the Lord Jesus.

6 Your glorying [Namely, whereby you glory as if you and your Church were altogether perfect] is not good. Know ye not that a little leaven [Gr. a small leaven] By this similitude the Apostle declares, that a scandalous person if he be not punished in the Church, easily

draws others into imitate him] makes the whole dough sour?

7 Purge out therefore the old leaven [This may either particularly be understood of the purging out, or casting out of this scandalous person, that the whole Church might be without infamy and danger of further infection, seeing they were already by the Spirit of God in a great part freed from the leaven of naturall corruption. Or in general for an universall exhortation by occasion of the foregoing similitude, namely that each one in particulars should more and more purge out of himself the old leaven of sin, as they were already delivered from the dominion thereof. See Eph. 4. 22. Col. 3. 5, 9, 10.] that ye may be a new dough, even as ye are unsoured. For even our passover is slain for us, (namely) Christ. [Or, our passover is offered for us, i. e. the passover which is offered for us for the expiation of our sins. Christ is here called the passover, by an impropriety of speech, which is often used of the Sacraments (as the bread in the Lords Supper is called the body of Christ, and the communion of the body of Christ) because the Paschall lamb was a sign and figure of Christ and his sacrifice. See John 19. 36.]

8 So then let us cast, [That is, that which the Israelites were to do in the type, after the killing of the outward passover, on the preparation of the passover, by the purging out of all leaven, and by abstaining from leavened bread for seven dayes, according to Gods command, Exod. 12. ver. 15. that the Apostle commands Christians to do in the thing signified all their life long: namely to walk holily and righteously before God and men, and for this cause also to take away all offences from among them, since they are reconciled unto God by the sacrifice and sprinkling of the blood of Christ] not in the old leaven, [that is, in the defilement of naturall corruption in which we are born] nor in the leaven of evill and wickednes, [that is, nor in other wilfull sins and wickednes, which naturall men yet daily heap thereunto] but in the unleavened (bread) [that is in a pure and undefiled walking] of uprightness and truthe.

9 I wrote to you in the Epistle [This some understand of another Epistle which the Apostle should have written to the Church of Corinth before this, because the words which follow are not before express in so many letters: but seeing the sense of these words is related before in the second and seventh verses, therefore this may fitly be understood of this same Epistle of Paul] that you should not mingle your selves with fornicators. [that is, not admit them unto the communion of your congregation and converse ordinarily with them as brethren. See ver. 11.]

10 But not altogether [That is, this I understand not in generall of all such scandalous persons, which dwell among you or with you] with the fornicators of this world, or with the covetous, or with extortioners, or with Idolaters: for otherwise ye must go out of the world. [namely, seeing the world is full of such men, with whom ye daily have to do, whose footstamps you must not follow, but whom you must seek to win to Christ, Mat. 5. 16. Eph. 5. 11. And although this agrees to all ages, yet notwithstanding it agrees most of all to that age, in which Gentilism prevailed, who were all Idolaters, whereupon these other sins commonly follow.]

11 But now I have written unto you [That is, I thought it needfull to write unto you, that ye may well understand me] that ye shall not mingle your selves, (namely) if any one being called a brother [namely, believed, and acknowledged for a member of the Church; as Christians every where in the Acts of the Apostles, and the Epistles of the same, are called brethren; as Christ also speaks thus of this Ecclesiastical discipline, Mat. 18. 15.] be a fornicator, or a covetous person, or an Idolater

later [that Christians at that time sometimes also ran themselves into Idolatry appears, 1 Cor 10. 20. Rev. 2. 14, 20.] or a adulterer, or a drunkard, or an extortioner: that with such a one ye shall not so much as eat. [that is, shall keep no familiar and publick mutual friendship with such, that they may be ashamed. See 2 Thes. 3. 14. 2 John. v. 10. Otherwise the Apostle forbids not that by man and wife, parents and children, and the like, even civil communion it self (whereunto the law of nature and manners of men oblige us) should not be kept with such persons: seeing Ecclesiastical discipline doth but deprive such of the communion which is proper to Christians as Christians, as well in spirituals as temporals: not (that) whereby they are obliged one to another as men or citizens in general.]

12 For what have I also to do to judge them that are without? [Namely, yet strangers from the church of Christ and from the faith, Eph. 2. 12.] Do ye not judge them that are within? [that is, them that are accounted members of the church, whom ver. 11, he calls brethren.]

13 But them that are without God judgeth. [That is, reserves them to his own judgement, to punish or convert them. Whereby he shews that albeit such are without the discipline of the church, yet they are not therefore free from the judgement of God. See the like phrase, 1 Cor. 11. 32.] And put ye away this wicked person out of you.

CHAP. VI.

1 The Apostle here reproves some more faults among the Corinthians, whereof the first is, that they did not rather make an end of the differences that were amongst them about worldly matters, between themselves in a friendly manner, then bring them before unbelieving Magistrates. 2 Proves that this was not seemly for believers, forasmuch as they shall judge the world and the Angels. 7 Afterwards shews the original from whence the differences arose, namely, from want of love, forbearance and justice. 9 Testifies that the unrighteous and other scandalous persons shall not inherit the Kingdom of heaven. 11 And that it was unsifting for them that they should yet henceforward be like unto them, because by the Spirit of God they were delivered from the dominion of such sins. 12 Reproves yet another fault in them, consisting in the abuse of meat, and other things concerning the belly, but especially fornication. 15 Proves afterwards by many reasons how unseemly that is for Christians, 19 whose bodies are temples of the Holy Ghost, which are dearly bought, and who must glorifie God in body and spirit.

Distract any one of you who hath a matter [That is, a difference about worldly things. See v. 3.] against another, go to law [Gr. be judged, or let himself be judged] before the unjust [namely, Magistrates which he calleth, because the Magistrates at that time were most Heathen, and strangers from faith in Christ, and true righteousness, and for the most part also oppressing of the Christians] and not before the Saints?

2 Know ye not that the Saints [That is, the faithful whom he so names, because they are sanctified by the spirit of Christ, and by their holy profession and their holy sacraments are separated from others] shall judge the world? And if the world be judged [that is, shall be] by [Gr. in you] you, [namely, as Allegories of Christ the universal judge, whose sentence they shall also approve and justify, Mat. 19. v. 28. Luke 22. v. 30.] are ye unworthy of the smallest law-matters? [So he calls the matters of this life and of this world, because they are]

to be esteemed nothing in respect of the heavenly and spiritual.]

3 Know ye not that we shall judge the Angels? [Namely, which have sinned, and are kept with chains of darkness unto the day of the great judgement. See Mat. 25. 41. 2 Pet 2. 4. Jude v. 6.] how much more the things that concern this life?

4 If therefore ye have law-matters which concern this life, set them (about it) who are least esteemed [Gr. are esteemed for nought, namely, according to the judgement of some among you] in the Church. [namely, rather than the unrighteous or Heathen. This the Apostle speaks by comparison, against those that thought that no man in the Church was wise enough to end their differences: but the Apostle expounds this in the following verse, and commands that they should take the wildest and understandingst of them for Mediators in these matters. See Exod. 18. 21.]

5 I speak (this) to your shame. Is there so then none among you that is wise, no not one who might be able to judge betwixt his brethren? [Gr. betwixt his brother, i.e. betwixt one believer and another, as the following verse declares.]

6 But the (one) brother goeth to law with the (other) brother, and that before unbelievers. [The Apostle therefore doth not here altogether forbid to go to law before Magistrates, but only before unbelievers with offence and scandall; even as he also doth not forbid when any one is oppressed by others, or sued at law, that he might not defend himself by the help of unbelieving Magistrates. For he himself also in such a case appealed unto unbelieving Magistrates; and made use of their help, not only against the Gentiles, but also against the Jews. See Acts 22. v. 25, and chap. 23. 17, and chap. 25. 10.]

7 Now therefore there is altogether a defect [Gr. Hertema, which here signifies a want of love or courage whereby evill inclinations are overcome] among you, that ye have law-suits one with another. Why do ye not rather suffer wrong? why do ye not rather suffer loss?

8 But ye [That is, some among you] do wrong and procure loss, and that to your brethren.

9 Or know ye not that the unrighteous [That is, they that do others wrong or injury] shall not inherit the Kingdom of God? [that is, that eternal glory in heaven, which is here called an inheritance, because it is given not of merit, but to those only whom God of his hath taken for his children.]

10 Do not erre [Or deceive not your selves] neither fornicators, nor idolaters, nor adulterers, nor wantons, nor they that lie with men, nor thieves, nor covetous, nor drunkards: nor rascars, nor extortions shall inherit the Kingdom of God? [namely, except they repent, and leave off to be such any more, Mat. 21. 31, 32. as the following verse imports.]

11 And this were some of you: [Namely, one in the one, and another in the other. For although in all Gentiles, all these sins were not alwaies manifest, yet nevertheless the root of all men was in them, and the one or the other upon occasion alwaies breaks forth: but they were all Idolaters. See Rom. 1. 29. Eph. 2. v. 1, 2, 3. and chap. 4. v. 17, 18.] but ye are washed off, [that is, purged from the reigning power of such sins, namely, by your sanctification or regeneration, and by your justification, consisting in the forgivenes of sins, and imputation of the righteousness of Christ, whereof baptism is a sign and seal. See Mark 1. 4. Acts 22. 16. Rom. 6. 4. Eph. 5. 26. Tit. 3. 5. 1 Pet 3. 21.] but ye are sanctified, but ye are justified in the name of the Lord Jesus, [that is, for Jesus Christ and his merits sake. For the blood of Jesus Christ cleaneth us from all our sins, 1 John 1. 7. Rev. 1. 5.] and by the spirit of our God.

11 Allthings [Namely, which are indifferent, and not forbidden in Gods word, of the use whereof he here speaks briefly, and shall speak more largely hereafter, chap. 7, 8, 9, 10, 11, and will distinguish them from others] are lawfull for me; but all things are not profitabile: all things are lawfull for me, but I will not suffer my self to be brought under the power of any. [that is, that I should suffer my self to be bound by any humane command no not to make use of that which the Lord hath lett free to me, when I can do it without offence of others. See Rom. 14. 14. 1 Cor. 7. 23. and 10. 23. or I will not suffer my self to be domineered over by anything, namely, so that I should bring my self in bondage to things different, not to use them for the edification of my neighbour.]

13 Meats are for the belly, and the belly for meats, but God shall bring to nought both this [Namely, belly: not in respect of its being which is a part of mans body, which shall arise whole: but in respect of its use in this temporall and natural life which shall no more be needfull then. See Mat. 22. ver. 30. 1 Cor 15. 44. Revel. 7. ver. 16, 17.] and them. But the body is not for fornication] namely, which the Gentiles held for an indifferent thing, and which at Corinth it self, where a publike Temple was erected for this sin, was very common. Therefore the Apostle treats thereof first and particularly, before he comes to other things, which they also held for indifferent, and in which they laid needless snares for themselves, or sinned grievously] but for the Lord, i. e. to use the same for the service of the Lord Jesus Christ] and the Lord for the body. [that is, the Lord is also a Lord of the body, seeing he gave up himself not only for the redemption of the soul, but also of the body, ver. 20.]

14 And God hath also raised up the Lord, and shall raise up us [That is, our bodies to glory, Rom. 8. 11. Phil. 3. 21.] by his power.

15 Know ye not that your bodies [That is, your bodies also. For seeing true believers are wholly united to Christ as their head, 1 Cor. 12. ver 12.17. their bodies are also a part of his spirituall body] are members of Christ? shall I therefore take the members of Christ, and make them members of a whore? Far be it.

16 Or know ye not that he that adheres to a whore is one body (with her?) for they two faith he shall be for one flesh. [This place taken out of Gen. 2. 24. is properly spoken of the bond of marriage: but Paul applies it also to fornication, because such dishonest love and carnall union, bindes these persons one to another dishonestly and unlawfully; even as marriage bindes them lawfully and honestly.]

17 But he that adheres to the Lord, [Namely, by true faith and sincere love]: is one spirit (with him,) [that is spirituall; or united unto him by his spirit, 1 Cor. 12. 13.]

18 Flee fornication. Every sin which a man doth, [Namely, which is done by a man in the outward act] is without the body: [that is, abuseth somewhat, or doth hurt to somewhat which is without a man himself] but he that committeth fornication, he sinneth [this must be understood comparatively, namely, more then any other sin. For howsoever a drunkard and glutton abuseth his body also, yet nevertheless it is done by somewhat that is no part of his body, as meat and drinck: and doth likewise much hurt and shame to his body, but not so great as fornication] against [or, in] his own body.

19 Or know ye not that your body is a Temple of the Holy Ghost, [Which therefore must be kept pure and clean, and wherein God will be served: which the Apostle testifieth also of the whole man, 2 Cor. 6. 16.] which is in you, which ye have of God, [namely, to affue you of your adoption, Rom. 8. ver. 11, 15. 2 Cor. 1. 22.] and (that) ye are not your own. [namely,

to do your own will, but the will of him to whom ye belong.]

20 For ye are dearly bought: [Gr. by price, namely, by the precious blood of Christ, 1 Pet. 1. 18. 19. Revel. 5. 9.] therefore glorifie God in your body, and in your spirit, [that is, with body and soul which is renewed by the Holy Ghost] which are Gods. [namely, not only by the right of creation, but also by the right of redemp-
tion.]

CHAP. VII.

1 The Apostle answers a question proposed whether it be good to take a wife. 3 He commands the married not to withhold themselves each from other, 5 except it were by mutual consent for a time, to give themselves to fasting and prayer. 8 Declares further to the unmarried and widowes, that it is good to remain unmarried, namely, for such as have the gift thereunto, but not for others. 10 Commands the married that they shall not part, 12 no not believers from unbelievers, if they be content to remain with believers. 15 But if the unbelievers will separate he testifieth that believers are not then obliged. 18 Declares further that every one must be content with his estate wherein he was called to Christ, aswell circumcised as uncircumcised, 21 aswell servants as free men. 25 Afterwards speaks of Virgins which are under the power of another, and shewes in what case it is good to bestow them or not. 29 Adjoynes a generall exhortation, how marriage and other things of this world must be used, 32 and what advantage the unmarried have above the married to adhere well to the Lord. 36 So notwithstanding that they do not sin who give their Virgins in marriage, 39 and declares again that the married are bound one to another as long as they live.

Now concerning the thing whereof ye wrote unto me, It is good [By this word good here, is understood not that which is honest, vertuous, or holy; for the Apostle testifieth that the married estate is honourable. Heb. 13. 4. as also the Holy Scripture throughout; but for that which hath less trouble, incumbrance and inconvenience as the Apostle expounds the same hereafter ver. 26.] for a man (homo) [that is, (vir)] not to touch [that is, to marry, or to know, as this word is also taken thus, Gen. 20.6.] a wife.

2 But because of fornications [He speaks in the plurall number, thereby to express all manner of uncleaneſſes and wantonnes] every (man) shall have his own wife [Gr. a wife of his own i. e. one married wife, and not many] and every (wife) shall have her own husband.

3 The husband shall pay to the wife the due benevolence: [Although this may be understood in generall of all duties betwixt man and wife Eph. 5. 22. yet nevertheless it is here principally understood of those duties which are peculiar to marriage, as appears by the following verse] and likewise also the wife to the husband.

4 The wife hath not the power over her own body, [Namely, to withhold her body from the husband without reason in this due benevolence, as the following verse declares] but the husband; and like wife also the husband hath not the power over his own body, but the wife.

5 Withhold not your ſelves from one another except it be with conſent (of both) for a time, that you may be at leaſure for fasting and prayer: [He speaks not here of ordinary prayer whereunto all Christians must be ready at all times, but of extraordinary necessities of prayer whether those necessities concerned those married persons in particular, or the Church of Christ in general, as by the

he joyning of *fasting* appears, which is not required in all occasions, but in prayers in especial necessities. See Exod. 19. 15. Joel 2. 16. Mat. 17. 21. Acts 13. 2.] and come together again, [but Satan tempt you not [that is, by this occasion stir you not up to unfitting lusts or other uncleanness] because ye cannot contain yourselves.

6 But this I say by permission; not by command, [This is not to be understood of that which the Apostle said in the second verse, seeing they that have not the gift of continency are not only permitted to marry, but also commanded, as also in the ninth verse: but of that which was spoken immediately before, of abstaining for a time and then coming together again, which he will leave to the liberty of the married according as they find themselves strong or weak therein, and according as their necessity and calling will bear.]

7 For I would that all men were even as my self (am) [The Apostle declares, for the reasons which shall be rehearsed, that he had rather that they all had the gift of continency. Yet nevertheless that every one must take notice of the gifts which he hath received from God for this purpose: namely, the one to contain himself, the other to make use of marriage in honour and moderation,] but every one hath his proper gift of God, the one indeed on this, but the other in that.

8 But I say to the unmarried, [Namely, who are in their own power as the Greek word imports. For of the virgins which are under the power of another, he will begin to treat hereafter in the 25. verse] and to the widows, it is good for them, [that is, adviseable, usefull and less troublesome. See v. 26.] if they remain even as I.

9 But if they cannot contain themselves let them marry: for it is better to marry than to burn. [That is, it is good to marry, that we may not be inflamed with sinful lusts through the desires of the flesh, and remain in danger to fall into uncleanness; which is alwaies evil.]

10 But to the married command not I, [Namely, as the first proposer of this command, but as a relater of that which the Lord Christ hath expressly commanded before. See Mat. 19. 3. &c.] but the Lord, that the wife depart not from her husband.

11 And if she also depart [Namely, otherwise then because of the husbands adultery. See Mat. 5. 32. and chap. 19. v. 9.] let her remain unmarried, [that is, let her not be permitted any other marriage in the church, if she cannot be reconciled to her husband] or be reconciled to the husband; and let not the husband forsake the wife.

12 But to the others [Namely, believers which are married to unbelievers] say I, [namely, as an Apostle of Christ, informed and moved by his Spirit] not the Lord, [namely, by an express command as the former was, v. 10. The reason hereof seemeth to be, that Christ preached the Gospel only among the Jews who were yet in Gods covenant, and not amongst the Gentiles, where this difference fell out at that time, which therefore he caused to be propounded and commanded in its season by his Apostles] If any brother hath an unbelieving wife, [that is, a stranger from the Christian Religion, as the Gentiles were] and the same be content to dwell with him [namely, as those that are married use to do, and as it becometh her] let him not forsake her.

13 And a wife that hath an unbelieving husband, and he be content to dwell with her, let her not forsake him.

14 For the unbelieving husband is sanctified by the wife, [Gr. sanctified in the wife, as also afterward in the husband. Namely, in regard that believers are heirs of Gods covenant, with their children, Gen. 17. 7. Acts 2. 39. which advantage the unbelieving party cannot hinder by his unbelief, because the grace of God in

sanctifying such a marriage, is more powerfull then the unbelief of the other party to unhallow the same] and the unbelieving wife is sanctified by the husband. For otherwise your children were unclean, [that is, strangers from Gods covenant, as is testified of the unbelieving Gentiles and their seed, Eph. 2. 12.] but now are they holy, [that is, are comprehended in the outward covenant of God, and have access to the signs and seals of Gods grace, as well as they that are born of both believing parents.]

15 But if the unbeliever depart [That is, forsakes the believer, or drives him from her, and obstinately on his side makes void the bond of mariage, as was then usual with the Gentiles, and now also with the Turks] let him depart. A brother or a sister is not embondaged [that is, not bound on their side to hold the bond of marriage any further, or to remain unmarried, as he had commanded the married in general, v. 11. from which command they are also excepted] in such (cases:) [namely, when they on their side thus break the bond of mariage, only, out of hatred to the faith] but God hath called us to peace. [Gr. in peace, i.e. to live in peace and with a quiet conscience, whether it be in mariage or out of the same.]

16 For what knowest thou O wife [Namely, who art a believer, and livest in peace with an unbelieving husband] whether thou shalt save thy husband? [namely, by thy peaceable and Christian walking shalt win him to Christ. See 1 Tim. 4. 16. Sam. 5. 20. 1 Pet. 3. 1, 2.] Or what knowest thou O husband that thou shalt save thy wife?

17 But as God hath distributed to every one, as the Lord hath called every one so let him walk: [That is, let every one be content and frame himself according to the gifts and the calling which he hath obtained of the Lord, whether it be in a married estate or out of it: which afterwards he extends also to other callings of men, that by Christians under the name of Christian Religion, the state of the commonwealth might not be destituted, or the church be made hatfull] and so ordain I in all the churches.

18 Is any man called being circumcised? let him not cause (the foreskin) to be drawn on. [As may be done by the art of Chirurgery. See 1 Mac. 1. 16. Joseph. An. lib. 12. cap. 6. Namely, as thinking that he should be the more acceptable to God thereby] Is any man called being in the foreskin [that is, uncircumcised] let him not be circumcised.

19 Circumcision is nothing, [That is, of no force unto godliness. Which the Apostle understands chiefly of the times of the new Testament, when circumcision is no more a sacrament. See Gal. 5. 6.] and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every one abide in that calling [That is, be quiet and satisfie himself] wherein he is called.

21 Art thou called being a servant? let not (that) trouble thee; [Namely, as if thou shouldest therefore please God the less, if thou be but a sincere Christian. See 1 Cor. 12. v. 13. and Gal. 3. 28.] but if thou canst also become free [namely, by lawfull and fit wayes, as amongst the Gentiles where slavery was in use, there were divers wayes whereby the slaves might come to their freedom] use (that) rather.

22 For he that is called in the Lord being a servant, [That is, is converted to faith in Christ being yet a servant or slave] he is a free-man of the Lord: [that is, by the Lord freed from the bondage of sin and of the Devil. See John 8. v. 34, 35, 36.] Likewise also he that is called being free, [namely, according to the civil or outward state] he is a servant of Christ. [that is, subject to his power and commands, as a servant to his Lord.]

23 Ye are dearly bought [Gr. by price. See the last verse of the former chapter] Be not the servants of men. [namely, to do any thing for the service or obedience of men which should be repugnant to the commands of the service of God. Or suffer not your selves in spirituall things to be brought in bondage by any men, that you should not freely use that which the Lord hath made free to us. See Gal. 5. 1. Col. 2. 20.]

24 Every one wherein he is called, brethren, let him abide in the same with God. [That is, as in the presence of God: or, duly to acquit himself in such a calling.]

25 Now concerning Virgins I have no command of the Lord: [Or, no ordinance. i. e. no express command of God or Christ: namely, that any one ought to remain a virgin. Whereby it appears that the words of Christ, Mat. 19. 12. He that can comprehend this, let him comprehend it, are not command but only a permission] but I speak [Gr. give] (my) opinion, as who have obtained mercy of the Lord, to be faithfull. [namely, in my doctrine and ministry, and in that respect also in that which I here declare. See ver. 40. and 1 Cor. 4. 1. 2. Or, to be worthy of credit.]

26 I hold this therefore to be good [That is, profitable and usefull as ver. 1. 8.] for the instant necessity, [Or, present need. Namely of the Church which is now in continual trouble, persecution and banishment. See the like phrase, 2 Cor. 6. 4. and 1 Thes. 3. 7. which necessities may better and easier be endured by the unmarried than by the married, who are burdened with a family and children] that (I say) it is good for a man to be even so. [that is, unmarried, wherewith also is alwaies to be understood the condition set down before in the 9. verse, as also hereafter in the 35. and 36. verse, of the gift of continency.]

27 Art thou bound to a wife? seek no dissolution: [Namely, no nor for the instant necessity, as some one might have misinterpreted his former words] art thou loosed from a wife? seek not a wife.

28 But if thou marriest also, thou sinnest not: and if a virgin marry she sinneth not. But such shall have affliction [That is, troubles, discontents, and many cares] in the flesh, [that is, according to the outward man, or according to the present life. And this he saith because of them who fancied to themselves nothing but ease and pleasure in a married condition] and I spare you. [that is, I would gladly have you free from such encumbrances and troubles as marriage brings with it, as hereafter ver. 32. and the following is further declared, namely, that you may be able to serve the Lord the more freely.]

29 But this I say brethren, that the time henceforward is short: [Gr. the time is drawn in, or, together. This may be understood either of the time of every mans life, seeing the ages daily grow weaker, and therefore a man must think the more upon spirituall things which are everlasting. Or of the time which the world shall yet stand, which is also said to be short in respect of the time fore-past, and therefore is called the last hour, that we might the more carefully prepare our selves speedily to look for Christ our judge from heaven. See 1 Pet. 4. 7. 2 Pet. 3. 8. Others read, the time is short: it remaineth therefore that even they that have wives &c.] that they also that have wives, might be as not having: [this Paul saith, not to forbid the married the use of marriage: for that would contradict that which is said before ver. 3, 4, 5. but to exhort them to moderation and consideration in that use, that their spirituall duties may not be hindred thereby, as also in that which followeth.]

30 And they that weep [That is, they that are in heaviness, especially for the mischances which marriage brings with it by the death of husband, wife, children,

or such like troubles and adversities which happen in marriage] as not weeping: and they that are joyfull [namely, upon the severall occasions of the married estate, as getting of children, bestowing them in mariage, or other accommodations and recreations] as not being joyfull: and they that buy as not possessing: [that is, not setting their heart upon it, so that by the use of the same, they be turned a way from the chiefest good. See Mat. 6. 19, 33. as the following words also declare.]

31 And they that use this world, as not abusing it. For the form of this world [That is, the things which the world esteem as a great good and happiness, but which are no other then an appearance thereof, as some shews in publick spectacles use to be, from whence the Greek word schema is taken. See Eccl. 1. 2. 1 John 2. 16, 17.] passeth away.

32 And I will [I would be willing or wish] that ye should be without carefullness. The unmarried is solicitous [that is, ought to take care, and can more freely do it, because he is not hindred by the care of house keeping] for the things of the Lord, how he shall please the Lord:

33 But he that is married is solicitous [That is, useth ordinarily to do so, and is by reason of the care of house-keeping, and to please his partner, more obliged to it] for the things of the world, [the word world is not here taken for worldly lusts which are unlawfull and forbidden every where in Gods word, but for such things whereby the family is maintained in this world, as meat, drinke, and clothes, dwelling, trading, and the like, which are not unlawfull in themselves, 1 Tim. 3. 4. and chap. 5. 8. but nevertheless do trouble a man that he cannot alwaies so earnestly and continually think upon that which is spirituall, and in which the unmarried have less hindrance then the married, when our gifts and calling permit it. See an example hereof in Mary and Martha Luke 10. 39.] how he shall please his wife. [not to do any thing contrary to Gods will. For so we may please no men, Luke 14. 26. Gal. 1. 10. but to live in love and peace with her, Eph. 5. 25. which must so be understood also, of the wives taking care towards the husband in the following verse.]

34 A wife and a virgin are different. The unmarried taketh care for the things of the Lord, that she may be holy both in body and in spirit: but she that is married taketh care for the things of the world, how she shall please her husband.

35 And this I say for your own advantage: [That is, ease and benefit. And so he expounds in this verse that which before he called good or not good] not that I might cast a snare upon you, [namely, precisely to binde you to the unmarried life] but (to lead you) to that which is comely and fit, to adbere well to the Lord, without being drawn this way and that way. [Or, not to be drawn off. Namely, with the cares and troubles of this world.]

36 But if any man thinke [Namely, by all signs which he perceives thereof, is aware or judgeth. He speaks here properly of Parents or Guardians, under whom the virgins are] that he doaleth unfiely [that is, not well becomingly or well advisedly, if he should hinder his virgin from marrying contrary to her nature or inclination: or else contrary to what the condition of his family requires] with his virgin, if she passe over her youthfull time, and it must so come to passe: [namely, to prevent greater troubles both in respect of her and of his family] let him do what he will: he sinneth n.t.: let them marry.

37 But he that stands firm in (his) heart, having no necessity [Namely, either for himself, for the preservation of his family and other occasions, which oftentimes necessitate Parents to marry out their children: or by reason

Reason of the frailty of the children whereof is spoken in [he former verse] but bath power over his own will, and hath decreed this in his heart, that he will keep his virgin, [namely, unmarried] he doth well.

38 So then he that giveth her in marriage, he doth well, and he that giveth her not in marriage he doth better. [that is, he doth that which is more serviceable and beneficial for the quiet of his virgin, as v. 1, 8, 26. and as it is expounded, v. 35, 40.]

39 A wife is bound by the Law [Namely, of marriage. See Rom. 7. 2.] as long as her husband liveth, [namely, except it be because of adultery, Mat. 19. 9. or of the departing of the unbelieving party, before v. 15.] but if her husband be fallen asleep, she is free to marry to whom she will, only in the Lord. [that is, only that this be done in the fear of the Lord: to which purpose also especially serves, that she now being free, do not yoke her self with unbelievers, 2 Cor. 6. 14.]

40 But she is happier [Namely, as well in respect of the troubles which marriage brings with it, as of the freedome which she hath to serve the Lord with less trouble, as is declared by the Apostle heretofore. Yet this must also alwayes be understood with the former conditions, if she have the gift of continency, and her calling permit this, as he hath limited this, v. 7. 17.] if she so abide according to my opinion. And I think also that I have the Spirit of God. [this the Apostle saith not as if he doubted thereof, but to speak modestly of himself, contrary to that false conceit which some among them had of themselves. See before v. 25.]

CHAP. VIII.

1 The Apostle answers one question more concerning the eating of things offered to Idols, and shews that it is not enough for this purpose, that we know that the Idol is nothing, 5 and that we have but one God and one Lord; 9 seeing there are many weak ones, who by so doing would be offended, 10 and might take liberty to do thus likewise after their example, with an evill conscience, and so perish. 12 Declares that such sin against Christ, 13 whereas no man ought to offend his brother even for the use of any meat.

Now concerning the things which are offered to Idols [The Greek word *Eiōdolon*, which we call *Idoll*, signifies any kind of image or likeness, and generally whatsoever without, or together with God, any religious honour is given to; and is here taken for an Image whereby men honour any Idol, or to which men give divine or religious honour under what pretence soever it be. Now seeing the Gentiles used part of the sacrifices which they offered to their Idols for feasts, which they held at their houses or else in the Temples of the Idols, whereunto the Christians were also sometimes invited; therefore it was demanded of the Apostle, whether it were also lawfull for them, whether it were without or within the Temples of the Idols, to go to such feasts, whereunto the Apostle answers partly in this chapter, partly in the tenth] We know that we altogether [namely, who are duly informed of God and of his nature, and withall of our Christian liberty. For he himself afterwards excepts the weak out of them, v. 7. and the Apostle seems here to rehearse the words which some persons among them used to colour their doings] have knowledge. Knowledge puffeth up, [that is, makes self-conceited, and despisers of our neighbour, when knowledge is without love and the true fear of God as the following word misport] but love edifieth. [causeth our knowledge to be used for the edification of our selves and our neighbour. See Rom. 14. 19..]

2 And if any thinke that he knoweth any thing,

[Namely, without conjoyning of love as before] he hath known nothing yet, as it ought to be known.

3 But if any man love God, [And consequently his neighbour also for Gods sake, which two things cannot be separated, 1 John 4. 20. and chap. 5. v. 1. 2.] he is known of him. [that is, known for his, as John 10. 14. Rom. 8. 29. and for that cause also taught by him, as some take the word *know*. See also 1. Cor. 13. 12. and Gal. 4. 9.]

4 Concerning therefore the eating of things which are offered to Idols; we know that an Idol is nothing in the world, [That is, is no god, nor hath any divine power to pollute meats or to hallow them: otherwile Idols are also something in the world, namely, gold, silver, stones, the sun, moon, deceased men, wicked spirits and the like which the Gentiles held for Gods, but have no divine power like as they thought, wherefore also they are called vanities and lies in the word of God] and that there is no other God but one.

5 For although there be also them that are called Gods [Namely by blinde men who accounted such creatures or even their own fancies for Gods, Rom. 1. 21. &c.] whether in heaven or on the earth (as there be many Gods and many Lords. [namely, such feigned Gods, or else which Gods word it self calls Gods, as are the Angels and Magistrates, Psa. 8. 6, Psa. 82. 1.])

6 Notwithstanding we have but one God, [Namely, who is truly and essentially the eternal God] the Father, of whom, [that is, by whose ordering and almighty power. See the like, Rom. 11. 36.] are all things, and we for him, [that is, for his service and for his glory, Prov. 16. 4. and 1 Cor. 10. 31.] and (but) one Lord, [namely, who hath absolute power and command over us and our consciences. Which the Apostle saith not to exclude the Father and the Holy Ghost from it, who are also every where in the Scriptures called our Lord, but only all creatures and feigned Gods, as before he said the Father to be one God, not to exclude the Son and the Holy Ghost from it, but only the creatures and feigned Gods] Jesus Christ, by whom are all things, [namely as a co-worker with his Father in all his divine works, John 1. 3. and 5. 19.] and we by him. [Hereby he understands the work of redemption]

7 But in all the knowledge is not: [namely, that the Idol is nothing, or hath no power to defile that which is offered] but some with a conscience of the Idol, [that is, with a conscience that judgeth that the Idol is somewhat, and hath power to pollute the meat] even until now [that is, without having been able hitherto to be brought to another opinion] eat as (ought) that is offered to an Idol: and their conscience being weak is defiled. [namely, seeing they nevertheless eat that which they hold to be defiled, and that against their judgement.]

8 Now meat [That is, the simple use of meat. Some take this for the words of the Apostle, who should hereby instruct the strong that they may so much the better leave such meat. Others take it for the words of those themselves, who under this pretext durst eat of the Idol-sacrifice. Both agree not ill with that which followeth] maketh us not acceptable to God. For whether we eat we have no abundance, [namely, in spirituals, or in respect of acceptableness before God; so also that which followeth. See Rom. 14. 17.] and whether we eat not, we have no want.]

9 But take heed that this your power [Namely, which ye have or think that ye have in the use of such meat] become not in any wise a stumbling-block [the word stumbling-block signifies sometimes a grief which a man hath for that which any one doth amiss, but here it signifies a boldness which any one takes to do like another although he thinketh that the other doth ill, as that which followeth sheweth] to them that are weak.

10 For if any man seeth thee who hast knowledge [Namely,

[Namely, that an Idol is nothing, as before] set at meat in the Idols Temple, [or as some understand this, at the Idols Table, i.e. at the feast which is kept for the honour of the Idol] shall not the conscience of the same who is weak, be hardened [Gr. be edified, which here is taken in an ill sense] to eat the things which are offered to Idols? [namely, whereas nevertheless he reckoneth that the Idol hath defiled these things, or as the Idolaters spake, consecrated it to himself.]

11 And the brother which is weak by thy knowledge [Or for thy knowledge, i.e. by or for the abuse of thy knowledge, seeing thou dost not use it for edification, but with offence of the weak] shall perish, [namely, seeing thereby as much as in thee is, thou givest occasion to this thy weak brother by thy example, to by little and little to fall to the Idol, and to fall away from the Christian Religion, and so to perish. See the like phrase, Mat. 5. 28. Rom. 14. 15.] for whom [namely, weak brother] Christ died? [namely, to keep him from destruction, and for this end also to redeem him from idolatry and his former vain conversation, 1 Pet. 1. 18. For howsoever those for whom Christ died, and whom by his death he hath truly redeemed, cannot be seduced by the seducing power of offences, Mat. 24. 24. John 10. 15, 28. Yet nevertheless they that give offence do nothing else but as much as in them is, being such as are weak in the faith to destruction, except they were kept by the power of God and the intercession of Christ, Luke 22. 31, 32. 1 Pet. 1. 5.]

12 But ye so sinning against the brethren, and wounding [Gr. striking, which is a matter of great cruelty to make the conscience of such which is weak of itself, by striking or wounding yet weaker, and as it were kill it] their weak conscience, sin against Christ. [namely, whole members they are. See Acts 9. 4.]

13 Therefore if meat [Namely, of what sort soever it be. And the Apostle gives here a general rule, according to which the conscience of all believers must be regulated in respect of indifferent things and of the weak: but not in respect of the obstinate or wilfull. See Mat. 15. 12. and Gal. 2. 3. &c.] offends my brother, I will never eat any flesh, lest I should offend my brother. ,

C H A P. IX.

1 The Apostle the better to bring the Corinthians to the right use of indifferent things, sets before them his own example, and for this end he here interposeth a discourse of the maintenance of the ministers of the Church, and testifieth that he as well as other Apostles had power to receive maintenance. 7 Produces divers reasons to prove this, taken from them that serve in the warre, that plant a vineyard, and feed a flock, 9 of an oxe that thresheth, 11 of a sower, 13 of them that serve the temple or altar. 15 And declareth that nevertheless he made not use of this power, neither would be use it, because he judged not this for edification amongst them, and that he might not so abuse his power, 19 but that he every way accommodated himself to weak Christians as well Jews as Gentiles in indifferent things, the better to gain them. 24 Finally exhorts them by the similitudes of those who strive to out-run one another in the race, and that fight or wrestle, as also by his own example, to sobriety and diligent progress in godliness.

A M I not an Apostle? Am I not free? [Namely, from the ceremonies of the Law, and in that regard to eat all kinds of meat which might be set before me, as well as any of the other Apostles. See a contrary example, Dan. 1. 8. and Acts 10. v. 14, 28.] Have I not seen Jesus Christ our Lord? [namely as well as the

other Apostles, when I was called to the Apostleship by him in a vision, extra-sensory, and afterward by being taken up into heaven. See Acts 9. 17. 2 Cor. 12. 2.] are ye not my work in the Lord? [that is, who are converted to the Lord by my ministry.]

2 If I am not an Apostle unto others, notwithstanding I am unto you: [That is, notwithstanding, ye have no reason to doubt thereof] for the seal of mine Apostleship [that is, the confirmation that I am truly an Apostle, soasmuch as ye were converted by my ministry, and God hath confirmed my calling among you by many miracles and signs 2 Cor. 12. 12.] are ye in the Lord.

3 My defence to those that make enquiry concerning me [Or, who examine me, or condemn me, i.e. who dare as judges take upon them to judge me] is this.

4 Have we not power to eat and drink? [Namely, at the cost and charge of the Church.]

5 Have we not power to lead about (with us) [Namely, from one place to another where we go to preach, at the costs of the Church] a wife being a sister, [Gr. a sister a woman or a wife. Some think from hence that the Apostle had a wife, but that he did not lead her all about with him, that he might not burden the Churches. But this seems to be repugnant to that which he saith of himself. 1 Cor. 7. 7. Others think that hereby are understood certain women which followed the Apostles to serve them, and to provide for them of their means, as the women which followed Christ, Luke 8. 3. But besides this that we read this nowhere, so neither is it likely to be true. For hereby the Apostles should have rendered their ministry suspected, and the Churches should have been cuffed hereby, whereas the Apostle evidently brings in this to shew that he would not burden the Churches herewith. So that this therefore is to be understood of a wife, not which he had, but which he might have taken, and consequently also have led with him, as some other Apostles did] as also the other Apostles, and the brother of the Lord, [that is, cousins Hebr. For John and James, and also Judas and Simon were Christs cousin-Germans, or mothers sisters sons. See Gen. 13. 8. and 29. 15. Mat. 12. 46. and 13. 55.] and Cephas? [that is, Peter, of whose wife we read Mat. 8. 14.]

6 Or have not I and Barnabas only, power of not working? [Namely, with our hands for our maintenance. See Acts 18. 3. and 20. 34.]

7 Who ever serves in the war at his own charges? who planteth a vineyard, and eateth not of its fruit? or who feedeth a flock, and eateth not of the milk of the flock?

8 Speak I this according to man? [That is, do I prove this only with reasons which are taken from the doings of men?] or saith not the Law [namely, written by Moses] the same also?

9 For it is written in the Law of Moses, Thou shalt not muzzle a threshing Oxe. [In those countries as also in others, men beat not the corn out of the ears with flails as they do here, but they cause beasts, especially oxen to go over it, and so tread the same, and trample it loose out of its ears, and draw the threshing waggon over it. See Deut. 25. 4. Isa. 28. 27, 28.] Dost God also take care for Oxen? [namely, chiefly, or more than for men, when he made this Law. For otherwise there is not so much as a sparrow forgotten before the Lord. See Mat. 10. 29. So that this is to be understood comparatively, that God made this Law more for men than for oxen, to give us to understand, that if God will not have men to withhold his food from the labouring oxe, that much less ought we to withhold the same from men which labour.]

10 Or saith he (it) altogether for our sake? For for our sakes (that) is written: forasmuch as he that plougheth must plough in hope: [Namely, of enjoying the

fruit

fruits of his labour afterward] and he that thresheth in hope, (must) be partaker of his hope.

11 If we have sown unto you that which is spiritual, [Namely, I and Barnabas have published unto you the word of God. See Rom. 15. 27.] it is a great (matter) if we reap yours that is corporall? [Gr. carnall, i.e. the good things which serve for the sustentation of our bodies.]

12 If others [Namely, ordinary teachers, which we have left there to finish after us the work that is begun] be partakers of this power over you (why) not we much rather? yet we have not used this power: but we bear all, that we may not give any hindrance to the Gospell of Christ. [Namely, partly because of the unbelievers, who for fear of the charges might have shunned the word; partly because of certain false Apostles, which might have flattered Paul as if he preached the Gospell for maintenance sake, whereas they would seem to do the same for nothing, that so they might draw the Churches to them. See 2 Cor 11. ver. 13.]

13 Know ye not that they that administer the holy things [Such as were all the Levites in the old testament, who therefore received the tenths, and had their part in that which was offered. See Numb. 18, Deut. 18.] eat of that which is holy' (and) they that are continually by the altar, [Gr. sit continually by the altar, as were the Priests the posterity of Aaron, which received tithes also of the tithes of the Levites, and had a speciall part in all sacrifices, except those which must be wholly burnt before the Lord. Num. 18. ver. 26. &c.] partake with the altar. [Seeing one part was burnt upon the altar and consumed by thine, and another part was kept for the Priests.]

14 So also hath the Lord ordained, [He hath respect here to Christ ordinance, Mat. 10. 10. Luke 10. 7.] that they which publish the Gospell should live of the Gospell. [that is, of the labour which they take in preaching of the Gospell, and governing of the Church.]

15 But I have used none of these things: [Namely, among you, although from other Churches he sometimes received some liberality, 2 Cor. 11. 8.] and I have not written this, that it should be so done unto me: for it were better for me [Gr. good rather to dy, i.e. more advised or expedient] to dy, [namely, for want] then that any one could make this my glorying vain. [namely, of having preached the Gospell among you without offence, and w/out your costs. The reason hereof see before ver. 12.]

16 If I publish the Gospell, it is no glorying to me: [that is, I do nothing but what I ought to do, Luke 1. 10.] for necessity is laid upon me, [or, necessity lies upone. Namely, by my calling and Christs command, Mat. 1. 14.] and w/o me [Gr. wo is me, i.e. the punishment is ready for me which Christ hath threatened to the unfaithfull servant, Mat. 24. 48. &c.] Not that the Apostle doubted whether he should continue fafull in his ministry, but this he saith, by such spurs are and more to stir up both himself and others, diligence and prudence in their ministry] if I preach n the Gospell.

17 For if I do that willingly [That is, gladly, and with ducare and diligence, without regarding the judgment of men, Rom. 12. ver. 11.] I have reward: [namely, the crown of glory which is of grace, promised by the Lord to faithfull and diligent servants, Mat. 24. 46, 47. 1 Tim. 4. ver. 7, 8. and the glory of faithfulness in this life against the false Apostles] but if unwillingly [this, only for fear of punishment, or to have honour at profit with men: as hirelings and slaves use to serve their masters] the dispensation is (nevertheless) intrid unto me. [namely, to give account thereof hereaf.]

18 What reward have I then? [I have then first reward to expect from the Lord, if I do it with diligence and faithfulness, respecting only the glory of God, and the greatest edification of the Church, without hope of reward from men. And seeing I observed that the receiving of reward from men would give offence, and hinder edification and the course of the Gospel, therefore I would not receive it: and for that I may glory unto you, but not unto God. See Rom. 3. 27. and 4. 2. 2 Cor. 11. 10.] (namely) that I publishing the Gospel, might make the Gospel of Christ (to be) without cost, not to abuse [that is, to use with offence, and with reproach of the false Apostles, v. 15.] my power [in: sly, which I have to take fitting maintenance] in the Gospel.

19 For when I was free from all: [Namely, burdens and yokes, from whence the Christian and Apostolick liberty makes us free. The Apostle therefore proceeds from this point, wherein for edification sake he did not use his liberty, unto more other points, wherein he likewise did not use the same, the more to convince the Corinthians, that according to his example they ought to do the like, and not use their liberty to the scandal and hinderance of the course of the Gospel] I have made myself bondman to all, [that is, I have condescended to every ones weakness, or as a servant must alwaies carry himself according to the condition and inclination of him whom he serves. But this must alwaies be understood in indifferent things. So also v. 22.] that I might gain [that is, bring to] faith in Christ. See the like phrase, 1 Pet. 3. 1.] the more.

20 And to the Jews I became as a few, [Namely, in things which were indifferent, as then the observation of the ceremonies of the Old Testament with the weak Jews yet was: as for their sakes he caused Timothy to be circumcised; caused his head to be shorn at Cenchrea by a vow, and at Jerusalem purified himself in the temple] that I might gain the Jews: to them that are under the Law [namely, of ceremonies which was then abolished by Christs suffering, as much as concerns that which was religious therein: but was yet born for a time as a thing indifferent, not to estrange the weak Jews. See Acts 21. 20.] (I became) as being under the Law, that I might gain them that are under the Law.

21 To them that are without the Law, [That is, the Gentiles, who had not the ceremonial Law, neither were bound to use it, according to the decree of the Apostles, Acts 16. 28. and 21. 25.] (I became) as being without the Law, (nevertheles) not being without the Law, to God, but under the Law to Christ, [this he addes that no man might misconstrue that which he had said before, that he had been as without law, seeing in all that he did, he had alwaies before his eyes the Law and commands of Christ in bearing the weak, and in shunning of offences, Gal. 6. 2.] that I might gain them that are without the Law.

22 I became to the weak [Namely Christians or believers, who indeed embraced the foundation of the christian faith, but as for that which concerns christian liberty, could not yet in all things well comprehend it, Rom. 14. 1. Gal. 6. 2.] as weak, that I might gain the weak: I became all things to all, that I might surely save some. [hereby he expounds that which before he called to gain. See 1 Tim. 4. 16.]

23 And this I do for the Gospels sake, that I might also be partaker of the same. [That is, that not only others might be saved by my preaching, but that I myself also might be co-partner of this salvation: which would not be, if I did not myself that which I teach others.]

24 Know ye not [From henceforward the Apostle teacheth, that they should be so farre from being very much troubled about meat and drinck, or feasts of Idolaters, that they must much rather be carefull to exercise them-

themselves in all soberness, temperance and forbearance, which he proves by the examples of those that strive for a prize, and also by his own example] that they that run in the race [namely, for a prize] run all indeed, but (that) one receiveth the prize? [namely, who nor only without others begins well, but before others ends well] So run [that is, so diligently and constantly even unto the end] that ye may obtain (it.) [or apprehend, namely, the proposed prize of the glory of God, Phil. 3. v. 12, 13, 14.]

25 And every one that striveth (for a prize,) [Namely, by wrestling, running or fighting, as among the ancients there were such sorts of striving for the prize] containeth himself in all things. [or moderates himself, namely, from much meat, drink or other things, which make him slow or unapt in this strife] These then (do this) indeed, that they may receive a corruptible crown, [namely, of lawrels, olive-branches, oaken-leaves, and the like, or at the highest of silver or gold, such as were propounded to those that strove for a prize] but we an incorruptible. [that is, unparishing, or everlasting, 1 Pet. 1. 4.]

26 I run [so therefore, not as at an uncertainty, [Namely, like as these fighters or runners for a prize do, who know not whether they shall get the prize or no, 2 Tim. 4. 7, 8.] so fight I, not as beating the air. [namely, as they do, who do not fight or strive in good earnest, but only fight with a shadow, and exercise themselves against the air, from whence happens no victory over the adversary: which we must do in earnest against sin and the Devil, Eph. 6. 11.]

27 But I constrain my body, [The Greek word signifies to strike under the eyes by blows, to tame or bring under his obedience. See of this word also, Luke 18. 5.] and bring it into bondage, [namely, to subdue the same to the spirit, and not to oppress the spirit by too much food or by too great delicacy] left by any means when I have preached to others, [namely, to bring them to salvation] I myself should be refuseable. [that is, make myself unfit or uncapable of the prize whereunto I incite and stir up others: whereby the Apostle meaneth not that he is uncertain of his election, and of obtaining this prize, for the contrary appears clearly, Rom. 8. v. 38. 2 Tim. 4. v. 7, 8. but this is a similitude taken from the same striving for the prize, wherein the slow or lazy, who had too much fed themselves, were rejected, and disallowed as unfit for it.]

CHAP. X.

1 The Apostle declares that all the Israelites in the wilderness were baptized in the cloud and in the sea, 2, and that they did all eat the same spiritual meat, and drink the same spiritual drink, 5, but that nevertheless they were punished by God, 7 when they fell to idolatry, 8 or to fornication, 9 and when they tempted Christ, 10 or murmured against him. 11 Testifieth that this serves for our warning not to commit such sins. 13 Promiseth concerning it Gods help in temptation, and a good issue 14 Exhorts them again to flee from Idolatry, 15 seeing by the use of the Lords Supper they have communion in the body and blood of Christ: but by Idolatry with Devils, whose Tables therefore they must avoid, 22 and under no pretext provoke God, or give offence to their neighbour. 25 Notwithstanding permitteth to eat without questioning whatsoever is sold in the shambles, 27 and being invited to the house of an unbeliever, whatsoever is set before us, except any one gives us notice of it. 31 And concludes this discourse with a general exhortation to do all things for Gods glory, and the edification of our neighbour.

And I will not bretheren that ye be ignorant that our Fathers [Namely, who came out of Egypt with Moses] were all under the cloud, [namely, which interposed it self betwixt the army of the Egyptians and of the Israelites, and which bedewed and defended the Israelites, when they went through the red sea, Exod. 14. 19. &c. Psalm 105. 39. which Paul here testifieth to have been an antitype of our baptism, like as Peter speaks of the deliverance of Noe in the Ark, out of the midst of the flood, 1 Pet. 21.] and all passed through the Sea:

2 And were all baptized into Moses [That is, by Moses, or by the ministry of Moses; or in the doctrine of Moses, as is said Acts 19. 3. that some were baptized in the baptism of John, i.e. in the doctrine of John, which was confirmed by his baptism] in the cloud, and in the Sea.

3 And did all eat the same [Namely, in the signs, which signified one and the same thing: and that not only with one another, but also with us: which appears from thence that Paul here useth the name of Baptism, and afterward saith that the rock was Christ: and for that otherwise Pauls conclusion should not be firm, except they had one kind of meat with us in respect of the signification] spiritual meat: [namely, the Manna, which is called a spiritual meat, because it served the Israelites, not only for corporall food, but also to be for an extraordinary sign of the flesh of Christ, and in that respect had a spiritual relation unto Christ, as Christ at large declares, John 6. and as afterwards for the same reason the rock is called spiritual.]

4 And did all drink the same spiritual drink. For they drank of the spiritual rock which [Namely, rock] followed; [i.e. by the streams or brooks which flowed from thence, after that it was striken by Moses, Numb. 20. 8, 11. Psalm 105. 41.] and the rock was Christ. [that is, was a sign and type of Christ, whic being by the Father smitten to death for our sake, shuld yeeld forth unto us the streams of living water, Heb 7. 38.] And this is a phrase usuall in the Sacrament, as the bread and wine in the Lords Supper are called the body and blood of Christ, because they are a sign and seal thereof. What some would say, that the fence shuld be Christ was the rock, is repugnant not only to the words of the Text, but also unto the thing it self; forasmuch as all the Israelites cannot be said to have drunk of Christ, seeing many of them believed not, and God as not well-pleased with them, ver. 5. and Heb. 4. 2.]

5 But in the greater (part) of them God w^t no pleasure, for they were smitten down in the wilderness. [Namely, because of their unbelief, as Paul clares Heb. 3. ver. 17, 18, 19.]

6 And these things happened for types us, [That is, for examples, and warnings. Namely that if we follow after such like sins, notwithstanding we shall also have been partakers of these holy signs; either shall we escape the same punishment, which canupon them for the same. See of this word ver. 11 Phil. 3. 17. 1 Tim. 4. 12. Tit. 2. 7.] that we should w^t no lust unto evil. [Gr. should be no desirers of evillings. Namely, of idolatry, fornication, and such like which are related afterwards] like as they had lust.

7 And be no Idolaters, like as some of them. That is, a great part of them; namely, those that committed Idolatry with the molten calf] as it is written, i people sat down to eat and drink, and they rose up to pl. [that is, to dance, laugh, and caper, as the Idolats after their Idolatrous feasts, commonly used to do Exod. 32. 6.]

8 And let us not commit fornication, as some of them committed fornication, [Namely, in the lat of the Midianites, by the counsell of Balaam binincticed unto Idolatry and fornication, Numb. 25.] d fell in one

one day three and twenty thousand. [Numb. 25. 9. it is said four and twenty thousand. But it may be that there were killed betwixt three and four and twenty thousand, of which the Apostle kept the lesser number. Others think that there were three and twenty thousand slain with the sword, after the example of the zeal of Phineas, and that the other thousand of the chiefeſt were hanged afterwards by the command of Moses.]

9 And let us not tempt Christ, [That is, provoke him, or call in question his power to punish the unthankfull, as the Israelites, Numb. 21. 5. when they were not content with the Manna, nor with the waters, which the Lord miraculously afforded them: and like as the Corinthians, who rather followed the feasts of Idolaters which were full of offence and danger, then a ſimple food which the Lord afforded them at home] as ſome of them also tempted, [namely, Christ, whom he had named immediately before. For it was the Angel of the Covenant, the eternall ſon of God, who guided them in the willdernes, and whom they provoked. See Exod. 14. 19. and 23. 20. and Eſa. 63. 9.] and were deſtroyed of the ſerpents.

10 And murmur ye not, as ſome of them also murmured, [The Israelites many times murmured againſt God in the wilderness, when they wanted any thing, or when they were not content with the benefits which God gave them. But here respect is had especially to those events, Numb. 11. 4. 33. when they desired flesh, and were therefore by God destroyed with ſeveral plagues, and Numb. 16. 1. 2. when Corah with his company murmured againſt Moses and Aaron, and ſome were burnt, ſome ſunk into the earth] and were conſumed by the destroyer. [this name is not found indeed in this history, but is added by Paul, either hereby to understand the feverity of God himſelf in these punishments, or an Angel which God made uſe of for this deſtruſion, as he did, Exod. 12. 23. and Eſa. 27. 36.]

11 And all these things came upon them for types: [That is, examples of judgment upon ſuch. See v. 6.] and are written for warning of us, on whom the end of the ages [that is, the last times, in which the grace of God is more powerfull, and wickednes greater. Wherefore we muſt by the grace of God take the more heed to our ſelves, 1 Tim. 4. 1. 2 Pet. 3. 3.] are come. [Gr. meet, or are met.]

12 So then he that thinketh to ſtand [That is, he that conceits himſelf to be ſo firm in the faith, that he could not fall into ſuch fins] let him take heed that he do no fall. [that is, let him be carefull that thereby he be not brought to a fall, to commit thoſe fins and offences for which God puniſhed the Israelites. From whence appears that the Apostle doth not exhort believers to doubt of their ſalvation, contrary to his own doctrine, Rom. 5. 1. and 8. 31. but that he warns the ſelf-conceited only, not to depend upon themſelves, and to ſhun the occasions whereby they might be brought to fall. For weak believers when out of weaknes they may fall, have the promise of being raised up again. See Psalm 37. 24. and the following verſe here.]

13 No temptation [Namely, whereby ye are brought to the communion of Idolaters and their feaſts] hath taken you, but humane: [namely, which ſprung from your humane infirmity, and from fear of the diſpleaſure of the Idolaters, who have requested you thereunto. Herewith he comforts them, and exhorts them to more conſtancy for the future, ſeeing God maketh us this pro-mife, that he will not let his be tempted above their power] but God is faithful who will not let you be tempted, above that you are able, [that is, above the power which ye have already received by Gods Spirit. For of our ſelves we are able to do nothing, John. 15. ver. 15. 2 Cor. 3. 5. Phil. 4. 13.] but he ſhall with the temptation [namely, which he ſhall ſuffer to come upon you,

although they were much greater then hitherto have hap-pened, John 16. 33.] give [Gr. make] also the iſſue, that ye may be able to bear them.

14 Therefore [That is, ſeeing then that we have theſe examples of Gods judgment on the one ſide, and of Gods faithfull promife on the other ſide] my beloved flee from Idolatry. [namely, not only that which is ſuch indeed, but also that which might give inducement to, or ſuſpicion of it, or which is a ſign thereof: of which he hath hitherto ſpoken.]

15 I ſpeak as unto understanding (persons) [that is as to them that are expert and informed in the mysteries, of our faith] judge ye that which I ſay.

16 The cup of thanksgiving [Or, the cup of bleſſing. For the Greek word Eulogia ſignifieth both thanksgiving and bleſſing. But ſeeing the Apostle hereafter chap. 11.

24. uſeth the word to give thanks or thank, as also the Evangelists, Mat. 26. 27. Mark 14. 23. Luke 22: 17. therefore this word thanksgiving is retained also here in the Text] which we (giving thanks) do bleſſ [Gr. Eulogoumen, which word ſignifieth both to bleſſ, and give thanks. Yet muſt here be tranſlated bleſſ, and not give thanks, for almoſt as it cannot be ſaid that we give thanks the cup, as the Gr. conjunction or conſtruction of the words would require; but will bleſſ the cup. And by this bleſſing is underſtood, not by force of any words to change the wine into the eſſential blood of Christ, but by prayer, thanksgiving, and reheaſing of the iſtitution and end of the holy Supper, to conſecrate, or ſeparate from other common drink, and appropriate it to this holy uſe, as the word bleſſ is alſo uſed, Gen. 2. 3. Exod. 20. 11. where God is ſaid to have bleſſed and hallowed the ſeventh day, because he ſeparated it from other common daies, and appropriated it to a holy uſe. See the expositiōn hereof in the annotation on Mat. 26. 26.] is it not a communion of the blood of Christ? [that is, a ſign and pledge of the ſpiritual communion which we have with Christs body and blood, as ver. 18. is ſaid that the Israelites had communion with the altar, and ver. 20. that they that ate Idolſacrifices had communion with devils. A phrase uſual in the Sacra-ments, ſee ver. 4. and 1 Cor. 11. 24. 25.] the bread that we break, is it not a communion of the body of Christ?

17 For (it is) one bread, [Namely, that is broken, and in which we have communion. Or, for we many are one bread, and one body] (ſo) are we many one body: [that is, one ſpiritual body, whereof Christ is the head. See Rom. 12. 5. 1 Cor. 6. 15. and 12. 12. &c.] ſeeing we all are partakers of one bread.

18 Behold Israel which is after the flesh: [That is, the people of the Jews, descended from Israel according to the flesh, which at that time had ſtill their temple and worship; although the vertue of it was made void by the coming of Christ] have not they which eat the ſacrifices, communion with the altar? [that is, with the worship which was uſed by them upon the altar and about the ſame, and which they thereby testified that they ſtill approved.]

19 What ſay I therefore? that an Idol is ought? or that the Idolſacrifice is ought?

20 Yea (I ſay) that that which the Gentiles offer, they offer to devils, [For many of the Gentiles Gods which they honoured by their images were wicked ſpirits. See Levit. 17. 7. and Deut. 32. 17. And although ſometimes they would thereby honour ſome deceased men and other creatures, or elſe the Creator of heaven and earth himſelf, as may be ſeen Acts 17. 23. Rom. 1. 21. yet nevertheless they are ſaid to give that honour to devils, because the devil was the inspirer and instituter of ſuch image-wor-ſhip, whereby God was not honoured but dishonoured. Eſa. 40. 18. and chap. 42. 8.] and not to God. And I will not that ye ſhould have communion with devils.

21 Ye cannot [Namely, rightly and duly;

so that in so doing ye would also please God. See the like phrase, Mat. 6. 24. 2 Cor. 6. 14.] drink the cup of the Lord, and the cup of Devils : ye cannot be partakers of the Table of the Lord, [that is, of the meat and drink of the Lords table, which is received by christians for a sign of communion with Christ] and of the table of Devils. [that is, of the meat and drink of the feasts, which is received for a sign of communion with Devils.]

22 Or do we provoke the Lord ? [That is, will we stir him up to wrath by our doings, and consequently bring his judgement upon our heads, Deu. 32. 21. The Greek word properly signifies, stir him up to jealousy] Are we stronger than he ? [namely, to keep off his punishing hand from us, when that shall strike us.]

23 All things [Namely, which are indifferent in themselves, not forbidden by God in the new Testament, as among other things was the eating of all sorts of meat, when it could be done without offence. The Apostle now forwards treats of two other cases, which with certain limitations he permits in that which follows] are lawfull for me, but all things are not profitable: [namely, for my self] all things are lawfull for me, but all things edifie not. [namely, my neighbour.]

24 Let no man seek that which is his own [Namely, only or with the hurt and disadvantage of his neighbour, Ro. 13. v. 6.] but let every one (seek) that which is anothers. [that is, seek also that which is anothers, for we must love our neighbour as our selves : we may then indeed love our selves also, but not contrary to the love of our neighbour.]

25 Eat all [That is, all sorts. Here then in the first place the Apostle permits, that whatsoever cometh to the market may be used for meat by us, although nevertheless it many times comes to pass, that part of that which was offered to Idols, is sold there also, when it is not used in feasts or sacrifices. But when it is brought to the market or into the shambles, the Idol is then no more honoured therewith, but it is accounted common meat] that is sold in the shambles, questioning nothing [or making no difference, namely, whether it were sacrificed before or not: for the Greek word significeth both] for conscience sake.

26 For the earth is the Lords, [That is, although before it was abused by Idolaters, yet it ceaseth not to abide a creature of the Lords, who hath created it to be used with thanksgiving, 1 Tim. 4. 4.] and the fulness of the same.

27 And if any one of the unbelievers invite you, [Namely, to his house, the feast not being made for the honour of the Idol, as the Gentiles often used the remainder of such sacrificed beasts, or meats, for private and civil feasts] and ye will go (thither) [that is, hold it expedient to go, to maintain civil communion or neighbourhood, whereby the Apostle gives to understand, that before men go thither they should also weigh well wherefore they are invited thither] eat all [that is, of all things] that is set before you, questioning nothing [or making no difference] for conscience sake.

28 But if any one [Namely, of the weak believers, which might be offended thereby : or else of the unbelievers who sits at meat with thee, and thereby might look upon thee for a man which wert without religion or of their heathenish religion, if thou being admonished shouldst nevertheless eat thereof] saith unto thee, that is Idol-sacrifice, eat (it) not for his sake who gave (thee) notice of (it) and (for) conscience sake. For the Earth is the Lords and the fulness thereof. [this same place taken out of Psa. 24. the Apostle here again produceth, to shew that men may well leave such meat, seeing there are more meats which God hath created upon earth for our use.]

29 But I say (for) conscience not of thine own self, but of the other. [Namely, who gives thee warning of

this, and is offended thereby, for the reason before rehearsed] For why is my liberty judged [that is, why shall I by the scandalous use of liberty, give occasion that anothers conscience should condemn mine action or reproach the same. Or seeing I know from Gods word that this is now free to me, why shall I subject the judgement of my conscience to the judgement of anothers conscience who is yet weak, or suffer my self to be reproached by such a one : it is enough for me that I omit the eating of such meat for that time for their sakes, and nevertheless retain the liberty in my mind, to do this at another time without offence, and to thank God for it] of anothers conscience.

30 And if I by grace [Namely, of the Gospel, in which Christ hath set us free from the yoke of ceremonies and the difference of meats] am partaker (of the meat) why am I reproached for that for which I give thanks?

31 Whether therefore ye eat, or whether ye drink, or whether ye do any thing (else) do it all for the glory of God.

32 Be without giving offence, both to the Jews and to the Greeks, and to the Church of God. [Under these three sorts the Apostle comprehends all men, who were either Jews, or Gentiles, or Christians, none of which must be offended by us, by the use of liberty : which is to be understood if they be such persons, of whom we have hope that they may thereby be gained by us.]

33 Even as I also please all [That is, seek to please. This must be understood as the former, namely, in respect of the use or omission of our Christian liberty, not in respect of doctrine or other things which are commanded or forbidden of God. See Gal. 1. v. 8, 10.] in all things, not seeking mine own profit, but the (profit) of many, that they may be saved.

C H A P. XI.

1 The Apostle exhorts the Corinthians to imitate him, and praiseth them that they kept his institutions. 3 Reforms certain abuses which were found in their assemblies : first that in praying and prophesying the men had their heads covered, and the women uncovered, 4 which he proveth to be unseemly, both for the men because they are the head of the women, and for the women, who seeing they are subject to the man, for a token thereof ought to cover their heads: otherwise that both men and women dishonour their head, 14 and do contrary to nature. 18 Afterward that there were divisions in their assemblies, 20 and moreover that the Lords Supper was not rightly observed amongst them, forasmuch as the rich in particular kept feasts beforehand, whereby some came drunk to the Lords Supper, 23 to reform which abuses he sets before them the institution of the Lords Supper and the signification of the same, 26 and teacheth to what end and in what manner it must be held, 29 and what judgements they are to expect, and were already sent by God upon some of them who did not use the same aright. 33 Finally he teacheth how they shall amend those abuses.

B E imitators of me, even as I also of Christ. [Namely, I am an imitator, namely, who is the most perfect pattern of all virtues; so that men indeed must imitate their teachers, but so far forth as they imitate Christ.]

2 And I praise you brethren that ye are mindfull of me in all things, [Or that ye remember all my things, i.e. doctrines and exhortations] and keep the institutions [Or. traditions, or deliverings-over, whereby then are understood as he himself afterward declares, some ordinances of his, not which are articles of faith, but which concerned the outward form which ought to be observed in

in the assemblies, and exercise of Gods worship] as I delivered (them) over unto you.

3 But I will that ye should know, [That is, that ye mark the order of subjection which God hath appointed amongst men, in his spiritual body, that ye may do nothing repugnant to the same] that Christ is the head [that is, set over him, having dominion over him, as the head is above and over the members] of every man : [namely, belonging to his spiritual body : for of those he properly treats here. Not that he is not also the head of the woman, for he is the head of the whole body, Eph. 5. 23.] and the man the head of the woman : and God the head of Christ. [namely, God the Father, under whom the Son of God Jesus Christ stands, not in respect of his divine nature, according to which he is equal to the Father in dignity and highnes, John 10. 30. Phil. 2.6. but in respect of his mediator-ship, according to which he hath subjected himself to the Father for our sakes, and is less then the Father, John 14. 28. as an Ambassador amongst men, as such, is less then him that sends him : although by nature they are equal.]

4 Every man that prayeth [That is, that either makes the publick prayer in the assemblies, or heareth and joynes in prayer] or prophesyeth [or readeth and expoundeth the writings of the Prophets in the assemblies, 1 Cor. 14. v. 3, 29. &c. or foretels some future things by divine revelation. For that gift was then given by God to some for the comfort of the church, 1 Cor. 14. 26. Eph. 4.11. Or he that heareth such expositions in the congregations] having (ought) on his head [namely, any covering, as is long hair, v. 14. or a hat, vail or the like, v. 7. as the Gentiles used to worship their Idols with covered heads. See Virgil. Aeneid. 3. Sucton. in Vitell.] he dishonours his own head. [namely, forasmuch as the uncovering of the head was then a sign of power and dominion, as on the contrary now at this day those that have power over others, will keep their heads covered, and they that are under others will uncover their heads before them. But in all these things, we must alwaies have respect to the use of divers times and countreys, and what is honourable and edifying therein, 1 Cor. 14.40. Phil. 4. 8.]

5 But every woman, [Namely, which is married and is subject to the power of her husband. See v. 3. although the rest are not here excluded] which prayeth or prophesyeth [that is, which in the assembly heareth the publick prayers, or the exposition of the writings of the Prophets : For that a woman should make prayers openly in the assembly, or expoud the Scripture is forbidden her, 1 Cor. 14. v. 34, 35. 1 Tim. 2. 12. Or who being endued with extraordinary gifts of prayer or foretelling things future, will propound them in the congregation, being moved thereunto by divine inspiration. See Joel 2. 28. Luke 2. 36. Acts 21. 9.] with an uncovered head, dishonoureth her own head ; [or shameth her head, causeth shame to her head, namely, because by that sign it seemeth she would deny that she is subject to her husband : and also in some sort that Christ is not the head of his church. See v. 4] for it is one and the same [namely, of all one unseemliness, namely, if she lay aside the artificial covering, it is as much as if they should lay aside the natural covering] as if (her) hair were cut off.

6 For if a woman be not covered, let her also be shorn : [That is, it is even as much, and even as shamefull as if she were shorn] but if it be ugly for a woman to be shorn [namely, with sheers] or to have her hair cut off, [namely, with a rafor] let her cover her self.

7 For the man must not cover his head, forasmuch as he is the image, [Namely, in respect of his power and dominion which he hath over the woman. For otherwise in respect of holines and righteousness the woman was

created after the image of God as well as the man; Gen. 1. 26, 27.] and glory of God : [namely, because in the mans dominion over the woman, God makes appear the glory and the command that he hath over his creatures] but the woman is the glory of the man. [namely, because the womans subjection under the man is an argument of the power, authority and excellency of the man above the woman.]

8 For the man is not of the woman, [Namely, at first created by God. See Gen. 2. 21, 22. Otherwife now according to the course of nature, men are born of women, Job. 14. 1. See also the 12 verse] but the woman of the man.

9 For neither was the man created for the woman, [Namely, to be subject to her and so to serve her] but the woman for the man. [namely, to be subject to him for his service, and to be an help which should be with him, Gen. 2. 18.]

10 Therefore must the woman have a power on her head [That is, a covering, for a sign that she is subject to the power and command of the man. See Gen. 24. 65. A phrase whereby the name of the thing signified is ascribed to the sign, which is also very usual in the Sacraments] because of the Angels. [this some understand of the teachers of the church, which in the Scripture are also called Angels, i.e. messengers, or Ambassadors of God, Mat. 2.7. Rev. 1.20. But may more fitly be understood of the ministring spirits, who by reason of their office are every where properly called Angels. For seeing they are present in the assemblies of the faithful, Ps. 34.8. and Mat. 18.10. and are grieved by all disorderliness or indecency which might be practised there, therefore the Apostle admonisheth the women that they ought also to reverence these holy spirits, that they may not grieve them herein.]

11 Nevertheless neither is the man without the woman, nor the woman without the man [This the Apostle addes, that because of this dominion, neither the men might wax proud, nor the women be grieved] in the Lord, [namely, Jesus Christ with whom in respect of his grace and merits, the women have communion as well as the men. See Gal. 3. 28.]

12 For as the woman is of the man, [See v. 8.] so also is the man by the woman, [namely, forasmuch as he is conceived and born of a woman according to the natural birth. Wherefore also he ought not to despise the woman, but to have her in honour, and love her, although he have dominion over her] but all things (are) of God. [that is, as well the woman as the man are both created by God : and as well the subjection of the wife as the dominion of the man, are both ordained of God. Otherwise it is true also in the general, that all creatures are of God. See Rom. 11. v. 36. 1 Cor. 8. 6.]

13 Judge ye among your selves : [Or judge ye with your selves. Gr. in your selves. The Apostle will shew that this thing which he here preseth is so cleer and known, that he will even make the Corinthians themselves Judges thereof, as 1 Cor. 10. 15.] Is it comely that a woman pray to God uncovered ?

14 Or doth not even nature it self teach you, [Namely, which amongst other things hath also thereby distinguished the female sex from the male, that the hair of womens head growes longer and closer then mens, and that the same serves her for an ornament and covering] that if a man wear long hair, it is a dishonour to him ? [namely, because this long hair on his head is as a covering, and a sign of subjection, whereas he is the head of the woman ; and therefore ought not to wear such a sign, whereby he seemeth to deny his dominion. Withoutal because so he doth as it were transform himself into a woman, wearing an ornament which is proper to women, and so as it were denies his sex, which God forbade in the law, Deut. 22. 5.]

15 But if a woman wear long haire that it is an honour to her : because the long hair is given her for a covering. [Gr. a thing to cast about. Namely, to serve her for a covering, and consequently also for a sign of subjection, which therefore is an honour for her, that she thereby acknowledgeth that her subjection is according to the ordinance of God.]

16 But if any man seem to be desirous of contention, [or to love strife i. e. who would yet dispute much against this thing and reasons, we will not contend any further with him] we have not such a custome [namely, to contend about things which are so cleer and notorious] nor the Churches of God. [whose example or custome in such things ought in equity to be followed.]

17 Now this [Namely, that which followeth] (that which) I say to (you) [or, relate, mention, declare] I praise not, (namely) that ye come together, not for the better, but for the worse. [that is, not for bettering, but for making you worse. For assemblies are appointed for this purpose, that believers may therein be edified and bettered : which is not done when things unseemly are practised in them.]

18 For first when ye come together in the Church [That is, in the assemblies of the faithful, which then were not yet kept in Churches, seeing the Christians then had no Churches yet, as they have now, but in houses and other convenient places] I hear [of whom he had heard it he declarereth, 1 Cor. 1. 11.] that there are schismes among you : [schism is, when amongst the members of one Church, being one in point of doctrine, and in the grounds of the same, disunion and division ariseth because of other misunderstandings, each party following his head and leader, whereby the unity of Christ's body is rent and broken : which is alio numbrd amongst the works of the flesh, Gal. 5. 20. see more largely hereafter, 1 Cor. 1. 10.] and I believe in part. [namely, seeing I know the pride and contentiousness of some among you.]

19 For there must also [Namely, forasmuch as there shall always be the causes of heresies, as pride, arrogancy, ambition and boldnes of some men, who are thereby carried on to raise up and adhere to heresies. So long as there shall be such men, there must also be heresies. See the like phrase, and further exposition thereof, Mat. 18. 7.] be heresies, [heresie, is a contention arising about doctrine, when any stisneckedly urge and imbrace any errors, repugnant to the fundamentals of saving doctrine. So that heresie is worse and more hurtfull than schism. And hereby the Apostle gives the reason why he believes that there are schismes among them, because there was also yet worse evil found amongst them; namely, heresie, which he after describes and confutes, 1 Cor. 15.] among you [that is, in the midst of the Church. See Acts 20. 30. 1 John 2. 19.] that those that are sincere [Gr. they that are approved, i. e. they that in the trial by schismes and heresies, continue steadfast in the unity of the Church, and in sound doctrine, and so are found to be sincere : a similitude taken from gold that in the trial by fire abides, 1 Pet. 1. ver. 7.] may be made manifest among you. [that is, known to be upright. When the Church is in peace without schism or heresie, all that profess Religion are accounted upright: but when there ariseth schism and heresie, then it is manifest and notorious who abide steadfast in the unity of the Church, and in the soundnes of doctrine or not : as the chaffe is separated from the corn by the fan, Mat. 3. 12.]

20 When therefore ye come together in one, (that) [Namely, that which ye do] is not to eat the Lords Supper. [namely, forasmuch as unlawfull eating, is as not eating. Or, forasmuch as this is not to eat the Lords ; but our own supper, as in the following verse.]

21 For in eating [This is to be understood of eating

of some meat which the rich brought with them when the Lords supper was to be held, to keep a feast therewith afterwards with the poor, which feasts in the Greek were called *Agapai*, i. e. love-feasts. See hereof, Jud. ver. 12.] every one [namely, of the rich without waiting for the poor. Or every one with those that held with them] taketh before [namely, before the poor are come to them. Or before the Lords supper is held] his own supper. [that is, a supper which is not held in common of the whole Church ; as the Lords supper must be held, but which is held privately by some alone, with excluding of others] and this man is hungry and the other is drunken. [that is, the poor are hungry, because they will not waite for them, and the rich are drunk, because they oftentimes so entertained one another before at those feasts, that they were drunk.]

22 Have ye therefore no houses [In which ye can eat before, and asswage your hunger, without doing this openly in the places of the assemblies. See ver. 34] to eat and drink there? or despise ye the Church of God [that is, do ye not care for the offences which thereby arise in the Church?] and do ye shame them who have not? [that is, the poor who could bring nothing to such feasts, which either ye will not admit to the same, or will not wait for them, and so openly shew that ye despise them] what shall I say to you? shall I praise you? in this I praise (you) not. [that is, in these abuses of the Lords supper I cannot justifie you, or praise you as having done well.]

23 For I have [The Apostle to amend these abuses, sets before them the institution of the holy supper, as the same was first instituted by Christ : which is the best and surest way to reform and remove abuses, seeing all things in Gods worship must be ordered according to Gods and Christs institution] received of the Lord [namely, and not of men, Gal. 1. 12. This was done by relations, which the Lord Christ himself often made to Paul] that which I also gave over unto you, [or, delivered over. That is, faithfully taught, not as my doctrine but as the Lord Christs himself] that the Lord Jesus in the night in which he was betrayed took bread: [the exposition of this following institution of the Lords supper. See Mat. 26. 26. &c.]

24 And when he had given thanks, he brake it, and said, take ye, eat ye, that is my body, which is broken for you: do that for remembrance of mee.

25 In like manner he (took) also the cup, after the eating of supper, and said, this cup is the new Testament [Or, Covenant, Exod. 24. 8. i. e. a sign and seal of the new Testament or Covenant. For the cup is not the covenant it self, but a sign and seal thereof] in my blood. Do that as often as ye shall drink (it) for remembrance of me.

26 For as often as ye shall eat this bread, [It is bread then which is eaten in the Lords Supper] and shall drink this cup, [that is, the wine which is in the cup, an improper phrase] ye declare the death of the Lord, [the death of the Lord must be declared in the Lords Supper, aswell by the ministers of the word, who by the administration must instruct the people, that this broken bread, and this wine, is a sign and a sealing of the bitter death of Christ on the cross, and of the benefits procured for us thereby ; as also by those that receive the same, who in their hearts must consider, believe, and with thanksgiving confess, that the Lord Christ died for them, to redeem them from eternal death, and save them ; all which is given to understand by the words do this for remembrance of me, ver. 25.] until he come. [namely, to judge the quick and the dead : for as the Sacraments of the old Testament endured until the first coming of Christ in the flesh, so shall the Sacraments of the new Testament endure untill his second coming in glory.]

27 So then whoso unworthy eateth this bread, or drinketh

drinketh the cup of the Lord, [That comes to pass when the persons are not rightly disposed who go to the Lords Supper, being either publickly scandalous persons, which must also be kept from it, or close hypocrites, and standing in strife with their neighbours, and laden with hatred, envy, covetousnes and unrighteousness: or else when the faithful themselves have not duly prepared themselves thereunto, or do not receive the same with due consideration] he shall be guilty of the body and blood of the Lord, [namely, because by such abuses he offers contempt to the sign of the body and blood of Christ. For the contempt which is offered to the Kings seal, is accounted as if it were done to the King himself.]

28 But let a man prove himself, [That is, search his mind and conscience, whether he feel in his heart a true sorrow and grief for his sins, as also a firm faith and confidence in the merits of Jesus Christ, and moreover an unfained purpose to dye to sin more and more, and to walk before God in a new godly life. See Gen. 17. 1. 2 Cor. 13. 5.] and so let him eat [namely, after that he shall duly have proved, and so found himself] of [Gr. out of] the bread, and drink of [Gr. out of] the cup.

29 For he that eateth and drinketh unworthily, he eateth and drinketh a judgement [That is, guilt or punishment. See Mat. 23. 14. Luke 23. 40. Rom. 2. 3. and 5. 16. and 13. 2. Jam. 3. 1. which is to be understood either of eternal punishments in respect of hypocrites: or of temporal chastisements in respect of believers, whodo not worthily use the Lords Supper, as is declared hereafter v. 30.] to himself, not discerning the Lords body. [that is, seeing he maketh no difference between the bread of the Lords Supper, which is a holy sign of the Lords body, and betwixt ordinary meat: and so without proving and reverence eats the same as other common bread.]

30 Therefore [That is, for this abuse of the holy Supper] many are weak and sick among you, and many sleep. [that is, are already dead. See Mar. 9. 24. and 27. 52. John 11. 11. 1 Cor. 7. 39. and 15. v. 6. 18. 1 Thos. 4. 13.]

31 For if we judged our selves [Or discerned, i.e. after a good and diligent proving of our selves judged rightly how it stands with us, whether we may go worthily to the Lords table or not: and if we find our selves unworthy would abstain from that sacred meat until we shall have amended our lives] we should not be judged. [that is, punished or chastened of the Lord with such plagues as are related before, v. 30.]

32 But when we are judged, [This comfort the Apostle addes, that the faithful should not be too much dejected by the harshnes of the former punishments. The comfort consists of two parts: first that such plagues are properly no punishments, but fatherly chastisements or corrections: secondly, that they are sent to us by God for a good end, namely, for our salvation, that thereby we may be brought to true repentance, and may not be damned with the ungodly] we are disciplined by the Lord, that we might not be condemned with the world.

33 So then my brethren when ye come together to eat, [namely, the Lords Supper, or else afterwards to hold the love-feasts, in which the rich waited not for the poor out of contempt of them] wait one for another, [namely, untill ye are all come together: or that the one wait untill the other have been at the table, that ye may not disorderly press upon one another.]

34 But if any one hunger, let him eat at home, [That is, if any man cannot fast so long, untill the Lords Supper be held, let him rather break his fast in his house, before he comes into the congregation, and goeth to the Lords table] that ye come not together unto a judgement. [that is, by disorderlines and confusenes do not pluck down a judgement upon your head. See ver. 29.] Now the things that remain, [namely, concerning the good or-

der which must be observed in the exercise of the outward worship of God, in your assemblies: for thereof he here speaketh, and not of things which concern doctrine or manners: as the word order which he here useth also imports] I will order when I shall come.

C H A P XII.

1 The Apostle further reproves the division risen amongst the Corinthians from the diversity of spiritual gifts, and Ecclesiastical administrations, and teacheth that they must not pride themselves, or despise others because of the same, forasmuch as they were all Gentiles before, and the holy Ghost bestowed the same upon them. 4 That the same Spirit worketh these gifts diversly, in one less, in another more, according to his pleasure, to the end that they should be bestowed for the common use and profit of the whole Church: which he rehearseth to the number of nine. 12 This he explaines by a similitude of the divers members of one body, whereby he teacheth that even the meanest gifts have their profit and necessity, and that therefore they that have received the most excellent gifts must not despise them that have less. 25 but that every one must bestow his gifts for the service of others, and of the whole body of the Church. 28 That God hath appointed as the gift, so also the ministries in the church, not of one sort, nor of equal dignity. 31 But that nevertheless every one must seek after the best gifts.

A Nd of spiritual (gifts) [Thereby he understands not so much the inward spiritual gifts of faith and regeneration, as the outward and miraculous gifts which at that time were given to some by the Holy Ghost by laying on of hands, and are here called gifts, v. 4. ad- ministrations, v. 5. and operations, v. 6. and are rehearsed, v. 8, 9, 10.] brethren, I will not that ye be ignorant. [namely, from whence they come, to what end they are given, and how they must be used.]

2 Ye know that ye were Gentiles, drawn away [Name- ly, as brute beasts suffering your selves to be led away by all manner of lies and deceit. See 2 Tim. 2: 26.] unto dumb Idols, [namely, to serve them, and to enquire of them concerning things to come, which have neither life, nor understanding, nor speech. See Psa. 115. v. 4, 5, 6, 7. Hab. 2. 18.] according as ye were led. [name- ly, by the Idolatrous Priests, Sooth-sayers, and other instruments of the devil, the one to one Idol, the other to another.]

3 Therefore I make known unto you, that no man that speaketh by [Gr. in] the spirit of God, nameth Jesus a curse: [Gr. Anathema, of which word see Acts 23. 12. Rom. 9. 3. Gal. 1. 8, 9. This did the Heathen and Enemies of the Christian Religion. See Plin. ad Trajan. lib. 10. Epist. 97.] and no man can say Jesus (to be) the Lord, [that is, acknowledge and confess that he is the true Son of God, the promised Messias, and Saviour of the world] but by [Gr. in] the Holy Ghost.

4 And there is diversitie [Gr. there are diversities, That is, the gifts are of many sorts, one more excellent than the other; and also diversly imparted to this man and not to that, and that in divers measure. See v. 8. &c.] of gifts, [namely, of prophecying, speaking with strange tongues, and the like, which are hereafter rehearsed] yet it is the same spirit. [namely, which works and distributes all these gifts, and therefore he that hath received the most excellent, ought not to be proud thereof, or to despise him that hath less, seeing truly he was able to give to the same as excellent gifts as to the other.]

5 And there is diversity of administrations, [That is,

is, Ecclesiastical ministries which are rehearsed. v. 28.] and it is the same Lord : [namely, Jesus Christ, who instituted them, and who calleth one to this ministry, and another to another, even as it plealeth him. See Ephes. 4. 11.]

6 And there is diversity of operations, [That is, of the miraculous gifts of healings and other miracles. See v. 9. 10.] but it is the same God [namely, the Father, by his Son and Holy Spirit, to whom the workings of these gifts are ascribed also, John 5. 19, 21. and here v. 11.] who worketh all in all.

7 But to every one is the revelation of the Spirit [Or shewing forth, i.e. the gift whereby is shewed and made known that the Spirit hath wrought this in him] given, for that which is profitable. [namely, for edifying of the church, and for the common service of all. And therefore also they must not be used for any other end, not for pride or for despising of others.]

8 For to this (man) is given by the Spirit the word of wisdom, [That is, the gift of understanding excellently well divine things, and to be able prudently to apply and make use of the same for the salvation and service of men] and to another the word of knowledge, [that is, the gift of being very expert in the holy scripture, and of thoroughly understanding the right sense of the same : which gift some have indeed, albeit that they have not fitness withal, either to import this knowledge to others, or well to apply it to use] by the same Spirit. [or according to the same Spirit.]

9 And to another Faith [Namely, of working miracles, which is a special confidence that God will herein give us that which we shall ask of him in the name of Christ, beyond the course of nature. See Mat. 17. 20. Acts 14. 8. 1 Cor. 13. 2.] by the same Spirit : [Gr. in the same Spirit] and to another the gifts of healings [namely, not by ordinary means of medicines, but with a word, by touching, or otherwise by miracle, as Peter, Acts 3. 6. and Paul, Acts 28. 8. See also Acts 14. 3. and chap. 19. v. 11, 12. Jam. 5. 14, 15.] by [Gr. in] the same Spirit.

10 And to another the workings of mighty (works) [Hereby is understood the gift to work miracles, not only for the help and service of men, but also for the punishment of hypocrites or enemies of Christ and his doctrine. See Acts 5. 5. in Peter, and Acts 23. 11. in Paul] and to another Prophecy [that is, certainly to foretel things to come, which gift had Agabus, Acts 11. 27, 28. and 21. 10. the four daughters of Philip, Acts 21. 9. or else to expound the writings of the Prophets for edification, exhortation and consolation, 1 Cor. 14. 3. See Rom. 12. 7. But here it seems to be taken for the first sort of prophecy] and to another discernings of Spirits, [that is, the gifts to discern true and false teachers, and to give the church warning of the false ones. See 1 John 4. 1.] and to another many kinds of tongues, [Gr. sorts of tongues, namely, which they have not learned, but which they are able to speak by a special miracle, and divine instruction and inspiration. See Mark 16. 17. & Acts 2. 4.] and to another interpretation of languages. [Gr. of tongues, i.e. who were able plainly to interpret in a known tongue that which was spoken or written in an unknown tongue, and declare it to others who do not understand it.]

11 But all these things worketh one and the same spirit [See v. 4.] imparting to every one in particular, even as he will. [namely, the holy Ghost, who being bound to no man, nor moved by any mans fitness, gives these gifts according to his own free will and good pleasure.]

12 For as the body [This similitude the Apostle useth also, Rom. 12. v. 4, 5. Eph. 4. 4, 12, 16. and is very fit to persuade the members of one spiritual body unto peace and unity] is one, [that is, not divided into

many bodies, so is also the universal christian church but one spiritual body, Can. 6. 9. Rom. 12. 5. Eph. 2. 14. and 4. 4, 5. which unity none must break by strife or schism] and hath many members, [namely, having divers gifts, dignity and administration] and all the members of this one body, being many, are (but) one body : even so also Christ. [namely, hath but one body, whereof he is the head, and that hath many and divers members. Or even so also Christ: i.e. the body of Christ, namely, the church, which is so called from its head.]

13 For we all [Namely, believers, who belong to this body of Christ as members] are also by one spirit [Gr. in one spirit, i.e. by the spirit of regeneration, which is but one and consequently also admonisheth and obligeth us unto unity] baptized unto one body, [namely the church of Christ, into which we are ingrafted by baptism, which is the laver of regeneration, Eph. 5. 26. Tit. 3. 5. and obligeth us to unity also] whether it be Jews or Greeks, or servants, or free (men) [that is, of what descent, state or condition soever we be] and we are all made to drink [that is, the Lords Supper also in which we all drink one drink out of one cup, admonisheth and obligeth us, that avoiding all divisions we seek after unity, to be one spiritual body and of one mind. The like reason the Apostle useth, 1 Cor. 10. 17. that as in the Lords Supper we are all partakers of one bread ; so we are also admonished thereby that we many are one body] unto one spirit. [or by one spirit.]

14 For the body also is not one member, [Namely, only, or consists not of one member only, but of many and divers, so also the body of the church consisteth of many members, which have divers gifts and administrations, of which some govern, others are governed, some teach, others are taught, some speak in the church and others hearken] but many (members.).

15 If the foot should say, seeing I am not the hand, I am not of the body : [Gr. not out of the body. To the foot and the ear the Apostle here compares those who have lesser gifts or administrations in the church, and to the hand and eye those that have greater and more excellent : and thereby admonisheth the first that they must not grudge the others their great gifts and administrations, but be content with their state and condition, Deu. 28. 13.] is it therefore not of the body ?

16 And if the ear should say, seeing I am not the eye, I am not of the body : is it therefore not of the body ?

17 Were the whole body the eye, where (should) the hearing (be) ? [The Apostle hereby sheweth how needfull it is, that this diversity of gifts and administrations should be in the church, for the welfare of the same] Were the whole (body) hearing, where (should) the smelling (be) ?

18 But now hath God set the members, every one of them in the body, [Each namely in its place, and each for its special use and service for the whole body : so doth he also concerning the members of the church, which he fits each for his particular service, and imparts to every one his gifts for this purpose] even as he should. [See before v. 11.]

19 Were they all (but) one member, [That is, had the members of the church all one kind of administration and gifts] where (should) the body (be) ? [that is, how could the church stand and be edified, for one member alone cannot do it.]

20 But now indeed there are many members, [Namely, having divers callings, administrations, gifts, and operations] yet (but) one body. [namely, to whose profit and edification, each must bestow and contribute what he hath.]

21 And the eye [That is, they that have the most excellent callings, gifts, or administrations : as also by the head are understood the principal men and governors

of the Church] cannot say to the hand, [that is, to those who indeed have also excellent gifts or administrations, but not so excellent as the eye. See Deut. 28.13.] I have no need of thee: or again the head to the feet, I have no need of you.

22 Yea much rather, the members which seem (to us) to be the weakest of the body, they are needfull. [Namely, for the sustentation and service of the whole body. for the eye can get or lay hold on nothing without the hand, and the head cannot walk without the feet.]

23 And they that seem to us to be the least honourable (members) of the body; [No members by God created in the body, are dishonourable in themselves: but that some are so accounted, that happens according to the opinion of men, according to the use they have in the body] on them we put more abundant honour: [Gr. we put about the same more abundant honour. Namely, by covering them, and naming them in terms] and our uncomely (members) [namely, which are misshapen, crooked, or too short, or have any other defect, or which for honours sake must be covered] have more abundant adorning. [Seeing men seek to cover these defects, or to beautifie them with some ornament of apparel. So ought men also to do the mean members of the Church, which men must not therefore despise, but much rather honour them, and cover their defects.]

24 But our comely have no need of it: [Namely, to be more adorned, being comely enough of themselves] but God hath (so) joyned the body together, [Gr. mingled or te pered together] giving more abundant honour [that is teaching and commanding us by natural modesty, to honour such members] to that which hath want (of it) [that is, to such a member as hath need of this honour, which therefore must admonish us, that we also ought to do the same to the meanner members of the Church.]

25 That there be no discord [Gr. schism, namely which would necessarily arise, if one member would not serve another as it ought: and the same would necessarily tend to the destruction of the whole body. So also in the Church] in the body, but the members should take the like [Gr. the same] care for one another.

26 And whether it be that one member suffereth, all the members suffer with it: [That is, really shew that the same concerns them also, and contribute all to free the suffering member from its suffering. So must the members of the Church do also, Heb. 13.3.] or that one member is glorified, all the members rejoice with it.

27 And ye are the body of Christ, [The Apostle now applies the foregoing similitude to the Church which is the spirituall body of Christ, whereof each believer in particular is a member, who for this cause ought so to carry himself towards his fellow-members, as is shewed in the comparison that the outward members of one body do towards one another] and members in particular. [Gr. of a part, i.e. each believer is a particular member and part of the same body, which consists of all the parts and members joyned together: therefore each part must be respected and esteemed in its own order, and contribute all to the service and benefit of the whole.]

28 And God hath set some in this Church, [Namely, to exercise certain ministries in the same: of which ministries he now treats further, for the exposition of ver. 5.] first Apostles, [of the word Apostles see Luke 6.13. To these the first and chiefe place is ascribed amongst the ministers of the Church of the new Testament, because they were called by Christ himself without means of men, Gal. 1.1. could not erre in teaching, were sent to preach throughout the whole world, and were furnished with a speciaall power to work miracles, and punish the disobedient] secondly Prophets, [see ver. 10. and Rom. 12.7. Eph. 4.11.] thirdly teachers, [that is,

who are ordinarily called, to interpret the Scripture for the edification of the Church, and to maintain and defend the doctrine of the same against false teachers. See Eph. 4.11.] afterward powers [that is, they that are indued with the gift to confirm the doctrine by miracles, and with power miraculously to punish the stiffnecked] after that gifts of healings, [who have such a gift by miracle to cure incurable and all other diseases. See ver. 9.] helps, [that is, who take care of and help the poor and sick] governments, [that is, they that are appointed to keep the Church in good order, and to guide them, which are the Elders, Rom. 12.8. 1 Tim. 5.17.] many kinds of tongues. [Gr. sorts of tongues. See ver. 10.]

29 Are they all Apostles? [That is, seeing then the ministers of the Church have not all administrations of one kinde, nor of equall dignity, therefore they that have the highest ought not to despise them who have a lower, neither ought these to grudge the other this, and so to contend one amongst another, but to bestow their service each in his place for edification and peace] are they all Prophets? are they all teachers? are they all powers:

30 Have they all gifts of healings? do they all speak with (many kinds of) tongues? are they all interpreters? [Or, translators. Namely, of strange languages. See ver. 10.]

31 But be zealous after the best gifts: [Gr. the better, i.e. although the gifts are divers, the one more excellent than the other, and that each one being content with his own, how mean soever it be, must look to bestow the same, for the greatest profit and edification of the Church, yet nevertheless it is commendable also that men by convenient means seek after this, that they may get the best and most excellent] and I shew you a way which is yet more excellent. [Gr. a way according to excellency, namely, which he sets forth in the following chapter, which is, that leaving all contention, pride, and despising, we order all our actions out of, and according to love.]

CHAP. XIII.

¹ What the Apostle had promised in the latter part of the former chapter, that he would shew the Corinthians a more excellent way, that he performs in this chapter; teaching that love is the principall gift, which Christians must seek after, which he proves by comparing it with other great gifts, as are divers tongues, prophecy, knowledge, working of miracles, liberally relieving the poor, and courageously even to suffer death for the name of Christ: and sheweth that all such gifts are nothing without love, 4 and praiseth love because of its excellent properties, and operations, 8 as also because it shall endure and abide alwayes, whereas other gifts shall cease, 9 seeing they are imperfect in this life, 10 which he declares by a comparison of the knowldg of a child, and of a man ful-grown, and of seeing in a glas, and in the face it self, 13 and finally because love is greater and more excellent then faith and hope.

A lthough it were that I speake the languages [G. with tongues] of men [that is, which any men in the world were able to speak] and of Angels, [the Angels, which are spirits, Heb. 1.14. have properly no tongues, as we have, but this must be understood of the excellency, and multitude of languages which even the Angels might be able to speak when they are with men] and had not love, I were become a sounding [or, resounding] bras, [that is, brasen instrument, wherewith men make a great noise without pleasantnes or understanding] or a ringing cymball:

2 And although I had the (gift) of prophecy, [See of his gift, Rom. 12. 7. and 1 Cor. 12. 10.] and knew all mysteries and all knowledge: [see also of this gift, 1 Cor. 12. v. 8, 10.] and although I had all faith, [namely, to work all kind of miracles. See 1 Cor. 12. 9, 10.] so that I should transpose mountaines, [that is, should do one of the greatest miracles, such as it would be to transfer a mountain from one place unto another] and had not love, I were nothing, [that is, the gift were not profitable nor serviceable to me for salvation.]

3 And though I should distribute all my goods for the maintenance (of the poor,) [The Greek word signifies to cut bread in pieces or morsels to feed any one] and though I should give up my body that I might be burned, [namely, for Christ's name and truth: which is the greatest work of Christian fortitude] and had not love [that is, did not that out of love of God's glory, and to edifie the church thereby, and confirm it in the truth, but out of ambition, or other necessities and respects] it would yield me no profit. [Or profit me nothing.]

4 Love [That is, a man that hath true love] is long-suffering, [that is, by the grace of the Holy Ghost endures the reproaches and injuries offered unto it, and restrains wrath and desire of revenge] it is bountifull: [that is, inclined and ready to do good to every one, even to enemies] love is not envious: love dealeth not wantonly, [or pervercally, malepercally, vainly, namely, in words or in deeds] it is not puffed up. [that is, proud, ambitious, highly conceited of itself, and despising others.]

5 It dealeth not unseemly [Or unseemly] it seeketh not its self, [Gr. the things which are its own; or the things which concern its own advantage, but the welfare of its neighbour and of many] it is not embittered, [namely, to wrath, passion, and desire of revenge] it thinketh no evill. [that is, plottereth not in its mind, how it shall do its neighbour any evill from desire of revenge. Or suspects no evil in the actions of its neighbour, out of mistrust or evil-suspition; or imputes not evil.]

6 It rejoiceth not in unrighteousness, [Or for unrighteousness, namely, when any one doth that which is unjust, or else when injustice is done to any man] but it rejoiceth in the truth: [or with the truth, i.e. when any one doth, or there is done to any one, that which is just and fit.]

7 It covereth all things, [Or beareth, for the Greek word signifieth both. But forasmuch as afterward in the same verse is spoken of forbearance, therefore the word cover is better used here; seeing this is also a proper work of love, Prov. 10. 12. 1 Pet. 4. 8. Or it taketh all things in good part and to the best] it believeth all things, [namely, which are any way credible and not manifestly false. Namely, concerning the actions of his neighbour, construing them alwaies to the best as long as the contrary appears not] it hopeth all things, [namely, of God, that he will deliver and assist him, Job 13. 15. and of men, that they have not meant, spoken or done so evil, or that being fallen they will rise again] it beareth all things. [that is, suffers all injuries done to it for peace sake, without revenging it self.]

8 Love never [That is, it neither ceaseth in this life to bring forth these fruits: neither shall it cease in that to come, but alwaies abide and be perfect, although not alwaies employed in one kind of operations] perisheth: [Gr. never falleth out, or off, as Rom. 9. 6.] but whether it be prophecies, [see 1 Cor. 12. 10.] they shall be abolished [namely, as well in this life, when that gift shall cease, as it came to pass after the Apostles times; as in that to come, in which the foretelling of things future shall not be necessary] be it languages, [Gr. tongues. See 1 Cor. 12. 1.] they shall cease, [namely, even as the prophecies] be it knowledge, [namely, that imperfect knowledge which we now obtain by the ministry of the

word in this life, as is declared in the following verses] it shall be abolished.

9 For we know [Namely, now in this life] in part, [not that we do not now know all that is necessary for us to salvation, John 16. v. 13. 1 Cor. 1. 5. 2 Tim. 3. 15. but the Apostle speaks thus in respect and in comparison of the knowledge which we shall have of divine things in the life to come: unto which, this our knowledge which we now have, is to be accounted but a little part] and we prophesie in part.

10 But when the perfect [That is, the perfect knowledge of divine things, as much as a mere man shall be able to comprehend, and shall be needfull for us to perfect joy and salvation] shall be come, [which shall be first in the life to come] then shall that which is in part, [that is, this imperfect knowledge. See v. 8.] be done away.

11 When I was a child, [The Apostle compares the knowledge which we have now in this life, to the knowledge which little children have: and the knowledge which we shall have in the life to come to the knowledge of men grown. Such a difference there is betwixt both, and yet much greater] I spake as a child, I was minded as a child, [or I considercd, I thought] I reasoned as a child; [that is, weighing things with mine understanding] but when I became a man, I did away that which was a child's. [that is, that small, mean and childish knowledge which was in me.]

12 For we see now [Namely, as long as we are in this life] by a glas: [that is, betwixt our present knowledge, and that which we shall have after this life, is such a difference, as there is when one seeth the image of another's face in the glas, and when he beholdeth the face it self] in a dark sentence. [Gr. in a riddle, i.e. there is also such a difference, as when one propounds any thing darkly, in the manner of a riddle, and when he doth the same with plain, proper and express words] but then [namely, in the life to come] (shall we see) [that is, know, namely, God and all divine things] face to face: [that is, clearly and perfectly. See 1 John 3. 2.] now [namely, in this life] know I in part, [that is, even I myself although I am an Apostle, and was taken up into the third heaven, and there heard unutterable words, 2 Cor. 12. 4.] but then [namely, in the life to come] I shall know even as also I am known. [namely, of God, who perfectly knowes me, loves me, acknowledgeth me for his, and through this his love shall give me the same knowledge.]

13 And now [See v. 12.] abideth faith, hope (and) love, these three: [that is, we have need that all these three virtues be and abide in us. For without faith we cannot be justified, and it is impossible to please God: and without hope faith cannot stand, and by love faith must be operative] but the greatest [Gr. greater, namely, because faith and hope shall cease in the life to come, because then we shall actually enjoy and posses the good things which we now believe and hope for: but love shall abide for ever, and be perfect. See v. 8.] of these is love.

C H A P X I V.

1 The Apostle concluding the foregoing exhortation to love, teacheth further that they that seek after spiritual gifts, must seek most after the gift of prophecyng. 2 That nevertheless the gift of strange tongues is not to be despised, but must be used with interpretation of the same, 7 which he proves by the similitude of a pipe, harp and trumpet, 10 and sheweth that it is contrary to nature, and is nothing else then if men speake to Barbarians. 13 Teacheth further that men must so pray, that this may be done not only with the Spirit, but

but also with understanding. 16 Otherwise that one that understandeth not the strange tongue, cannot say amen to such a prayer. 18 confirms the same by his own example which he exhorts them to imitate, 21 and provokes out of the Scripture that strange tongues are sometimes rather a judgment than a gift, 23 teacheth also that it would be ridiculous if they all spake with strange tongues, but for edification if they all prophesied. 26 Afterwards he lays down certain rules which must be followed in the use of extraordinary gifts, namely that all must be done to edification, 27 when they speak with strange tongues that another interpret it, 29 that prophesying be done by turns, 32 and that the prophets judge thereof. 34 That the women hold their peace in the Church. 37 That these his ordinances are the commandments of the Lord. 40 Finally that all things must be done seemingly, and in order in the Church.

Follow after love [Gr. *pursue* love]. This is the conclusion of the former chapter] and be zealous [that is, labour nevertheless for this, that each may excell other therein] for spiritual (gifts) [to obtain extraordinary gifts, which the holy Ghost then wrought in many. See 1 Cor. 12. ver. 1, 8, 9, 10. Although men must be zealous for the ordinary gifts also] but most that ye may prophecy. [what that is, see Rom. 12. ver. 7. 10. 1 Cor. 12. 10. and the third verse following.]

2 For he that speaketh a (strange) language, [Gr. with a tongue, as also in the following] speaketh not to men, [that is, that he might thereby make known to them the thoughts of his heart, which is the end wherefore speech is used,] but to God, [that is, that God well understandeth it but not men] which is not enough for no man understandeth (it) [Gr. heareth it] namely with understanding. See Gen. 11. 7.] yet with the spirit [that is, with the gift which the Holy Ghost hath wrought in him. Of his mind] be speaketh mysteries. [this may be understood either of the mysteries of the Kingdome of heaven, Mat. 13. 11. 1 Cor. 4. 1. and 13. 2. which are more excellent then that they should be held forth without fruit and attention in an unknown tongue. Or that he that speaketh in an unknown tongue doth no otherwise then if he propounded some hidden things, which no man can understand.]

3 But he that prophesyeth [That is, he that interprets the writings of the Prophets in a known tongue. See ver. 1.] speaketh unto men, [that is, speaketh so that men can understand it, and receive benefit by it] edification, and exhortation, and consolation. [that is, that which may serve for edification or instruction of the ignorant, exhortation of the disorderly and consolation of the sad. Unto these three advantages must all interpretations of Gods word be fitted, Rom. 15. 4. 2 Tim. 3. 16. And for this cause is the gift of prophecy better then that of strange tongues, because that these benefits are not obtained.]

4 He that speaketh a (strange) tongue he edifieth himself, but he that prophesyeth he edifieth the Church.

5 And I will (indeed) [That is, I would or wished indeed: so far is it from me to have the gift of strange tongues hereby despised] that ye all speak in (strange) tongues, but rather that you should prophecy. For he that prophesyeth is greater [that is, hath a more excellent gift, and more serviceable to the edification of the Church] then he that speaketh (strange) tongues, except then that he interpret it, [or, translate it]. Namely, into another known tongue, so that the Church can understand it] that the Church may receive edifying.

6 And now brethren, if I should come unto you, and should speak (strange) tongues, what profit should I bring you [Namely, for your edification] if I speak not unto you, either in revelation, or in knowledge, or in pro-

phesy, or in doctrine? [Or, speak not, either by revelation &c. i. e. preached not to you in a known tongue, so that you should be able to understand that I held forth unto you either some revelation of mysteries, or some knowledge how a man must carry himself in doubtfull matters, or some exposition of the writings of the Prophets, or some confirmation of some article of faith.]

7 Even the very lifeless things [Gr. *soul-less* i. e. the instruments of musick] which give sound [Gr. *voice*] whether it be pipe, or harpe, if they give no difference with (their) sound, [that is, diversity of tones, but always one kind of tone: which is very unacceptable and irksome to hear] how shall that be known which is piped [that is, what song or ditty] or played on the harp?

8 For if the Cornet [Or, Trumpet whereby soldiers are warned and stirred up to battel] give an uncertain sound, [or, unknown]. Namely, by which men cannot understand that they are thereby warned and stirred up to preape themselves to battel. For there was a certain manner of trumpeting wont to be used for this purpose which was called *classicum* who shall prepare himself to the war?

9 Even so ye also, if ye by the language [Or, by the tongue] give not a significant speech, [or speak words which men can understand what ye mean thereby] how shall that be understood [namely, by the hearers who understand not the language] which is spoken? For ye shall be as they that speak into the aire, [that is, make some noise and cast it out into the aire, which vanisheth there without any profit. See 1 Cor. 9. 26.]

10 There are, as it falleth out [That is, as according to the condition of times and places it happeneth] so many sorts of voices in the world, [namely, not only amongst men, who have their several speeches, but also among all sorts of beasts and souls] and none of them is without voice. [that is, without such a sound, that men of one kinde of language may thereby understand one another, and that by the noise of the beasts and fouls each sort of them may be discerned: so that they have yet some signification, which is not in strange unknown languages.]

11 If therefore I know not the force of the voice, [That is, understand not the meaning of that which is spoken] I shall be barbarous [that is, as a man of an unknown language. The Greeks and Romanes called all other nations which did not speak or understand their languages *Barbarians*. See Acts 28. 2. 4. Rom. 1. 14. Col. 3. 11.] to him that speaketh: and he that speaketh shall be barbarous with me. [Gr. in me.]

12 Even so ye also, seeing ye are zealous [Gr. are zealous of spiritual gifts, i. e. strive for, endeavour after this, that ye may have the best spiritual gifts: which is a commendable zeal and strife] after spiritual gifts, [Gr. spirits] seek that ye may be abundant [or, excellent] for edifying of the Church. [that is, that ye may have and use such gifts, whereby the Church must be most edified.]

13 Therefore he that speaketh [That is, can and will speak in the Church] in a (strange) tongue, let him pray [that is, that besides the gift of strange tongues, God will also bestow upon him the gift of translating and interpreting the same plainly in a known tongue. For this was also a special gift of the spirit. See 1 Cor. 12. ver. 10. 30. and here ver. 26. 27. and howsoever they themselves understood well what they said, yet nevertheless they had not alwaies therewith the gift of being able plainly to translate the same. Or that he so pray, namely in the Church, that he also interpret in a known tongue the prayer made in an unknown tongue] that he may interpret it.

14 For if I pray [That is, make a prayer openly in the Church] in a (strange) tongue, my spirit (indeed) prayeth,

prayeth, [that is, I make a prayer indeed in my mind, through the gift of the Holy Ghost, which is good] but my understanding [namely, which I have of that language. See v. 4. Or the meaning of my prayer] is fruitless. [namely, to the hearers, who understand not such a prayer.]

15 What is it then? [That is, what must men do then to use this gift aright] I will (indeed) pray with the spirit, [that is, I will indeed use this gift of the Holy Ghost, to make a prayer in the Church in a strange tongue] but I will also pray with the understanding: [that is, I will adjoin a plain interpretation that the hearers shall be able to understand it] I will (indeed) sing [namely, psalmes and spiritual songs in the assembly of the church] with the spirit, but I will also sing with the understanding.

16 Otherwise if thou givest thanks, [Gr. blesseth, i.e. being endued with this gift of the Holy Ghost, makest publick thanksgiving in the church] with the spirit, how shall he which filleth the place [that is, who sitteth amongst the common persons or hearers. For it seemeth that the teacher sitteth in a special and more raised place in the assemblies] of an unlearned (person) [Gr. idiotes, i.e. that understandeth not strange tongues, and who hath no publick ministry or extraordinary gifts to teach in the church, or to make prayer or thanksgivings] say amen? [this word amen cometh from an Hebrew word, signifying truth, certainty, firmness; and is used for conclusion of prayer or other weighty speeches, thereby to declare that men consent to that which is prayed for or spoken, and wish that it may come to pass. See Deu. 27. 15. Neh. 5. 13. Jer. 11. 5. Luke 24. 43. Rom. 1. 25, and 9. 5. Rev. 22. 20, 21.] upon thy thanksgiving? seeing he knoweth not what thou saist.

17 For thou givest thanks very fitly, [That is, thou indeed makest a good thanksgiving, which can edifie thee because thou understandest the language] but the other [namely, who heareth thy thanksgiving, and understandeth not the tongue wherein thou givest thanks] is not edified.

18 I thank my God that I speak more (strange) tongues, than you all. [Or that I speak strange tongues more than you all. The Apostle propounds his own example to the Corinthians, which they ought in equity to imitate. He giveth God thanks for the gift of strange tongues, which he had received more abundantly than any one of them, who made ostentation thereof in the Assemblies; to shew that he did not despise this gift, but only reproved the abuse of the same:]

19. But I will (rather) in the Church [That is, in the assembly of the faithful where many Idiots are present also] speak five words [that is, some few] with [or, by] mine understanding, [that is, so that I express my understanding, or the thoughts of my mind with clear, known and significant words, which every one can understand] that I may instruct others also, then ten thousand words, [that is, a great and long speech; See 1 Cor. 4. 15. from whence clearly appears; that they do directly contrary to the doctrine of the Apostle, who perform Gods worship and their prayers unto God in a strange tongue which they themselves or their hearers understand not, and who do as it were number those prayers to God by fifties and hundreds] in a (strange) tongue.

20 Brethren, be not children in understanding: [That is, shew that ye have better understanding then children, seeing it is altogether childish to make an ostentation in the Assembly with strange tongues without any edification. Or abide not alwaies in the childish and mean knowledge of spiritual things. See Heb. 5. 12. and chap. 6. 1.] but be children in wickedness, [that is, imitate children, not in their ignorance but in their innocence, seeing children although they are born with a corrupt nature notwithstanding do not yet actually so shew it, as they

that are grown] and in understanding [namely, of spiritual things necessary to salvation] be full grown. [Gr. perfect, i.e. increase daily in this understanding, in such a manner, that betwixt the understanding which ye now have of spiritual things, and that which ye shall yet obtain, there be such a difference, as there is betwixt the understanding of a child and of a man grown. For that in this life we shall not come to an altogether perfect knowledge of spiritual things, the Apostle taught in the former chap. v. 9, 10, 11, 12.]

21 It is written in the law, [That is, in the Scriptures of the old Testament. See John 10. 34.] I will speak to this people, [namely, thereby to punish them; seeing then that God useth unknown tongues & speeches as a punishment, therefore men ought not to use them in the church without interpretation, forasmuch as this would tend more to punishment then to the edification thereof. See the further exposition, Esa. 28. 11.] by men of other tongues, [that is, of unknown tongues which they shall not understand] and by other lips, [that is, unknown speech] and neither so will they hear me [that is, not understand] saith the Lord.

22 So then (strange) tongues are for a sign, [Namely, of Gods wrath] not to them that believe, but to unbelievers, [that is, they that obstinately reject the word of God, to them God sends (this) for a punishment, that they are spoken to in an unknown tongue] and prophecy [see v. 3, 4.] not to unbelievers, [for although the prophecy may serve also to convert an unbeliever; notwithstanding seeing unbelievers come not much into the Congregation, it is principally framed to exhort comfort and confirm believers] but to them that believe.

23 If therefore the whole church were gathered into one, and they all spake in (strange) tongues, and (some) unlearned or unbelievers should come in, [Namely, who are not yet converted to the Christian Religion] would they not say that ye were out of your wits? [namely, when ye spake before the people that which they do not understand, which no wise persons, but they that are out of their wits do. Whereby then an unbeliever is more and more estranged from the Christian Religion: as that which seemed to him to make men out of their wits.]

24 But if they all prophesied, [Namely, who have the gift of prophecy, one after another. See v. 28, 29, 30.] and one unbelieving or unlearned came in, he is convinced [or reproved, i.e. overcome in his conscience that the Christian Religion is the right and true Religion] of all, [namely, who use the gift of prophecy in the church aright] (and) he is judged [that is, condemned, namely, for his former sins, and if he will not receive by a true faith that which by prophesying is propounded out of Gods word, he is rended without all excuse. See Acts 24. 25.] of all.

25 And so the hidden things of his heart become manifest: [That is, when by prophesying Gods word is interpreted, it appears how a man is disposed in his heart, namely, whether he will abide stiffneckedly in his unbelief, or believe the Gospel. See 2 Cor. 2. v. 15, 16.] and so falling on (his) face, [namely, he that by prophesying is convinced in his heart of the truth of the Christian Religion, he will immediately with all reverence betake himself to the service of the true God, and to confess the Christian Religion for the true] he will worship God, and declare that God is truly [that is, that in your church the true Religion is rightly taught and exercised] among you. [Gr. in you.]

26 What is it then brethren? [That is, seeing that which is said before is so indeed, what shall then be done further? Here the Apostle begins to prescribe certain rules, which men must observe in the church in using of gifts] when ye come together, every one of you bath

hath he a Psalm [Or, hymn, namely made by him by inspiration of the Holy Ghost, to the glory of God, and edification of the Church] hath he a doctrine, [that is, a particular instruction, exhortation, or consolation, specially inspired into him by the Holy Ghost] hath he a (strange) tongue, hath he a revelation, [namely, of the Holy Ghost, of any unknown or future things. See Revel. 1. 1.] hath he an interpretation; [that is, the gift of translating strange tongues into speeches that are known: or else well and plainly to expound any dark places of the Holy Scripture] let all things be done unto edifying:

27 *And if any man speaketh a (strange) tongue, (let it be done) by two, or at most by three, [That is, let not many spend the time thereby: but if men will indeed speak strange tongues, let this be done by as few as may be] and by turn; [that is, not altogether at one time in a company, but one after another] and let one interpret it, [namely, that the Church may understand thereby, what it is that was spoken in an unknown tongue.]*

28 *But if there be no interpreter, [Namely, either he himself that speaketh a strange tongue, or another who hath the gift to translate these strange tongues, and to turn them into known tongues] let him hold his peace [namely, he that speaketh in a strange tongue] in the Church but let him speak to himself [or with himself, privately, not openly in the Church] and to God. [namely, inwardly calling upon and giving thanks to God, who knoweth the thoughts of the heart, and understandeth all languages.]*

29 *And let two or three [Namely, not to pass away the time with prophesying only] Prophets [see ver 3. 4.] speak, [namely, in the Church and that by turn, ver. 27.] and let the other [namely, who have the same gift of prophesying, or the gift of discerning of spirits] judge. [namely, whether that prophecy agree with Gods word, by which all doctrines and revelations must be tryed. See Isa. 8. 20. John 5. 39.]*

30 *But if (ought) be revealed [Namely, which either is not, or not so clearly revealed to the other that speaketh, as to him] to another [namely, who hath the gift of prophecy also] which falleth, [that is, who hath yet had no turn to stand up and speak] let the first hold his peace. [namely, to give place to that second to speak.]*

31 *For ye may all prophecy one after another, that they may all learn [That is, as well the Prophets as the ordinary hearers may be instructed] and all be comforted. [or exhorted.]*

32 *And the spirits of the Prophets, [That is, the doctrine which the Prophets propound by the gift and inspiration of the Holy Ghost] are subject to the Prophets. [that is, are subject to the judgment of the other prophets which hear them, which judgment they also willingly submit unto: for howsoever this prophesying was inspired by the Holy Ghost which cannot err, yet nevertheless all was not always revealed unto one, and that which was revealed unto one, that same was also oftentimes revealed unto more others likewise. These might also by some Prophets be somewhat of their own mingled therewith. It must therefore be proved and judged by the others, whether their prophesying also be by inspiration of the Holy Ghost, and according to the measure of faith. See Isa. 8. 20. Rom. 12. 7.]*

33 *For God is no (God) [Or, no author, or lover] of confusion [or, disturbance] but of peace, as in all the Churches of the Saints. [namely, is taught by me: or is needfull.]*

34 *Let your women be silent in the Churches: [That is, not speak openly to the Church even although they be endued with good knowledge. See 1 Cor. 11. 5.] for it is not permitted unto them to speak, [namely, to teach or propound any thing openly in the Church. See*

1 Tim 2. 12.] but (commanded) to be subject [namely, to the men to receive instruction from them: for he that instructs another in publick assemblies, hath thereby some authority over or above him that is instructed] as also the Law saith. [namely, Gen. 3. 16.]

35 *And if they will learn any thing, [That is, be more largely instructed concerning any points of doctrine] let them ask their own husbands, [namely, if they be fit to instruct them: otherwise they may also well in private enquire of the teachers of the Church, or any other honest and gisted men] for it is shameful [that is, uncomely, ill befitting: because thereby the order is inverted which God hath set between man and woman: and that this is repugnant also to that honourable shamefastness which ought to be in women] for women that they should speak in the Church.*

36 *Was not the word of God forth from you? [That is, from your teachers of Corinth, who are so proud of your gifts, and not much rather from us Apostles, who first preached the word of God unto you] or is it come unto you only? [that is, you carry your selves so proudly as if you alone had all wisdom. A serious reproof of those proud spirits, whereby is also shewed wherewithal that they have no reason so to exalt themselves.]*

37 *If any man thinketh that he is a Prophet, [That is, really indued with the gift of prophecy, or presumeth that he is, and gives himself out for such a one] or spiritual, [that is, indued with any extraordinary gift of the Holy Ghost. Or abundantly exercised in Christian doctrine, 2 Cor. 2. 15. and chap. 3. 1. Gal. 6. 1.] let him acknowledge [that is, he must or ought to acknowledge: namely, if he be such a one as he gives himself out for] that what I write to you are the commandments of the Lord: [namely, Jesus Christ, who as our Lord hath power to command us, and whom we his servants are bound to obey.]*

38 *But if any one be ignorant [That is, wifull, will not know or acknowledge the same] let him be ignorant. [that is, seeing he will wilfully abide in his ignorance, and not suffer himself to be informed by my writing he may do this at his own peril: I will not trouble my self with such, seeing I have done my duty to bring them out of this ignorance. See the like phrase, Revel. 22. 11.]*

39 *So then brethen be zealous to prophecy, and hinder not to speak in (strange) tongues. [That is, although I judge that prophesying produceth more edification in the Church than to speak with strange tongues, yet I will not thereby have the use of strange tongues altogether rejected or hindred, so it be but duly performed, and with interpretation.]*

40 *Let all things [That is, which are to be done in the assemblies of the Church, as there are prophesying or preaching the word of God, making the publick prayers and thanksgivings, administration of the Sacraments, and the like] be done decently [or, befittingly], so that it may have a faire appearance, which is becoming Christian decency and simplicity] and with order. [that is, without confusion, each in its due time, course, place &c.]*

CHAP. XV.

1 The Apostle proves the truth of the resurrection of the dead by many firm reasons, of which the first is taken from the resurrection of Christ, which he confirms by the sum of his doctrine which according to the Scriptures he had propounded unto them, 4 and by the testimonies of Peter, 6 of more then five hundred brethren, 7 of James; and of all the Apostles, 8 and of himself 13 Concludes that otherwise even Christ should not be raised up, 14 which he proves to be absurd, seeing thereby

thereby should be made of none effect, their testimonies, the grounds of the Christian faith, and the hope of Christians, 21 teacheth that Christ is he that shall raise the dead, and that it shall come to pass at his coming, when he shall destroy all his enemies, and subject all things unto God, 27 That otherwise also baptism for the dead is used in vain, 30 That believers as also he himself, should endure so many perils in vain: and that the Epicureans should be in the right, 35 Afterward he teacheth that believers shall arise with the same bodies, but with other spiritual qualities, as incorruption, glory, immortality, 47 and that the faithful shall have bodies, not as Adam had, but as the Lord Christ now hath, 51 Revealeth also a mysterie, that they that live at the coming of Christ, shall not die but be changed, 54 and that then death shall be swallowed up: whereat he sings a song of triumph, and thanketh God, 58 with an exhortation to the Corinthians that they would continue steadfast in the faith.

Furthermore brethren I make known unto you, [That is, I bring again to your remembrance] the Gospel that I published unto you, [Gr. Evangelized] which also ye received, [namely, by faith] in which also ye stand. [that is, have remained steadfast hitherto.]

2 By which ye are all saved, [Or, shall be saved] if ye retain it in such wise as I declared it unto you: [or, remember with what speech or words] except that ye have believed in vain. [namely, which comes to pass when men do not persevere in the faith, which then would be an argument of no true faith. See Gal. 3. 4.]

3 For first of all [That is, principally, as the first and principal articles of our Christian religion, 1 Cor. 2. 2. 2 Tim. 2. 8. Or, among the first, namely, principles of the Gospel, Heb. 6. 2.] I delivered over [namely, by teaching and preaching] unto you, that which also I received, [namely, from God and our Lord Jesus Christ. See 1 Cor. 11. 23. So that this is not a doctrine feigned by me or any men, but come from God, and given us by him to publish unto men] that Christ died for our sins. [namely, thereby to sacrifice for the same for our reconciliation, 1 Pet. 3. 18.] according to the Scripture. [namely, of the old Testament. See Acts 26. 22. Rom. 1. 2. Ephes. 2. 20.]

4 And that he was buried, and that he was raised up the third day according to the Scriptures:

5 And that he was seen of Cephas, [That is, of Peter: see of this name, John 1. 43. 1 Cor. 1. 12. Gal. 2. 9.] afterward of the twelve, [namely, Apostles, who although they were then but eleven; the number being diminished by the falling away of Judas: nevertheless held the name of that number, seeing shortly after the same was filled again. See John 20. ver. 24. Acts 1. ver. 25.]

6 Afterward he was seen of more than five hundred brethren at once, [When this was done is not set down by the Evangelists. Some think that it was done on the mount of Olives when he ascended into heaven, Luke 24. 50. Acts 1. 9. Others think that this was done in Galilee, where he had many disciples. See Mat. 28. 7.] of whom the greater- (part) is yet remaining, [Gr. remain until now, i. e. are yet alive] and some also are fallen asleep. [that is, are dead. See Psa. 13. 4. Dan. 12. 2. Mat. 9. 24. and chap. 27. 52. Acts 7. 60. 1 Cor. 7. 39. & 11. 30. and here also, v. 18. 20. 51.]

7 Afterward he was seen of James [Amongst the Apostles there were two, who were called James, one that was the son of Zebedee and brother of John, Mat. 4. 21. & 10. 2. killed by Herod. Acts 12. 2. and one that was a son of Alpheus, surnamed the little, Mark 15. 40. and the Lords brother, Gal. 1. 19. because he was a son of the sister of our Lords mother. See the annotat. on

Mark 15. 40. Acts 12. 2. 17. and 15. 13. Of which of the two this must be understood is uncertain, seeing the Evangelists make no mention of this appearing neither] afterward of all the Apostles. [whereby some understand either the eleven Apostles being gathered all together in one: and that ver. 5. the same are also understood, when they were gathered together without Thomas, John 20. 24. But others understand it, not only of the twelve, ver 5. but also of all the rest which were sent forth by him to preach the Gospel. Luke 10. 1. Rom. 16. 7.]

8 And last of all he was seen of me also, as of one born untimely. [The Apostle compares himself hereunto, in respect of his sudden and unexpected conversion and calling, which is described, Acts 9. and happened after that the Lord Christ was ascended into heaven: and because he had before persecuted Christ.]

9 For I am the least of the Apostles, who am not worthy [Gr. not sufficient] to be called an Apostle, because that I persecuted the Church of God.

10 Yet by the grace of God I am that I am: [Namely, a believing Christian, and besides that an Apostle of the Lord] and his grace which (was shewed to) me [or, in me, towards me] was not in vain, [that is, not without the bringing forth much fruit] but I laboured more abundantly, [namely, both in the execution of the Apostleship, and in the enduring of all manner of affliction and persecution, which he describes, 2 Cor. 11.] then they all: [namely, the other Apostles, which were called before Christs ascension, and conversed with him upon earth: as also in the following verse] yet not I, [namely, as working that by mine own abilities, forasmuch as I am but an instrument thereof] but the grace of God which is with me. [that is, which God hath shewed me, and whereby he blesseth my labour.]

11 Whether therefore it be I, or it be they, [Namely, the other Apostles. See ver. 10.] so we preach [namely, that Christ dyed for our sins, was buried and arose from the dead. See ver. 3. 4.] and so ye believed.

12 Now if Christ be preached [Namely, by me and by the other Apostles] that he was raised from the dead, how say [that is, how then can that stand which some say. This question imports a reprobation and shewing of the absurdity of this error] some among you [so then this error was not common of the whole Church; but of some only, whose names are not express as 2 Tim. 2. 17. that by shaming them he might not affright them from conversion] that there is [that is, shall be in the last coming of Christ] no resurrection of the dead.

13 And if there be no resurrection of the dead, neither is Christ risen. [That is, then this absurdity must follow from thence that Christ is not raised from the dead. The reason hereof is, because Christ is the head, and the faithful his members, who together make one body. If the members should not be made alive, then neither were the head alive. For it would be a deformed body, whereof the head was alive and the members were and remained dead.]

14 And if Christ be not raised up, then our preaching [That is, mine and the other Apostles] is vain, [that is, false untrue] and your faith is also vain. [that is, your faith hath no firm ground, and shall not obtain the end of the same which is the salvation of your souls.]

15 And we also are found false witnesses of God: for we have testified of God [Or because we have testified against God, &c.] that he hath raised up Christ: whom he hath not raised up, if namely the dead be not raised up.

16 For if the dead be not raised up, then neither is Christ raised up. [The reason of this consequence see in the annotat. on v. 13.]

17 And if Christ be not raised up, then is your faith in

In vain, [Namely, forasmuch as ye believe that Christ was delivered over to death because of your sins, and was raised up for your justification, Rom. 4. 25. which should be believed in vain if he were not raised up. See v. 14.] *ye are yet in your sins* [that is, yet subject to condemnation for your sins, seeing it would be an evidence that Christ had not satisfied for your sins, if he had remained in death.]

18 *Then they are also lost* [That is, damned eternally] *who are fallen asleep* [that is, dead, see v. 6.] *in Christ*. [that is, in the faith of Christ, and in the hope of a blessed resurrection by Christ, 1 Thess. 4. 14 Rev. 14. 13.]

19 *If only in this life we are hoping in Christ*: [That is, respecting only those things, or only for those things which concern this life, and which might accrue to us in this life: which would be, if there should be no resurrection of the dead] *we are the most miserable of all men*. [Gr. *more miserable*. For Christians do not only deny worldly pleasures, but are also subject to many crosses, afflictions and persecutions for the confession of the truth.]

20 *But now Christ is raised up from the dead*: [That is, by the former arguments it appears that it is certain that Christ is raised up from the dead] *(and) is become the first fruits*, [that is, seeing he is first risen, from thence it followes that they also who are fallen asleep in him shall be raised up; even as by the first fruits being offered up to God, the whole maffe thereof was sanctified, Exod. 22. 29. Deut. 26. 1. Rom. 11. 16.] *of them that are fallen asleep*. [namely, in Christ. See v. 18.]

21 *For seeing death is by a man*, [Namely, Adam, v. 22.] *the resurrection of the dead is also* [that is, God hath also ordained that the raising up of the dead should be done by one man] *by a man*. [namely, Christ, v. 22.]

22 *For as they all dye* [That is, have pulled and brought upon them the guilt and necessity of dying, or of temporal death (for of that only is spoken here)] *in Adam*, [or by Adam, that is, by the sin which Adam committed and all his posterity in him, as being in his loynes, Rom. 5. 12.] *so also in Christ* [or by Christ] *shall they all* [namely, the faithfull who are fallen asleep in Christ, as the opposition here requires. For although Christ shall raise up all men in general, even the ungodly and unrighteous, as their just Judge, to punish them eternally in body and soul, Mat. 25. 32. John 5. 28. Acts 24. 15. 2 Cor. 5. 10. Rev. 20. v. 12, 13. yet notwithstanding here are understood those that are Christs, and whom he shall raise up as their head, of whom he is the first fruits, v. 23.] *be made alive*. [that is, raised up from the dead: for thereof is spoken here, not of spiritual making alive.]

23 *But ever one in his order*, [Namely, of the time thercunto appointed by God] *the first-fruits Christ*, [that is, even as betwixt the offering up of the first fruits, and the gathering of the fruits, there was some time between both, Exod. 23. 16. and 34. 22. So also there is time betwixt the resurrection of Christ and of believers] *afterward they that are Christ*, [that is, who belong to him, who are his members, ingrafted into him by a true faith. See the annot. on the former verse] *in his coming* [namely, to judge the quick and the dead at the last day.]

24 *Afterward shall the end be*, [Namely, of this present age or world. Or of this government of Christ, which he now administers as mediator] *when he* [namely, Christ] *shall have delivered over the Kingdome*, [namely, that he now executes as mediatour, gathering his church by the preaching of the word, regenerating the same by his spirit, and defending it by his power against its Enemies. For that shall be no more necessary then] *to God and the Father*: [that is, to God, who

is the Father, namely, of Christ, and also of the faithfull, John 20. 17.] *when he shall have done away* [not only that they have not the upper hand, but also that they be no more] *all dominion, and all authority and power*: [this some understand of all superiors, lawfull and good also, for they shall be no longer needfull then: Others of all dominion and power whether it be of unclean spirits, or men who have opposed the Kingdome of Christ.]

25 *For he must reign as King*, [That is, accomplish his Kingly-office as mediatour. Therefore that which is said, Psa. 110. 1. (to which the Apostle here alludes) that he should sit at the right hand of God, is here interpreted by the Apostle to reign as King, as also in the same Psalm. v. 2. *rule thou in the midst of thine Enemies*] *until* [therefore as long as this is not accomplished, Christ shall not raise up the faithfull from the dead. And afterward he shall cease to reign or rule in such manner as he now doth as mediatour] *he shall have put all Enemies* [namely, of his Kingdome and chiefly the Devil and all his instruments, who oppose him, or will not have him to reign over them, Luke 19. 27.] *under his feet*. [that is, shall have wholly overcome and destroyed them. See Job. 10. 24.]

26 *The last* [That is, which shall last be overcome and abolished] *enemy*, [namely, of the life and salvation of men. For death destroyeth life, and is thereby as an enemy of nature] *which is done away* [that is, is taken away, and in stead thereof life is given again by the resurrection. See v. 54.] *is death*, [namely, temporal and bodily death: for of that is here spoken.]

27 *For he* [Namely, God the Father] *bath subjected all things*, [and consequently all Enemies also, amongst which also is temporal death] *unto his* [namely, Christs]. See a larger exposition of this place, Heb. 2. 6.] *feet*. [that is, put under him, to abolish whatsoever is an Enemy, that it may no more hurt his Kingdome] *But when he saith, that all things are subject unto (him) it is manifest, that he is excepted* [namely, God the Father. *Or that it is without him*] *who hath subjected all thing unto him*. [namely, to Christ.]

28 *And when all things shall be subjected unto him*, *then shall the Son himself also become subject unto him*. [Namely, having laid aside not his divine nature and power, but this manner of administering his mediatory office, which as an Ambassador of the Father, he shall then perfectly have accomplished and executed] *who hath subjected all things unto him, that God* [namely, the Father] *may be all in all*. [that is, from thenceforth may immediately glorifie his church by himself as true God with the Son and Holy Ghost.]

29 *Otherwise what shall they do* [That is, what profit and advantage shall they obtain for doing that] *who are baptized* [or use baptizing]. This is diversly interpreted. Some understand it of the Sacrament of baptism by which we have communion in the death of Christ, and openly testify that we will be accounted as for dead and mortified to the world, Rom. 6. v. 2, 3. Others understand it of those who are so baptized with the cross and persecution, that they are as it were in a continual death. For so the word baptize is sometimes taken, Mark 10. 38. Luke 12. 50. Some understand it of those that washed the bodies of the dead, seeing the words to be baptized for the dead, may also well be translated to baptize over the dead, that is, wash, which custome was usual in the times of the Apostles, Acts 9. v. 37. and the word baptize sometimes signifies also to wash, Mark 7. 4. Luke 11. 38. Heb. 9. 10. which also doth not ill agree with the scope of the Apostle] *for the dead*, [or over the dead] *if the dead be not at all raised up? wherefore are they also baptized for the dead?*

30 *Why also are we* [Namely, Apostles, Teachers, and also all believers] *every hour in danger?* [namely,

of losing not only our goods and good name, but also our lives for Christ's sake. This should be done by us to no purpose if there were no resurrection.]

31 I dye every day [That is, I am not only in danger of my life, but am also daily seized upon, by so many tribulations, that my life is rather a continual death than a life; *i Cor. 11. 23*. See hereof *i Cor. 4. and 2 Cor. ch. 11. & 12.*] (which I test. *se*) by our glorying which we have in Christ Jesus our Lord. [that is, by the faithfulness which I have shewed in the cause of Christ, whereof I may justly glory. Others by your glorying, i.e. by the glorying which I have concerning you, that I have brought you to the faith by my ministry. See *2 Cor. 7. 4.*]

32 If according to man [That is, as it sometimes fares with men. Or that I may also speak something of my self as men use to do, *Rom. 3. 5. 2 Cor. 11. v. 16, 17, 21.*] I have fought against beasts at Ephesus, [this may be understood properly that the Apostle was cast before wild beasts at Ephesus in the Theater, to be torn by them, being notwithstanding wonderfully delivered from it by God. But seeing *Luke* describing that which happened unto him in Ephesus, *Acts 19.* makes no mention hereof, therefore some understand this improperly of the contest which the Apostle had in Ephesus with his Adversaries, whom he compares to wild beasts, because they sought to tear and destroy him, as he also compares the Emperor Nero to a lion, *2 Tim. 4. 17.*] what profit is it to me if the dead be not raised up? [this may also be fitly joyned with the following words] Let us eat and drink, [that is, let us live in pleasures, and make good cheer every day. The Apostle rehearseth the words which the Epicureans are wont to use, being also rehearsed, *Isa. 22. 13.* and meaneth that therein they were in the right if there should be no resurrection] for to morrow [that is, very suddenly] we dye. [that is, we shall by death be taken away out of this life.]

33 Do not erre [That is, suffer not your selves to be seduced by such speeches of the Epicureans] evil communications corrupt good manners. { or evil converse. This is a verse taken out of a Heathen Poet Monander, wherewith Paul confutes the former speech of the Epicureans, shewing the hurt which such speeches bring with them.]

34 Awake [Namely, out of the sleep of security] righteously, [that is, truly in earnest. Or to walk righteously] and sin not. [that is, take heed that ye do not fall into the abominable sin of Epicurism and security] For some [namely, of your church, as v. 12.] have not the knowledge of God. [namely, the right knowledge: such as are they that deny the resurrection of the dead] I say it to your shame. [that is, that you might be ashamed that there are among you those that follow such gross and dangerous errors: and thereby be moved the better to flee from such errors.]

35 But some one [Namely, of those Epicureans] will say, [that is, object against this] how shall the dead be raised up? [Gr. how are the dead raised up, i.e. how is it possible that the dead, whose bodies are perished, rotten, eaten of beasts, or burnt with fire, &c. should be made alive again] and with what manner of body shall they come? [this question is answered, v. 37. &c.]

36 Thou fool, [This the Apostle saith, not to revile, *Mat. 5. 22.* but to shew their ignorance in this matter, *Gal. 3. 1.*] that which thou sowest, becomes not alive [Gr. is not made alive, i.e. growes not up, brings forth no fruits: for even the growing things of the Earth have their life] except it be dead. [that is, rotten in the Earth. If therefore it be not impossible that a rotten seed or grain spring up again and grow, as we daily see in our fields, and in our gardens, so neither is it impossible that God should make the rotten bodies alive again.]

37 And that which thou sowest, (thereof) thou sows not the body that shall be, [That is, that shall come forth and grow out of the seed that is sown] but a bare grain, [namely, that seems to be withered and dead] according as it happens [that is, as for example] of wheat, or of any of the other (graines.) { or of the other seeds.]

38 But God gives the same a body [That is, although in the first creation God gave the Earth power to bring forth herbes, corn and fruits, yet notwithstanding so it is, that he himself by his omnipotency produceth also daily such plants according to his pleasure, *Psa. 104. 13, 14, &c. 1 Cor. 3. 7.*] even as he will, and to every feed his own body. [that is, being of the same sort, of which the seed is from whence it appears.]

39 All flesh [Seeing it might be objected, that forasmuch as the flesh of other beasts is not raised up, so neither shall the flesh of men be raised up, in regard that it seemeth to be of one kind: the Apostle answereth that there is difference between the flesh of men and of other living creatures. The reason is not exprest, but this is the principal, because the flesh of men was enlivened by a reasonable and immortal soul, and the bodies of other living creatures by an unreasonable soul, which dyeth and perisheth with the body: and also because God will for ever shew his grace and justice according to body and soul on reasonable men, not on the unreasonable creatures] is not the same flesh: [that is, of one condition: so that it must go with the one flesh as it doth with the other] but another is the flesh of men, and another is the flesh of beasts, and another of fishes, and another of fowles.

40 And there are heavenly bodies, [That is, which are in heaven, or endued with heavenly qualities: as be the stars of heaven, and as the glorified bodies of the faithful shall be] and there are earthly bodies, [that is, which either are come forth out of the Earth, or are on the Earth, and subject to earthly qualities] but another is the glory [that is, the shining or quality] of the heavenly, and another of the earthly.

41 Another is the glory of the Sun, [That is, there is difference also amongst the bodies themselves which are in heaven as concerning their shining] and another is the glory of the Moon, and another is the glory of the stars: [that is, of the other stars. For the Sun and the Moon are stars also] for (one) star differeth in glory from (another) star.

42 So also shall be the resurrection of the dead. [That is, as there is difference betwixt flesh and flesh, and between bodies and bodies in glory; so also in the resurrection there shall be difference betwixt the qualities of our bodies which we now have on the Earth, and which we shall have after the resurrection in Heaven] The (body) is sown in corruption, it is raised up in incorruption. [that is, these our bodies, which we now have upon Earth, are laid down being now subject to corruption: but the same being raised up shall from thenceforward be incorruptible: remaining indeed the same bodies, but indued with other qualities.]

43 It is sown in dishonour, [That is, being a dead body, that is ugly and unpleasant to see and to handle. See *Phil. 3. 21.*] it is raised up in glory. [that is, beautiful and shining as the Stars and the Sun, *Mat. 13. 43. and 17. 2.*] It is sown in weakness, [that is, being subject to all kind of weakness, sickness and deformity] it is raised up in power. [namely, to withstand and keep off all corruption, and to move it self powerfully and speedily even as a man will.]

44 There is sown a natural body, [Gr. animal, i.e. which is moved by the soul in all natural operations, tending to nourishment, motion, generation and the like] there is raised up a spiritual body. [not in respect of essence, but also in respect of the spiritual qualities, where-

wherewith it shall be adorned, and because it shall be moved by the Spirit of God, the soul being filled with the light of the Spirit; *There is a natural body; and there is a spiritual body.* [that is, it appears therefore that there are two sorts of bodies ascribed to man, not in respect of the essence but by reason of the qualities: being here a natural body, and shall hereafter be a spiritual body.]

45 *So it is also written* [Namely, Gen. 2. 7.] *The first man Adam is become a living soul.* [that is, after that God had formed his body out of the dust of the Earth, he breathed into him a reasonable and immortal soul, whereby the body is made alive and is moved: and so besides the understanding, he also received an animal or natural life, like as other living creatures] *The last Adam* [namely, Jesus Christ, who is also opposed to the first, Rom. 5. v. 17, 18, 19.] These words are not here related as written there or any where else, but are by the Apostle opposed to that which is spoken of the first Adam, namely, that like as we have received from the first Adam a natural or animal body, so also by the second Adam, namely, Christ, we shall obtain a spiritual body] *a quickning spirit.* [that is, by the union of the humane nature with the eternal divine nature, which is a quickning spirit, he is become a Prince of life to us, Acts 3. 15.] And as he now since the resurrection hath a spiritual body, which is immortal and incorruptible, so shall he also give such bodies unto all those that are descended from him, not by a natural procreation, but by a supernatural regeneration. For each Adam communicates to his posterity such as he hath.]

46 *But the spiritual* [Namely, body, See ver. 44.] *is not first,* [the Apostle hereby answers that which any one might object, why doth not Christ give us such spiritual bodies as soon as we are regenerated? and saith that all things must be done in order, that the natural must go before, and the spiritual follow after, as the perfect followeth upon that which is imperfect] *but the natural, afterward the spiritual.*

47 *The first man* [Namely, Adam] *is out of the Earth* [namely, in respect of the dust wherof his body was made, Gen. 2. 7.] *earthly;* [that is, having a body that was earthly, and since the fall is become mortal and corruptible, Gen. 3. 17. Gr. of dust, namely, of the Earth] *the second man* [namely, Christ who is a true man, and is called the second by reason of the time, because he came after the first, as Mat. 3. 11. John 1. 27. and was an antitype of the first, Rom. 5. v. 14.] *is the Lord out of heaven.* [that is, the heavenly Lord, as is interpreted in the following verses. Others read *is heavenly out of heaven:* the better to give the opposition its full members. But all Greek books read, *the Lord out of heaven;* and that also agrees well with the opposition; seeing the Apostle here opposeth to each other, not the original of the bodies, but the descent and worthiness of both these persons, each of whom impart such bodies to those that are descended from them as they have themselves, ver. 48. And he is said to be from heaven, not in respect that his humane nature was produced of any heavenly matter, but in respect that he being man is also true God in one person, who being now in heaven hath a glorified body, which is adorned with heavenly and spiritual qualities.]

48 *What manner of one the earthly (is,)* [That is, what manner of body Adam had after the fall, namely, mortal and corruptible] *such also are the earthly;* [that is, such a body have also all men descended from him in a natural way, as long as they are upon earth] *and what manner of one the heavenly (is,)* [that is, such a body as Christ now hath in heaven: namely, glorified, immortal, incorruptible, &c.] *such also are the heavenly.* [that is, such bodies shall all believers have also, after, that they shall be raised up from the dead; and shall be

taken up into heaven. And from hence it clearly appears that the Apostle speaks not of any diversity in the essence of the bodies, but only in the qualities.]

49 *And like as we have born the image of the earthly,* [That is, are here conformable to Adam in mortality and corruptibility, Gen. 5. 3.] *(so) shall we also bear the image of the heavenly.* [that is, so shall we also be conformable unto Christ in glory and immortality, Rom. 8. v. 17, 18, 19. Phil. 3. 21. 1 John 3. 2.]

50 *But this I say Brethren, that flesh and blood* [That is, such bodies as are corruptible as flesh and blood is in this life, and that in respect that they are such as is declared in that which followeth. See Gal. 1. 16. Eph. 6. 12. Heb. 2. 14.] *cannot inherit* [that is, obtain as by inheritance, i.e. by grace and not by merit. See Mat. 25. 34.] *the Kingdome of God, neither doth corruption* [that is, a body which is subject to corruption. The Apostle expresseth only the quality, to shew that he speaketh not of the essence, but of the qualities of the bodies. See v. 48.] *inherit incorruption.* [that is, eternal life which is incorruptible and unperishing. Which seeing believers shall posse both in soul and body, then it followeth that their bodies also must be immortal. For mortality and immortality are repugnant one to another, and cannot stand together.]

51 *Behold I tell you a mystery.* [That is, a thing which hitherto was unknown to all men, even to the Prophets and Apostles] *We shall not indeed all* [namely, men who then shall live, 1 Thes. 4. 17. For the day of Christs coming is uncertain] *fall a sleep,* [that is, dye, which doth not contradict that which is, Heb. 9. 27. For there is spoken of the ordinary law of nature, and not of that which in the last of the world God will do to some. This change also shall be to such in stead of death] *but we shall all be changed:* [that is, of mortal become immortal, which shall not only happen to believers but also to unbelievers: but to several ends: to these that they may be subject to eternal death, and to them that they may enjoy everlasting happiness; and also in divers mannes, the bodies of believers being cloathed with glory, and of unbelievers with ignominy, Dan. 12. 2. John 5. 29. And this change shall come to pass not in the essence of the bodies, but in their qualities, v. 48.]

52 *In a point (of time)* [That is, exceeding speedily and swiftly] *in the twinkling of an eye, with the last trumpet,* [that is, with a great and fearful sound, as is that of cornets or trumpets. This sound is called the voice of the Son of God, John 5. 28. a cry and voice of the Arch-angel, and Trumpet of God, 1 Thes. 4. 16.] *for the Trumpet shall sound, and the dead shall be raised incorruptible,* [that is, who shall have dyed before that time] *and we shall be changed.* [namely, who shall live at that time. See v. 51.]

53 *For this corruptible* [Namely, body which we now have and bear, Job 19. 26, 27.] *must* [the reason of this necessity is shewn v. 50.] *put on* [namely, as a new garment. See 2 Cor. 5. 2, 3. The same essence then of the bodies shall remain, but they shall lay aside their old mortal condition, and put on immortality as a new garment and ornament. And this shall be the change of which is spoken before] *incorruption, and this mortal (must) put on immortality.*

54 *And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,* *then shall the word come to pass* [That is, be perfectly fulfilled] *that is written,* [namely, Isa. 25. 8.] *death* [this is understood of temporal death in respect of the faithfull, and may also be understood of eternal death. But the Apostle applies it here to temporal death, as appears by that which went before] *is swallowed up* [namely, by Christ, v. 57. i.e. wholly taken away, that there shall be no more death or dying among men.

See the like phrase, 2 Cor. 5. 4.] unto victory. [that is, that it is wholly overcome, taken away, and abolished, Rev. 21. 4. The Hebrew word which *Esay* useth here may also be translated for ever.]

55 O death [This is as a triumphant song which the Apostle sings upon the overcoming of death, taken as it seems out of the Prophet *Hosea*, chap. 13. v. 14. although with some alteration and addition of words] where is thy sting? [namely, wherewith thou wast wont to give us men the deadly sting] O hell [or grave, for the Hebrew word *Schoel* and the Greek word *Hades*, which are here used by the Prophet and by the Apostle, signifieth both. And it seemeth that here it principally signifieth the grave, seeing the Apostle here treats of the doing away of the temporal death] where is thy victory? [namely, whereby thou hast hitherto held the dead under thy force, which then thou must render again, and not be able any longer to hold under thy power. See Rev. 20. 13, 14.]

56 Now the sting of death is sin, [For because of sin death hath power over us, and for this cause is as the weapon to kill us, Rom. 5. 12. and 6. 23.] and the power of sin is the Law. [For sin is not known nor imputed but by the Law: and when the Law forbids us any thing, our corrupt flesh strives against it so much the more, to do that which is forbidden. See Rom. 5. 13. and chap. 7. ver. 7, 8, 13.]

57 But thanks be to God, who giveth us the victory [Namely, of those forenamed & all other enemies] by our Lord Jesus Christ. [who hath brought this victory to pass not for himself but for us, when by his death he perfectly satisfied for sin according to the demand of the Law, and by the power of his resurrection regenerates our souls and at the last day shall raise up our bodies in glory.]

58 So then my beloved brethren, be ye stedfast [Or, well-grounded, namely, in the faith] unmoveable [namely, against the stormy windes or water-floods of temptations] always being abundant [that is, with an earnest zeal and diligence always proceeding and increasing] in the work of the Lord, [that is, in the work that the Lord by the ministry of the Apostles hath wrought in your hearts, or which he commands us that we shall do, John 6. 29.] as who know [that is, are assured by Gods promises] that your labour is not vain [that is, shall not be without fruit and gracious recompence] in the Lord.

CHAP. XVI.

1 The Apostle exhorts the Church of Corinth that after the example of the Churches of Galatia they would make a collection for the poor believers in Jerusalem.

2 Sheweth them, how the same may be fitly done on the first day of the week, 3 and by whom sent thither, offering also his own service for this purpose. 5 Promiseth that he will come through Macedonia unto them and tarry for a time with them. 8 Gives reason why he must tarry yet at Ephesus until Pentecost. 10 Exhorteth them that they should courteously receive Timothy, and let him depart, and that they should take it in good part that Apollo somewhat defers his coming.

13 Addes thereunto a general exhortation to stedfastness in the faith and love, 15 and in particular that they have the household of Stephanus in esteem, seeing he with Fortunatus and Achaicus greatly refreshed him.

19 Salutes the Church of Corinth from the Church of Asia, and particularly from Aquila and Priscilla, 21 and salutes them also himself with his own hand. 22 Denounceth a curse to all that do not truly love Christ. 23 Wisheth the faithfull the grace of God, and promiseth them his love.

Now concerning the collection [Namely, of mony which was collected of the church] which (is made) for the Saints [that is, for the poor believers being at Jerusalem, amongst whom there was great want, as well by reason of the dearth foretold by Agabus, Acts 11. 28. as also because of the hard persecution against that church, which was thereby necessitated to request relief of the churches of Greece which then flourished. Of this collection see also, Rom. 15. 25, 26. 2 Cor. 8. 1. Gal. 2. 10.] even as I have ordained [namely, in what manner and time this collection may fitly be ordered and made] to the churches in Galatia, [see of these churches, Gal. 1. 2.] do ye so also. [that is, imitate their example, as well in liberal giving, Rom. 12. 13. as in observing the order in collecting, which is described in the following verse.]

2 On every first (day) [Gr. one. Hebr. See the like phrase, Gen. 1. 5. Dan. 1. 9. See also Mat. 28. 1. Mark 16. 9. Luke 24. 1.] of the week, [Gr. of the sabbaths, whereby the whole week is often denominated. See Mark 16. 9. John 20. 1. The first day is by John called the Lords day, Rev. 1. 10. because the Lord Christ rose from the dead that day. On this day the Apostles used to hold their assemblies, John 20. 19, 26. Acts 20. 7.] let every one of you [namely, member of your church, who hath any means] lay away (somewhat) [namely to be given for the necessary supply of the poor: for to lay away somewhat now and then doth not burden so much, and many littles make a great] by himself, gathering a treasure, [that is, so in time, bringing as it were a treasure together. Or being assured that thereby you shall gather yourselves a treasure in heaven, Mat. 6. 20.] according as he hath obtained welfare, [the Greek word properly signifies to have a good way or journey, as Rom. 1. 10. and is by a similitude taken for all manner of prosperity. Every one must give then according as God hath blessed him, 2 Cor. 8. 12.] that the gatherings may not then (first) be made when I shall be come. [namely, which then in hast cannot be made so conveniently and beneficial for the poor.]

3 And when I shall be come, whom ye shall judge fit [Namely, faithfully to carry over the gathered almes] by letters, [this by letters may be joyned with the foregoing word judge fit, in this sense, whom you your selves by letters unto me shall name and give notice of, that ye judge them fit and faithful for this purpose. Or with the following word I will send, nam, with my letters of recommendation to the Church of Jerusalem] the same will I send to carry over your gift [Gr. your grace, i.e. your alms which ye shall give them of meer goodness and mercy, by the grace of God. See 2. Cor. 8. 1.] unto Jerusalem.

4 And if it may be worth (the trouble) [Or be needfull] that I my (self) should go also, [the Apostle offers his service willingly to take that pains if it should be thought needfull: which he also did, as appears Acts 24. 17. & Rom. 15. 25.] they shall go with me.

5 But I will come unto you when I shall have gone through Macedonia, [So then the Apostle when he wrote this Epistle was not yet come into Macedonia, but it appears from ver. 8. and 19. that then he was yet at Ephesus. From whence it followeth that that is not certain which is subscribed unto this Epistle, that it should be written at Philippi, which was a City lying in Macedonia, Acts 16. 12.] (For I shall go through Macedonia.)

6 And it may be [That is, if God permit it. See ver. 7. Jam. 4. 15.] I shall tarry with you, or also winter (with you) [that is, abide with you the whole winter through, that you may sufficiently make use of my service] that ye [that is, some of your Church, whom you shall appoint thereunto] may conduct me, whither soever I shall travel. [namely, whether it be to Jerusalem, if

if it be found needfull that I my self shall do this service, or shall travel any where to spread abroad the Gospel.]

7 For I will not see you now in passing by, [Or, as travelling through, without tarrying with you] but I hope to stay some time with you, if the Lord shall permit it. [Seeing he by his spirit especially guideth our journeys whether soever he will send us: and by the same also sometimes hindereth us, that we may not go whither we had purposed. See an example thereof *Acts* 16. 7. See also *1 Cor.* 10. 23. *Rom.* 1. 10. *1 Tim.* 4. 15.]

8 But I will tarry at Ephesus [Where he had been two years, *Acts* 19. ver. 10.] until the (day of) Pentecost. [See of this word the annotat. on *Acts* 2. 1. and 20. 16.]

9 For a great and powerful [In respect of the powerful blessing which the Lord giveth for the propagating of the Gospel, and the conversion of many] door [that is, here is good opportunity given me to spread abroad the Gospel. See *Acts* 14. 27. 2 *Cor.* 2. 12. *Revel.* 3. 8.] is opened to me, and there are many adversaries. [namely, which seek to hinder the course of the Gospel: wherefore my presence here is yet necessary to withstand the same, and to strengthen the Church against them.]

10 Now if Timothy come, [See of him, *Acts* 16. 1. and 1 *Tim.* 1. 2. Him Paul had sent with Erastus to visite the Churches. *Acts* 19. 22.] see that he may be with you without fear; [namely, of the enemies of the Gospel as well of the Gentiles, as of false brethren, who procured much trouble to the upright teachers of the Gospel and brought them into danger] for he worketh the work of the Lord. [namely, of the preaching of the Gospel, 1. *Tim.* 3. 1.] even as I, [who publisheth the Gospel, and executeth the ministry of the word with like diligence and faithfulness as I, *Phil.* 2. 20. although he was no Apostle but an Evangelist, 2 *Tim.* 4. 5.]

11 Therefore let no man despise him. [Namely, because of his youth, 1 *Tim.* 4. 12.] but conduct him in peace [that is, that he may come unto me certainly and prosperoufly without trouble and danger] that he may come to me: for I expect him with the brethren.

12 And as concerning Apollo [See of this Apollo *Acts* 18 ver. 24. etc. and 19. 1. 1 *Cor.* 1. 12. and chap. 3. ver. 6. 22.] the brother, I greatly [Gr. much] exhort him [or, rebuked him] that he would come unto you with the brethren: but it was altogether not (his) will, [thereof without doubt: he had weighty reasons: some think that by his presence he might not harden the party which said I am of Apollo, 1 *Cor.* 1. 12.] that he should come now: but he will come when it shall be convenient for him.

13 Watch, [Namely, against the wiles and snares of Satan, 1 *Pet.* 5. 8.] stand in the faith, [that is, continue steadfast, 1 *Cor.* 15. 58.] carry your selves like men, [namely, in all troubles and dangers, that ye may courageously overcome the same] be strong [namely, in soul, endued with a spiritual strength, thereby to withstand and to overcome all temptations.]

14 Let all your things be done in love. [This exhortation the Apostle propounded before at large chap. 13. and he reheateth the same again here in the conclusion of the Epistle, forasmuch as it is very necessary to take away all division and schism, which commonly arise for want of love.]

15 And I beseech you brethren, ye know the house [That is, the household] of Stephanus, [see of him 1 *Cor.* 1. 16. It seemeth that he was a Deacon of the Church of Corinth, and a man of worth] that it is the first fruits of Achaia, [that the same was among the first in Achaia who received the Gospel and were converted unto Christ, and baptized by my self, 1 *Cor.* 16. Epenetus is also so called, *Rom.* 16. 5. because he also was one of]

the first who are therefore the more to be commended and to be held in esteem] and (that) they have fitted themselves [Gr. ordazred, i. e. have freely and wholly given themselves to that service; to wit when they were lawfully called thereto, *Acts* 6. ver. 3. 5.] to the service of the Saints. [that is, to serve poor believers by gathering and distributing of alms, and affording them other relief, *Acts* 6. 1. *Rom.* 15. ver. 25.]

16 That you also submit your selves [Namely, not only by obedience in the things concerning their ministry, but also by reverence for their ministry sake, *Eph.* 5. 21.] to such, and to every one that worketh together [namely, with them, in the same or the like ministry, all which must be held in honour for their ministry sake, 1 *Thes.* 5. 13.] and laboureth.

17 And I rejoice for the coming of Stephanus, and Fortunatus, and Achæicus, [These three had travelled from Corinth to Paul, to make known to him the state of the Church there, whom he, to free them from all evil suspicion commendeth, and declareth that their coming was acceptable to him] for these have fulfilled that which (I) lacked in you. [namely, your absence, i. e. I was so delighted with their coming, as if in these few I had had all the rest of the members of the Church of Corinth with me.]

18 For they have refreshed [Or given rest, Namely by their confidences and informations of the condition of your Church] my spirit, [that is, my soul, my heart] and yours (also.) [namely, because I am assured that when ye shall understand that my soul is refreshed, yours also will be refreshed therewith] acknowledge [that is, hold in good esteem, repute and love] therefore them that are such.

19 The Churches of Asia [Therefore the Apostle was then in Asia, and not in Macedonia. See ver. 5. 8.] salute you. Aquila and Priscilla [See of these *Rom.* 16. 3. These were departed with Paul from Corinth to Ephesus, *Acts* 18. 2.] salute you very much in the Lord, with the Church which is at their house. [See also *Rom.* 16. 5.]

20 All the brethren salute you. Salute one another with an holy kiss. [See the annotat. on *Rom.* 16. 16]

21 The salutation of Paul with mine own hand. [Namely, with which I have subsigned this Epistle. It seemeth that the Apostle had a special manner to subscribe his hand which was known to the Churches, with mine own hand, Of Paul. See *Col.* 4. 18. and 2 *Thes.* 3. 17. that his Epistles might the better be discerned from others, and that he used also to set the following Apostolical with ver. 23. under all his Epistles with his own hand.]

22 If any man love not the Lord Jesus Christ, let him be a curse, [Gr. Anathema, of which word see *Rom.* 9. 3. Gal. 1. 8.] Maranatha. [this is a Chalde or Syriack word, which seems to have been usual then, to expell a very great curse, which by the Hebrews is called Cherem. And signifieth as some think the Lord cometh or our Lord cometh. This curse the Apostle pronounceth upon impudent persons, not out of an evil motion of the mind, but out of an Apolotolick spirit, and holy zeal. See *Jud.* ver. 14. 15.]

23 The grace of our Lord Jesus Christ be with you. [This is the ordinary conclusion of all the Epistles of the Apostle.]

24 My love [Seeing the Apostle prepounds some things in this Epistle somewhat hard; therefore he here declares that the same is done not out of ill will, but out of love to them] be with you all in Christ Jesus. Amen.

* The first Epistle to the Corinhiens, was written from Philippi, [That this is not very credible see the exposition on ver. 5. 8. 19. And from hence it appears,

as also from some other, that those words which are set after the conclusion of the Epistles of the Apostles, are not alwaies firm, and were added there-

unto only by the judgement of some men] and (sent) by Stephanus, and Fortunatus, and Achaicus, and Timotheus.



THE SECOND EPISTLE OF THE APOSTLE PAUL TO THE CORINTHIANS.

The Argument of this E P I S T L E .

IN this Epistle the Apostle especially vindicates his doctrine and his Apostleship, against the pretences and slanders of the false Apostles. And after a short introduction contained in the 7. first verses of the 1. Chapter he declareth in the rest of the chapter, why according to his promise made in the former Epistle, he was not yet come unto them: namely, not out of any inconstancy, but by reason of the grievous persecutions which had oppressed him in Asia: and because he would give them time to amend the faults which he had reprehended in them: that so he might be with them in kindness. In the 2. chapter he gives reason of his harsh writing about the tolerating of the incestuous person, and exhorts them, that by reason of his grief and godly sorrow they should comfort and receive him again. In the 3. chapter he putteth a difference betwixt the doctrine of the false Apostles, who urged the Law: which he calleth a killing letter, and his doctrine which is a doctrine of life and a ministry of the Spirit. In the 4. chapter he declares that they had found this difference to be such amongst them, and that his Gospel was not bid but to them that perish: and sheweth by his own example how powerfull the Spirit of Christ is by this word of the cross, to bear all troubles patiently. In the 5. chapter he testifieth that by the same doctrine and spirit of Christ we are moved willingly to lay down this Earthly Tabernacle, and to long after a better life: and layes for a foundation of this longing, the doctrine of our reconciliation with God by the death of Christ, whereof the Apostles were messengers. From whence in the 6. chapter he drawes very earnest and powerfull exhortations to patience and godliness, and holds forth the same in his own person, in the end warning them against communion with unbelievers and Idolaters. In the 7. chapter he testifieth the satisfaction which he had received in his mind when he understood how they had in part received his admonition, and had shewed sorrow for the former failings. In the 8. and 9. chapters he treats at large of the contributions and alms, from what ground they must proceede, and to what they must be directed. And in the 10. chapter of his spiritual power which he had received, not for destruction but for edification: wherero he addes an Apostolical glorying, shewing that the false Apostles could glory of nothing, of which he could not more abundantly glory; and that therein he had many advantages above them, unto the end of the 11. chapter. In the 12. chapter he speaks of the singular revelations, which were made to him by Christ in the third heaven, and testifieth that an Angel of Satan was therefore given him in the flesh for his humiliation: declaring further how he had walked among them as a faithfull Apostle of Christ, without seeking himself in any thing. Finally in the 13. chapter he warneith them that should be stiffnecked against his admonitions, and threatens them with his Apostolick power, if they did not repent. After concludes his Epistle in the 3. last verses with a wishing of all good unto them, and with the accustomed Apostolick salutation, together with an earnest prayer for them.



II. CORINTHIANS.

CHAP. I.

1 After the usual superscription of the Epistle, 3 Paul thanketh God for the consolations which he received by Christ in all afflictions, for an example unto others : 8 and cometh afterwards to the relation of the great persecution which had befallen him in Asia, 10 out of which nevertheless he was delivered through their prayers. 12 Testifieth that he had conversed uprightly in the world, but most of all among them, 13 and that he had also sincerely intended to come over unto them again, 17 although the same was not yet done. 18 Not because his word was yea and no, 20 whereas all the promises of God in Christ are yea and certain, 21 and confirmed in us by the Holy Ghost, 23 but testifieth with an oath that he had yet delayed his coming unto them, to share them.

Paul [Of the name of Paul, his Apostleship and this whole Apostolick salutation, see the exposition on Ro. 1. v. 1, 7. and 1 Cor. 1. v. 1, 2, 3.] an Apostle of Jesus Christ, by the will of God, and Timothy the brother, [forasmuch as Timothy was before sent by him to Corinth, and now was returned unto him again, by whom he was informed of the state of the church, he here joyneth him with him, to procure him the more repute with them, as in the first Epistle he had also joyned Sosthenes with him by the same title of brother, 1 Cor. 1. 1. See also 1 Cor. 16. v. 10, 11.] to the church of God which is at Corinth, with all the Saints which are in all Achaia. [this is the name of a principal province in Greece, in which Corinth lay, and was the head thereof. See 1 Cor. 1. 2.]

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

3 Praised be the God and Father of our Lord Jesus Christ, [That is, God who is the Father of our Lord Jesus Christ. See 1 Cor. 15. 24.] the Father of mercies, [that is, who is himself very merciful towards us, and the author of all mercy and consolation in us] and the God of all consolation.

4 Who comforteth us in all our tribulation, [Namely, by his Word and by his Spirit, as Christ promiseth, Job. 14. v. 16.] that we might be able to comfort those that are in all manner of tribulation, by the consolation with which we ourselves are comforted of God.

5 For even as the suffering of Christ [That is, which we suffer for Christs sake : or that we suffer as members of Christ, after the example of Christ, who accounts the sufferings which are put upon his members as his own, Acts 9. 4. Rom. 8. 17. Col. 1. 24. Gr. sufferings] is abundant in us, even so also by Christ, our consolation is abundant. [namely, wherewith we ourselves are comforted : and consequently also get fitness the better to comfort others. See v. 4.]

6 But whether we are afflicted (it is) for your conso-

lution [namely, not only because ye should be strengthened by our example, but also because thereby we get more matter and experience to comfort and to strengthen you. See the annot. on Col. 1. 24.] and salvation, which is wrought, [that is, is brought about : or which is powerfull by patience. For patience worketh experience of Gods help and faithfulness, and consequently also hope of salvation, Rom. 5. 3, 4.] in the enduring of the same suffering, which we also suffer : or whether we are comforted (it is) for your consolation and salvation : [namely, because we being comforted, you also rejoice at it, and so we also are the better able to comfort you, and further your salvation.]

7 And our hope of you [Gr. over you] is firm, as who know that as ye have communion in the suffering, so also (ye have communion) in the consolation.

8 For we will not brethren, [Here the Apostle begins to come to the handling of the matter it self, and relates the first cause that hindred him from coming to them, namely, the exceeding great affliction in Asia, wherof may be read, Acts 19.] that ye should be ignorant of our tribulation which came upon us in Asia, that we were very exceedingly burdened, above (our) strength [that is, so grievously that we should have fainted under it, were it not that the Lord had wonderfully strengthened us, and kept us by his power as is declared in the two following verses] so that we were greatly in doubt, even of life.

9 Yea we ourselves had in our selves the sentence of death, [That is, we had already made account that we should not escape] that we might not trust in our selves, but in God, who raiseth up the dead. [that is, who then much more by the same power can deliver them that are in danger of death.]

10 Who delivered us out of so great a death, [That is, out of so great a danger of death, Exod. 10. 17.] and (yet) delivers : in whom we hope that he will also yet deliver (us.)

11 Seeing ye also labour together (for us,) by prayer, that for the gift [That is, the gracious deliverance] brought to pass on us by many persons, [that is, by the intercession of many] thanksgiving may (also) be made for us by many. [namely, who before had prayed for us. For thanksgiving must follow upon the hearing of our prayers.]

12 For our glorying is this, [The Apostle speaks thus to prevent the flanders of the false Apostles, who sought to make the Apostle suspected of unstedfastness in his promises, and of lightnes in all his dealings, because according to his promise in the end of the former Epistle, he was not yet come over unto them] (namely) the testimony of our conscience, that in simplicity and uprightness of God [that is, which God requires of us, and whereof God is a witness] not in fleshly wisdom

M m 2 [that]

[that is, deceitfull, such as fleshly men were wont to use, and amongst them also the false Apostles, to seduce others, and to further their own honour and profit] but in the grace of God, [that is, in the power and sincere wisdom which God of grace imparteth] we have converted in the world, and most of all [Gr. more abundantly]. This Paul saith not as if he had been less upright elsewhere, but in respect of the long time which he had conversed among them more than in other churches, *Act. 18. v. 11.*] with you.

13 For we write unto you no other things then those which ye know, [Namely, by my word and walking, when I was among you. Or read, namely, in the Epistle written to you which is clear and simple] or even acknowledge: and I hope that ye shall also acknowledge them unto the end.

14 Even as ye also have acknowledged us in part, [This the Apostle saith either in respect of the best part who alwayes willingly acknowledged this, or else in respect of the whole church who had already amended some faults upon his former writing, as appears from chap. 2. 7. although they yet gave too much ear to some, who too much esteemed outward respect and worldly wisdom] that we are your glorying, [i.e. that we are your teachers of whom ye glory, and by whom ye acknowledge that ye were brought to Christ] as ye also are ours. [Namely, of whom we glory in Christ, that we have brought you to the knowledge and communion of Christ, and by whom ye are adjoined with many spiritual gifts] in the day of the Lord Jesus. [that is, at the last day, when Christ shall appear to judge every ones actions: which Paul addes to shew, that this his and their glorying was not fleshly or vain, but well grounded, and should be approved by Christ himself at the last day.]

15 And in this confidence, [Namely that ye are in such esteem with me, and I was with you] I would before have come unto you, [namely, according to my writing, *1 Cor. 16. 5, 6, 7.*] that ye might have a second grace. [that is, might be more and more strengthened by me in the grace and gifts of Christ, wherewith ye were already graced in my first coming unto you.]

16 And through your (City) go to Macedonia, and from Macedonia come again unto you, and by you [That is, by some of you thereunto appointed] be conducted towards Judea.

17 When therefore I purposed this, did I also use lightness? or do I purpose it according to the flesh! [That is, after the manner of carnal men, or out of fleshly considerations which are unstedfast, and come easily to be altered, *2 Cor. 10. 3.*] that which I purpose, that with me there should be, yea yea, and nay nay? [that is, saying, and denying: or saying and not doing that which we say.]

18 But God is faithfull, [A phrase when men will strongly testify any thing; and is as much as if he should say, as true as God is faithfull, our word was not, &c. Or God who is faithfull knowes that, &c.] that our word which (was passed) to you, [namely, that was preached unto you by us. For in these five following verses, the Apostle first gainsayes the conclusion of the false Teachers, who because the Apostle seemed not to have kept this promise of coming to them, from thence would conclude that therefore his whole preaching was infirm and not to be relied upon. But unto the promise it self of coming to them he answers hereafter. v. 23, 24.] was not yea and nay. [that is, infirm and uncertain, as men who now say yea, now nay, about one and the same thing, are unstedfast and uncertain in their words and deeds.]

19 For the Son of God Jesus Christ, who was preached among you by us, (namely) by me, and Sylvanus, and Timothy, was not yea and nay, [namely, in our preaching. As Christ our Saviour is not changeable, but ye-

sterday, to day, and for ever the same, *Heb. 13. 8.* so also he was no otherwise preached by us, and the same gospel of Christ hath alwaies been propounded to the church by us, *Gal. 1. 6, 7, 8, 9.*] but was yea in him. [namely, God. For as he had called him the Son of God, so he testifieth also that Christ is yea, that is, steadfastnes and truth in God, or in Gods promises, which are meer truth and firmnes, as is declared in the following verse.]

20 For as many promises of God as there be, they are in him yea, and are in him Amen: [Namely, in Christ Jesus; for even as Christ is alwaies the same in Gods promises which are unchangeable, so are all Gods promises of our salvation yea, that is, truth, and Amen, i.e. certainty and firmnes in Christ, because in the new covenant God neither makes nor fulfils any promises of salvation but in Christ, and through Christ. See *Joha 14. 6. Acts 4. 12. Eph. 1. 3. &c.*] to the glory of God by us. [that is, by the minitry of us Apostles and Teachers, who in this out doctrine also must know none but Christ and him crucified, *1 Cor. 2. 2. Col. 2. 9, 10. &c.*]

21 But he that confirmeth [Namely, in the truth] us with you into Christ, [that is, to seek the fruit and vertue of all Gods promises in Christ, and through communion with Christ] and he that hath anointed us [that is, hath endued us with the gifts of the Holy Ghost, which is oftentimes in the Scripture compared to oyl or pure ointment. See *Psa. 45. 8. Acts 4. 27. and 10. 38. 1 John 2. 20, 27.*] is God.

22 Who hath also sealed us, [That is, as with impression of his seal affixed, namely, of our communion with Christ, and consequently of our adoption to be children and to be heirs of God, *Rom. 8. 15, 16. 1 Cor. 2. 12.*] and given us the earnest of the Spirit in our hearts. [Gr. Arrhabon, which word, as also Arrha signifies properly an earnest, which is a part or beginning of the future good which is promised and assured us: as any one hath some ready mony for a beginning and assurance of the payment which is promised. See *2 Cor. 5. 5. Eph. 1. 13, 14.* The first gift of the spirit and of life is an earnest of our whole inheritance. So that this anointing, sealing, and giving earnest, serve to one and the same end. But this rehearsal of this benefit servis for this purpose, to shew that the same becomes alwaies more powerfull and more sure in our hearts.]

23 But I call upon God for a witness upon my soul, [Namely, that he punish it, if I speak not the truth. A right manner of a true oath, which the Apostle therefore adjoynes, because there lay much upon it that his word should not be accounted unstedfast] that to spare you [that is, that I might not be constrained to use my Apostolical power in punishing of the disobedient. See *2 Cor. 10.*] I came not yet to Corinth.

24 Not that we Lord it over your faith, [The Apostle speaks thus to mollifie that which he had said immediately before of not sparing them, of which the sense is, that he did not say this to threaten them, or Lord it over them, as a Lord over them and their faith. But as a Minister and co-worker with Christ to bring them to a right acknowledgement and amendment of their faults, and consequently to true joy with him, before he came to them: and so more and more to strengthen their faith in which they stood, as is declared in the beginning of the following chapter] but we are fellow-workers of your joy: for ye stand by faith.

CHAP. II.

¹ The Apostle proceeds in declaring of the reasons, why he was not as yet come, namely, because he would not be with them in grief but in joy. ⁴ Testifieth that that which

which he had formerly written unto them concerning the incestuous person, was done with tears, and through love unto them. 6 Commandeth them that by reason of his sorrow they should now receive him again, and comfort him, lest by great grief he should fall into despair. 12 Relates further how he had preach the Gospel alone at Troas, and afterwards in Macedonia, 14 and testifieth that his preaching every where is an acceptable favour to God, as well in them that are saved as in them that perish, 17 in regard that he every where uprightly publisheth the same.

But I purposed this with my self that I would not come again to you in grief. [That is, to grieve both you and me by the Ecclesiastical punishments which must be exercised against some among you.]

2 For if I grieve you [This he saith because when a member of the church must be punished, all the other members must grieve for it. See 1 Cor. 5. 2.] who is it truly that shall make me joyfull, but he that was grieved by me?

3 And this same [Namely, of taking away and amending the faults among you] I have written unto you [namely, in my first Epistle, chap. 5.] that I coming (whither) might not have grief from them of whom I should be made glad, [this he saith not only of the incestuous person, but of all the Corinthians who had tolerated these and other defects among them] trusting of you all that my joy [that is, the cause of my joy, namely, the removing of such offences, should also be a cause of your joy, namely, when such an offence should be removed, and the church brought into a good state] is (the joy) of you all.

4 For I wrote unto you out of much affliction [Of great pressure. This may be understood either of the condition of the time in which he wrote the former Epistle, because in the time of affliction men do more narrowly and better take notice of all things, and with greater consideration and more mature deliberation write what they write, or of the trouble and grief which the Apostle had in his mind about such an offence as was among them when he wrote the Epistle] and anguish of heart, with many tears, not that ye should be grieved, but that ye might understand the love which I have abundantly unto you. [namely, which could not endure it, it should be thought that ye should not have a due displeasure at such faults. Or that ye should make your selves guilty of such faults.]

5 But if any man man hath caused grief, he hath not grieved me [Namely, alone] but in part, [that is, in some sort. So the Apostle speaketh of this fault, not to extenuate it, but because this person had now due sorrow for it, and he would presently exhort them to the receiving of him again] (that I may not burden (him)) you all.

6 To such a one this reprobation [This some understand of the utmost Ecclesiastical punishment or excommunication, which the Apostle had commanded to be exercised against this man, 1 Cor. 5. 3. and understand the word enough of the short time which he had endured this punishment. But others think from all the circumstances of this text that this man being now admonished and seriously reproved by the Governors of the church, by his repentance prevented excommunication; seeing excommunication is the last punishment of the churches, and which must be done not only before many, but before the whole church, and that the Corinthians desired Paul's advice hereabout by *Titus*, what they should now do further in his business, seeing he was penitent, as appears by the 7. chapter following; whereunto he answers that this reproof given by many, that is, by the governors of the church, whereupon such serious sorrow had followed, was now enough, and that

henceforward they should receive him again, that by too great grief they might not bring him to despair.] is sufficient, which was (given) by many.

7 So that contrariwise ye (must) rather forgive (him) and comfort (him). [That is, proceed no further against him, but receive him again, and discharge him from the highest punishment. These words of Paul have no reference to any power of the church to forgive sins before God, which belongeth to God alone. but according to Gods word to declare that to the penitent their sins are forgiven before God, and consequently to comfort such, and to declare his absolution before the church which was offended by him. See Mat. 18. 18. John 20. 23.] left such a one through too abundant grief should in any wise be swallowed up. [that is, fall into such grief, that he should thereby come into despair.]

8 Therefore I beseech you [Or exhort] that ye confirm the love to him. [namely, which Christ will have to be shewed or confirmed towards a penitent sinner, Mat. 18. v. 21, 22.]

9 For to this purpose also I wrote, that I might understand your proof, [That is, make proof of you, and thereby understand your uprightness in this point] whether ye be obedient in all things. [that is, in keeping of all the commands of Christ, whereof this also is one. See Mat. 16. 19. and chap. 18. 15.]

10 Now to whom ye forgive ought [See the exposition hereof v. 7.] (to him) I (forgive) also: for if I have also forgiven anything, to whom I forgave it (I forgave it) for your sake, [that is, to shew herein my agreement with you in the observation of Christ's commands; and our mutual love] before the face of Christ, (that is, uprightly, as in the presence of Christ who seeth and heareth all things, or in the person of Christ, as this word is taken in the former chap. v. 11. i.e. in the name of Christ. See 2 Cor. 5. v. 20.) that Satan may get no advantage over us. [or that we may not be surprised, subdued, possessed by Satan. The Greek word signifies to get or have more then belongs to one, and is used especially of covetous persons: and is a similitude taken from covetous merchants, who seek all opportunities to deceive men.]

11 For his thoughts [That is, wiles, consultations, or enterprises, 2 Cor. 10. 5. who sometimes by too great slackness of Ecclesiastical discipline seeks to lull sinners asleep, and sometimes by too great strictness to bring them to despair] are not unknown to us.

12 Furthermore when I came to Troas [Of this place and journey of Paul see more at large, Acts 16. 8. &c.] (to preach) the gospel of Christ, and when a door [that is, opportunity. See 1 Cor. 16. 9.] was opened to me in the Lord, I had no rest for my spirit [namely, to be quiet there very long, although Paul erected a church there also, as appeareth by the following verse, and by 2 Tim. 4. 13.] because I found not Titus my brother,

13 But having taken leave of them I departed to Macedonia.

14 And thanks be to God who causeth us alwayes [That is, whether we preach the Gospel a long time or a short time in one place] to triumph [or overcome] in Christ, [that is, in the cause of Christ, or by Christ] and maketh manifest the favour of his knowledge [that is, the rumor or the progress: a similitude taken from the offering of incense in the old Testament, which being kindled by fire, spread it self through the Temple and over the Congregation] by us in all places.

15 For we are to God a good favour of Christ [That is, acceptable and wel pleasing. because Gods mercy is manifested in those that are saved, and his justice in those that perish. See Luke 2. 34.] in them that are saved, and in them that perish.

16 To these indeed a favour of death unto death,

[That is, which is deadly, and brings death to them. Not that the Gospel of its own nature, brings death to any man, for it is a ministry of life, 2 Cor. 3, 6, 7. and a power of God unto salvation to all that believe, Rom. 1, 16. but because they that are unbelieving, through their own wilfulness set themselves against it, and so draw down Gods heavier judgment upon them. See John 3, 36. 1 Pet. 2, 7, 8.] but to them a favour of life unto life. And who is fit [or, sufficient, namely, of himself or by himself, as is declared hereafter chap. 3, 5, 6.] for these things?

17 For we carry not, as (do) many, the word of God to sell, [Or, falsifie not the word of God, Gr. Καπελωντες, which word signifies to set any thing to sale, or carry it to sell by retaile, and to sell the same for better, often times to give it another smell or taste, or gloss: and is also by a similitude taken for as it were setting any thing to sale under a false smell, or taste, or gloss, which signification here suites well, seeing the Apostle here testifieth that he did not garnish the Gospel, nor bow and wrest it according to mens will and pleasure, but teacheth the same in uprightness and purity, without regarding the pleasure of men, committing the issue thereof to God] but as of uprightness, but as of God, [that is, of Gods inspiration, and in Gods name, 2 Cor. 5, 19.] in the presence of God, we speak it in Christ. [or of Christ. Seeing Christ is the whole aim and drift of our Gospel 1 Cor. 2, 2.]

CHAP. III.

1 The Apostle gives a reason why he had so highly advanced the Ministry of the Gospel in the end of the former chapter, and appeals first to the experience of the Corinthians themselves, who by this his ministry were converted to Christ, 5 ads that this power was not of him but of God, 6 proves the same further by a comparison of the ministry of Moses, which he calls a killing letter imprinted in tables of stone, and a ministratio[n] of condemnation, which abideth not: and of the ministry of the Apostles, which he calleth a ministry of the spirit of life, and of righteousness, and abideth always. 13 Declares that there lay a vail on Moses face, and also in the reading of the Law, so that the Jews understood not the end thereof, 16 which vail shall be removed from them, when they shall be converted to God, 17 But that the ministry of the new Testament is clear, and a means whereby the Spirit of the Lord is powerful for our renovation.

DO we begin [The Apostle here speaks in the plural number, because this Epistle was written not only in his name, but also in the name of Timothy. See chap. 1. ver. 1.] again to praise [Gr. to commend] our selves (to you?) or do we also need even as some do, Epistles commendatory to you [or, recommendations, to make us and our ministry acceptable unto you and others] or commendatory (Epistles) from you?

2 Ye are our Epistle, [That is, your conversion and other singular gifts, which were wrought among you by our ministry, are witnesses of the dignity of our ministry, aswell with you as with others: as is more largely declared in the following verse] written in our hearts, [this the Apostle saith because of the love which he with Timothy and Silvanus bare unto them, and the esteem in which they were with them] known and read of all men, [namely, which observe and understand your conversion and gifts.]

3 As who are become manifest that ye are an Epistle of Christ, and prepared by our ministry [Gr. administered by us] which is written, not with ink [namely, as men use to write other Epistles] but by the Spirit of the living

God, [that is, who hath not only life himself, but also imparts the same to those in whom he worketh by his spirit and writes his Laws in them, Jer. 31, 33. Heb. 8, 10.] not in tables of stone [Paul here alludeth to the writing of Gods Law in the two tables of the covenant, Exod. 24, 12. which outward writing could not convert the hearts of corrupt men. See Rom. 8, 3. Gal. 3, 21.] but in fleshie tables of the heart. [hereby is not understood that which is many times cold flesh or fleshy, i. e. corrupt, in the word of God, but is here taken for hearts which by the spirit of God are made fit and renewed to receive the word of the Gospel by faith, as Ezek. 36, 26. and like the good ground whereof Christ speaks, Mat. 13, 23. wherefore also the Apostle saith in the Greek σάρκιναι not σαρκικαῖ.]

4 And such a confidence have we [namely, of the power and of the fruits of our ministry among you] through Christ with God.

5 Not that of our selves [That is, by our own wisdom or natural acuteness] we are fit to think any thing [or, consider]. Namely that should be fit to convert the hearts of men, or to bring our selves and others to salvation. See John 15, 4, 5. and Phil. 2, 13.] as of our selves: but our fitness is of God.

6 Who hath also made us fit (to be) ministers of the new Testament, [Or covenant. So the covenant of grace is called, in which God promiseth his people forgiveness of sins and righteousness by faith in Christ, and withal also renovation by the Holy Ghost, whose power manifests it self in the hearts of the elect in] the preaching of the Gospel, as is promised, Jer. 31, 31. Ezek. 36, 25. wherefore also the Gospel is called a ministry of the spirit, and of life ver. 6, 8. and of righteousness ver. 9.] not of the letter [that is, of the covenant of the Law, which is called Letter, because the Law is written only with letters in tables of stone, as is declared in the following verse] but of the spirit [that is, of the doctrine and preaching of the Gospel whereby the Holy Ghost worketh faith in us. See Acts 16, 14. Gal. 3, 2, 3. &c.] for the letter killeth, [namely, because the Law, although it sheweth the way to life, yet confers not upon corrupt man the power to keep it, nor any promise to forgive the sins of the transgressor, but curseth every one that continueth not in all that is written, Gal. 3, 10. and convinceth us of our transgression, and consequently that we are worthy of death, which is threatened to the transgressors, and subject to the same, Rom. 7, 7. &c.] Wherefore also the same is called a ministratio[n] of condemnation ver. 9. See hereof more at large, Rom. 8, 2, 3, 4. and 10, ver. 3, 4, 5. Gal. 3, 5. &c. and 4, ver. 21. &c. Heb. 8, 6. &c. where the Apostle further declares the difference of these two covenants] but the spirit maketh alive, [That is, the Gospel doth not only shew the way to life and salvation by faith in Jesus Christ, but is also accompanied with the power of the holy spirit, whereby faith is wrought and kept in the elect, and they are raised up and quickned from the death of sin.]

7 And if the administration of death (consisting) in letters, (and) engraven in stones, was in glory, so that the children of Israel could not strongly look upon the face of Moses, for the glory of his face [Namely, glory of Moses face, which as it is done away, was also a type that the Law given by him should also be abrogated, see the history hereof, Exod. 34, 30. and so following, which the Apostle interprets as a type of the doctrine of Moses consisting in shadows and justifications of the Law] which was to be done away: [this the Apostle saith of the Law of Moses, not only in respect of the ceremonies, which were to endure but until the coming of Christ, but also in respect of the Law of the Decalogue, as concerning the curse which it threatens to transgressors, and the justification which is promised to the doers of the Law: in both which members it must be abolished by]

by Christ's death and obedience. See ver. 11.]

8 How shall not much more the ministration of the spirit [See ver. 6. 9.] be in glory?

9 For if the administration of condemnation was glory, much more is the administration of righteousness [That is, of justification, which is every way opposed to condemnation. See Rom. 8. 33, 34.] abundant in glory.

10 For even the glorified [That is, the Law which considered in it self hath a special glory, and was given to the people of Israel with glory] it self was not glorified in this part, in respect of this excelling glory. [that is, compared with the excellent glory of the word of the gospel, and its power in our hearts.]

11 For if that which is done away was in glory, much more (is) that which remaineth [Namely, the gospel which shall remain, without being subject to alteration, until Christ shall come to judgement, Mat. 28. 19, 20. 1 Cor. 11. 26. Rev. 2. 25.] in glory.

12 Seeing then we have such hope, we use much boldness in speaking: [Namely, joyned with cleerness as this word is also taken, Mark 8. 32. John 10. 24. and 16. 29.]

13 And (do) not like as Moses, (who) put a covering on his face, that the children of Israel might not look strongly [With these words is not properly declared Moses meaning in the covering of his face, of which may be read, Exod 34. 33. but the scope of God's providence, which ordered this to such an end, and caused it here to be declared] unto the end [that is, the most intimate ground, or the mark and scope of the Law and of the ceremonies, which had their aim at Christ and his righteousness. For the whole Law was a guide unto Christ, Gal. 3. 24. which the greater part of the Jews understood not, but would seek their righteousness without Christ in the obedience of the Law a well moral as ceremonial. And this is the covering wherof the Apostle speaketh] of that which is abolished.

14 But their fences were hardened. [Namely, by a just judgement of God in this their opinion of the Law of Moses] For untill (this very) day, the same covering [that is, the same perverse understanding, that the Law was given them to be justified and sanctified by the same. See Rom. 10. 3.] remaineth in the reading of the old Testament, without being uncovered: which is done away by Christ. [namely, which covering is done away by the knowledge and spirit of Christ, when they shall be converted unto Christ as is declared, v. 16. For then are they, as also we, brought to the right understanding of the Law, and convinced in their hearts that the Law was not given to that end, but that they must seek righteousness out of themselves by faith in Christ. See Rom. 10. 4. Gal. 3. 21. &c.]

15 But even unto this present (day) when Moses is read, a covering lieth on their heart.

16 But whosoever it shall be converted unto the Lord, the covering is taken away.

17 Now the Lord is the Spirit: [That is, Jesus Christ is the quickning Spirit, who by the power of his holy Spirit, and by the preaching of the holy Gospel taketh away the covering, and powerfully converts the hearts to God. Or the holy Ghost is the Lord whereby we are converted and set at liberty, seeing he by his divine power and by the doctrine of the Gospel, which is a ministration of the Spirit, v. 8. worketh this in us; and is sent by the Lord Christ to this purpose, wherefore he is also called the Spirit of the Lord, ver. 17, 18. Or Christ is the spiritual being, and as it were the soul of the ceremonics of the law: as this word *Spirit* is also taken, John 6. 63. Or the Lord who converts our hearts unto Christ, and taketh away this covering, is the holy Ghost. Or the doctrine of the Gospel of the Lord Christ, is the Spirit which is opposed to the letter, v. 6.]

and where the Spirit of the Lord is, there is liberty: [namely, from the veil of ignorance, from the yoke of the Law, and from slavery of sin and death, Rom. 8. 15; 16. Gal. 4. 7.]

18 And we all [Namely, who have received the spirit of the Lord] with uncovered face [here the Apostle again alludes to the example of Moses, who put away the covering from his face when he appeared before the Lord himself, and by this beholding of God, became glorious in his face: so also saith he, we have a bold access to God by the Gospel, which is as a clear glass wherein God's glorious face it self is seen by us, and we are more and more renewed and glorified in our mind after the same image of God] beholding the glory of the Lord (as) in a glass, are changed in countenance (after) the same image from glory to glory, as by the Spirit of the Lord. [or as by the Lord, the Spirit, i. e. by the spirit which is the Lord, namely, of one essence with the Father and with the Son.]

C H A P. IV.

1 The Apostle testifieth that he sets forth the Gospel uprightly and plainly before the consciences of all men, 2 and that if the same be hidden to any, it is hidden to them that perish, and whose minds Satan hath blinded. 3 That nevertheless this power is not from the Ministers but from Christ, and from God who enlightens the hearts. 4 That this power also wonderfully manifests it self in the Apostles of Christ, in the overcoming of all afflictions and tribulations, which daily come upon them. 5 And afterwards lays down divers grounds of consolation, with which they do strengthen themselves and others, taken from the example of David. 6 From the blessed resurrection. 7 From the thankfulness for such deliverances. 8 From the renewing of the inward man, 9 and finally from the greatness of the eternal glory, which shall follow hereupon.

Therefore seeing we have this ministry, [Namely, not of the letter, nor of death, but of the spirit and of life, whereof is spoken in the former chapter, v. 6 &c.] according to the mercy which is shewed us, we do not grow slack: [or faint, or remain not wanting, namely, notwithstanding all the troubles which come upon us in this administration, as appears from v. 10. See of this word also, Luke 18. 1.]

2 But we have cast away [Gr. renounced, or denied] the coverings of shame, [or the covered shamefulness: whereby he understands the evasions, garnishings and deceits of the false Apostles, who would frame their preachings according to humane wisdome, or according to the inclinations of men to please them, and in the mean time by such cloakings to promote their own ease and honour, as the following words declare] not walking in craftiness, nor falsifying the word of God, but by manifesting of the truth, making our selves acceptable [Gr. recommending, namely, that we deal in simplicity therein] to all consciences of men [namely, who judge uprightly and with understanding] in the presence of God.

3 But if our gospel be also hid [That is, be dark and seeming strange] it is hid in them that perish.

4 In whom the God of this age [That is, Satan, who by a just judgement of God obtaines such dominion over unbelieving men, as if he were a God of them, and whom they serve as their God. See John 12. 3f. Eph. 2. 2. and 6. 12.] bath blinded the fences (namely) of unbelievers, that the illumination of the Gospel of the glory of Christ, who is the image of God [namely, not only in respect of his divine nature, being the eternal Word]

word and wisdome of the Father, but also in respect that he is God manifested in the flesh, by whom Gods glory, righteousness, grace, wisdome and power, is as it were in a glass expressed unto us in the Gospel. See Col. 1. 15. Heb. 1. 3.] should not beam forth [or shine, give light] unto them.

5 For we preach not our selves, but Christ Jesus the Lord: and our selves (that we are) your servants for Jesus sake.

6 For God who said [That is, commanded, namely, in the beginning of the creation, when darkness covered the Earth, Gen. 1. 2, 3.] that the light should shine out of darkness, is he who hath shined [namely, by his holy spirit] in our hearts, [namely, which were also dark and ignorant by nature. He speaketh here especially of the Apostles, by whom afterwards this light must be spread abroad among all nations] (to give) enlightening of the knowledge of the glory of God, in the face of Jesus Christ. [that is, the glory of God which shined in the face of Moses, and was covered by him, shines now much more gloriously in the face of Christ, and is not covered by us, but held forth before all uncovered, to enlighten them thereby.]

7 But we have this treasure [Namely, of the knowledge of the glory of God in the face of Christ] in earthen vessels, [that is, we are weak, despised and tender instruments, in the midst of all persecutions] that the excellency of the power [namely, of this word of the gospel] may be Gods [that is, may be ascribed to God alone, as it is of God alone, and not of us. See 2 Cor. 3. 5, 6.] and not of us.

8 (as) who in all things are afflicted, yet not distressed: [Namely, so that there is no evading. Otherwise this distressing is also assumed of believers, Rom. 8. 35. 2 Cor. 6. 4.] doubtfull-minded yet not despairing:

9 Perseuerant, yet not forsaken (there-)in: cast down, yet not destroyed:

10 Alwaies bearing about in the body the killing of the Lord Jesus, [That is, danger of death for Christs sake. Of persecutions and distresses even unto death for Christs sake, and after the example of Christ, and which Christ also accounts to befall himself, Acts 9. 4. as is declared in the following verse] that also the life of Jesus [that is, the quickning power of Christ and of his Spirit, which manifests itself here in our ministry, and hereafter shall manifest it self for our deliverance, as also the following verse declares. See Rom. 8. v. 10, 11.] might be made manifest in our bodies.

11 For we that live are alwaies given over unto death for Jesus sake: that the life of Jesus also might be made manifest in our mortal flesh.

12 So then death indeed worketh in us, [That is, the danger of death hangs continually over our heads, and worketh in us by the power of Christ the greater zeal for the diligent execution of our ministry] but life in you, [that is, but ye by our ministry, and all our tribulations and dangers of death, are more and more strengthened in the life of the spirit: so that even all these distresses which fall upon us, make for your good, and conduce to life unto you.]

13 Seeing now we have the same Spirit of Faith, [That is, the same Faith by the same Spirit, which all believers both of the Old and New Testament are partakers of, 1 Pet. 1. 10, 11.] as it is written; I believed therefore have I spoken: [this David speaketh, Psa. 116. 10. when being in many troubles he testified his confidence in God of his deliverance, or when being delivered out of many troubles, he confessed before every one the confidence which he had in God also for time to come] we also believe, therefore we also speak. [that is, confess and proclaim before every one that which we believe.]

14 Knowing that he that raised up the Lord Jesus,

shall also raise up us by Jesus, and shall set us with you. [Namely, at the last day, when Christ shall appear on his judgement-seat, Eph. 5. 27.]

15 For all these things [Namely, which I have rehearsed of the dangers of death upon us, and of the wonderfull deliverances which God giveth thereupon] are for your sakes, that the multiplied graces [namely, which he sheweth in our wonderfull deliverances for your comfort and edification, and for the spreading abroad of Gods honour by your thanksgivings for us] by the thanksgiving of many, be abundant to the glory of God.

16 Therefore we grow not slothfull: but although our outward man be destroyed [Gr. the man without, i.e. our body with our corporal strength, health and outward welfare] nevertheless the inward [Gr. the man within, i.e. the soul being renewed by the Spirit of God, is daily in the midst of these troubles, more and more renewed and strengthened] is renewed from day to day.

17 For our light affliction, [Gr. the light, or the lightness of our affliction. This the Apostle laith not because affliction is light in it self, but because the Lord by the strengthening and comfort of his spirit makes it light to us. See Rom. 5. 2. and chap. 8. 37.] which very speedily (passeth) away, [namely, as our life is not long. For after this life all tears are washed from our eyes, Rev. 7. 16, 17] worketh us [that is, brings forth, not of any merit, but of mere grace for Christs sake, Rom. 8. 17, 18.] a most excellent eternal weight of glory: [Gr. an eternal weight of glory according to excellency, unto excellency.]

18 While we observe not [Namely, as a mark at which we aim, as the Greek word properly imports] the things which are seen, [that is, worldly honour or dishonour, commodities and dis-commodities of this life, which we daily see before our eyes] but the things which are not seen, [namely, by the eyes of the body, i.e. the spiritual and heavenly glory and joy which is promised, and which we believe and hope for, of which he treats more largely in the following chapter. See Heb. 11. 1.] For the things which are seen are temporal, but the things which are not seen are eternal.

CHAP. V.

1 The Apostle proceeds in describing of the hope of salvation, whereby we are assured that when this body which is an earthly Tabernacle is broken down, we have an eternal habitation in heaven; 4 wherewith we long to be cloathed-over, 6 forasmuch as so long as we inhabit in this body, we dwell out from the Lord. 9 That therefore every one must be diligent to please him, 10 because we must all appear before the judgement-seat of Christ. 11 Therefore also testifieth his diligence among them. 12 Not to praise himself, but to give them matter of boasting against the false Apostles. 15 Teacheth that Christ dyed and was raised up for all, that they all might live unto him. 16 Wherefore henceforward he knoweth no man after the flesh, 17 but after the new creation which is of God in Christ. 19 Whereunto they are used as Ambassadors of God, to reconcile men unto God in Christ.

For we know that if our earthly house of this Tabernacle [That is, our weak and mortal body, which we carry on this Earth, is made of Earth, and is compared to a Tabernacle or Tent, which men in travelling easily make up, and at their departure break down again or let it fall. See the like Job 4. 19. 2 Pet. 1. v. 13, 14.] be broken, [Gr. dissolved, loosed] we have a building of

of God, [some take this for the heavenly glory, wherewith our bodies shall first be glorified at the last day. But seeing the Apostle here remarkable speaks of a building or house, which we shall have of God after that this Tabernacle is broken, and that in heaven, and as soon as we go to dwell out of this body, as appears from v. 6, 8. It is altogether as fitly taken for the heavenly glory in general, wherewith the soul is adorned, and as it were cloathed as soon as it layes down this Tabernacle, and wherewith the body shall be cloathed afterward, when it shall be raised from the dead. See of the first Heb. 11. v. 14, 16. Rev. 7. 14. and of the other, 1 Cor. 15. 42, 43. Phil. 3. 20, 21.] an house not made with hands, (but) eternal in the heaven.

2 For in this also we sigh, longing to be cloathed upon with our dwelling which is from heaven.

3 If also we shall be found cloathed [Namely, with the true wedding garment, i.e. they that shall be found with the righteousness and holiness of Christ in this day of transmigration. For others who are destitute thereof are not to expect this glory. Others translate it, *seeing*, or *forasmuch also as we cloathed, &c.* and take it for an exposition of that which goes before] (and) not naked.

4 For we also who are in this Tabernacle, [That is, who yet live in this earthly and mortal body] do sigh, being burdened: [namely, by the load of sin and of afflictions] seeing that we are not willing to be uncloathed [that is, be wholly deprived of our body which we now bear, to want the same eternally. Or in which, namely, Tabernacle being we will not, &c.] but cloathed upon. [namely, with heavenly glory, in soul presently after death, and in body when it shall be restored unto us at the last day. Some think that Paul doth here wish that he might live in this body until Christ shall come to change our bodies, without having need to put them off, which mystery is spoken of, 1 Cor. 15. 53. and 1 Thes. 4. 17. But this is not likely, seeing he saith v. 8. that he had rather go to dwell forth out of the body, namely, for a time, and to inhabite with the Lord] that the mortal [i.e. the mortality wherewith our body is now burdened, and remaineth burdened within the grave] may be swallowed up of life. [that is, may wholly be taken away by the blessed immortality, namely, when Christ shall raise up the same again, and make it conformable to his glorified body, Phil. 3. 21.]

5 Now he that hath prepared us for this same (thing) [That is, for this glory in our soul, and this immortality in our body. Gr. wrought or adorned] is God, who hath also given us the earnest of the Spirit. [namely, the holy Ghost for a pledge to assure us hereof. See Rom. 8. 16. 2 Cor. 1. 22. Ep. 4. 30.]

6 We have therefore always good courage, and know that we indwelling in the body, dwell forth from the Lord. [Namely Jesus Christ, whose bodily beholding and presence we must so long want, as appears v. 8. and is declared, Phil. 1. 23.]

7 (For we walk by faith [Namely, which properly receives and applies to it self the things which are not seen, Heb. 11. 1.] (and) not by beholding.) [namely, of the things which we hope for. See Rom. 8. 24. and 1 Cor. 13. 12. Although otherwise there is also a beholding of faith, John 6. 40. and chap. 8. 56.]

8 But we have good courage, and are more pleased to dwell forth out of the body, and to indwell with the Lord.

9 Therefore we are so very desirous [Gr. ambitius. See also Rom. 15. 20.] whether indwelling, [namely, with him in heaven, as v. 8. see Rev. 7. 17. and 14. 4. Or in the body as v. 6.] or outward dwelling, [namely, from Christ out of heaven, while we yet bear this mortal body, or out of the body as v. 6.] to be well-pleasing unto him.

10 For we all must be manifested, [Namely, not only in respect of our persons, but also of our thoughts, words and deeds, Rom. 2. 16. Rev. 2. 23. and 20. 12.] before the judgement seat of Christ, that every one may carry away [namely, for a recompence] that which (is done) by the body, [namely, here in this life, or while we bear this body] according to that he hath done, whether it be good [that is, the reward of good, of grace] or evil. [that is, the reward of evil, of desert. See of both, Mat. 25. v. 34, 41. Rom. 6. 23.]

11 We therefore knowing the terror of the Lord [That is, this terrible and fearfull judgement of the Lord, whereby we must be carefull to walk alwaies uprightly before him] move men unto faith, and are become manifest unto God: but I hope also to be manifested in your consciences.

12 For we praise not our selves [That is, commend] again unto you, but we give you occasion of glorying concerning us, [namely, that we are faithfull Apostles of Christ, and that our doctrine is a doctrine which converts the hearts] that ye may have (matter) against them, who glory in the face [that is, only in made and garnished phrases and the like, which have indeed an outward shew before men, but touch not the heart] and not (in) the heart.

13 For whether we be out of our wits, [So the Apostle speaks when he must praise himself and his ministry, because it seems to be the work of disengaged and foolish persons to boast of ones self: and declares that he doth this, not to give himself this honour, but to preserve Gods honour unto him] we are so to God, or whether we be sober minded, [So the Apostle speaks when without being necessitated to speak of himself, he simply executes his ministry among them, which he declares to tend also to their good. See 2 Cor. 11. v. 1, 16, 17. &c. as also throughout in the twelfth chapter] we are so to you.

14 For the love of Christ [This may be understood either of the love wherewith Christ loveth us, or of the love wherewith we love him, because he gave himself for us, which the following verse seems to import, although this our love also flowes from his love towards us] preserveth us. [that is, wholly posseseth us, and moveth us to do the same. See also Acts 18. 5.]

15 As who judge this [That is, hold it for certain] that if one [namely, Christ] died [namely, to do away their sins] for all, [namely, who believe in him, John 3. 16. Acts 10. 43. Rom. 3. 22. and 10. 4. Heb. 5. 9. and 10. 14.] then they all are dead. [namely, with him, by his death not only to obtain forgiveness of sins and reconciliation with God, but also to dye to sin, as Rom. 6. 6. Heb. 9. 26, 27, 28.] And he died for all, that they that live should no more live unto themselves [that is, for their own ease, profit and honour] but to him [that is, for the service and honour of him] who died and was raised up for them.

16 So then from henceforward we know no man after the flesh: [That is, according to outward respect, kindred, condition, honour, wisdom; or eloquence: but (he would say) only after the spirit, i.e. according to the spiritual power which is in him, and is wrought by him] and if we have also known Christ according to the flesh: [as Paul testifieth that he also saw Christ, 1 Cor. 9. 1.] notwithstanding we know (him) now no more (after the flesh). [namely, to boast thereof, or to seek our esteem thereby as some do.]

17 So then if any man be in Christ, [Namely, truly know Christ, and be united unto him] he is a new creature, [that is, regenerated by the power and spirit of Christ, without regarding any more those fleshly things, or seeking his happiness therein, Gal. 6. 15.] the old is passed away, behold it is all become new. [namely, in the Kingdome of Christ: and here the Apostle hath re-

spelt to the promises of God, Isa. 65. 17. and 66. 22. where this renewing of all things, which only availes before God, is promised under the Kingdome of Christ: whereof a part is now fulfilled in true believers, who are renewed by the spirit of God; and that which remaineth shall be fulfilled in the life to come after the resurrection, see 2 Pet. 3. 13. Revel. 21. 5.]

18 And all these things are of God, [Namely, which concern this new creation] who hath reconciled [namely, when we were yet his enemies: as Paul speaketh, Rom. 5. 8. &c.] us [namely, who believe in Christ] to himself by Jesus Christ, and hath given to us the ministry of reconciliation.

19 For God [Or, how that God &c.] was in Christ reconciling the world [that is, the elect and believers throughout the whole world as John 3. 33. 51.] unto himself: not imputing their sins unto them: and hath placed in us [that is, intrusted unto us to publish the same in his name] the word of reconciliation.

20 We are then Ambassadors for Christ, as if God be sought by us: we pray in Christ's name, be reconciled unto God. [namely, through faith in Christ and his blood, Rom. 3. 25.]

21 For him that knew no sin [That is, who was free from all sin, 1 Pet. 2. 22.] hath he made sin for us [that is, a sacrifice for sin as Levit. 7. 2. Or sin by imputing of our sins; as he is also said to have been made a curse Gal. 3. 13.] that we might become righteousness of God [that is, righteousness before God. Or that the righteousness of God might be imputed to us, Rom. 4. ver. 4. 5. &c.] in him. [namely, Christ, in respect that we are in him, and his righteousness is imputed unto us, Rom. 8. 1. &c.]

CHAP. VI.

1 Paul exhorts the Corinthians that they should not receive in vain the grace which was ministered unto them by him, as an Ambassador of Christ, 3 and relates how faithfully he had fulfilled his ministry, even in the midst of all troubles and tribulations, 6 with all, with what manner of virtues and power of the spirit his labour had been accompanied, 11 Declares further his great inclination towards them, 13 and requires the same of them again towards him, 14 Admonisheth them not to be yoked with the unbelievers, 16 and to have no communion with Idols, seeing believers are Gods Temple, 17 but to separate themselves from them, 18 seeing God is their Father and they his children.

And we [He includes with him Timothy: in whose name he also writeth] (as) labouring together [or, working together]. Namely, with God, as the ministers of the word are also elsewhere called, as being instruments and Ambassadors of God, 1 Cor 3. 9, 10.] beseech [or, exhort] you also, that ye may not have received the grace of God [namely, which was offered you by the Gospel and our ministry, and received by you] in vain. [that is, without bringing forth suitable fruits of thankfulness, and increasing in faith.]

2 For he saith. [Namely, Isa. 49. 8. where God the Father speaks thus to his son, and promiseth the building up of his Church by him at his coming] in the acceptable time have I heard thee, and in the day of salvation have I helped thee: behold now [these now are the words of Paul wherewith he expounds the words a foregoing, and appliceth them to the time of the new Testament] is it the well-accepted time [or, the time of the good pleasure, as the Hebrew word in Eslay properly sounds, namely, which God in his good pleasure had appointed to call men every where to repentance by Christ]

and his ministers, and by his spirit powerfully to bring them thereunto, Acts 2. 16, 17. and 17. ver. 30, 31. &c.] behold now is it the day of salvation.

3 We give none offence in any thing, that the ministry [Namely, of the Holy Gospel, which is intrusted with us, and of which he spake in the end of the former chapter] be not reproached: [or, blamed, reproved, as the Greek word properly imports: which uses to be done when the lives of the ministers of the word are not agreeable to their doctrine.]

4 But we as ministers of God, make our selves acceptable [Or, we commend our selves: or cause that after trial made, we are approved or approve] in all things, in much long-suffering, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in commotions, [Or, confusions, unsettlements: whereby is understood the state of those that are pursued or driven hither and thither] in labour, in watchings, in fastings,

6 In purness, [Or, chastite: So from henceforth the Apostle ihearfeh the vertues and means whereby he overcame the former troubles] in knowledge, in long-suffering, in kindness, in the Holy Ghost, [hereby he understands the boldnes and joy of the spirit, who supports us even in the midst of all tribulations, John 16. 33. Rom. 5. ver. 3, 4, 5. and 14. 17.] in love unfained,

7 In the words of truth, [That is, the preaching of the Gospel, as John 17. 17.] in the power of God, [namely, which accompanied this preaching of the Apostles, not only with signs and miracles, Heb. 2. 3, 4. but also with power to resist & subdue the wicked, as with weapons which were mighty in God on all sides to gain the elect to Christ, and to keep away the others from them, 2 Cor. 10. 4, 5, 6.] by the weapons of righteousness on the right and on the left (sic.) [or, by the right and left weapons of righteousness.]

8 By honour and dishonour [That is, in the midst of honour and dishonour, namely, honour with the good, and dishonour with ungodly and worldly men. Understand the same difference also in the following oppositions: and see an example in Christ, John 7. 12. and in Paul, Acts 17. 18; 32.] by evil report and good report: as seducers, and (notwithstanding) true:

9 As unknown and (notwithstanding) known: as dying [Namely, according to the judgment of men accounted for dead] and behold we live: [namely, by the special grace and protection of God, Psalm 118. 18.] as chastened and not killed:

10 As being sad yet alwaies joyfull; [That is, comforted in God, Rom. 5. 3. 1 Thes. 5. 16.] as poore, [namely, in respect of worldly riches] yet making many rich: [namely, with spiritual gifts] as having nothing and nevertheless possessing all things. [namely, in Christ and with Christ, 2 Cor. 3. 21, 22.]

11 Our mouth is opened towards you, O Corinthians: [That is I speak boldly and at large with you concerning all my occasions, even as my inclination and good heart towards you is also great. An Hebrew phrase] our heart is spread forth.

12 Ye are not narrow in us, [That is, ye possess our heart wholly. We set our hearts wide open for you] but ye are narrow in your bowels. [that is, you do not open your hearts enough, but keep them still in part as it were shut before us.]

13 Now (to make) the same recompence (I speak as unto my children) be ye also extended. [Namely, in your bowels or heart: to bear the like affection or love unto us.]

14 Draw not another yoke with unbelievers; [That is, be not yoked, nor have no communion with them that be of unlike Religion, as the idolatrous Gentiles were. Whereby he doth not forbid all manner of communion, for that should contadiet that which he said 1 Cor. 5. 10. but

but only such communion, whereby they might also be brought unto communion with their idolatry or other sins, or unbelievers be strengthened in their sins: and is a similitude taken from the Law, Deut. 22. 10. where God forbids that in ploughing they should joyn together an oxe and an ass] For what partnership hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what agreement hath Christ with Belial? [This is an Hebrew word and signifies one that is without yoke, or profitable to no man. Here it is taken for Satan himself, who hath cast all obedience of God from him. See 1 Sam. 1. 16.] or what part hath the believer with the unbeliever?

16 Or what conjunction hath the Temple of God [Namely, which is sanctified for the service of the true God] with Idols? For ye [namely, who believe in Christ, Eph. 2. 21, 22. 1 Pet. 2. 5.] are the Temple of the living God: [that is, who not only liveth himself, but is the author of life unto all, Acts 17. 25. and this title is here given to God, in opposition to dumb and dead Idols] even as God hath said, [these words are taken partly out of Levit. 26. 11, 12. partly out of, Ezek. 37. 26.] I will dwell in them, and I will walk among them: and I will be their God, and they shall be to me a people.

17 Therefore go out of the midst of them [These words are taken out of Isa. 52. 11. so that this exhortation of Paul is out of divers places joyned together] and separate your selves saith the Lord, and touch not that which is unclean, and I will receive you.

18 And I will be for a Father to you, and ye shall be to me for sons and daughters, saith the Lord Almighty.

C H A P. VII.

1 The Apostle from the former promises of God, draws a new exhortation to sanctification, 2 and again apologizeth for his walking among them. 3 Testifieth his singular inclination towards them, yea even in the midst of all tribulations, and assures himself also of theirs towards him, 6 in which opinion he is more strengthened by the coming and testimony of Titus. 8 And although by his serious reproof he had before grieved them, yet he acknowledgeth that nevertheless this grief was a grief according to God, which he proves by the fruits of the same grief, 13 and by the joy of Titus after his return. 14 who had found all things so with them, even as the Apostle had been confident of them.

Seing then we have these promises, [Namely, whereof is spoken in the end of the former chapter] beloved, let us purifie our selves from all defilement of the flesh and of the spirit, [that is, of the body and of the soul: as whordome idolatry &c. defile both body and soul. See 1 Cor. 6. 22.] finishing sanctification [that is, accomplishing it more and more by bringing forth of the fruits of the same. See John 15. ver. 1. 2.] in the fear of God.

2 Give us place; [That is, give place to our exhortation. Or give us place in your hearts, as we do you in ours. See before chap. 6. ver. 11, 12, 13.] we have wronged no man, [namely, by desire of domination over you] we have corrupted no man, [namely, by false doctrines or evil examples] we have not sought our own advantage by any man. [namely, by flatteries to have gain of you. See of the propriety of this word chap. 2. ver. 10. And these are the three faults, whereby withal he describes the false Apostles.]

3 I say not (this) for (your) condemnation. [Namely, as if ye had been unthankful or unfaithful towards me. Or as if I complained of you: but (he would say)

to stop the mouth of the false Apostles, who seek to render me suspected unto you, and to shew my care of you as is declared ver. 12.] For I have said before, that ye are in our hearts, to dy together and to live together. [A phrase whereby is exprest the greatest love and favour towards any man; namely, that he is ready to live and dy with him.]

4 I have much boldnes in speaking towards you, I have much glorying of you: I am filled with comfort I am very abundant in joy, in all our tribulation.

5 For also when we came into Macedonia, our flesh [That is, our body. Not that the soul hath not its part also in tribulations, but because persecutions are most executed upon the outward man, and in the mean while God oftentimes refresheth and comforts the Spirit] had no rest, but we were afflicted in every thing: from without was strife, [namely, which was procured to us by the Gentiles and Jews, which were without the Church] from within fear. [namely, through the care we had concerning the troubles which were risen within the Church, 2 Cor. 11. ver. 28. 29. See the like phrase 1 Cor. 5. ver. 12.]

6 But God who comforteth the lowly, comforted us by the coming of Titus. [Namely, who strengthened us against the persecution from without by his presence, and better informed us of the state of your Church from within, and of your inclination unto us, as the following verse declares.]

7 And not only by his coming, but also by the consolation, with which he was comforted concerning you, when he related to us your longing, [Namely, after my coming unto you] your lamenting, [namely, for my tribulations and grievances] your zeal for me: [namely, against the disobedient, and also in receiving the reproofs and exhortations given you by me in the former Epistle: whereof he treats more at large in the following verses] so that I was gladdened the more.

8 For although I have grieved you in the Epistle, [Namely, by mine earnest writing and reproving you for tolerating of the incestuous person, and other faults among you. See 1 Cor. chap. 5. and the following] I am not sorry for it, although it did make me sorry: [that is, grieved me that I must write so roughly even as it grieves a Father, when he must harshly reprove his children, although he justly doth so, and for their good] for I see that the same Epistle hath grieved you, although for a little time:

9 Now I rejoice, not for that ye were grieved, but because ye were grieved to repentance. For ye were grieved according to God; so that ye have suffered hurt by us in no thing. [Or, that ye might suffer hurt by us in no thing.]

10 For grief according to God [That is, which cometh from God, is acceptable to God, and brings the sinner unto God: when namely the heart of the sinner is rightly grieved for this, that he hath provoked God his Father to wrath by his sin, with a confidence of the forgiveness of the same through Jesus Christ, accompanied with a firm purpose of avoiding sin, as the examples of David, the lost son, the woman that was a sinner, Peter, and others do shew] worketh a repentance not to be sorrowed for, unto salvation: but the grief of the world [that is, which is in worldly men, for the loss of worldly things, or which is occasioned only for fear of Gods judgement, whereupon followes hardning in sin, despair, and finally damnation it self, as is to be seen in Cain, Achitophel, Absalom, Judas, and the like] worketh death.

11 For behold this same that ye were grieved according to God, how great diligence [Or carefulnes, and trouble for the sin that was committed to amend it] hath it wrought in you? yea apologize, [or excusing, namely, that this was not done out of wilfulness, or consent to]

the sin committed] *yea displeasure*, [or heaviness, for the same sin, *distaste, dissatisfaction*] *yea fear*, [namely, of divine and Ecclesiastical punishment for that sin, if it were not amended] *yea longing*, [that is, a willingness and singular desire to amend the same] *yea zeal*, [namely, in fulfilling of that which the Apostle had commanded them for the removing of this scandal] *yea revenge*: [this may be understood of the Ecclesiastical punishment it self for this sin, or else of the trouble which they shewed for it, which was a revenge upon themselves, that they had been so negligent herein before] *in all things ye have shewed your selves to be pure* [namely, not from all faults, for negligence also is a fault, but from having any satisfaction therein, or of having dealt wilfully therein] *in this matter*. [or dealing, deed.]

12 *Although therefore I wrote to you, (that) is not* [Namely, so much or principally. A phrase like that *1 Cor. 9. 9, 10.*] *for his sake who had done wrong*, [that is, the persons who had committed incest. Or theirs who had drawn their brethren before unbelieving Judges, or wronged them] *nor for his sake to whom wrong was done*: [hereby some understand the Father of this person, whose wife he had taken unto him. Others understand it of them to whom injury was done before the judgement of the unbelieving Magistrates, whereof he had written, *1 Cor. 6. 1. &c.*] *but that our diligence* [that is, our care for the welfare and good name of the whole church. Others read *your diligence for us*] *for you* [or to you, i.e. which is laid out or employed for your service] *might be manifest unto you in the presence of God.*

13 *Therefore we were comforted for your comfort*: and were yet more abundantly joyed for the joy of Titus, because his spirit was refreshed by you all. [Namely, seeing how willing ye were to receive my exhortations and his person, and to shew him all good will.]

14 *For if I have boasted any thing to him of you: I am not made ashamed*: but as we spake all things unto you with truth, so also our boasting which (I boasted) to Titus is become truth: [That is, found true.]

15 *And his inward movings* [Gr. *bowels*, i.e. inclination and love. An Hebrew phrase] are the more abundant towards you, when he calls to mind the obedience of you all, how ye received him with fear and trembling.

16 *I rejoice therefore that in all things I may have confidence of you.* [Gr. *confide in you.*]

C H A P. VIII.

1 Paul propounds to the Corinthians the example of the churches of Macedonia; who had made a liberal contribution for the poor believers at Jerusalem, 6 and declares that he had given command to Titus to promote the like with them also. 9 Sets also before them the example of Christ, who became poor, by his poverty to make us rich, 10 and exhorts them now well to finish that which they had well begun for a year agoe. 13 Let not so that they should distress themselves to ease others, but out of their abundance to supply others wants, 15 as was done in the gathering of Manna. 16 Testifies further that Titus was gone unto them, to bring this over, 18 with one brother more who was chosen by the churches for this purpose, 20 to prevent all slanderous reports, 22 and yet a third whose faithfulness had now been tryed divers times, as well by himself as by the churches.

Furthermore we make known to you, brethren, the grace of God [That is, the bounty by the grace of God, which moved their hearts, to make so liberal a contribution to the poor at Jerusalem, as the following verse

declares] which is given in the churches of Macedonia: [or by.]

2 *That in much trial of affliction, the abundance of their joy* [Namely, springing from their faith in Christ, notwithstanding all tribulation. See Rom. 5. 3.] *and their very deep poverty* [that is, although by their great afflictions they seemed to be come to the extreamest poverty, notwithstanding they were abundant in giving] *was abundant unto the riches* [that is, unto abundant liberality, as the following verse sets forth] *of their bounty.* [or simplicity, uprightness, namely, in giving.]

3 *For according to ability (I testify it) yea beyond ability, they were willing.*

4 *Beseeching us with exhortation* [Or consolation] *that we would receive* [that is, take upon us] *the gift* [Gr. *the grace*, i.e. the benevolent gift] *and the communion of this ministration* [that is, the care well to dispose of this collection, and to cause it to come to the right hands, as a token of their communion with them] *which is done for the Saints.* [namely, at Jerusalem. See *1 Cor. 16. 3, 4. Rom. 15. 26.*]

5 *And (did) not (only) as we had hoped,* [That is, did more than we had hoped or expected] *but gave themselves* [namely, yet more diligently and abundantly] *first to the Lord, and (afterward) to us by the will of God.*

6 *So that we exhorted Titus, that like as he had begun before* [Namely, to stir you up to all spiritual virtues, as is declared in the following verse] *so also he would finish* [that is, would bring to a good end] *act this gift* [Gr. *this grace*, i.e. this gift of liberality, as v. 1, 7, 19.] *with you.*

7 *So then as ye are abundant in all things, in faith, and in word, and in knowledge, and in all diligence, and in your love to us, look that ye be abundant in this gift also.*

8 *I say not (this) (as) commanding*, [Gr. according to command] *but (as) by the diligence of others*, [that is, by the example of the diligence and liberality of the churches in Macedonia] *proving the uprightness of your love also.*

9 *For ye know the grace of our Lord Jesus Christ, that he for your sakes became poor,* [Namely, when he made himself as nothing, taking on him the form of a servant, *Phil. 2. 5, &c.*] *when he was rich,* [namely, a Lord of all things, see *Heb. 1. 2.*] *that ye by his poverty might become rich.* [that is, be made partakers of all his spiritual and heavenly good things, *1 Corinth. 1. 30.*]

10 *And I speak* [Gr. *I give*, as *1 Cor. 7. 25.*] *in this (my) opinion. For this is expedient for you, as who have begun not only the doing, but also the willing* [that is, doing with diligence and willingness: for that is more than only to will, or only to do] *for above a year agoe.*

11 *But now finish also the doing: that like as there was the readiness of the mind to will, there may be also the finishing, out of that which ye have.* [That is, according to the measure of that which ye have.]

12 *For if before there be the readiness of the mind, one is accepted* [Namely, by God in the distributing of his gifts. See *Mark 12. 43. 2 Cor. 9. 7.*] *according to that which he hath, not according to that which he hath not.*

13 *For (I speak this) not that others should have ease, and you oppression.* [That is, that others should obtain abundance by your gifts, and ye have want, or too much straiten yourselves.]

14 *But (that) by equality, in this present time your abundance (may be to supply) their want: that their abundance also may be (to supply) your want,* [Namely, when in the time of persecution: or otherwise ye also may

may have need of their help. Others take it for the abundance of spiritual gifts, which they of Jerusalem might the more diligently and the more fitly impart to the Gentiles, when they should not be necessitated to trouble themselves for a temporal livelihood] *that there may be equality*. [namely, in giving or receiving according to the need and abundance of every one. Of that the one member do not too much abound, and the other be not too much straitened: which agrees all as well with the following verse.]

15 *As it is written* [Namely, Exod. 16. 18, in the gathering of the Manna. For they that had gathered much, took out of it but each a gomer for their sustenance, they that had little, filled the same gomer out of that which was gathered by others, that which any one brought home more corrupted and perished.] *He that (had gathered) much, had nothing over: and he that (had gathered) little, had not too little.*

16 *But thanks be to God, who gave the same diligence for you,* [That is, this carefulness to exhort and move you also hereunto as the following verse declares] *in the heart of Titus.*

17 *That he took upon him the exhortation, and being very diligent, willingly travelled unto you.* [Gr. went forth.]

18 *And we have also sent with him the brother,* [This many ancient Teachers think to have been Luke, who wrote the Gospel of Christ: but seeing here is not spottyn of writing the Gospel, but of preaching the same, that is uncertain, as also that it was Barnabas] *who hath praise in the Gospel through all the churches.*

19 *And not only that, but he was also chosen by the churches* [The Greek word properly signifies a choice which is made by lifting up or stretching forth of hands: so that Paul had not only ordained this person himself hereunto, but also the churches of Macedonia. See of this word also Acts 14. 23.] *to travel with us with this gift* [that is, benefit, bountifull contribution, as divers times before] *which is administered by us to the glory of the Lord himself, and the readiness of your mind.* [That is, for a demonstration of your benevolence and liberality.]

20 *Avoiding this* [Namely, by adjoyning others who have taken this charge upon them together with us, as that which follows declares] *that no man may encumber us* [or blame, burden us with evil suspicion, if we had brought over such abundant alms alone, which might easily have been done by the false Apostles, and other Enemies of the Gospel] *in this abundance, which is administered by us.*

21 *As who take care for that which is becoming, not only before the Lord, but also before men.*

22 *We have also sent with them our brother,* [This some think to have been Apollos. But it is also uncertain] *whom we have often in many things proved to be diligent: and now much more diligent through the great confidence that (he hath) unto you.* [Or that we have.]

23 *Whether (therefore) Titus,* [Gr. of Titus, i.e. would men know who Titus is] *he is my companion, and fellow-labourer towards you: whether our brethren,* [namely, who together with Titus are chosen hereunto by the churches of Macedonia, whereof he had spoken, v. 18. 22.] *they are messengers of the churches* [Gr. Apostles, as this word is also sometimes taken for all manner of Teachers and Messengers, see Rom. 16. 7.] *(and) an honour of Christ.* [Gr. a glory of Christ, i.e. such persons whereby the honour of Christ is singularly promoted.]

24 *Show then unto them the demonstration of your love, and of our glorying of you, even before the face of the churches.* [That is, as who shall have all the churches for witnesses of this your love and bounty, which shall get notice of it.]

1 *The Apostle testifies that he is sufficiently assured of the inclination of the Corinthians to the promoting of this collection, 3 and gives reason why he hath sent the forenamed brethren unto them before hand, namely, that all things may be ready when he shall come. 6 Exhorts them to give liberally and willingly by divers reasons, taken from Gods liberal blessing, love, and grace upon them that shall sow liberally, 11 and from the thanksgiving that shall be made for it to God by them who shall be partakers of their liberality, 14 and from the prayers which they shall make for them to God.*

F *or concerning the ministration* [Hereby may be understood either the contribution it self, or the manner of collecting it, and sending it to Jerusalem, which he leaves wholly to their pleasure, because he knew that they had long since been ready thereunto, and had sufficient prudence to do the same well and duly] *which (is done) for the Saints, is it needless for me to write unto you.* [namely, more largely or further.]

2 *For I know the readiness of your mind, of which I boast of you to the Macedonians, that Achaea [Of which Corinth was the chief City. See Rom. 15. 26. and 1 Cor. 1. 2.] was ready for a year agoe: and the zeal (begun) by you, hath stirred up many.*

3 *But I have sent these brethren* [Namely, Titus with the two others, of whom mention is made in the former chapter] *that our boasting which (we have) of you, should not be made vain in this part: that (as I have said) ye may be ready.* [namely, against I come, as the following verse declares.]

4 *(And) lest it may be if the Macedonians should come with me* [That is, the brethren which were chosen by the churches of Macedonia, for the bringing over of their collection] *and should find you unready, we (that we say not, you) should be ashamed, in this firm ground of boasting.* [Gr. in this substance of boasting, i.e. in my firm confidence and bold boasting of you, namely, that ye would not be wanting.]

5 *I thought (it) needfull therefore to exhort these brethren that they should first come to you, and prepare your before-mentioned blessing.* [This may be understood either of that which Titus had declared to them from Paul in his return from them; as may be gathered from chap. 7. v. 13. Or of that which Paul had written unto them whereof before in the first Epistle in the beginning of the 16 chap.] *that it may be ready so as a blessing,* [that is, as a free and liberal gift, as a blessing hath that property that it proceeds from a wel-affected and liberal heart: an Hebrew phrase] *and not as a niggardliness.* [that is, not as a gift wrung from covetous persons. The Greek word properly signifies covetousness, or desire to have more, from which sort of men it can hardly be obtained that they give any thing; or if they give ought, it is very unwillingly, and as it were wrung or wrested from them.]

6 *And this (I say) he that soweth sparingly, shall reap sparingly: and he that soweth in blessings,* [That is, freely and liberally, as in the former verse. Understand alwaies, according to what a man hath, as 2 Cor. 8. 12.] *shall also reap* [that is, receive abundant recompence from God, Gal. 6. 9] *in blessings.*

7 *(Let) every one (do) even as he purposeth* [Gr. electeth, chuseth, namely of his own free will] *in (his) heart: not of grief or of necessity.* [namely, for fear of being blamed if he should do otherwise, or loosing his respect with men] *For God loveth a chearefull giver.*

8 *And God is able to cause all grace* [That is, meang

to be able to be bountifull towards every one] to be abundant in you: that ye in all things alwaies having all sufficiency, [namely, not only with your selves in your mind, which is great gain, 1 Tim. 6. 6. but also abundance, to be able to relieve others in all kinds of necessity] may be abundans unto every good work.

9 As it is written, [Namely, Psal. 112. 9. where the Prophet also describes the properties of a godly man in this manner] he hath dispersed, he hath gived to the poor: his righteousness [that is, his bounty or his works of mercy, as this word is often so taken by the Hebrews. See Psal. 112. 9.] abideth for ever. [namely, in the remembrance of men, and also of God, to be of grace rewarded for ever, Mat. 25. 34. &c. Luke 12. v. 33. and chap. 16. 9. &c.]

10 But let him that affordeth seed to the sower, also afford bread for meat, [Others distinguish this thus, and also bread for meat, he afford and multiply, &c.] and multiply your seed sown, and increase the fruits of your righteousness: [that is, liberality as v. 9.]

11 That ye may be rich in all things unto all bountifulness, [Or simplicity] which by us worketh thanksgiving unto God. [Namely, by the poor and such as suffer want, who are stirred up to thank God, when they receive such benefits from us, as the following verses further declare.]

12 For the ministratio[n] of this service [Gr. Leitor-gias, which word signifies indeed all manner of publick service, as is noted, Acts 13. 2. but is also sometimes taken for a service of offering, as alms are also called spiritual offerings, Phil. 4. 18. Heb. 13. 16. which signification therefore suits not amiss here also] doth not only supply the want of the Saints, but is also abundant by many thanksgivings unto God.

13 Whiles by the proof [Or approbation, good opinion] of this ministratio[n], they glorify God for the subjection of your confession under the Gospel of Christ, [That is, that ye hereby openly confess or testifie, that ye subject your selves in all things unto the Gospel of Christ, which also especially commendeth the works of charity] and (for) the bountifulness of communication unto them and unto all.

14 And by their prayer for you [Namely, which the believers at Jerusalem being stirred up by your liberality shall make the more fervently for you] who long after you, [or are very desirous after you, namely, that they may daily hear of your welfare. It may also be translated, who bear great affection to you] for the excellent grace of God upon you. [that is, because they have understood by us and others, how great grace and what great gifts the Lord hath given to your church, Acts 21. 18, 19.]

15 But thanks be to God for his unspeakable gifts. [Herewith the Apostle concludes this whole discourse, to admonish them that the glory of all the fore-mentioned glorying and gifts, whereof he had spoken, and for which he had praised them, must be ascribed not properly to them, but to God alone, for their humiliation.]

CHAP. X.

1 Paul upon occasion that some false Apostles among the Corinthians did, that his wring indeed was of some worth, but his presence of small esteem, 3 Treats of the Apostolical power which God had given him to coercing of the disobedient in his church, 4 not by carnal or temporal, but by spiritual weapons, which are powerfull thereunto through God. 8 Yet that this power was given him for edification and not for pulling down, 10 which he not only being absent by letters, but also being present, was ready to shew forth against such. 12 That he being strengthned with this power

had spread the Gospel even unto that place. 15 Not where others had laboured before, 16 and that he was resolved to proceed thus, not only among them to strengthen them, but also in the countreys lying beyond them. Yet that he saith this, not to boast of himself, but of the grace of God among them.

Furthermore I Paul my self intrest [Or exhort] you by the meeknes and kindnes [Gr. equity, moderation] of Christ, who being present [Gr. according to the face, i.e. present, or according to the outward appearance] am indeed mean [or low]. These words Paul relateth as out of the mouth of some false Apostles, who in this wise sought to make the earnest exhortations of the Apostle set down in the former Epistle of none effect] among you, but being absent am bold towards you.

2 I intreat therefore that being present I may not be bold [That is, may not be constrained by the disobedience of these, being present really to use such boldnes in reproofing] with that boldnes wherewith I am thought to have dealt boldly againts some, [namely, in writing and threatening when I am not present] who esteem us as if we walked after the flesh. [that is, used carnal or humane wayes to get us respect with men.]

3 For walking in the flesh [That is, in this life, as weak and mean persons. See Heb. 5. 7.] we war not [So he calls his dealing and walking amongst men in the spreading abroad of the Holy Gospel. See 1 Tim. 1. 18. and 2 Tim. 4. 7.] after the flesh. [that is, after the manner of carnal or deceitful men. See 2 Cor. 1. 17. for so the Apostle is wont to use this word, after the flesh, in several places.]

4 For the weapons of our warfare [That is, the weapons which we use, by the Gospel of Christ to convert men, and to bring them under the Kingdome and obedience of Christ] are not carnal, [that is, such as natural men are wont to make use of, either by eloquence, or by deceit, or by force to bring others under them] but powerful through God [Gr. powerful to God, i.e. by the power which God joyns with it, aswell in working of miracles, Mark 16. 20. as in the moving and convincing of the hearts by his spirit Acts 16. 14. and also withal in punishing of them who sought to withstand this. See an example in Barjesus, Acts 13. 8.] to the throwing down of strength. [so the Apostle calls, whatsoever Satan and the world, whether by persecutions, or by worldly widdome and eloquence, casteth in the way to hinder the course of the Gospel, as the two following verses declare. See also Jer. 1. ver. 10, 18, 19.]

5 Seeing we cast down [That is, subject to Christ and his word. For humane reason must be no Judge over the Gospel, but bow and yield it self captive under it: as the following words also declare] reasonings [namely, which the natural reason of man brings forth, to deprive the Gospel of its esteem] and every height [namely, of reputed widdome or valour] which lifts up it self against the knowledge of God, and lead captive every thought unto the obedience of Christ. [that is, of the Gospel of Christ which is indeed foolishnes to them that perish, but to them that are saved it is the power of God, 1 Cor. 1. 18.]

6 And have ready (that which serves) to revenge all disobedience, [This the Apostle speaks not of any outward or worldly revenge. For that Christ hath forbidden his Apostles, Mat. 20. 25. and 26. 52. but of the declaration of the wrath of God upon the stiffnecked, and of the exercise of excommunication against them, who giving themselves out for members of the Church, nevertheless reach or live unchristianly] when your obedience shall be fulfilled. [that is, be accomplished, or demonstrated to the full. And this the Apostle saith for mollifying of the foregoing threatening, to move them to prevent

vent this punishment by amendment of such offences : forasmuch as there must also convenient time and means for repentance be given to such, before the last punishment may be used.]

7 Do ye look on that which is before the eyes ? [Gr. the things which are according to the face, i. e. that which hath an outward shew before men ; or whereof any one would boast outwardly] If any man trust with himself that he is Christ, let him think this again of himself, that even as he is Christ, so we also are Christ.

8 For if I also should boast somewhat more abundantly of our power, [Namely, which we as Apostles of Christ have received from Christ more than other disciples] which the Lord hath given us for edification [that is, to use it so, that the sinner may thereby be brought to repentance and not to despair. See 1 Cor. 5. 5. 2 Cor. 2. ver. 6, 7, 8.] and not for your pulling down, I shall not be ashamed :

9 That I might not seem as if I would affright you by letters. [That is, would make you afraid only by the weightiness and authority of letters. And so the Apostle answers another slander of some false Apostles, as is hereafter declared by him more at large.]

10 For the letters (say they) [Namely, the false Apostles. Others read *sith he*, as if he spake of a special one among them] are indeed weighty and powerful, but the presence of the body is weak, and the speech is contemptible. [that is, his speeches and words have nothing of worth or excellency when he is present.]

11 Let such a one think this, that such as we are in word by letters, when we are absent, we are also such in deed [That is, in executing of that which we threaten by letters] when we are present.

12 For we dare not count [Or, joyn, i. e. not reckon or judge our selves to be amongst such] or compare our selves with some who praise themselves : but these understand not [or, are not wise] that they measure themselves by themselves, [Gr. in themselves, i. e. will be esteemed according to their own opinion or self conceits] and compare themselves with themselves. [namely, without looking upon others, to whom the Lord hath imparted greater gifts and powers, as were the Apostles of Christ.]

13 But we will not boast without the measure : [Gr. to or in things which are without measure, i. e. without the measure which God hath imparted to us ; even as these others do] but that according to the measure of the rule, which measure God hath imparted to us, [or, which God hath impartial to us for a measure. that is which God hath prescribed to us, and wherewith he hath bounded our ministry. A similitude taken from them, who divide, each his inheritance to build there, or his field to sow thereon, or his vineyard to plant thereon] we are also come even unto you. [namely, in spreading abroad of the holy Gospel, and planting of the Church of Christ.]

14 For we stretch not our selves forth to wide, as who should not come to you : [That is, as if we must not come unto you. Gr. as not coming unto you] for we are also come even unto you in the Gospel of Christ.

15 Not boasting without the measure [Namely, prescribed or determined to us by Christ] in other (mens) labour, [that is, where the Gospel of Christ is already spread by others] but having hope when your faith shall be grown [that is, be increased or strengthened] that we shall be abundantly enlarged among you [Or, spread forth, namely, in the prescribed bounds of our preaching. Others joyn these words together thus, when your faith shall be grown or strengthened among you, that we shall be abundantly enlarged, i. e. spread forth] according to our rule : [that is, in the spreading abroad of our prescribed part, so that the word rule is here taken for the limits or]

the determined portion of Countries & Cities, where each Apostle was to bestow his labour. And this agrees well with the following verse. For this is it which the Apostle here declares, that then weaknesses and defects were yet an impediment, that he could not as yet travel into the Countries lying beyond them, to plant the Gospel there; but when they should have amended those defects and be duly strengthened in the faith, that then he might boldly and without suspicion go forward unto others.]

16 To publish the Gospel in the (places) which are (situate) on the further side of you : not to boast in another rule [That is, where another had already the bounds of his calling and preached. See Rom. 15. 20.] of that which is (already) made ready.

17 But be that glorieth, let him glory in the Lord. [That is, ascribe all the praise of his labour to the Lord : seeing the power it self to labour, and the fruits thereof, proceed only from his blessing. See 1 Cor. 3. 5. and 15. 10.]

18 For not he that praiseth himself, but whom the Lord praiseth, he is approved. [That is, after proof, known, acknowledged and found to be faithful and upright.]

C H A P. XI.

1 The Apostle testifies his zeal for the Corinthians, to keep them to the simplicity which is in Christ, 3 and exhorts them that they suffer not themselves to be seduced from it, as Eve was seduced by the Serpent, 4 forasmuch as not only no false Apostles, but even no other Apostle of Christ, could contribute anything to them, which they had not received by him. 6 For that he had not boasted among them as these, but carried himself humbly, and not so much as received maintenance, as he had indeed done of other churches, 11 was not done because he did not love them, 12 but to deprive the false Apostles of their boasting, who changed themselves into Angels of light. 16 And although it be not wisely done to boast much, 18 yet nevertheless he shews that none of these can boast of any thing, of which he cannot also boast, 23 yea that in suffering and labouring for the things of Christ he went beyond them all, 28 besides the care that he had for all the churches, 32 and the troubles which in the beginning of his ministry he had endured at Damascus, where he escaped in a basket over the walls of the City.

O H if you would bear with me a little in imprudence : [This the Apostle saith, not because he would do unwisely, but because he would do as the unwise sometimes use to do, who willingly spread abroad their own praise. But the Apostle was constrained to do it here, to stop the mouths of the false Apostles, who lifted themselves up above Paul, that so they might make his Gospel suspected, and command their own, and might the better gain audience with the Corinthians] yea also bear with me. [or but ye also bear with me.]

2 For I am zealous for you, [Or zealous] with a zeal [or jealousy] of God. For I have prepared you, [or adorned, fitted, i. e. by the preaching of the Gospel brought you to faith, and by faith to Christ, and as it were betrothed you to him, whereupon the spiritual marriage must follow. See Isa. 45. 10, 11. Ezek. 16. 8. Hos. 2. 18. Eph. 5. 23. Eccl.] (as) a pure virgin to present (you) to one husband, (namely) to Christ.

3 But I fear lest in any wise as the Serpent [That is, Satan by the serpent] beguiled Eve by its subtlety, [Gr. in, i. e. under shew of friendship, and that he would bring them to greater honour and esteem] so your sensess shall be corrupted to turn away from the simplicity [that is, uprightness, without ostentation of humane eloquence]

eloquence, or adjoyning of humane widsome, where-with these false Apostles sought by little and little to seduce them, and to draw them away from Christ] which is in Christ.

4 For if he that cometh [Heresy some think that he signifieth the principal among them, yet it may also be understood in general for any one whosoever it be] shoulde preach another Jesus, [namely, of whom he should feel the power and fruits greater, than those of the true Jesus, whom I have preached to you : and so in that which followeth. Otherwise the Apostle curseth even an Angel from heaven, who should preach any other thing, Gal 1. 8. Therefore he speaketh this by way of concession of a thing, which nevertheless cannot be, to bring them to greater consideration] whom we have not preached, or if ye should receive another Spirit, who a ye have not received, or another Gospel which ye have not received, ye might justly [Gr. will] bear with (him.)

5 For I judge that in nothing I was less then the most excellent Apostles. [Some take this as spoken by the false Apostles, who accounted themselves more excellent then the Apostles themselves. But it may also well be understood of the true Apostles, who excelled amongst the rest, whose authority and imitation these at Corinth falsely pretended, wherefore the Apostle compares himself with these. See the like Gal. 2. 6, 9.]

6 And if I am also mean in words, [Gr. Idiotes. See of this word, 1 Cor. 14. 16. Namely, as these boaster's of their eloquence and humane widsome backbite me. For otherwise the simple stile of the Apostle in power and divinencs, goes far beyond all humane eloquence and writings. See 1 Cor. 1. 25. and chap. 2. v. 4, 5.] yet am I not in knowledge : but every way in all things we are become manifest among you. [Or to you, in you, namely, by the vertues, gifts, and operations which ye have received by our gospel.]

7 Have I committed sin when I humbled my self, [Namely, to maintain my self with mine own hands, without burdening you, Acts 18. 3. And it seems that these false Apostles raised an ill report thence of Paul, as if thereby he had carried himself contempnably among them, or had not enough esteemed the Corinthians that he would not receive his maintenance from them : unto both which he afterward answers distinctly] that ye might be exalted & forasmuch as I have declared [Gr. Evangelized] unto you the Gospel of God for nothing?

8 I robbed other churches, [That is, received from them that which ye ought to have given] taking wages (of them) to minister unto you : [Gr. into your ministry] and when I was present with you, and had want, I became burdensome to no man. [the Greek word properly signifies so to oppress any one that he looseth his feelings, as a member that sleepeth or is benumbed. Others translate it, to be idle to any ones hinderance. See of the same word, 2 Cor. 12. v. 13, 14.]

9 For my want the brethren supplied, [Namely, who were fellow ministers with Paul, 2 Cor. 8. 16. and ch. 9. 3. See also Phil. 4. 15.] who came from Macedonia : and I have in all things kept my self without burdening you, and shall (still so) keep (my self.) [namely, so also henceforward, as the following words declare.]

10 The truth of Christ is in me, [That is, as true as the truth of Christ is in me. A form of taking an oath. See Rom. 9. 1.] that this boasting shall not be hindred [Gr. stopped, obstructed, or stopt up, as a way is stopt up with a mound or hedge, i.e. hindred or taken away, or suspended. The reason why Paul would do the same no otherwise in Achaia, whereof Corinth is the chief city, is declared in the 12 verse following] in me, in the coasts of Achaia.

11 Wherefore? It is because I love you not? [Namely, as if I despised you thereby, as these men would make you believe] God knoweth it. [namely, that I love you.]

12 But what I do, that will I yet do to cut off occasion from them that would (have) occasion, that in that of which they boast, they may be found even as we. [Some interpret this thus, as if these false Apostles served the churchies for nought also as Paul did : but this is contrary to that which is testified of them, v. 20. The meaning therefore is, that Paul would therefore also serve in the churches of Achaia without recompense, lest if he should change his doing and receive wages of them, these men should boast that they therein did even as Paul and his (companions) who indeed at the first seemed to have served for nought, when as yet they were mean and small among them, but when they were become bolder and of greater esteem, took their wages also as well as they : to which boasting he would give them no occasion.]

13 For such false Apostles are deceitfull labourers, changing themselves into Apostles of Christ. [That is, taking upon them the shew and appearance of Apostles of Christ, as it they would imitate them.]

14 And it is no wonder : for Satan himself changeth himself into an Angel of light. [That is, into the shape of an Holy Angel, which dwelleth with God in the eternal light. as on the contrary the Kingdome of Satan is called a Kingdome of darkness, and his habitation, darkness, Colos. 1. 13. 2 Pet. 2. 4. Jud. ver. 6.]

15 It is therefore no great thing, if his Ministers also change themselves, as (if they were) Ministers of righteousness : whose end & That is, the final recompence or reward. See Mat. 25. 41. So this word is also taken, 1 Pet 1. 9.] shall be according to their works.

16 I say again, let no man think that I am unwise : [Namely, if I go to compare my self with these men, seeing by their boasting they compel me therunto] yet if not, [that is, if ye judge that I do not wisely herein, hear me at least in my foily even as ye hear others. A phrase taken by concession] receive me (then) as an unwise one, that I also may boast a little.

17 What I speak I speak not after the Lord, [That is, not as is worthy of the Lord or his Ministers. Namely, if ye look upon the outward words only, and do not mark the scope or end why I do thus, which is to vindicate my Apostleship among you against these boaster's, which I am also bound to do for the Lords sake] but as it were in folly, in this firm ground of boasting. [Gr. substantialness of boasting, or confidence, boldness. See chap. 9. v. 4.]

18 Seeing many boast after the flesh, [That is, of things which concern the outward state of man] I will boast also.

19 For ye gladly suffer the unwise, seeing ye are wise. [That is, think your selves to be wise. A manner of speaking when a man saith one thing and understands the contrary, for the reprehension and amendment of such.]

20 For ye suffer it, if any man make you bond-men, [This the Apostle saith, as also that which follows; of the false Apostles, who spake high, and carried themselves as Lords among them, with a great train and pomp, and in the mean time despised and exhausted the church] if any one devour you, if any one take (from you, if any one exalt himself, if any one smite you in the face. [that is, do you the greatest dishonour, despite and contempt : spoken by similitude.]

21 I speak (this) according to dishonour, [That is, as concerning dishonour, or because of dishonour, or unto dishonour] as if we had been weak : [that is, as if it were true which these say, that we had been weak and contemptible among you. Others translate it, even as we were weak, i.e. we were contemptible among you, which they also backbite us with to our dishonour] but wherein any one is bold : [that is, deals or speaks boldly] (I speak in folly) (therin) am I bold also.

22 Are

22 Are they Hebrews? I also: are they Israelites? I also: are they the seed of Abraham? I also:

23 Are they Ministers of Christ? (I speak being unwise) I am above them: [That is, I have in the service of Christ, done, suffered and endured more than they, which he proves by the following examples] in labour more abundant, in stripes more exceeding, in prisons more abundant, in (danger) of death [Gr. deaths, i.e. notable dangers of death. See the like phrase, 1 Cor. 15. 31. and 2 Cor. 1. v. 10.] oftentimes.

24 Of the Jews I received five times, forty stripes save one. [Paul here alludeth to the Law, Deu. 25. 3. Where it is commanded that the Judges should not cause more than forty stripes to be given in punishing, which number the Jews that they might not exceed they gave one less.]

25 Thrice was I scourged with rods [Or beaten with stripes. Namely, of the Gentile Magistrates, besides the five times that I was so beaten by the Jews, whereof he spake in the former verse]. I was once stoned, thrice suffered I shipwreck; a (whole) night and day I passed over in the sea.

26 In journeying often, in perils of rivers, in perils of murderers, [Or robbers.] in perils of (mine own) kindred, [Gr. out of my kindred, namely, of the Jews, as appears by the opposition of the Gentiles] in perils of [Gr. out of] the Gentiles, in perils in the City, [that is, in the Cities: except men should hereby understand the city of Jerusalem, which for its excellency may be so called here] in perils in the wilderness, in perils in the sea, in perils among false brethren.

27 In labour and trouble, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides the things which are from without, [That is, which are done to me by those which are without the churches. Or which are done to me according to the outward man] there falls upon me daily [Gr. my falling upon, which is daily] the care of all the churches.

29 Who is weak? [Or who is distressed, or hath trouble procured to him] that I am not weak? [He speaks not here of weakness in mind or in the faith, seeing he must comfort and strengthen them all, but of the anguish and compassion which he had in their behalf] who is offended, that I burn not? [namely, with a burning zeal for the glory of God; and the salvation of those that are offended.]

30 If men must boast, I will boast of the things of mine infirmity. [That is, of mine adversities and distresses: namely, because thereby I am brought to the feeling and experience of Gods grace, which more and more strengthens me therein.]

31 The God and Father of our Lord Jesus Christ, who is praised for ever, knoweth that I lie not. [A manner of taking an oath, or calling upon God for a witness of that which he saith, as 2 Cor. 1. 23.]

32 The Governor of King Aretas [Gr. the ruler of the people. Namely, being stirred up against me by the Jews. See Acts 9. 24, 25.] in Damascus, beset the City of the Damascenes, intending to take me.

33 And I was let down through a window in a basket over [Or by] the wall, and escaped his hands.

CHAP. XII.

1 The Apostle to shew how great cause he hath to boast above others, relates how he was drawn up into the third heaven, and there heard that which no man can utter. 7 That therefore for his humiliation an Angel of Satan was given him which buffeted him, 8 against which he had besought the Lord thrice, and received answer that Gods grace must be sufficient for him

10 That therefore he the rather boasts in his infirmity and humility. 11 Excuseth himself that he must boast again of the true evidences of his Apostleship among them, 12 which notwithstanding they were in deed sensible enough of. 14 Testifieth that now the third time he will come to them, without being burdensome unto them in any thing, 16 as neither others sent from him, nor yet I it is, were in any thing burdensome unto them. 20 Warnes them finally that they amend the faults of contention, high-mindedness, fornication, &c. among them before he come, that he to his sorrow be not necessitated to use his Apostolical power upon such.

To boast truly is not expedient for me. [Or sutes not well with me. [Namely, because boasting hath a shew of self-conceitedness. Understand this then, except I were constrained thereto for the defence of mine Apostleship. See here v. 11, 12.] For I will come to visions and revelations of the Lord. [that is, which the Lord hath made or shewed me.]

2 I know a man in Christ, [That is, which is in Christ, or a Christian. So he speaketh of himself in the third person in token of humility, as if it were a thing which were without him. Others take this word in Christ, for by Christ: for a form of an oath, as Rom. 9. 1. and hereafter v. 19.] fourteen years agoe, (whether it (was done) in the body I know not: [that is, whether it were only shewed me by an extasie in my spirit; or that my spirit for a time was brought out of my body up into heaven to see and hear this, I know not. Others take it thus, whether I was lift up into heaven both body and soul, or with the soul only, that I know not] or without the body, I know not: God knoweth it) that such a one was drawn up even into the third heaven. [that is, into the habitation of the Angels and holy souls, which v. 4. he calleth paradise by a similitude taken from the earthly paradise, see Luke. 23. 43. Rev. 2. 7. The cause why this is called the third heaven, is, because the air is accounted the first heaven, the visible heavens in which the starres are, the second, and the heaven above all those heavens, the third. See 1 Kings 8. 27.]

3 And I know such a man (whether it (happened) in the body or without the body I know not: God knoweth it:)

4 That he was drawn up into Paradise [See ver. 2.] and heard unutterable words, which it is not lawful for a man to speak. [Or, cannot speak forth]. Namely, because they go beyond a mans capacity in this life: or because God willed not this, seeing these things served Paul alone to strengthen him against all the troubles which pursued him in his ministry. Otherwise, Paul revealed the whole counsel of God concerning the salvation of men, to the Churches. See Acts 20. 27.]

5 Of such a one I will boast: but of my self I will not boast, but in mine infirmities. [That is, in my troubles and tribulations, which are come upon me, as heretofore chap. 11. 23. &c. and hereafter ver. 9. is declared.]

6 For if I will boast I shall not be unwise: for I will speak the truth: but I abstain (from it) that no man think of me above that which he feeth that I am, or that heareth from me.

7 And that I should not exalt my self by the excellency of revelations, there was given me a sharp thorn [Gr. scolops, which word signifies a sharp stake, or pricking splinter, or thorny wood that sticks in any ones legs or flesh, when they go through woods or thickets. It signifies also sometimes a caltrap, which is cast before horses or men in their going, to hinder or retard them. See Numb. 33. 35. Exch. 28. 24. Both significations agree well with Pauls discourse] in the flesh (namely) an Angel of Satan [or an Angel Satan, who was an instrument that procured him this trouble for his humiliation, as

is to be seen in the example of Job] that he should buffet me, [or should give me blowes in the cheeks, i. e. procure me reproach and trouble. Now what trouble this was the Apostle doth not exprest. Some think that they were the persecutions and tribulations themselves: others some paines and distrestles of the body, which sometimes came upon him: others that they were troubles and temptations of the soul, but all is uncertain; this only appears out of the 9. and 10. verses, that it were some special weaknesses of the soul or of the body] that I might not exalt my self.

8 For this I besought the Lord thrice [That is, divers times] that he might depart from me.

9 And he said unto me, my grace [Namely, whereby I so strengthen thee against these weaknesses, that thou maist overcome them. See 1 Cor. 10. 13.] (is) enough for thee: for my power is accomplished [that is, brought to an end, or shewed to be perfect, as Jam. 2. 22.] in weakness. I will therefore much rather boast in mine infirmities, that the power of Christ may dwell in me. [or dwell upon me. The Greek word signifies to inhabit or over-shadow any thing, as a booth or tabernacle.]

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake. For when I am weak [Namely, in my self, by all such distresses and troubles] then am I mighty. [namely, through God, who strengthens and comforts me in the midst of them.]

11 I am (in) boasting become unwise: ye have constrained me: For I ought to be praised by you: for I was in nothing less [namely, by the grace of God, which guided and assisted me, 1 Cor. 15. 10.] then the most excellent Apostles, though I be nothing. [namely, of myself, 1 Cor. 3. 7.]

12 The signes of an Apostle [Namely, whereby a true Apostle of Christ is known] were shewed among you [Gr. wrought out] in all patience, with signes [Gr. in] and wonders, and mighty (deeds.)

13 For what is there wherein ye were less then the other churches, [Namely, which were planted and set up by other Apostles, with whom he here compares himself] other, then that I my self was not burdensome unto you? [namely, by taking maintenance of you, for my self and those that were with me] Forgive me this wrong. [a sharp reprobation by a manner of speaking, whereof see 2 Cor. 11. 19. Or this injustice.]

14 Behold, I am the third time [See hereof chap. 13. 1.] ready to come unto you, and will not be burdensome unto you. For I seek not yours but you. [that is, not your goods, but your salvation] For the children must not gather treasures for the parents, but the parents for the children.

15 And I will very willingly be at cost [Namely, to maintain my self and mine among you] and be expended for your souls: [that is, even hazard my life for the salvation of your souls] although I loving you more abundantly, be the less loved.

16 But be it so, I have not burdened you: but seeing I was crafty [This is a slander of the false Apostles, whose words he rehearseth, and afterwards confutes] I caught you with deceit. [or possessed you, i.e. so brought you to me with gentle reines, that afterwards I might make mine advantage of you.]

17 Have I by any one of those whom I sent unto you sought mine advantage of you? [Or forced any thing from you, oppressed by covetousness or pressed any thing from you, as the Greek word imports, so also in the following verse.]

18 I besought Titus, and sent a brother with him, hath Titus also sought his advantage of you? have we not walked in the same Spirit? [That is, were we not led by the same Spirit of God in our dealing and walking among you] (have we not (walked) in the same footsteps.

19 Again, think ye that we excuse our selves unto you? [Namely, only to make our own matters fair unto you, and not much rather for your sake, to confirm you in the truth received] We speak in the presence of God in Christ, [see before the annot. on ver. 2.] and all this beloved for your edification,

20 For I fear lest when I shall be come, I shall not in some sort find you such as I would, [That is, many among you going on carelessly in the same faults, as is declared in the end of this verse] and (that) I shall be found of you such as ye world not: [that is, sharper in the exercising of Ecclesiastical discipline, then hitherto ye have experienced] lest any wise there (should be) strifes, envyings, wrath, chiding, backbiting, whisperings, puffings up, commotions. [or, uproar, disturbances.]

21 Least when I shall be come again, my God shoud humble me among you, [This the Apostle faith because there was nothing that more exalted and rejoiced him, then that his labour had its due fruits among them: and that nothing more humbled and grieved him, then when through sins and scandals his labour seemed to suffer prejudice, interruption. See 1 Thes. 2. 19. 20.] and I should be sorry for many, who have sinned before, [Namely, whereof he had written in the former Epistle] and who shall not have repented of the uncleaneſſes, and fornication, and immodesty [or, lasciviousnesſ, wantonnesſ, petulancy] which they have committed.

C H A P. XIII.

1 The Apostle now again testifies, that if the former sins be not amended, he will come without further delay to punish the committers of them, 3 and to cause them really to find how powerful Christ was in him. 5 Admonisheth them that they should search themselves whether Christ be in them. 7 Willeth again that they would prevent the punishment by well-doing, 9 and declareth that then he shall rejoice over them, 10 seeing his power must tend to edification and not to demolishing. 11 Afterwards concludes the Epistle with an exhortation to divers Christian vertues, 12 with the accustomed salutation, 13 and with a prayer for them unto God the Father, Son, and Holy Ghost.

THIS is the third time (that) I come unto you: [This he saith, not that he was thrice at Corinth, but because he having been there once Acts 18. afterward had twice purposed and promised to come: once in the first Epistle chap. 16. 5. and now again here] in the mouth of two or [Gr. and] three witnesses, shall every word stand. [that is, every matter, or truth be confirmed.]

2 I have said it before, and foretel it as if I were present the second time, and I write it now being absent to them that have sinned before [Namely, of whom he hath written in the former Epistle, and who have not repented] and to all the others, [namely, who have since followed their example] if I come again, I will not spare (them:) [namely, in the actuall execution of the threatened punishment, or spiritual discipline and banishment.]

3 Seeing ye seek a proof [That is, seem to seek: for such a one is said to seek Gods judgment who being warned repenteſt not] of Christ who speakeſt in me, [or, by me] who is not weak in you, [namely, in the doing of mighty signes, and gifts of the spirit, knowledge of tongues, and other the like] but is powerful among you.

4 For although he was crucified [That is, as a weak man suffered himself to be crucified, and given up to death for us, whereas nevertheless he was also in the form of God, Phil. 2. 7.] through [Gr. out of, as also in

in that which follows] *weaknes*, notwithstanding he *Liveth* [that is, is risen and advanced in glory] by the power of God. [that is, by the power of his divine nature, which then manifested it self; although before it kept it self in, John 2. 19. and chap. 10. 18. For that Paul here speaketh of the divine power which is in Christ, appeareth from hence, that he threatens them with this power, which Christ will shew forth by him against the rebellious, which he saith is the same, whereby Christ raised himself from the dead. See Rom. 1. 4. and 1 Pet. 3. 18.] for we also are weak [that is, we carry our selves as if we were but weak contemptible men] in him, [that is, as being his members, and as conformable unto him therein] but shall live with him by the power of God in you, [that is, after the example of Christ, we shall shew towards you that the power of Christ liveth in us, and shall manifest it self by his punishing hand against the disobedient.]

5 Search your selves whether ye be in the faith. [Namely, to be certainly convinced in your mind of the truth of mine Apostleship: for so doing ye shall find that ye have true faith in Christ, and that Christ liveth in you by his spirit, which ye have obtained by my Gospel] Prove your selves. [namely, by the true proofs and evidences of true faith, &c of true union with Christ] Or know ye not your selves that Jesus Christ is in you? except that in any wise ye are reprobable. [Or, are rejected, i. e. be such persons as cannot endure the trial. The word in any wise mollifies this threatening of the Apostle, as if he should say, if ye do not find this, ye are in danger to be reprobable or rejected. For he that sincerely believes in Christ he is well assured that he is elected, John 6. 37. and chap. 8. 47. Rom. 8. 30. &c. but he that embraceth not the preaching of the Gospel by a true faith, and neglecteth or despiseth the grace that is offered, is indeed in danger of being a rejected person, yet we must not despair of him as long as he liveth: because the Lord sometimes also calleth men at the eleventh hour, Mat. 20. ver. 6, 9. and also in the last moment of their life, as the murderer on the cross, Luke 23. 40. &c. Heb. 3. 7, 13. Others take this word reprobable for unfit for faith: but all men are unfit for it by nature, until they be made fit by Gods spirit, 2 Cor. 3. 5. And therefore this cannot be so taken here.]

6 But I hope that ye shall understand [Namely, if ye duly search your selves] that we are not to be rejected. [that is, reprobable or contemptible Apostles, as these backbite us.]

7 And I wish from God that ye do no evill; not [That

is, not so much] that we might be found [Gr. be manifest, or seem] approved, [that is, faithfull and upright: might be found, held and known for faithfull Apostles] but that ye might do good, and we might be as reprobable. [namely, before the eyes and according to the esteem of men, seeing in such a case we should we should give no signs of our spiritual power in punishing of sins.]

8 For we are able to do nothing against the truth; but for the truth: [That is, for defence and confirmation of the truth: under which he here also understands uprightness of life.]

9 For we rejoice when we are weak, [That is, in tribulation and contempt as divers times before] and ye are strong. [namely, in the gifts and grace of God] And we wish this also (namely) your perfecting. [or restoring, erecting, re-edifying.]

10 Therefore I write these things being absent, that being present I might not use severity, [Gr. severely] according to the power which the Lord both given me for building up, and not for pulling down. [That is, to break or smite down any one by this punishing hand, or to rend him from the body of the church: but thereby to raise him up again, and to reconcile and unite him again unto Christ and his church. See 1 Cor. 5. 5.]

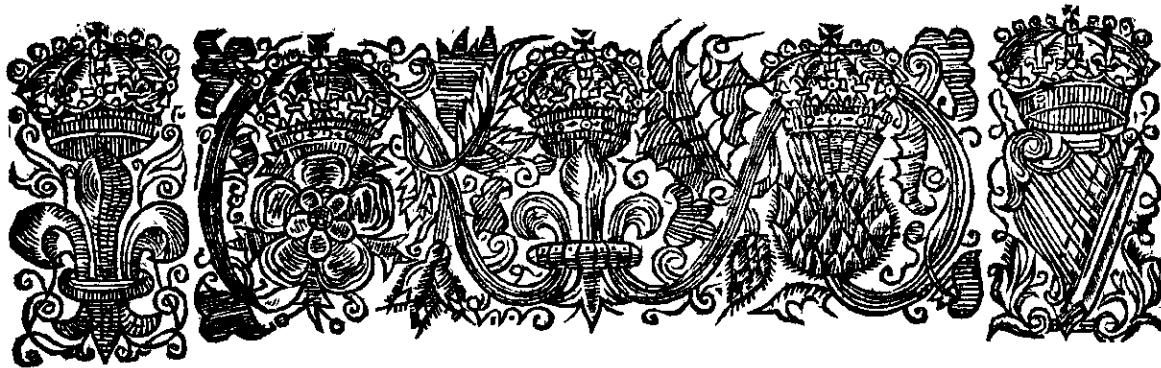
11 Furthermore brethren be joyfull, be perfect [Or set up again, re-edified, namely, unto union one with another] be comforted, be of one mind, live in peace: and the God of love and peace shall be with you.

12 Salute one another with an holy kiss. [Namely, according to the custome of those Eastern churches, where this was a token of unity, and of honour which they did one another. See Gen. 41. 40. Ps. 2. 12.] All the Saints salute you.

13 The grace of the Lord Jesus Christ [Namely, whereby he hath reconciled us to God, Rom. 5. 10.] and the love of God, [namely wherewith he loveth us in Christ Jesus, and receiveth and keepeth us as his children, Rom. 8. 39.] and the communion of the Holy Ghost, [namely, whereby we are more and more strengthened in this grace and love, and are assured thereof, Rom. 8. 15. So that here is a clear testimony of the holy Trinity: although the order of the Persons is not set down here, as Mat. 28. 19.] be with you all. Amen.

* The second (Epistle) to the Corinthians, was written from Philippi in Macedonia, and (sent) by Titus and Lucas,

The end of the second Epistle of Paul to the CORINTHIANS.



THE EPISTLE OF THE APOSTLE PAUL TO THE GALATIANS.

The Argument of this EPISTLE.

SEEING the Churches of Galatia, which were planted by the Apostle through the preaching of the Gospel, Acts 16. 6. &c. and chap. 18. 23, &c. suffered themselves to be seduced from the purity of doctrine by some false Apostles, who taught that the Ceremonial Law and especially circumcision must still be observed; and moreover that a man is justified before God not only by Faith, but also by the works of the Law: Therefore the Apostle with the Brethren which were with him, thought it needfull to reprove them for it by this Epistle, and to confirm them in the truth of the Gospel against such errors. To which end, after the superscription contained in the five first verses. Chap. 1. He proves by divers reasons, that they ought not to suffer themselves to be led away from the doctrine which he had preached unto them, forasmuch as there can no other Gospel be preached for salvation, and that he had received the same not from men, but from Christ himself out of heaven; which he proves by a relation of his first estate in judaisme, and of his wonderfull conversion and calling: for which cause also he had spoken with none of the Apostles about it, but immediately departed into Arabia. Testifies that afterwards the chiefeſt Apostles, gave him the hand of fellowship, in token of unity in doctrine and ministry: that he himself also had reproved the Apostle Peter, when he durſt not abide by the use of Christian liberty, because of certain Jews. Chap. 1. and 2. unto v. 15. Proves afterwards contrary to the doctrine of the false Apostles, by many powerfull reasons and examples out of the holy Scripture, that a man is justified before God, only by faith in Jesus Christ, and not by the works of the Law: neither of the law of the Decalogue; nor of the ceremonial Law, which he teacheth to be abolished in the new Testament: with a confutation of the principal objections of the false Apostles, from the 15. ver. of the 2. chap. to the end of the 4. chap. To which he adjoynes an earnest exhortation unto the Galatians, to continue in the Christian liberty; yet that they must not abuse it unto carnal security. And further he exhorts them to laying aside of the works of the flesh, and bringing forth of the fruits of the Spirit. Chap. 5. And chiefly of the works of love and liberality both to poor believers and to the ministers of the word. And afterwards he concludes with a serious warning them of the false Apostles, whose covetousneſs and hypocrieſe to this end he describes, and on the contrary he testifieth his uprightness. Chap. 6.

G A L.