

The Second Epistle of Paul to the Corinthians

The Argument

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

Chapter 1

4 He declareth the great profit that cometh to the faithful by their afflictions. 15 17 And because they should not impute to lightness, that he differed his coming contrary to his promise, he proveth his constancy, both by the sincerity of his preaching, and also by the immutable truth of the Gospel. 21 Which truth is grounded on Christ, and sealed in our hearts by the holie Ghost.

Paul an Apostle of JESUS CHRIST by the will of God, and our brother Timotheus, to the Church of God, which is at Corinth with all the Saints, which are in all ^aAchaia:

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

3 ^{ab}Blessed be God even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort,

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

5 For as the ^csufferings of Christ abunde in us, so our consolation abundeth through Christ.

6 And whether we be afflicted, *it is* for your consolation and ^dsalvation, which ^eis wrought in the enduring of the same sufferings, which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

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

8 For brethren, we would not have you ignorant of our affliction, which came unto us in Asia, how we were pressed ^fout of measure passing strength, so that we all together doubted, even of life.

1 a Meaning the country whereof Corinthus was the chief city.

3 ^aEphe. 1.3, 1 Pet. 1.3.

3 b Or, praise and glory be given.

5 c Which I suffer for Christ, or which Christ suffereth in me, Rom. 7.5 and 8.3, Col. 1.24.

6 d For seeing him endure so much, they had occasion to be confirmed in the Gospel.

6 e As God only works all things in us: so doeth he also our salvation by his free mercy, and by such means as he hath here left in this life for us to be exercised in.

8 f Hereby he shows his own infirmity that it might appear how wonderfully God's graces wrought in him.

9 Yea, we ^greceived the sentence of death in our selves, because we should not trust in our selves, but in God, which raiseth the dead.

10 Who delivered us from so ^hgreat a death, and doeth deliver us: in whom we trust, that yet here after he will deliver us,

11 ^{*}So that ye labor together in prayer for us, that for the gift bestowed upon us for many, thanks may be given by many persons for us.

12 ⁱFor our rejoicing is this, the testimony of our conscience, that in simplicity and godly pureness, and not in fleshly wisdom, ^kbut by the grace of God we have had our conversation in the world, and most of all to you wards.

13 For we ^lwrite none other things unto you, then that ye have read or else that ye acknowledge, and I trust ye shall acknowledge unto the end.

14 Even as ye have acknowledged us partly, that we are your ^mrejoicing, even as ye are ⁿours, in the ^oday of our Lord Jesus.

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

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

17 When I therefore was thus minded, did I use lightness? or mind I those things which I mind, ^paccording to the flesh, that with me should be, ^qYea, yea, and Nay, nay?

18 Yea, ^rGod is faithful, that our word toward you was not Yea, and Nay.

19 For the Son of God Jesus Christ who was preached among you by us, *that is* by me, and Silvanus, and Timotheus, was not

9 g I was utterly resolved in my self to die.

10 h So many dangers of death.

11 ^{*}Rom. 15.30.

12 i He rendreth a reason why they ought to pray unto God for his recovery.

12 k Using that wisdom which God gave me from heaven.

13 l Ye know partly my constancy both by my dwelling with you, and also my writing unto you: and I trust ye shall know me to be the same to the very end.

14 m In that we have taught you the Gospel so sincerely.

14 n Because we have won you to Christ.

14 o Which shall abolish all worldly glory.

17 p Which is rashly to promise and not to perform.

17 q Now to affirm one thing, and then to deny it, which is a sign of inconstancy.

18 r He takes God to witness that he preaches the truth.

Yea, and Nay: but in him it was ^sYea.

20 For all the promises of God in him *are* ^lYea, and *are* in him Amen, unto the glory of God through us.

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

22 Who hath also sealed us, and hath given the ^eearnest of the Spirit in our hearts.

23 Now, I call God for a record unto my soul, that to spare you, I come not as yet unto Corinthus.

24 Not that we ^hhave dominion over your faith, but we are helpers of your joy: for by ^xfaith ye stand.

Chapter 2

He sheweth his love towards them, 7 Requiring like wise that they would be favorable to the incestuous adulterer, seeing he did repent. 14 He also rejoiceth in God for the efficacy of his doctrine, 17 Confuting thereby such quarrelpikers, as under pretense of speaking against his person, sought nothing, but the overthrow of his doctrine.

But I determined thus in my self, that I would not come again to you in heaviness.

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

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

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

5 And if any hath caused sorrow, the same hath not ^cmade me sorry, but partly (lest I should ^dmore charge *him*) you all.

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

7 So that now contrary wise ye ought rather to forgive *him*, and comfort *him* lest the same ^eshould be swallowed up with over much heaviness.

8 Wherefore, I pray you, that you would ^fconfirm your love towards him.

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

10 To whom ye forgive any thing, I *forgive* also: for verily if I forgave any thing, to whom I forgave it, for your sakes *forgave* / *it* in the ^gsight of Christ,

11 Lest Satan should ^hcircumvent us: for we are not ignorant of

19 ^s He preached nothing unto them but only Jesus Christ who is the most constant and infallible truth of the Father.

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

22 ^{*}Eph. 4.30.

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

24 ^x And faith is not in subjection to man.

Chapter 2

2 ^a Which was given to Satan but now doeth repent.

3 ^b Which made you and him sorry in my further epistle.

5 ^c After this adulterer did repent and amend, Paul did so utterly cast off all sorrow, that he denies that in manner he was any whit sorry.

5 ^d And so should increase his sorrow which I would diminish.

7 ^e The adulterer, which entertained his mother in law.

8 ^f That at my intercession you would declare by the public consent of the Church that you embrace him again as a brother seeing he was excommunicated by the common consent.

10 ^g That is, truly, & from mine heart, even as in the presence of Christ.

11 ^h By our rigorous punishing.

his enterprises.

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

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

14 ⁱ Now thanks *be* unto God which always maketh us ^kto triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.

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

16 To the one *we are* the ^lsavor of death, unto death, and to the other the savor of life, unto life, ^{*}and who is sufficient for these things.

17 ^{*}For we are not as many, ^mwhich make merchandise of the word of God: but as of sincerity, but as of God in the sight of God speak we in [^]Christ.

Chapter 3

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

Do ^awe begin to praise our selves again? or need we as some other, epistles of recommendation unto you, or *letters* of recommendation from you?

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

3 In that ye are manifest, to be the epistle of Christ, ^bministered by us, and written, not with ink, but with the Spirit of the living God, not in ^ctables of stone, but in fleshly tables of the heart.

4 And such trust have we through Christ to God:

5 Not that we are sufficient of our selves, to think any thing, as of our selves: but our sufficiency *is* of God.

6 Who also hath made us able ministers of the New testament, not of the ^dletter but of the ^eSpirit: for the letter killeth, but the ^fSpirit giveth life.

7 If then the ministration ^gof death *written* with letters and engraved in stones, was glorious so that the children of Israel could not behold the face of Moses for the ^hglory of his

13 [^]Or, in my mind.

14 ⁱ From this place unto the 6 chap. 11 he entreats only of the ministers, save he sometime intermeddles that which appertains to the whole Church, as Chap. 3.17, and 18 verses, and not only to the ministers.

14 ^k In working mightly by us he makes us partakers of his victory and triumph.

16 ^l The preaching of the cross brings death to them which only consider Christ's death as a common death, and be thereat offended, or else think it folly: and brings again life to them who in his death behold their life.

16 ^{*}Rom. 11.16.

17 ^{*}Chap. 4.2.

17 ^m That is, which preach for gain, and corrupt it to serve men's affections.

17 [^]Or, through Christ, or of Christ.

Chapter 3

1 ^a Meaning himself, Timothy and Silvanus.

3 ^b Who were God's pen.

3 ^c The hardness of man's heart before he be regenerate, is as a stone table, Eze. 11.19, and 36.26 but being regenerate by the Spirit of God, it is as soft as flesh, that the grace of the Gospel may be written in it, as in new tables, Jer. 31.33.

6 ^d Whose minister Moses was.

6 ^e Which Christ gave.

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

7 ^g Thus he names the Law in comparison of the Gospel.

7 ^h After that God had spoken with him and given him the Law.

countenance (which *glory* is done away)

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

9 For if the ministry of ⁱcondemnation was glorious, much more doeth the ministration of ^krighteousness exceed in glory.

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

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

12 Seeing then that we have such trust, we use ^lgreat boldness of speech.

13 *And we are not as Moses, *which* ^mput a vail upon his face, that the children of Israel should not look unto the end of that which should be abolished.

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

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

16 Nevertheless when their *heart* shalbe turned to the Lord, the vail shalbe taken away.

17 Now the ⁿLord is the *Spirit, and where the Spirit of the Lord is, there is liberty.

18 But we all behold as in a ^omirror the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

Chapter 4

1 He declareth his diligence, and roundness in his office. 8 And that which his enemies took for his disadvantage, to wit, the cross and afflictions which he endured, he turned it to his great advantage, 11 17 Shewing what profit cometh thereby.

Therefore, seeing that we have this ministry, as we have received mercy, ^awe faint not:

2 But have cast from us the ^bcloaks of shame and ^cwalk not in craftiness, neither handle we the word of God deceitfully: but in declaration of the truth we approve our selves to every man's conscience in the sight of God.

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

4 In whom the ^dgod of this world hath blinded the minds, *that is*, of the infidels, that the light of the glorious Gospel of Christ, which is the ^eimage of God, should not shine unto them.

5 For we preach not our ^fselves, but Christ Jesus the Lord, and

9 i For the Law declares all men to be under condemnation.

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

12 l In preaching the Gospel.

13 *Exo. 34.33.

13 m Moses showed the Law as it was covered with shadows, so that the Jews eyes were not lightened but blinded, and so could not come to Christ who was the end thereof: whereas the Gospel sets forth is the glory of God clearly, not covering our eyes, but driving the darkness away from them.

17 n Christ is our mediator, and author of the New testament, whose doctrine is spiritual, and gives life to the Law.

17 *John 4.24.

18 o In Christ, who is God manifested in the flesh, we see God the Father as in a most clear glass.

Chapter 4

1 a For any troubles or afflictions.

2 b Meaning, such shifts and pretenses as become not them that have such a great office in hand.

2 *Chap. 2.17.

4 c To wit Satan, John 12.31 and 14.30, Eph. 6.12.

4 d In whom God doeth show himself to be seen: and here Christ is called so in respect of his office.

5 e As they, which preach for gain, or else which rather seek to be seen and known, then to edify.

our selves your servants for Jesus sake.

6 For God that ^gcommanded the light to shine out of darkness, *is he* which hath shined in ^hour hearts, to give the ⁱlight of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this ^jtreasure in earthen vessels, that the excellency of that power might be of God and not of us.

8 We are afflicted on every side, yet *are we* not in distress: in poverty, but not overcome of poverty.

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

10 Every where we bear about in our body the ^kdying of the Lord Jesus, that the life of Jesus might also be made manifest in our bodies.

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

12 So then ^ldeath worketh in us, and life in you.

13 And because we have the same ^mSpirit of faith, according as it is written, *I believed, and therefore have I spoken, we also believe, and therefore speak,

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

15 For all things *are* for your sakes that most plenteous grace by the thanksgiving of ^omany may redound to the praise of God.

16 Therefore we faint not, but though our outward man ^pperish, yet the inward man is ^qrenewed daily.

17 For our ^rlight affliction which is but for a moment, causeth unto us a far most excellent and an external weight of glory:

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

Chapter 5

1 Paul procedeth to declare the utility that cometh by the cross. 4 How we ought to prepare our selves unto it, 5 By whom, 9 And for what end. 14 19 He setteth forth the grace of Christ, 20 And the office of ministers, and all the faithful.

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

6 *Gen. 1.3.

6 f Which are your servants.

6 g That we having received light, should communicate the same with others and therefore Christ calls them the light of the world, Mat. 5.14.

7 h Albeit the ministers of the Gospel be contemptible as touching their person, yet that treasure which they carry, is nothing worse or inferior.

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

12 k By our death you have life: so that the fruit of our afflictions comes to you.

13 l The same faith by the inspiration of the holy Ghost.

13 *Psal. 116.10.

14 m In delivering us from these dangers, which is as it were a restoring from death to life.

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

16 ^Or, be corrupted.

16 o Grows stronger.

17 p Which is so called in respect of the everlasting life.

Chapter 5

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

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

3 ^aBecause that if we be clothed, we shall not be found ^{*}naked.

4 For in deed we that are in this tabernacle, sigh and are burdened, ^bbecause we would not be unclothed, but would be clothed upon, that mortality might be swallowed up of life.

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

6 Therefore we are alway ^bbold, though we know that whiles we are [^]at home in the body, we are absent from the Lord.

7 (For we ^cwalk by faith, and not by sight)

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

9 Wherefore also we covet, that both dwelling ^dat home, and removing ^efrom home, we may be acceptable to him.

10 ^{*}For we must all appear before the judgement seat of Christ, that every man may receive the things which are *done* in his body, according to that he hath done, whether *it be* [^]good or evil.

11 Knowing therefore the ^gterror of the Lord, we ^hpersuade men, and we ⁱare made manifest unto God, and I trust also that we are made manifest in your consciences.

12 For we praise not our selves again unto you, but give you an occasion to rejoyce of us, that ye may have *to answer* against them, which rejoyce in the ^kface, and not in the heart.

13 For whether we be [^]out of our wit, *we are it* ^mto God: or whether we be in our right mind, *we are it* unto you.

14 For the love of Christ constraineth us: because we thus judge, that if one be dead for all, then were ⁿall dead,

15 And he died for all, that they ^owhich live, should not hence forth live unto them selves, but unto him which died for them, and rose again.

16 Wherefore, hence forth know we no man ^pafter the flesh, yea though we had knowen Christ after the flesh, yet now hence forth ^qknow we *him* no more.

17 Therefore if any man *be* in Christ, *let him be* ^ra [^]new creature.

^{*}Old things are passed away: behold, all things are become new.

18 And all things *are* of God, which hath reconciled us unto him

3 ^aOr, if so be we shalbe found clothed, and not naked.

3 ^{*}Rev. 16.15.

4 ^aOr, wherein.

6 ^b Not only quiet in mind, but also ready to sustain all dangers: being assured of the good success thereof.

6 ^aOr, strangers in the body.

7 ^c For here only we believe in God, and see him not.

9 ^d In this body.

9 ^e Out of this body, to heaven.

10 ^{*}Rom. 14.10.

10 ^f That is, either glory, or shame.

11 ^g His fearful judgement.

11 ^h He proves the dignity of his ministry by the fruit and effect thereof, which is to bring men to Christ.

11 ⁱ By embracing the same faith which we preach to others.

12 ^k As they, which more esteemed the outward show of wisdom and eloquence, then true godliness.

13 ^l As the adversaries said, which could not abide to hear them praised.

13 ^m Our folly serves to God's glory.

14 ⁿ Therefore whosoever gives place to ambition or vain glory, is yet dead, and lives not in Christ.

15 ^o As the only faithful do in Christ.

16 ^p According to the estimation of the world: but as he is guided by the Spirit of God.

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

17 ^r Let him be regenerate, and renounce himself, else all the rest is nothing.

17 ^{*}Isa. 43.19, Rev. 21.5.

self by Jesus Christ, and hath given unto us the ministry of reconciliation.

19 For ^sGod was in Christ, and reconciled the world to him self, not imputing their sins unto them, and hath committed to us the word of reconciliation.

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

21 For he hath made him *to be* ^tsin for us, which knew no sin, that we should be ^umade the righteousness of God in him.

Chapter 6

1 An exhortation to Christian life, 11 And to bear him like affection, as he doeth them. 14 Also to keep them selves from all pollution of idolatry both in body, and soul, and to have none acquaintance with idolaters.

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

2 For he saith, ^{*}I have heard thee in a time accepted, and in the day of salvation have I suckered thee: behold now the ^aaccepted time, behold now the day of salvation.

3 We give no occasion of offence in any thing, that *our* ministry should not be ^breprehended.

4 But in all things we approve our selves as ^{*}the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labors,

6 By ^cwatchings, by fastings, by purity, by knowledge, by long suffering, by kindness, by the ^dholie Ghost, by ^elove unfeigned,

7 ^fBy the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,

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

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

10 As sorrowing, and *yet* alway rejoycing: as poor, and *yet* make many rich: as having nothing, and *yet* possessing all things.

11 O Corinthians, our ^gmouth is open unto you: our heart is made large.

12 Ye are not kept strait in us, but ye are kept strait in your own ^hbowels.

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

14 ^kBe not unequally yoked with the infidels: for ^{*}what fellowship hath righteousness with unrighteousness? and what communion

19 ^s Therefore without Christ we can not enjoy the life everlasting nor come to God.

21 ^t That is, a sacrifice for sin.

21 ^u By imputation, when we shalbe clad with Christ's justice.

Chapter 6

2 ^{*}Isa. 49.8.

2 ^a To wit, God's free mercy, wherein he hath poured forth his infinite love.

3 ^b By the infidels, if they saw no fruit come thereof.

4 ^{*}1 Cor. 4.1.

6 ^c He declares with what weapons he resisted his afflictions.

6 ^d Who is the efficient cause.

6 ^e Which is, the final cause.

7 ^f By the Gospel, and the power of God and his own integrity, he overthrew Satan, and the world, as with weapons on every side most ready.

11 ^g Signifying his most vehement affection.

12 ^h Their judgement was so corrupted, that they were not likewise affectioned towards him, as he was towards them.

13 ⁱ Show like affection towards me.

14 ^k He seems to allude to that which is written, Deu. 22.10 where the Lord commands that an ox and an ass be not yoked together, because the match is unequal: so if the faithful marry with the infidel, or else have to do with them in any thing unlawful, it is here reproved.

14 ^{*}Eccle. 13.21.

hath light with darkness?

15 And what concord hath Christ with ^aBelial? or what part hath the believer with the infidel?

16 And what agreement hath the Temple of God with idols? ^{*}for ye are the Temple of the ^living God: as God hath said, ^{*}I will dwell among them, and walk there and I will be their God, and they shall be my people.

17 ^{*}Wherefore come out from among them, and separate your selves, saith the Lord: and touch none unclean thing, and I will receive you.

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

Chapter 7

1 He exhorteth them by the promises of God to keep them selves pure, 3 7 Assuring them of his love, 8 13 And doeth not excuse his severity toward them, but rejoiceth thereat, considering what profit came thereby. 10 Of two sorts of sorrow.

Seeing then we have these promises, dearly beloved, let us ^acleanse our selves from all filthiness of the ^bflesh and spirit, and grow up unto full holiness in the fear of God.

2 ^cReceive us: we have done wrong to no man: we have consumed no man: we have ^ddefrauded no man.

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

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

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side, fightings ^ewithout, and terrors within.

6 But God, that comforteth the abject, comforted us at the coming of Titus:

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

8 For though I made you sorry with a letter, I repent not, though I did repent: for I perceive that the same epistle made you sorry, though *it were* but for a season.

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

10 ^{*}For godly sorrow causeth repentance unto salvation, not to be repented of: but the worldly sorrow causeth death.

15 ^aOr, the devil.

16 ^{*}1 Cor. 3.17 and 6.19.

16 I So called because he hath not only life in him self, but giveth it also to all living creatures.

16 ^{*}Lev. 26.11, Ezek. 37.26.

17 ^{*}Isa. 52.11.

18 ^{*}Jer. 31.1.

Chapter 7

1 a Consider this well, ye that serve idols with your bodies, and yet think your consciences pure toward God: God will one day smite you for your halting.

1 b Of body and soul.

2 c That we may teach you.

2 d By greedy covetousness.

5 e He had neither rest in body, nor spirit, and it seems that he alludes to that which is written, Deut. 32.25, for the cross to man's eye is common both to the godly & to the wicked, although to contrary ends.

7 f This joy overcame all my sorrows.

10 ^{*}1 Pet. 2.19.

11 For behold, this thing that ye have been ^ggodly sorry, what great care it hath wrought in you: yea, what ^hclearing of your selves: yea *what* indignation: yea, *what* fear: yea, *how* great desire: yea, *what* a zeal: yea, *what* punishment: in all things ye have shewed your selves, that ye are pure in this matter.

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

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

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

15 And ^khis inward affection is more abundant toward you, when he remembreth the obedience of you all, *and* how with fear and trembling ye received him.

16 I rejoice *therefore* that I may ^lput my confidence in you in all things.

Chapter 8

1 By the example of the Macedonians, 9 And Christ he exhorteth them to continue in relieving the poor Saints, commending their good beginning. 23 After he commendeth Titus and his fellows unto them.

We do you also to wit, brethren, of the ^agrace of God bestowed upon the Churches of Macedonia,

2 Because in great trial of affliction their joy abounded, and their most extreme poverty ^babounded unto their rich liberality.

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

4 And prayed us with great instance that we would receive the ^cgrace, & fellowship of the ministering which is toward the Saints.

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

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

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

8 This say I not by commandment, but because of the diligence of others: therefore prove I the naturalness of your love.

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

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

11 h In asking God forgiveness.

11 i For in judging and chastising yourselves, you prevented God's anger.

13 ^aHeart.

15 k The Greek word signifies, his bowels, whereby is meant most great love and tender affections.

16 l Both in thinking and reporting well of you.

Chapter 8

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

2 b So that a most abundant river of riches flowed out of their poverty.

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

10 And I shewe *my* mind herein: for this is expedient for you, which have begun not to do only, but also to ^dwill, a year a go.
 11 Now therefore perform to do it also, that as *there was* a readiness to will, even so ye may perform it of that which ye have.
 12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.
 13 Neither *is it* that other men should be eased and you grieved.
 14 But upon like condition, at this time your ^eabundance *supplieth* their lack, that also their abundance may be for your lack, that there may be ^fequality:
 15 As it is written, *He that *gathered* much, had nothing over, and he that *gathered* little, had not the less.
 16 And thanks *be* unto God, which hath put in the heart of Titus the same care for you.
 17 Because he accepted the ^gexhortation, yea, he was so careful that of his own accord he went unto you.
 18 And we have sent also with him the brother, whose praise *is* ^hin the Gospel throughout all the Churches,
 19 (And not so only, but is also chosen of the Churches to be a fellow in our journey concerning this grace that is ministered by us unto the glory of the same Lord, and *declaration* of your prompt mind)
 20 Avoiding this, that no man should blame us in this abundance that is ministered by us,
 21 *Providing for ⁱhonest things, not only before the Lord, but also before men.
 22 And we have sent with them our brother, whom we have oft times proved to be diligent in many things, but now much more diligent, for the great confidence, which I *have* in you.
 23 Whether *any do inquire* of Titus, *he is* my fellow and helper to you ward: or of our brethren, they are messengers of the Churches, and the ^kglory of Christ.
 24 Wherefore shewe toward them, and before the Churches the proof of your love, and of the rejoicing that we have of you.

Chapter 9

3 The cause of Titus and his companions coming to them. 6 He exhorteth to give alms cheerfully, 7 Shewing what fruit will come thereof.

For as touching the ministering to the Saints, it is superfluous for me to write unto you.
 2 For I know your readiness of mind, whereof I boast my self of you unto them of Macedonia, *and say*, that Achaia was prepared a year a go, and your zeal hath provoked many.
 3 Now have I sent the brethren, lest our rejoicing over you should be in vain in this behalf, that ye (as I have said) be ready:
 4 Lest if they of Macedonia come with me, and find you unprepared, we (I need not to say, you) should be ashamed in this my constant boasting.
 5 Wherefore, I thought it necessary to exhort the brethren to come before unto you, and to finish your benevolence appointed

10 ^d Every man may do good that hath ability thereunto, but to will, and have a mind to do good, comes of perfect charity.
 14 ^e That as you help others in their need, so others shall relieve your want.
 14 ^f That both you and others, as occasion shall serve, may relieve the godly according to their necessities.
 15 *Exod. 16.18.
 17 ^g And willingly offered himself to gather your alms.
 18 ^h In preaching the Gospel. Some understand Luke, others Barnabas.
 21 *Rom. 12.17.
 21 ⁱ His weldoing is approved before God and man.
 23 ^k That is, by whom Christ's glory is greatly advanced.

afore, that it might be ready, *and come* as of benevolence, and not as of sparing.
 6 This yet *remember*, that he which soweth sparingly, shall reap also sparingly, & he that soweth liberally, shall reap also liberally.
 7 As every man wisheth in his heart, *so let him give*, not *grudgingly, or of necessity: *for God loveth a cheerful giver.
 8 And God is able to make all grace to abound toward you, that ye always having ^aall sufficiency in all things, may abound in every ^bgood work,
 9 *As it is written, ^cHe hath sparsed abroad and hath given to the poor: his benevolence remaineth for ever.
 10 Also he that findeth seed to the sower, will minister likewise bread for food, and multiple your seed, and increase the fruits of your benevolence,
 11 That on all parts ye may be made rich unto all liberality, which causeth through us thanksgiving unto God.
 12 For the ministration of this service not only supplieth the necessities of the Saints, but also is abundant by the thanksgiving of many unto God,
 13 (Which by the experiment of this ministration praise God for your voluntary submission to the Gospel of Christ, and for your liberal distribution to them, and to all men)
 14 And by ^dtheir prayer for you, ^edesiring after you greatly, for the abundant grace of God in you.
 15 Thanks therefore *be* unto God for his unspeakable gift.

Chapter 10

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

Now I Paul my self beseech you by the meekness, and gentleness of Christ, which when I am present among you, *am* ^abase, but am bold toward you being absent:
 2 And *this* I require of you, that I need not to be bold when I am present, with that same confidence, wherewith I think to be bold against some, which esteem us as though we walked ^baccording to the flesh.
 3 Nevertheless, though we walk in the flesh, yet we do not war after the flesh.
 4 (For the weapons of our warfare are not carnal, but mighty through God, to cast down holds)
 5 Casting down the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captivity every thought to the obedience of Christ,
 6 And having ready the vengeance against all disobedience, when your obedience is fulfilled.
 7 Look ye on things after the appearance? If any man trust in him self that he is Christs, let him consider this again of him self, that

7 *Pro. 11.24.

7 *Rom. 12.8, Eccle. 35.11.

8 ^a Lest they should give but little, distrusting to impoverish them selves thereby, he shows that God will so bless their liberal hearts, that both they shall have enough for themselves and also to help others with all.

8 ^b That ye may do good and help others at all times.

9 *Psal. 112.9.

9 ^c David speaks of that man which fears God and loves his neighbor.

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

14 ^e Or, greatly affectioned toward you.

Chapter 10

1 ^a These words his backbiters used, thinking thereby to diminish his authority, as verse 10.

2 ^b As though we boasted of ourselves by a carnal affection.

as he *is* Christ's, even so *are we* Christ's.

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

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

10 For the letters, ^csaith he, are sore and strong, but his bodily presence is weak, and his speech is of no value.

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

12 For we dare not make our selves of the number, or to compare our selves to them, which praise them selves: but they understand not that they ^dmeasure them selves with them selves, and compare them selves with them selves.

13 But we will not rejoyce of things, which are not within *our* measure, *but according to the ^emeasure of the line, whereof God hath distributed unto us a measure to attain even unto you.

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

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

16 And to preach the Gospel in those *regions* which *are* beyond you: not to rejoyce in ^fanother man's line, *that is* in the things that are prepared already.

17 *But let him the rejoiceth, rejoyce in the Lord.

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

Chapter 11

2 He declareth his affection toward them. 5 The excellence of his ministry, 9 And his diligence in the same. 13 The fetches of the false apostles. 16 The perverse judgement of the Corinthians, 22 And his own praises.

Would to God, ye could suffer a little my ^afoolishness, and in deed, ^bye suffer me.

2 For I am jealous over you, with godly jealousy: for ^gI have prepared you for one husband, to present you as a pure virgin to Christ.

3 But I fear lest as the ^h*serpent beguiled Eve through his subtlety, so your minds should be corrupt from the simplicity that

10 c Meaning, a certain man among them, which thus spoke of Paul.

12 d He that measures any thing, must have some line or measure to mette by, and not to measure a thing by it self: so these boasters must measure them selves by their worthy acts: and if they will compare with others, let them show what countries, what cities, and people they have won to the Lord: for who will praise that soldier, which only at the table can finely talk of wars, and when he comes, to the brunt, is neither valiant nor expert?

13 *Eph. 4.7.

13 e That is, the gifts and vocation, which God had given him to win others by.

16 f God gave the whole world to the Apostles to preach in, so that Paul here means by the line his portion of the countries where he preached.

17 *Jer. 9.24, 1 Cor. 1.31.

Chapter 11

1 a He calls the praising of himself dotage to the which thing the arrogancy of the false apostles compelled him, who sought nothing else, but to overthrow the Church by diminishing the authority of his ministry.

1 b To speak in mine own commendation.

2 c The minister marries Christ and his Church as husband and wife by the preaching of the Gospel.

3 * Gen. 3.4.

is in Christ.

4 For if he that cometh, preacheth another ^dJesus then he whom we have preached: or if ye receive another ^espirit then that which ye have received: either another Gospel, then that ye have received, ye might well have suffered *him*.

5 Verily I ^fsuppose that I was not inferior to the very chief Apostles.

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

7 Have I committed an offense, because I abased my self, that ye might be exalted, and because I preached to you the Gospel of God freely?

8 I ^hrobbed other Churches, and took wages *of them* to do you service.

9 And when I was present with you, and had need, I was ⁱnot slothful to the hindrance of any man: for that which was lacking unto me, the brethren which came from Macedonia, supplied, and in all things I kept and will keep my self that I should not ^j*be grievous to you.

10 ^kThe truth of Christ is in me, that this rejoicing shall not be shut up against me in the regions of Achaia.

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

12 But what I do, that will I do: that I may cut away occasion from them which desire ^loccasion, that they might be found like unto us in that wherein they rejoyce.

13 For such false ^mapostles are deceitful workers, and transform them selves into the Apostles of Christ.

14 And no marvel: for Satan him self is transformed into an Angel of light.

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

16 I say again, let no man think, that I am foolish: or else take me even as a fool, that I also may boast my self a little.

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

18 Seeing that many rejoyce ^oafter the flesh, I will rejoyce also.

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

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

21 ^pI speak as concerning the reproach: as though that we had been ^qweak: but wherein any man is bold (I speak foolishly) I am

4 d That is, more perfect doctrine concerning Christ Jesus.

4 e More excellent gifts of the spirit by other men's preaching.

5 f They did not preach Christ more purely then I did: for in this behalf I was nothing inferior to the chiefest Apostles.

6 g That is, use not worldly eloquence.

8 h Other Churches relieved me.

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

9 *Chap. 12.13, Acts 20.34.

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

12 l To slander my ministry, if I should receive wages.

13 m By false apostles here is not meant such as teach false doctrine (which doubtless, they would have grown unto) but such as were vainglorious, and did not their duty sincerely.

17 n In his heart he had respect to the Lord: but this fashion of boasting seemed according to man, whereunto they compelled him.

18 o In outward things.

21 p I note this dishonor, which they do unto you.

21 q That is, abject, vile, miserable, a crafts man, a idiot, and subject to a thousand calamities, which things the false apostles objected against him as most certain testimonies of his unworthiness.

bold also.

22 They are Ebrewes, *so am I: they are Israelites, so am I: they are the seed of Abraham, so am I:

23 They are the ministers of Christ (I 'speak as a fool) I am more: in labors more abundant: in stripes above measure: in prison more plenteously: in ^sdeath oft.

24 Of the Jews five ^ttimes received I forty *stripes* *save one.

25 ^uI was thrice *beaten with rods: I was *once stoned: I suffered thrice *shipwreck: night and day have I been in the deep sea.

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

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

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

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

30 If I must needs rejoice, I will rejoice of mine *infirmities.

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

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

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

Chapter 12

1 He rejoiceth in his preferment, 5 7 But chiefly in his humbleness, 11 And layeth the cause of his boasting upon the Corinthians. 14 He sheweth what good will he beareth them, 20 And promiseth to come unto them.

I t is not expedient for me no doubt to rejoice: for I will come to visions and revelations of the Lord.

2 *I know a man ^ain Christ above fourteen years ago, (whether *he were* in the body, I can not tell, or out of the body, I can not tell: God knoweth) which was taken up into the ^bthird heaven.

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

4 How that he was taken up into Paradise, & heard ^cwords which can not be spoken, which are not ^apossible for man to utter.

5 Of such a man will I rejoice: of my self will I not rejoice, expect it be of mine infirmities.

6 For though I would rejoice, I should not be a fool: for I will say the truth, but I refrain, lest any man should think of me above that

22 *Phil. 3.5.

23 r Put case ye term it so, yet is it true.

23 s In the present danger of death.

24 t At five several times, every time thirty and nine.

24 *Deut. 25.3.

25 u Of the Roman magistrates.

25 *Act. 16.22.

25 *Act 14.19.

25 *Act 27.14.

30 x As imprisonments, beatings, hunger, thirst, cold, nakedness and such like, which things the adversaries condemn as infirm in me.

32 *Act 9.24.

Chapter 11

2 *Act 9.3.

2 a That is, a Christian or, I speak it in Christ.

2 b That is to say, into the highest heaven.

4 c Man's infirmity was not able to declare them, neither were they shown unto him for that end.

4 ^Or, lawful.

he seeth in me, or that he heareth of me.

7 And lest I should be exalted out of measure through the abundance of revelations, there was given unto me ^da prick in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lord ^tthrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my power is made ^fperfect through weakness. Very gladly therefore will I rejoice rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore ^gI take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christ's sake: for when I am weak, then am I strong.

11 I was a fool to boast my self: ye have compelled me: for I ought to have been commended of you: for in nothing was I inferior unto the very chief Apostles, though I be nothing.

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

13 For what is it, wherein ye were inferiors unto other Churches, *except that I have not been ^hsllothful to your hindrance? forgive me this wrong.

14 Behold, the ^hthird time I am ready to come unto you, and yet will I not be sllothful to your hindrance: for I seek not yours, but ⁱyou: for the children ought not to lay up for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your ^j^selves: though the more I love you, the less I am loved.

16 But be it that I charged you not: ^kyet forasmuch as I was crafty, I took you with guile.

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

18 I have desired ^lTitus, and with him I have sent a brother: did Titus pill you of any thing? walked we not, in the self same spirit? *walked we not in the same steps?*

19 Again, think ye that we excuse our selves unto you ? we speak before God in Christ. But *we do* all things, dearly beloved, for your edifying.

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

21 *I fear* lest when I come again, my God ⁿabase me among you, and I shall bewail many of them which have sinned already, and

7 d The Greek word signifies a sharp piece of wood as a pale, or stake, and also a little spile or sharp thing which pricks one as he goes through bushy and thick places, and entering into the flesh, can not be taken out without cutting of the flesh: and this was the rebelling of the flesh against the spirit, and warned him that Satan was at hand.

8 e That is to say, often times.

9 f Is known, and evidently seen .

10 g He does not only patiently bear his afflictions, but also joyfully, and as one that takes pleasure therein for Christ's sake.

13 *Chap. 11.9.

13 ^Or, chargeable.

14 h For first, he was minded to depart from Ephesus into Macedonia, and so to Corinthus, 1 Cor. 16.5. Then when the Lord letted this purpose, he appointed to go straight from Ephesus to Corinthus, Chap. 1.16, which intent being changed, he went to Macedonia, from whence now he appointeth the third time to come unto them.

14 i Which declares his fatherly affection.

15 ^Or, your cause or persons.

16 k Thus said his adversaries that though he took it not by him self, yet he did it by the means of others.

18 l To go to you.

20 m Meaning, sharp and sever.

21 n There was nothing where at he so much rejoiced, as when his preaching profited: and therefore he calls the Thessalonians his glory and joy: as also nothing did more cast down his heart as when his labors did no good.

have not repented of the uncleanness, and fornication, and wantonness, which they have committed.

Chapter 13

1 He threateneth the obstinate, 5 And declareth what his power is by their own testimony. 10 Also he sheweth what is the effect of this epistle. 11 After having exhorted them to their duty, he wisheth them all prosperity.

This is the ^athird time that I come unto you. *In the mouth of two or three witnesses shall every word stand.

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

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

4 For though he was crucified concerning *his* ^cinfirmity, yet liveth he through the power of God. And we no doubt are weak in him: ^dbut we shall live with him, through the power of God toward you.

1 a His first coming was his dwelling among them: his second was his first epistle, and now he is ready to come the third time: which three comings he calls his three witnesses.

1 *Deut. 19.15, Mat. 18.16, John 8.17, Ebr. 10.28.

2 b In my first epistle, Chap. 4.20.

4 c In that he humbled himself and took upon him the form of a servant.

4 d Christ as touching the flesh in man's judgement was vile and abject: therefore we that are his members, can not be otherwise esteemed: but being crucified, he showed himself very God: so think, that we whom ye contemn as dead men and castaways, have through God such power to execute against you, that ye may feel sensibly that we live in Christ.

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

6 But I trust that ye shall know that we are nor reprobates.

7 Now I pray unto God that ye do none evil, nor that we should seem approved, but that ye should do that which is honest: though we be as ^ereprobates.

8 For we can not *do* any thing against the truth, but for the truth.

9 For we are glad when we are weak, and that ye are ^fstrong: this also we wish for *even* your perfection.

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

11 Finally brethren, fare ye well: be perfect: be of good comfort: be of one mind: live in peace, and the God of love and peace shalbe with you.

12 Greet one another with an ^hholie ⁱkiss. All the Saints salute you.

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

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

5 *1 Cor. 11.28.

7 e In man's judgement, who for the most part rejects the best, and approves the worst.

9 f Having abundance of the grace of God.

10 g Commit not by your negligence that, that which is ordained to salvation, tum to your destruction.

12 *Rom. 16.16, 1 Cor. 16.20, 1 Pet. 5.14.

12 h Which was according to those countries in those days both of the Jews and of other nations.