

2 CORINTHIANS

Chapter 1

Verse 1. [[@Bible:2 Corinthians 1:1]]{{field-on:Bible}}**Our brother.** In the faith, not in the flesh. *Sanctior est copula cordis quam corporis*, **Proverbs 18:24**. {{field-off:Bible}}

Verse 2. [[@Bible:2 Corinthians 1:2]]{{field-on:Bible}}**From God the Father.** The Father is the fountain, the Son the conduit, whereby all good things are derived to us. {{field-off:Bible}}

Verse 3. [[@Bible:2 Corinthians 1:3]]{{field-on:Bible}}**The Father of mercies.** Only it must be remembered that as he is *Pater miserationum*, so he is *Deus ultionum*, **Psalm 94:1**. As he hath *ubera*, breasts, so he hath *verbera* the whip. Christ is girt about the paps with a golden girdle, to show his love, but yet he hath eyes like flaming fire, and feet like burning brass, **Revelation 1:13-16**, to look through and keep under his enemies.

The God of all comfort. It is he that shines through the creature, which else is but as the air without light. It is he that comforteth by the means. It is not the word alone, for that is but as the veins and arteries that convey the blood and spirits. So the Spirit being conveyed by the promises, helpeth the soul to lay itself upon Christ by faith, and so it is comforted. Sometimes comfort comes not by the use of the means till afterwards, that he may have the whole glory: **Solomon's Song 3:3**, the Church found not him whom her soul loved, till she was a little past the watchmen. The soul is apt to hang her comforts on every hedge, to shift and shirk in every bycorner for comfort. But as air lights not without the sun, and as fuel heats not without fire; so neither can anything soundly comfort us without God.

*"Una est in trepida mihi re medicina, Iehovae
Cor patrum, os verax, omnipotensque manus."*
Nath. Chytraeus.{{field-off:Bible}}

Verse 4. [[@Bible:2 Corinthians 1:4]]{{field-on:Bible}}**By the comfort wherewith.** How forcible are right words, especially when uttered more from the bowels than the brain, and from our own experience; which made even Christ himself a more compassionate High Priest, and Luther such a heart affecting preacher, because from his tender years he was much beaten and exercised with spiritual conflicts, as Melancthon testifieth (in Vita) He was also wont to say, that three things make a preacher, reading, prayer, and temptation. Reading maketh a full man, prayer a holy man, temptation an experienced man.

Wherewith we ourselves are comforted. Goodness is communicative. Mr Knox, a little before his death, rose out of his bed; and being asked wherefore, being so sick, he would offer to rise? He answered, that he had had sweet meditations of the resurrection of Jesus Christ that night, and now he would go into the pulpit, and impart to others the comforts that he felt in his soul. (Melch. Adam.) {{field-off:Bible}}

Verse 5. [[@Bible:2 Corinthians 1:5]]{{field-on:Bible}}**As the sufferings of Christ.** So called, either because the saints suffer for Christ, or because they have him suffering with them, **Acts 9:4**. God is more provoked than Nehemiah, **Nehemiah 4:3, 5**.

So our consolation. As the lower the ebb, the higher the tide, ὅπου πλέων κόπος, πολὺ κέρδος, saith Ignatius. The more pain, the more gain. It is to my loss if you bate me anything in my sufferings. As the hotter the day, the greater the dew at night; so the hotter the time of trouble, the greater the dews of refreshing from God. {{field-off:Bible}}

Verse 6. [[@Bible:2 Corinthians 1:6]]{{field-on:Bible}}**And whether we be afflicted.** Let the wind sit in what corner soever it will, it blows good to the saints, **Solomon's Song 3:10**. Though north and south be of contrary qualities, yet they make the Church's spices to flow and give forth their scent. {{field-off:Bible}}

Verse 7. [[@Bible:2 Corinthians 1:7]]{{field-on:Bible}}**So shall ye be also,** &c. Our troubles therefore are compared to the throes of a travailing woman, that tend to a birth, and end in comfort, *John 16:21*. {{field-off:Bible}}

Verse 8. [[@Bible:2 Corinthians 1:8]]{{field-on:Bible}}**For we would not,** &c. It is of great use to know the sufferings that others have sustained before us. The primitive Christians kept catalogues of their martyrs. Dr Taylor the martyr at his death gave his son Thomas a Latin book, containing the sayings and sufferings of the old martyrs, collected by himself. In the English seminaries beyond seas, they have at dinner time their martyrology read, that is, the legend of our English traitors.

We despaired even of life. God is often better to us than our hopes; he reserves usually his holy hand for a dead lift, he comes in the nick of time, and our extremity is his opportunity. (*See Trapp on "Luke 18:8"*) {{field-off:Bible}}

Verse 9. [[@Bible:2 Corinthians 1:9]]{{field-on:Bible}}**But we had the sentence.** Gr. ἀπόκριμα, the answer or denunciation of death. Here we must distinguish between answers of trial and direct answers. This was of the former sort, for Paul died not at that time. When Leyden was so long and so strictly besieged by the Duke of Alva, that they were forced for their sustenance to search and scrape dunghills, &c., and the duke, in the language of blasphemy, threatened the defendants with cruel death, that very night the winds turned, the tide swelled, and the waters came in, and forced him to raise the siege.

That we should not trust. Hope is never higher elevated than when our state in all men's eyes is at lowest. {{field-off:Bible}}

Verse 10. [[@Bible:2 Corinthians 1:10]]{{field-on:Bible}}**In whom we trust.** Experience breeds confidence. Thou hast, thou shalt, is an ordinary medium made use of by the Psalmist. {{field-off:Bible}}

Verse 11. [[@Bible:2 Corinthians 1:11]]{{field-on:Bible}}**You also helping together.** The best may have benefit by the prayers of the meanest. Melancthon was much cheered and confirmed by the prayers of certain women and children, whom he found tugging with God in a corner for the settling of the reformation in Germany. (Selnecker. Paedagog. Christian.) {{field-off:Bible}}

Verse 12. [[@Bible:2 Corinthians 1:12]]{{field-on:Bible}}**For this is our rejoicing, &c.** He was merry under his load, because his heart was upright. The sincere will well stand under great pressures, because they are sound. Whereas if a bone be broken, or but the skin rubbed up and raw, the lightest load will be grievous.

And godly sincerity. A fine word he here useth, εἰλικρίνεια; and it is a metaphor either from the eagle that trieth her young by holding them forth against the full sight of the sun (so should we the motions of our minds to the word of God); or else from a wise and wary chapman, that holds up the cloth he buys between his eye and the sun. (Arist. Plin.) {{field-off:Bible}}

Verse 13. [[@Bible:2 Corinthians 1:13]]{{field-on:Bible}}**Than what ye read,** &c. Or, than what you can both recognize and approve of; for you have known me through and through. {{field-off:Bible}}

Verse 14. [[@Bible:2 Corinthians 1:14]]{{field-on:Bible}}**You have acknowledged in part.** q.d. You ought to have done it more fully; but you have been carried away, as ye were led by the false apostles. {{field-off:Bible}}

Verse 15. [[@Bible:2 Corinthians 1:15]]{{field-on:Bible}}**A second benefit.** Gr. "grace," not

converting only, but confirming also. All is but enough. {{field-off:Bible}}

Verse 16. [[@Bible:2 Corinthians 1:16]]{{field-on:Bible}}**And to pass by you.** So indefatigable and unsatisfiable was he in doing God service. Calvin said, *Ne decem quidem maria, &c.*, that it would not grieve him to sail over 10; seas, about a uniform draught for religion. {{field-off:Bible}}

Verse 17. [[@Bible:2 Corinthians 1:17]]{{field-on:Bible}}**Did I use lightness.** So the false apostles suggested against him. Ministers must carefully clear themselves of suspicions and aspersions cast upon them, either by a verbal or real apology. {{field-off:Bible}}

Verse 18. [[@Bible:2 Corinthians 1:18]]{{field-on:Bible}}**Our word toward you,** &c. God's children are all such as will not lie, say and unsay, blow hot and cold with a blast, **Isaiah 63:8.** *Christianus est, non mentietur*, He is a Christian, he will not lie, was an old proverb. Sophronius testifieth of Chrysostom, *nunquam eum mentitum fuisse*, that he was never taken in a lie. {{field-off:Bible}}

Verse 19. [[@Bible:2 Corinthians 1:19]]{{field-on:Bible}}**For the Son of God.** What is that to the purpose? Thus: if the gospel that Paul preached be not yea and nay, then neither are Paul's promises yea and nay. This is his intendment, else his inference is nothing. And by that which follows, it reacheth all Christians; *q.d.* Look what a Christian doth promise, he is bound by the earnest penny of God's Spirit to perform. He dares no more alter his words to the discredit of his profession than the Spirit of God can lie. (Mr Cotton on the Seven Vials.) {{field-off:Bible}}

Verse 20. [[@Bible:2 Corinthians 1:20]]{{field-on:Bible}}**In him are yea and amen.** That is, truth and assurance. They will eat their way over all Alps of opposition, as one speaketh. {{field-off:Bible}}

Verse 21. [[@Bible:2 Corinthians 1:21]]{{field-on:Bible}}**Hath anointed us.** *i.e.* Consecrated and qualified us. {{field-off:Bible}}

Verse 22. [[@Bible:2 Corinthians 1:22]]{{field-on:Bible}}**Sealed us.** As the merchant sets his seal upon his goods.

The earnest of the Spirit. Whereof God should undergo the loss, if he should not give the inheritance, as Chrysostom noteth. The Greeks bought usually *repraesentata pecunia*, for ready money; and this was to buy *Graeca fide*; Greek trust, howbeit sometimes they gave earnest: and this ἀρραβών, or earnest, was (usually) the hundredth part of the whole bargain. (See Trapp on "Eph 1:14") {{field-off:Bible}}

Verse 23. [[@Bible:2 Corinthians 1:23]]{{field-on:Bible}}**I call God to record.** He purgeth himself by oath. So those, **Joshua 22:22.** {{field-off:Bible}}

Verse 24. [[@Bible:2 Corinthians 1:24]]{{field-on:Bible}}**Dominion over your faith.** As masters of your consciences; such as the bridge maker of Rome (*Pontifex Romanus*) will needs be, **Revelation 17:1.** The purple whore sitteth upon the nations, *i.e.* she useth them vilely and basely, sitting upon their consciences. Stephen, king of Polonia, was wont to say that these three things God had reserved to himself: 1. To make something of nothing. 2. To know future events. 3. To have dominion over men's consciences. {{field-off:Bible}}

Chapter 2

Verse 1. [[@Bible:2 Corinthians 2:1]]{{field-on:Bible}}**That I would not come again.** *Ille dolet quoties cogitur esse ferox.* It goes as much against the heart of a good minister as against the hair with his people, if he say or do anything to their grief. It is no pleasure to him to fling daggers, to speak millstones, to preach damnation, &c. But there is a cruel leniency, as was that of Eli to his sons; and evil men must be sharply rebuked, that they may be sound in the faith, **Titus 1:13.** {{field-off:Bible}}

Verse 2. [[@Bible:2 Corinthians 2:2]]{{field-on:Bible}}**But the same which is made,** &c. Nothing can cure a faithful minister of his *cordolium*, of his heart's grief, but his people's amendment. "Now we live if ye stand fast in the Lord," **1 Thessalonians 3:8**, else we are all amort,⁽¹⁾ and you kill the very hearts of us.{{field-off:Bible}}

Verse 3. [[@Bible:2 Corinthians 2:3]]{{field-on:Bible}}**Of whom I ought to rejoice.** Nothing sticks a man more than the unkindness of a friend, than expectation of love dashed and disappointed. All evils, as elements, are most troublesome, when out of their proper place, as impiety in professors; injustice in judges; unkindness or untowardness in a people toward their pastor, &c. {{field-off:Bible}}

Verse 4. [[@Bible:2 Corinthians 2:4]]{{field-on:Bible}}**With many tears.** *Non tam atramento, quam lachrymis chartas illevit,* saith Lorinus. (in **Acts 22:19**) St Paul's Epistles were written rather with tears than with ink. {{field-off:Bible}}

Verse 5. [[@Bible:2 Corinthians 2:5]]{{field-on:Bible}}**Have caused grief.** Wicked livers are Hazael's to the godly, and draw many sighs and tears from them. Lot's righteous soul was set upon the rack by the filthy Sodomites. Jeremiah weeps in secret for Judah's sins. Paul cannot speak of those belly gods with dry eyes, **Philippians 3:18.** {{field-off:Bible}}

Verse 6. [[@Bible:2 Corinthians 2:6]]{{field-on:Bible}}**Sufficient to such a man.** The Novatians therefore were out, that refused to receive in those that repented of their former faults and follies. The Papists burnt some that recanted at the stake, saying, that they would send them out of the world while they were in a good mind. {{field-off:Bible}}

Verse 7. [[@Bible:2 Corinthians 2:7]]{{field-on:Bible}}**Should be swallowed up.** It was a saying of Mr Philpot, martyr, Satan goes about to mix the detestable darnel of desperation with the godly sorrow of a pure penitent heart.

With overmuch grief. Some holy men (as Master Leaver) have desired to see their sin in the most ugly colours, and God hath heard them; but yet his hand was so heavy upon them therein, that they went always mourning to their graves; and thought it fitter to leave it to God's wisdom to mingle the portion of sorrow, than to be their own choosers. (Dr Sibbs, on **Psalms 42:5**) It is a saying of Austin, Let a man grieve for his sin, and then joy for his grief. Sorrow for sin, if it so far exceed, as that thereby we are disabled for the discharge of our duties, it is a sinful sorrow, yea, though it be for sin. {{field-off:Bible}}

Verse 8. [[@Bible:2 Corinthians 2:8]]{{field-on:Bible}}**Confirm your love,** &c. Gr. *κυρῶσαι*, ratify it, and declare it authentic, as it were in open court, and by public sentence, (as **Galatians 3:15**) and that at mine instance, as an advocate, *παρακαλῶ*. {{field-off:Bible}}

Verse 9. [[@Bible:2 Corinthians 2:9]]{{field-on:Bible}}**Whether ye be obedient.** First to the Lord, and then to us by the will of God, **2 Corinthians 8:5**. Confer **Hebrews 13:17; Isaiah 50:10.** {{field-off:Bible}}

¹ In the state or act of death; lifeless, inanimate; *fig.* spiritless, dejected. (ED)

Verse 10. [[@Bible:2 Corinthians 2:10]]{{field-on:Bible}}**To whom ye forgive.** Or, gratify. Mercy is that we must mutually lend and borrow one of another. Let the rigid read *Galatians 6:1*. {{field-off:Bible}}

Verse 11. [[@Bible:2 Corinthians 2:11]]{{field-on:Bible}}**Lest Satan.** That wily merchant, that greedy bloodsucker, that devoureth not widows' houses, but most men's souls, see *2 Corinthians 2:7*. [πλεονεκτηθῶμεν](#).

For we are not ignorant. He is but a titular Christian that hath not personal experience of Satan's stratagems, [νοήματα](#), his set and composed machinations, his artificially moulded methods, his plots, darts, depths, whereby he outwitted our first parents, and fits us a penny's worth still, as he sees reason. {{field-off:Bible}}

Verse 12. [[@Bible:2 Corinthians 2:12]]{{field-on:Bible}}**A door was opened.** An opportunity offered. Where the master sets up a light, there is some work to be done; where he sends forth his labourers, there is some harvest to be gotten in. {{field-off:Bible}}

Verse 13. [[@Bible:2 Corinthians 2:13]]{{field-on:Bible}}**I had no rest,** &c. Gr. [ἀνεσιν](#), no relaxation, viz. from my former cares and anxieties about you, because he was not yet returned to tell me how it was with you, *2 Corinthians 7:6*. God's comforts are either rational, fetched from grounds which faith ministereth; or real, from the presence of comfortable persons or things. {{field-off:Bible}}

Verse 14. [[@Bible:2 Corinthians 2:14]]{{field-on:Bible}}**Now thanks be to God.** *Deo gratias* was ever in Paul's mouth, ever in Austin's; and a thankful man is ever ready with his present, as Joseph's brethren were, *Genesis 43:26*.

Causeth us to triumph. Maketh us more than conquerors, even triumphers; while he rides upon us as upon his white horses, all the world over, "conquering and to conquer," *Revelation 6:2*. {{field-off:Bible}}

Verse 15. [[@Bible:2 Corinthians 2:15]]{{field-on:Bible}}**A sweet savour.** The Church is the mortar, preaching the pestle, the promises are the sweet spices, which being beaten, yield a heavenly and supernatural smell in the souls of the godly hearers. (Bifield on *1 Peter 2*) {{field-off:Bible}}

Verse 16. [[@Bible:2 Corinthians 2:16]]{{field-on:Bible}}**The savour of death.** Aristotle writeth, that vultures are killed with oil of roses. Swine (saith Pliny) cannot live in some parts of Arabia, by reason of the sweet scent of aromatical trees there growing in every wood. Tigers are enraged with perfumes. *Vipera interficitur palmis*, Snakes are killed with palm dates, saith Pausanias. Moses killed the Egyptian, saved the Israelite. Obededom was blessed for the ark, the Philistines were cursed. The sun of the gospel shining upon one that is ordained to eternal life reviveth and quickeneth him; but lighting upon a child of death it causeth him to stink more abominably. Gregory in his *Morals* saith that "this word is like the planet Venus, which unto some is Lucifer, a bright morning star arising in their hearts, whereby they are roused up, and stirred from iniquity; but to the other is Hesperus, an evening star, whereby they are brought to bed, and laid asleep in impiety." Oecumenius tells us, that the fragrance of precious ointment is wholesome for doves, but kills the beetle, *columbam vegetal, scarabaeum necat*, &c.

And who is sufficient. And yet now who is it almost that thinks not himself sufficient for that sacred and tremendous function of the ministry "Who am I?" saith Moses; "Who am I not?" saith our upstart. Bradford was hardly persuaded to become a preacher. Latimer leaped when he laid down his bishopric, being discharged, as he said, of such a heavy burthen. Luther was wont to say, that if he were again to choose his calling, he would dig, or do anything rather

than take upon him the office of a minister; so said reverend Mr Whately of Banbury once in my hearing. {{field-off:Bible}}

Verse 17. [[@Bible:2 Corinthians 2:17]]{{field-on:Bible}} **Which corrupt the word.** Gr.

καπηλεύοντες, which huckster it, by handling it craftily and covetously, not serving the Lord Jesus Christ, but their own bellies; as those popish trencher flies and our court parasites, who served for false glasses, to make bad faces look fair, and doubted not to adulterate the milk of the word, to the hurt of men's souls.

In the sight of God. It is impossible to speak as in God's presence, and not sincerely; such as do so are not acquainted with that "holy hypocrisy" commended in Dominic the founder of the Dominican friars (Vincent. Belnac. Episc. in hist. Sancti Dom.), whom he was wont to admonish, to feign themselves more virtuous than indeed they were, when they came in company with the laity, that they might get the more respect to themselves and to their doctrine. This was one of the "devil's depths," τὰ βάθη τοῦ Σατανᾶ, **Revelation 2:24**; whereunto God's faithful ministers are perfect strangers. {{field-off:Bible}}

Chapter 3

Verse 1. [[@Bible:2 Corinthians 3:1]]{{field-on:Bible}}**Do we begin again,** &c. As we had done before, **2 Corinthians 1:12.**

To commend ourselves. *Quod magnificum referente alio fuisset, ipso qui gesserat recensente vanescit.* (Plin.) "Let another man praise thee, and not thine own mouth," **Proverbs 27:2.** *Laus proprio sordescit in ore.* But the apostle was necessitated to it.

As some others, letters of commendation. As the false apostles, who carried it by testimonial; in giving whereof, many good people are much to blame. Beauty needs no letters of commendation, saith Aristotle; much less doth virtue, where it is known. If moral virtue could be seen with mortal eyes, saith Plato, it would soon draw all hearts to itself. {{field-off:Bible}}

Verse 2. [[@Bible:2 Corinthians 3:2]]{{field-on:Bible}}**You are our epistle.** The fruitfulness of the people is the preacher's testimonial; as the profiting of the scholar is the teacher's commendation.

Written in our hearts. Or rather in your hearts, as tables; the Spirit writing thereon, by his ministers as pens, that form of doctrine, **Romans 6:17**, that law of their minds, **Romans 7:23; Hebrews 8:10**, to be known and read of all men. {{field-off:Bible}}

Verse 3. [[@Bible:2 Corinthians 3:3]]{{field-on:Bible}}**Ministered by us.** Who are devoted to the service of your faith, and are the Lord Christ's secretaries.

But in fleshy tables. In the softened heart God writes his law, puts an inward aptness, answering the law of God without, as lead answers the mould, as tally answers tally, as indenture answers indenture. {{field-off:Bible}}

Verse 4. [[@Bible:2 Corinthians 3:4]]{{field-on:Bible}}**Such trust have we.** *i.e.* Such boldness of holy boasting. If Cicero could say, Two things I have to bear me bold upon, the knowledge of good arts and the glory of great acts; how much more might Paul! {{field-off:Bible}}

Verse 5. [[@Bible:2 Corinthians 3:5]]{{field-on:Bible}}**Not that we are sufficient.** Lest they should think him arrogant. Cyrus had this written upon his tomb, "I could do all things," **πάντα ποιεῖν ἑδυνάμην**, as Arrianus reports. So could Paul too; but it was through Christ which strengthened him, **Philippians 4:13.**

All our sufficiency is of God. Had not ministers then need to pray? *Bene orasse est bene studuisse*, saith Luther. And whether a minister shall do no more good to others by his prayers or preaching, I will not determine (saith a reverend writer), but he shall certainly by his prayers reap more comfort to himself; whereto I add, that unless he pray for his hearers as well as preach to them, he may preach to as little purpose as Bede did, when he preached to a heap of stones; and that if people pray not for their ministers, they may prove *ministorum opprobria*, like Laban's lambs, or Pharaoh's kine; they may thank themselves for their minister's insufficiency and their own non-proficiency. {{field-off:Bible}}

Verse 6. [[@Bible:2 Corinthians 3:6]]{{field-on:Bible}}**Not of the letter.** To wit, of the law, which requireth perfect obedience, presupposing holiness in us, and cursing the disobedient; but the gospel (called here the Spirit) presupposeth unholiness, and, as an instrument, maketh us holy, **John 17:17; Acts 10:32.** For we preach Christ, **1 Corinthians 1:23.** We give what we preach. The Spirit is received by the preaching of faith, **Galatians 3:2.** This manna is rained down in the sweet dews of the ministry of the gospel, **1 Peter 1:22.**

For the letter killeth. Many popish priests, that hardly ever had seen, much less read, St

Paul's writings, having gotten this sentence by the end, "The letter killeth," took care of being killed, by not meddling with good literature. Hence that of Sir Thomas Moore to one of them,

*"Tu bene cavisti, ne te ulla occidere possit
Littera: nam nulla est littera nota tibi."*{{field-off:Bible}}

Verse 7. [[@Bible:2 Corinthians 3:7]]{{field-on:Bible}}**The ministration of death.** That is, the law. David was the voice of the law awarding death to sin, "He shall surely die." Nathan was the voice of the gospel awarding life to repentance for sin, "Thou shalt not die."

For the glory of his countenance. Which yet reflected not upon his own eyes. He shone bright and knew not of it: he saw God's face glorious, he did not think others had so seen his. How many have excellent graces and perceive them not! {{field-off:Bible}}

Verse 8. [[@Bible:2 Corinthians 3:8]]{{field-on:Bible}}**Be rather glorious.** Let this comfort the ministers of the gospel under the contempts cast upon them by the mad world, ever beside itself in point of salvation. See *Isaiah 49:5*. {{field-off:Bible}}

Verse 9. [[@Bible:2 Corinthians 3:9]]{{field-on:Bible}}**Exceed in glory.** A throne was set in heaven, *Revelation 4:2*; not in the mount, as *Exodus 25:9*. The pattern of our Church is showed in the heavens themselves, because of that more abundant glory of the gospel above the law. And therefore also John describeth the city far greater and larger than Ezekiel, *Revelation 21:16*; because Ezekiel was a minister of the law, John of the gospel. (Brightman in loc.) {{field-off:Bible}}

Verse 10. [[@Bible:2 Corinthians 3:10]]{{field-on:Bible}}**Had no glory.** To speak of, and in comparison. The light of the law was obscured and overcast by the light of the gospel. The sea about the altar was brazen, *1 Kings 7:23*, and what eyes could pierce through it? Now our sea about the throne is glassy, *Revelation 4:6*, like to crystal, clearly conveying the light and sight of God in Christ to our eyes. {{field-off:Bible}}

Verse 11. [[@Bible:2 Corinthians 3:11]]{{field-on:Bible}}**Much more that,** &c. As the sun outshineth Lucifer his herald. {{field-off:Bible}}

Verse 12. [[@Bible:2 Corinthians 3:12]]{{field-on:Bible}}**Plainness of speech.** Or, much evidence, as *John 10:24; 11:14; 16:29*; with much perspicuity and authority we deliver ourselves; we speak with open face, not fearing colours. {{field-off:Bible}}

Verse 13. [[@Bible:2 Corinthians 3:13]]{{field-on:Bible}}**Could not steadfastly,** &c. Could not clearly see Christ the end of the law, *Romans 10:4; Galatians 3:14*. {{field-off:Bible}}

Verse 14. [[@Bible:2 Corinthians 3:14]]{{field-on:Bible}}**But their minds.** Unless God give sight as well as light, and enlighten both organ and object, we can see nothing.

Which vail is done away. See *Isaiah 25:7*. Faith freeth from blindness; we no sooner taste of that stately feast by faith, but the vail of ignorance, which naturally covereth all flesh, is torn and rent. {{field-off:Bible}}

Verse 15. [[@Bible:2 Corinthians 3:15]]{{field-on:Bible}}**The vail is upon their hearts.** By a malicious and voluntary hardening, they curse Christ and his worshippers in their daily devotions, and call *Evangelium Avengillaion* the gospel a volume of vanity or iniquity. (Elias in Thisb.) {{field-off:Bible}}

Verse 16. [[@Bible:2 Corinthians 3:16]]{{field-on:Bible}}When it shall turn. Of the Jews' conversion, and what hinders it. (See Trapp on "*Romans 11:7*") (See Trapp on "*Romans 11:8*") (See Trapp on "*Romans 11:25*") {{field-off:Bible}}

Verse 17. [[@Bible:2 Corinthians 3:17]]{{field-on:Bible}}**The Lord is that Spirit.** Christ only can give the Jews that noble spirit, as David calleth him, ***Psalm 51:12***, that freeth a man from the invisible chains of the kingdom of darkness. {{field-off:Bible}}

Verse 18. [[@Bible:2 Corinthians 3:18]]{{field-on:Bible}}**Are changed.** As the pearl by the often beating of the sunbeams upon it becomes radiant.

From glory to glory. That is, from grace to grace. Fulness of grace is the best thing in glory. Other things, as peace and joy, are but the shinings forth of this fulness of grace in glory. {{field-off:Bible}}

Chapter 4

Verse 1. [[@Bible:2 Corinthians 4:1]]{{field-on:Bible}}**As we have received mercy.** Since we have so freely been called to the ministry of mere mercy, we show forth therein all sedulity and sincerity. When I was born, said that French king, thousand others were born besides myself. Now what have I done to God more than they, that I should be a king, and not they Tamerlane having overcome Bajazet, asked him whether ever he had given God thanks for making him so great an emperor; who confessed ingenuously he never thought of it. To whom Tamerlane replied, that it was no wonder so ungrateful a man should be made a spectacle of misery. For you, saith he, being blind of one eye, and I lame of a leg, was there any worth in us why God should set us over two such great empires of Turks and Tartars? (Leunclav. Annal. Turc.) So may ministers say, What are we that God should call us to so high an office? &c.

We faint not. We droop not, we flag not, οὐκ ἔκκακοῦμεν, we hang not the wing, though hardly handled. For, *Praedicare nihil aliud est quam derivare in se furorem totius mundi*, as Luther said. {{field-off:Bible}}

Verse 2. [[@Bible:2 Corinthians 4:2]]{{field-on:Bible}}**The hidden things of dishonesty.** All legerdemain ⁽²⁾ and underhand dealing. They that do evil hate the light, love to lurk. But sin hath woaded an impudence in some men's faces, that they dare do anything.

To every man's conscience. A pure conscience hath a witness in every man's bosom. See **1 Corinthians 14:24**. St Paul did so preach and live, that every man's conscience could not choose but say, Certainly Paul preacheth the truth, and liveth right; and we must live as he speaketh and doeth. One desired a misliving preacher to point him out a nearer way to heaven than that he had taught in his sermons; for he went not that way himself. Of such a one it was once said, That when he was out of the pulpit, it was pity he should ever go into it; and when he was in the pulpit, it was pity he should ever come out of it. St Paul was none such, as all knew.{{field-off:Bible}}

Verse 3. [[@Bible:2 Corinthians 4:3]]{{field-on:Bible}}**To them that are lost.** It is a sign of a reprobate goat, **John 8:43, 47** "Sensual, having not the Spirit," Jude 1:19. The devil holds his black hand before their eyes, that they may fall blindling into hell. Herein he dealeth as the eagle, which setting on the hart, saith Pliny, lights upon his horns, and there flutters up and down, filling his eyes with dust borne in her feathers, that at last he may cast himself from a rock. {{field-off:Bible}}

Verse 4. [[@Bible:2 Corinthians 4:4]]{{field-on:Bible}}**The god of this world.** The devil usurps such a power, and wicked men will have it so. They set him up for God: if he do but hold up his finger, give the least hint, they are at his obedience, as God at first did but speak the word, and it was done. All their buildings, ploughings, plantings, sailings, are for the devil. And if we could rip up their hearts, we should find written therein, The god of this present World. {{field-off:Bible}}

Verse 5. [[@Bible:2 Corinthians 4:5]]{{field-on:Bible}}**We preach not ourselves.** We are Christ's paranympths or spokesmen, and must woo for him. Now if we should speak one word for him and two for ourselves, as all self-seekers do, how can we answer it? {{field-off:Bible}}

Verse 6. [[@Bible:2 Corinthians 4:6]]{{field-on:Bible}}**Hath shined.** The first work of the Spirit in man's heart is to beat out new windows there, and to let in light, **Acts 26:18**. And then, *Semper in sole sita est Rhodes, qui et calorem et colorera nobis impertit*. Always in the sun

² Sleight of hand; the performance of tricks which by nimble action deceive the eye; magic; conjuring tricks. (ED)

was Rhodes placed which bestowed to us both warm and colour. (Aeneas Sylv.)
{{field-off:Bible}}

Verse 7. [[@Bible:2 Corinthians 4:7]]{{field-on:Bible}}**In earthen vessels.** Gr. ἐν ὀστράκινους, in oyster shells, as the ill-favoured oyster hath in it a bright pearl. *Vilis saepe cadus nobile nectar habet.* In a leather purse may be a precious pearl. {{field-off:Bible}}

Verse 8. [[@Bible:2 Corinthians 4:8]]{{field-on:Bible}}**We are troubled on every side.** This is the world's wages to God's ministers. *Veritas odium parit.* Opposition is *Evangelii genius*, said Calvin. Truth goes ever with a scratched face.

We are perplexed. Pray for me, I say, pray for me, saith Latimer; for I am sometimes so fearful, that I could creep into a mouse hole; sometimes God doth visit me again with comfort, &c. There is an elegance here in the original that cannot well be rendered (ἀπορούμενοι ἀλλ οὐκ ἔξαπορούμενοι. Tertullian hammers at it in his *Indigemus, sed non perindigemus*. Beza hath it *Haesitamus at non prorsus haeremus*. Mr Dike "staggering," but not wholly sticking.
{{field-off:Bible}}

Verse 9. [[@Bible:2 Corinthians 4:9]]{{field-on:Bible}}**Persecuted, but not forsaken.** The Church may be shaken, not shivered; persecuted, not conquered. (*Concuti, non excuti.*) *Roma cladibus animosior*, said one; it is more true of the Church. She gets by her losses, and, as the oak, she taketh heart to grace from the maims and wounds given her. *Duris ut ilex tonsa bipennibus.*

*"Niteris incassum Christi submergere navem:
Fluctuat, at nunquam mergitur illa ratis:"*

as the pope wrote once to the Great Turk.

Cast down, but not destroyed. Impellere possunt, said Luther of his enemies, sed totum prosternere non possunt: crudeliter me tractare possunt, sed non extirpare: dentes nudare, sed non devorare: occidere me possunt, sed in totum me perdere non possunt. They may thrust me, but not throw me; show their teeth, but not devour me; kill me, but not hurt me.
{{field-off:Bible}}

Verse 10. [[@Bible:2 Corinthians 4:10]]{{field-on:Bible}}**The dying of the Lord.** A condition obnoxious to daily deaths and dangers.

Might be made manifest. As it was in Paul, when being stoned, he started up with a Sic, sic oportet intrare, So so proper to enter. Thus, thus must heaven be had, and no otherwise.
{{field-off:Bible}}

Verse 11. [[@Bible:2 Corinthians 4:11]]{{field-on:Bible}}**For we which live,** &c. Good men only are heirs of the grace of life, **1 Peter 3:7**. Others are living ghosts and walking sepulchres of themselves. {{field-off:Bible}}

Verse 12. [[@Bible:2 Corinthians 4:12]]{{field-on:Bible}}**Death worketh in us.** It hath already seized upon us, but yet we are not killed with death, as those were, **Revelation 2:23**. As a godly man said, that he did *aegrotare vitaliter*; to be mortally ill so as to give life, so the saints do *mori vitaliter*, die to live for ever.

But life in you. *q.d.* You have the happiness to be exempted, while we are *tantum non interempti*, yet not killed, little less than done to death. {{field-off:Bible}}

Verse 13. [[@Bible:2 Corinthians 4:13]]{{field-on:Bible}}**The same spirit.** That you have, and shall be heirs together of heaven with you, though here we meet with more miseries.

I believed, and therefore, &c. The spirit of faith is no indweller where the door of the lips open not in holy confession and communication. {{field-off:Bible}}

Verse 14. [[@Bible:2 Corinthians 4:14]]{{field-on:Bible}}**Shall present us with you.** Shall bring us from the jaws of death to the joys of eternal life. {{field-off:Bible}}

Verse 15. [[@Bible:2 Corinthians 4:15]]{{field-on:Bible}}**That the abundant grace.** This is one end wherefore God suffers his ministers to be subject to so many miseries, that the people might be put upon prayer and praise for their deliverance. {{field-off:Bible}}

Verse 16. [[@Bible:2 Corinthians 4:16]]{{field-on:Bible}}**Yet the inward man.** Peter Martyr dying, said, "My body is weak, my mind is well, well for the present, and it will be better hereafter." This is the godly man's motto. {{field-off:Bible}}

Verse 17. [[@Bible:2 Corinthians 4:17]]{{field-on:Bible}}**For our light affliction.** Here we have an elegant antithesis, and a double hyperbole, beyond translation. For affliction, here is glory; for light affliction, a weight of glory; for momentary affliction, eternal glory.

Which is but for a moment. For a short braid only, as that martyr said. Mourning lasteth but till morning. It is but winking, and thou shalt be in heaven presently, quoth another martyr.

Worketh unto us. As a *causa sine qua non*, as the law worketh wrath, **Romans 4:15**. If our dear Lord did not put these thorns into our bed, we should sleep out our lives and lose our glory: affliction calls to us as the angel to Elijah, Up, thou hast a great way to go.

A far more exceeding. An exceeding excessive eternal weight. Or, a far more excellent eternal weight. *Nec Christus nec caelum patitur hyperbolen*, saith one. Here it is hard to hyperbelize. Words are too weak to express heaven's happiness. The apostle heard wordless words, **ἄρρητα ῥήματα 2 Corinthians 12:4**, when he was there, and in speaking of it commonly useth a transcendent super-superlative kind of language. The Vulgate interpreter's *supra modum in sublimitate*, Erasmus' *mire supra modum*, Beza's *excellenter excellens*, falls a far deal short of St Paul's emphatic Grecism here. **Διπλασιάζει**, saith Chrysostom. He could not comprise it in one single word, he doubleth it therefore, and yet attaineth not to what he aimeth at.

Weight of glory. The apostle alludeth to the Hebrew and Chaldee words which signify both weight and glory, **רָקִי דִּוְבָב**. Glory is such a weight, as if the body were not upheld by the power of God, it were impossible it should bear it. Joy so great, as that we must enter into it; it is too big to enter into us. "Enter into thy Master's joy," **Matthew 25:21**. Here we find that when there is great joy, the body is not able to bear it, our spirits are ready to expire; what shall it then be in heaven? {{field-off:Bible}}

Verse 18. [[@Bible:2 Corinthians 4:18]]{{field-on:Bible}}**Whiles we look not.** Gr. **ΣΚΟΠΟΥΝΤΩΝ**, while we make them not our scope, our mark to aim at. Heaven we may make our mark, our aim, though not our highest aim.

At the things that are seen. While we eye things present only, it will be with us as with a house without pillars, tottering with every blast, or a ship without anchor, tossed with every wave.

But at the things which are not seen. *Pericula non respicit martyr, coronas respicit; plagas non horret, praemium numerat; non videt lictores inferno flagellantes, sed angelos superne acclamantes*, saith Basil; who also tells us how the martyrs that were cast out naked in a winter's night being to be burned the next day, comforted themselves and one another with these words, Sharp is the cold, but sweet is Paradise; troublesome is the way, but pleasant shall be the end of our journey; let us endure cold a little, and the patriarch's bosom shall soon warm us; let our foot burn awhile, that we may dance for ever with angels; let our hand fall

into the fire, that it may lay hold upon eternal life. [Δριμύς ὁ χειμὼν](#), &c., Basil. [εἰς τοὺς μαρτ.](#)

But the things which, &c. The Latins call prosperous things *res secundas*, because they are to be had hereafter; they are not the first things, these are past, ***Revelation 21:4***.
{{field-off:Bible}}

Chapter 5

Verse 1. [[@Bible:2 Corinthians 5:1]]{{field-on:Bible}}**For we know.** Not we think, or hope only; this is the top gallant of faith, the triumph of trust; this is, as Latimer calls it, the deserts of the feast of a good conscience. There are other dainty dishes in this feast, but this is the banquet. The cock on the dunghill knows not the worth of this jewel.

Our earthly house. In the wonderful frame of man's body the bones are the timberwork, the head the upper lodging, the eyes as windows, the eyelids as casements, the brows as penthouses, the ears as watchtowers, the mouth as a door to take in that which shall uphold the building, and keep it in reparations; the stomach as a kitchen to dress that which is conveyed into it; the guts and baser parts as sinks belonging to the house, &c., as one wittily descants.

Our earthly house of this tabernacle. Our clay cottage. Man is but *terra friabilis*, a piece of earth neatly made up. The first man is of the earth earthy; and his earthly house is ever mouldering over him, ready to fall upon his head, **1 Corinthians 15:47**. Hence it is called "the life of his hands," because hardly held up with the labour of his hands, **Isaiah 57:10**. Paul, a tentmaker, elegantly compares man's body to a tent. Plato also in his dialogue of death, calleth the body a tabernacle, τὸ ὀκνηρὸν. A house the body is called, as for the singular artifice showed in the framing of it (the woman's body is, by a specialty, called God's building, **Genesis 2:22**, because her frame consisteth of rarer room; of a more exact composition, say some, than man's doth), so, secondly, because the soul dwells in it; the reason whereof (besides God's will, and for the order of the universe) Lombard gives this, that hereby man might learn and believe a possibility of the union of man with God in glory, notwithstanding the vast distance of nature and excellence.

We have a building of God. The ark, transportative till then, was settled in Solomon's temple; so shall the soul be in heaven. As when one skin falls off, another comes on; so when our earthly tabernacle shall be dissolved or taken down, we shall have a heavenly house. The soul wears the body as a garment, which when it is worn out, we shall be clothed with a better suit, we shall change our rags for robes, &c. *Itaque non plangimus, sed plaudimus, quando vitam claudimus, quia dies iste non tam fatalis quam natalis est.* {{field-off:Bible}}

Verse 2. [[@Bible:2 Corinthians 5:2]]{{field-on:Bible}}**For in this.** That is, in this tabernacle of the body. How willingly do soldiers burn their huts, when the siege is ended; being glad that their work is done, and that they may go home and dwell in houses.

We groan earnestly. As that *avis Paradisi*, which being once caught and engaged, never leaves sighing, they say, till set at liberty. (Macro.) The Greeks call the body Δέμας, the soul's bond, and Σῶμα, quasi Σήμα, the soul's sepulchre.

To be clothed upon. By a sudden change, and not to die at all, as **1 Thessalonians 4:17; 1 Corinthians 15:51, 52**. *Quis enim vult mori? prorsus nemo.* For who wishes to die, certainly no man. Death when it comes will have a bout with the best, as it had with Hezekiah, David, Jonah, others. For nature abhors it, and every new man is two men. But when a Christian considers that *non nisi per angusta ad angusta perveniatur*, that there is no passing into Paradise but under the flaming sword of this angel death that standeth at the porch; that there is no coming to the city of God, but through his strait and heavy lane; no wiping all tears from his eyes, but with his winding sheet, he yields, and is not only content, but full glad of his departure; as in the mean while he accepts life rather than affects it, he endures it rather than desires it, **Philippians 1:23**. {{field-off:Bible}}

Verse 3. [[@Bible:2 Corinthians 5:3]]{{field-on:Bible}}**If so be that,** &c. *q.d.* Howbeit, I know

not whether we shall be so clothed upon, that is, whether we that are now alive shall be found alive at Christ's coming to judgment, whether we shall then be found clothed with our bodies, or naked, that is, stripped of our bodies. {{field-off:Bible}}

Verse 4. [[@Bible:2 Corinthians 5:4]]{{field-on:Bible}}**Do groan, being burdened.** viz. With sin and misery, whereof we have here our backburdens. And surely great shame it were (as that martyr, Mr Bradford, said) that all the whole creatures of God should desire, yea, groan in their kind for our liberty, and we ourselves to loathe it, as doubtless we do, if for the cross, yea, for death itself, we with joy swallow not up all sorrow that might let us from following the Lord's call and obeying the Lord's providence, &c.

Might be swallowed up of life. Not as a gulf or fire swallows up that which is cast into it, but as perfection swallows up imperfection, as the perfecting of a picture swallows up the rude draught, as perfect skill swallows up bungling, or manhood childhood, not extinguishing, but drowning it that it is not seen. (Dr Preston.) {{field-off:Bible}}

Verse 5. [[@Bible:2 Corinthians 5:5]]{{field-on:Bible}}**He that hath wrought us.** Curiously wrought us in the lowermost parts of the earth, that is, in the womb, as curious workmen perfect their choice pieces in private, and then set them forth to public view, *Psalm 139:15*; cf. *Ephesians 4:9*. Others expound it by *Romans 9:23*.

The earnest of the Spirit. He saith not the pawn, but the earnest. A pawn is to be returned again, but an earnest is part of the whole bargain. {{field-off:Bible}}

Verse 6. [[@Bible:2 Corinthians 5:6]]{{field-on:Bible}}**Therefore we are confident.** Not hesitant, or halting, as Adrian the emperor was, and as he that cried out on his deathbed, *Anxius vixi, dubius metior, nescio quo vado*, I have lived carefully, I die doubtfully, I go I know not whither: Socrates also, that wisest of philosophers, could not with all his skill resolve his friends whether it were better for a man to die or live longer. Cicero, comforting himself as well as he could by the help of philosophy against the fear of death, cries out and complains at length, that the medicine was too weak for the disease, *nescio quomodo, imbecillior est medicina quam morbus*; it is the true Christian only that can be confident that his end shall be happy, though his beginning and middle haply may be troublesome, *Psalm 37:37*.

Whilst we are at home. Or stay for a night as in an inn, ἐνδημοῦντες. A man that comes into an inn, if he can get a better room, he will; if not, he can be content with it; for, saith he, it is but for a night. So it should be with us. {{field-off:Bible}}

Verse 7. [[@Bible:2 Corinthians 5:7]]{{field-on:Bible}}**For we walk by faith.** Which puts our heads into heaven, sets us on the top of Pisgah with Moses, and therehence descries and describes unto us the promised land, gives us to set one foot aforehand in the porch of Paradise, to see as Stephen did Christ holding out a crown, with this inscription, *Vincenti dabo* I die conquering.

Not by sight. Sense corrects imagination, reason sense, but faith corrects both, thrusting Hagar out of doors, when haughty and haughty grown. But as Nabash, so the devil labours to put out the right eye of faith, and to leave us only the left eye of reason. {{field-off:Bible}}

Verse 8. [[@Bible:2 Corinthians 5:8]]{{field-on:Bible}}**And willing rather.** Death is not to be desired as a punishment of sin, but as a period of sin; not as a postern gate to let out our temporal, but as a street door to let in eternal life.

To be present with the Lord. This Bernard calleth *Repatriasse*. Plotinus the philosopher could say when he died, that which is divine in me I carry back, ἐπὶ τὸ πρῶτόγονον θεῖον, to the original divine, that is, to God. (Synes. ep. 139.) But whether this man believed himself or not, I greatly doubt. {{field-off:Bible}}

Verse 9. [[@Bible:2 Corinthians 5:9]]{{field-on:Bible}}**Wherefore we labour.** Our hope of heaven maketh us active and abundant in God's service. The doctrine of assurance is not a doctrine of liberty, but the contrary, **1 John 3:3**. We make it our ambition, φιλοτιμούμεθα, saith the apostle here, to get acceptance in heaven, waiting till our Father shall call us home, and passing the time of our sojourning here in fear, **1 Peter 1:17**. The saints have their commoration upon earth, ἐνδημοῦντες, their conversation in heaven. {{field-off:Bible}}

Verse 10. [[@Bible:2 Corinthians 5:10]]{{field-on:Bible}}**For we must all,** &c. This great assize will not be such an assembly as that of Ahasuerus, of his nobles, princes, and captains only; nor such as the biddings of rich men to their feasts, of their rich neighbours only; but like the invitation of that householder that sent his servants to compel all to come in, **Luke 14:12**. On that day Adam shall see all his nephews together.

Appear before, &c. Be laid open, and have all ripped up, φανερωθῆναι. Our sins that are now written as it were with the juice of lemons, shall then by the fire of the last day be made legible. And as in April both wholesome roots and poisonous discover themselves, which in the winter were not seen, so at the day of judgment good and evil actions. (Mac. Hom. 12.)

The things done in his body. That is, the just reward of those things; *In die iudicii plus valebit conscientia pura, quam marsupia plena.* (Bernard.) Then shall a good conscience be more worth than all the world's good. And this was that which made Paul so sincere a preacher and so insatiable a server of God, as Chrysostom calleth him.

Whether it be good or bad. Wicked men shall give an account, 1. *De bonis commissis*, of goods committed to them. 2. *De bonis dismissis*, of good neglected by them. 3. *De malis commissis*, of evils committed. 4. *De malis permissis*, of evils done by others, suffered by them. *Itaque vivamus*, saith the orator. (Cic. iv. in Ver.) Let us so live as those that must render an account of all. {{field-off:Bible}}

Verse 11. [[@Bible:2 Corinthians 5:11]]{{field-on:Bible}}**Knowing therefore the terror,** &c. What a terrible time it will be with the wicked, who shall in vain tire the deaf mountains with their hideous outcries to fall upon them, &c.

We persuade men. To flee from the wrath to come; to repent and be converted, that their sins may be blotted out, when the times of refreshing shall come, **Acts 3:19**. We speak persuasively to this purpose, but it is God only that persuades. {{field-off:Bible}}

Verse 12. [[@Bible:2 Corinthians 5:12]]{{field-on:Bible}}**Which glory in appearance.** Gr. ἐν προσώπῳ, in the face. Hypocrites, as they repent in the face, **Matthew 6:16**, so they rejoice in the face, not in the heart. Their joy is but skin deep, it is but the hypocrisy of mirth; they do not laugh, but grin; their hearts ache many times when their faces counterfeit a smile; their mirth is frothy and flashy, such as smooths the brow but fills not the breast, such as wets the mouth but warms not the heart. {{field-off:Bible}}

Verse 13. [[@Bible:2 Corinthians 5:13]]{{field-on:Bible}}**It is to God.** *i.e.* When to the world we seem mad of pride and vain glory, yet then we respect only God's glory.

It is for your sakes. *i.e.* For your learning, that we are more modest and sparing in commending our apostleship. It is a good rule, *Quicquid agas, propter Deum agas*, do all for God's sake. {{field-off:Bible}}

Verse 14. [[@Bible:2 Corinthians 5:14]]{{field-on:Bible}}**The love of Christ,** &c. As reward hath an attractive, and punishment an impulsive, so love hath a compulsive faculty. This love of Christ had so closed in St Paul, so hemmed him in, and begirt him round, that his adversaries reported him a mad man, as **2 Corinthians 5:13**; he erred in love toward his sweet Saviour,

and even exhaled his blessed soul in continual sallies, as it were, and expressions of his dear affection to the Lord Jesus. The word συνέχει he here useth, imports that he was even shut up by his love to his dear Lord, as in a pound or pinfold, so that he could not get out. He had meditated so much upon Christ's love, *donec totus fixus in corde, qui totus fixus in cruce*, that his heart was turned into a lump of love.

Then were all dead. All the body suffered in and with Christ the head, and so are freed by his death, **Hebrews 2:9**, as if themselves in person had died. {{field-off:Bible}}

Verse 15. [[@Bible:2 Corinthians 5:15]]{{field-on:Bible}}**Should not henceforth.** *Servati sumus ut serviamus.* The redeemed among the Romans were to observe and honour those that ransomed them as parents, all their days. {{field-off:Bible}}

Verse 16. [[@Bible:2 Corinthians 5:16]]{{field-on:Bible}}**No man after the flesh.** *i.e.* We esteem no man simply the better or worse for his wealth, poverty, honour, ignominy, or anything outward. See **James 1:9-11**. Thomas Watts, martyr, spake thus at his death to his wife and children: Wife, and my good children, I must now depart from you, therefore henceforth know I you no more; but as the Lord hath given you to me, so I give you again to him, whom I charge you see that ye obey. (Acts and Mon.)

Though we have known Christ. As possibly Paul might have known Christ in the flesh; for Jesus of Nazareth was a prophet mighty in deed and word before God and all the people, **Luke 24:19**. Austin wished that he might have seen three things: Rome flourishing, Paul preaching, Christ conversing with men upon earth. Bede comes after, and correcting this last wish, saith, Yea, but let me see the King in his beauty, Christ in his heavenly kingdom. Paul was so spiritualized that he took knowledge of nothing here below; he passed through the world as a man in a deep muse, or that so looks for a lost jewel, that he overlooks all besides it. {{field-off:Bible}}

Verse 17. [[@Bible:2 Corinthians 5:17]]{{field-on:Bible}}**Is a new creature.** Either a new man or no man in Christ. Get into him therefore with all speed; for till this be done, though thou shouldest spend thy time in gathering up pearls and jewels, thou art an undone creature.

All things are become new. The substance of the soul is the same, the qualities and operations altered. In regeneration our natures are translated, not destroyed, no, not our constitution and complexion. As the melancholy man doth not cease to be so after conversion, only the humour is sanctified to a fitness for godly sorrow, holy meditation, &c., so of other humours. {{field-off:Bible}}

Verse 18. [[@Bible:2 Corinthians 5:18]]{{field-on:Bible}}**And all things are of God.** He is both author and finisher of our faith, the God of all grace, the Father of all lights, &c.

And hath given us the ministry. He hath taken this office from the angels, those first preachers of peace, **Luke 2:10, 14**. The angel told Cornelius his prayers were heard in heaven; but for the doctrine of reconciliation he refers him to Peter, **Acts 10:36**. {{field-off:Bible}}

Verse 19. [[@Bible:2 Corinthians 5:19]]{{field-on:Bible}}**That God was in Christ,** &c. As the salt waters of the sea, when they are strained through the earth, they are sweet in the rivers; so (saith one) the waters of majesty and justice in God, though terrible, yet being strained and derived through Christ, they are sweet and delightful.

Reconciling the world. What the apostle meaneth by this, see his own exposition. (*See Trapp on "Romans 11:15"*) {{field-off:Bible}}

Verse 20. [[@Bible:2 Corinthians 5:20]]{{field-on:Bible}}**Ambassadors for Christ.** And therefore sacred persons, not to be violated on pain of God's heavy displeasure: "Do my

prophets no harm." They that would annihilate the ministry, go to pull the stars out of Christ's hand; and they will find it a work not feasible.

As though God did beseech you. God's grace even kneels to us. *En flexanimam suadae medullam*; who can turn his back upon such blessed and bleeding embracements? {{field-off:Bible}}

Verse 21. [[@Bible:2 Corinthians 5:21]]{{field-on:Bible}} **To be sin for us.** That is, a sin offering, or an exceeding sinner, as **Exodus 29:14**. So Christ was, 1. By imputation, for our sins were "made to meet upon him," as that evangelical prophet hath it, **Isaiah 53:6**; 2. By reputation, for he was reckoned among malefactors, *ibid*. And yet one Augustinus de Roma, archbishop of Nazareth, was censured in the Council of Basil for affirming that Christ was *peccatorum maximus*, the greatest of sinners. See Aug. Enchirid. xli. Christ so loved us, saith one, that he endured that which he most hated, to become sin for us (he was made sin passive in himself to satisfy for sin active in us), and the want of that which was more worth than a world to him, the sense of God's favour for a time. *Ama amorem illius, &c.*, saith Bernard. There are two things in guilt, saith a late reverend writer (Dr Sibbs): 1. The merit and desert of it; this Christ took not. 2. The obligation to punishment; this he took, and so he "became sin," that is, bound to the punishment of sin. The son of a traitor loseth his father's lands, not by any communion of fault, but by communion of nature, because he is part of his father. The son is no traitor; but by his nearness to his father is wrapped in the same punishment; so here. In a city that is obnoxious to the king's displeasure, perhaps there are some that are not guilty of the offence; yet being all citizens, they are all punished by reason of their communion. So Christ, by communion with our natures, took upon him whatsoever was penal that belonged to sin, though he took not, nor could take, the demerit of sin.

Who knew no sin. That is, with a practical knowledge; with an intellectual he did, else he could not have reprov'd it. We know no more than we practise. Christ is said to "know no sin," because he did none.

That we might be made, &c. As Christ became sin, not by sin inherent in him, but by our sin imputed to him; so are we made the righteousness of God, by Christ's righteousness imputed and given unto us. This the Papists jeeringly call "putative righteousness." {{field-off:Bible}}

Chapter 6

Verse 1. [[@Bible:2 Corinthians 6:1]]{{field-on:Bible}}**As workers together.** Not as coadjutors, but as instruments, such as God is pleased to make use of. See the note on **1 Corinthians 3:9**.

The grace of God in vain, . That embassy of grace, **2 Corinthians 5:20**; or that unspeakable gift of Christ, **2 Corinthians 9:15**, which many use as homely as Rachel did her father's gods,—she hid them in the litter and sat on them; or as that lewd boy in Kett's conspiracy, who when the king's pardon was offered the rebels by a herald, he turned toward him his naked posteriors, and used words suitable to that gesture. One standing by discharged a harquebus ⁽³⁾ upon the body. (Life of K. Edward VI, by Sir John Hay.){{field-off:Bible}}

Verse 2. [[@Bible:2 Corinthians 6:2]]{{field-on:Bible}}**Now is the accepted time.** He purposely beats upon the **TO VUV**, because opportunity is headlong, and, if once past, irrecoverable. Some are *semper victuri*, always alive, as Seneca saith, they stand trifling out their time, and so fool away their salvation. God will not always serve men for a sinning stock. *Patientia laesa fit furor*. Do we therefore as millers and mariners, who take the gale when it cometh, and make use of it, because they have not the wind in a bottle.

Now is the day of salvation. And God will not suffer men twice to neglect it. If once past, it will never dawn again. Catch therefore at opportunities, as the echo catcheth the voice, **Psalm 27:1**, take the nick of time. God is more peremptory now than ever, **Hebrews 2:2, 3**.
{{field-off:Bible}}

Verse 3. [[@Bible:2 Corinthians 6:3]]{{field-on:Bible}}**Giving no offence.** A minister should be as Absalom was, without blemish from head to foot. His fruit should be, as that of Paradise, fair to the eye and sweet to the taste. A small fault is soon seen in him, and easily either imitated or upbraided. God appointed both the weights and measures of the sanctuary to be twice as large as those of the commonwealth. {{field-off:Bible}}

Verse 4. [[@Bible:2 Corinthians 6:4]]{{field-on:Bible}}**In much patience.** Or tolerance, suffering hardship, as good soldiers of Jesus Christ.

In afflictions. Out of which there is little or no use of patience; at least she cannot have her perfect work, **James 1:4**.

In necessities. Want of necessities.

In distresses. Such straits as that we are at a stand, and have not whither to turn us, **Στενοχωρίαίς**; we are in a little ease, as it were. {{field-off:Bible}}

Verse 5. [[@Bible:2 Corinthians 6:5]]{{field-on:Bible}}**In imprisonment.** Chrysostom saith, he had rather be Paul cast into a prison than Paul rapped up into Paradise. {{field-off:Bible}}

Verse 6. [[@Bible:2 Corinthians 6:6]]{{field-on:Bible}}**By pureness.** By lamb-like simplicity or sincerity. Religion loves to lie clean, said one. Godliness must run through our whole lives as the woof doth through the web. See **Isaiah 33:14**. No gold or precious stone is so pure as the prudent mind of a pious man, said divine Plato. **οὔτε χρυσὸς, οὔτε ἀδάμας οὕτως ἀστράπτει**

³ The early type of portable gun, varying in size from a small cannon to a musket, which on account of its weight was, when used in the field, supported upon a tripod, trestle, or other 'carriage', and afterwards upon a forked 'rest'. The name in German and Flemish meant literally 'hook-gun', from the hook cast along with the piece, by which it was fastened to the 'carriage'; but the name became generic for portable firearms generally in the 16th century, so that the type with the hook was subsequently distinguished as *arquebuse à croc*: (ED)

ὥσπερ ἀγαθῶν ἀνδρῶν νόος συμφράδμων {{field-off:Bible}}

Verse 7. [[@Bible:2 Corinthians 6:7]]{{field-on:Bible}}**On the right hand**, &c. Against the world's both *irritamenta* and *terriculamenta*, both allurements and affrightments. *Contemptus est a me Romanus et favor et furor*, The Roman is despised by me both in goodwill and anger, saith Luther, when the pope one while enticed him and another while threatened him. When he was offered to be cardinal if he would be quiet, he replied, No, not if I might be pope. When he was told that he should find no favour; *Quid vero facere poterunt?* (said he) *occident?* *Nunquid resuscitabunt, ut iterum occidant?* What will they do? will they kill me? But can they raise me to life again that they may kill me again? Can they kill me the second time? (Epist. ad Spal.) {{field-off:Bible}}

Verse 8. [[@Bible:2 Corinthians 6:8]]{{field-on:Bible}}**By honour and dishonour**, &c. It is written on heaven doors (said that martyr), "Do well and hear ill." A bad report is the ordinary reward of very well doing; which made Luther wax proud even of his reproach. *Superbus fio*, said he, *quod video nomen pessimum mihi crescere*. Jerome also writeth to Augustine, *Quod signum maioris gloriae est, omnes haeretici me detestantur*, This is my glory, that none of the heretics can give me a good word or look. It was a divine saying of Seneca, No man sets better rate upon virtue than he that loseth a good name to keep a good conscience. *Qui boni viri famam perdidit ne conscientiam perderet*.

As deceivers. Aspersed for such, as Christ was, **Matthew 27:63**. And Lucian blasphemously termeth him **ἔσκολοπισμένον σοφιστήν**, the crucified cozener (deceiver). {{field-off:Bible}}

Verse 9. [[@Bible:2 Corinthians 6:9]]{{field-on:Bible}}**As unknown**. To the world, **1 John 3:1, 2**. A prince in a strange land is little set by, as not known. Unkent, unkist, as the northern proverb hath it.

Well known. To those who have spiritual judgment, and can prize a person to his worth, which the world's wizards cannot do, **Isaiah 53:2, 3**.

And not killed. God will have a care of that; he corrects in measure, he smites his not at the root, but in the branches, **Isaiah 27:8**. As it is a rule in medicine still to maintain nature, &c., so doth God still keep up the spirits of his people by cordials, **Isaiah 57:16**. {{field-off:Bible}}

Verse 10. [[@Bible:2 Corinthians 6:10]]{{field-on:Bible}}**As sorrowful, yet**, &c. God's works are usually done *in oppositis mediis*, in opposing means, as Luther said. Out of the eater he brings meat, &c. This riddle the world understands not. The Fathers observe here, that the apostle brings in the saints' sorrow with a *quasi*, as if it were a sorrow in show or conceit only; but when he speaks of their joy, there is no such *quasi*.

Yet possessing all things. Godliness hath an **αὐτάρκεια**, a self-sufficiency, **1 Timothy 6:6**. *Cui cum paupertate bene convenit, pauper non est*, saith Seneca. A contented man cannot be a poor man especially if a godly man; for what reason? the Father (that Ancient of days) filleth his memory; the Son (the wisdom of the Father) filleth his understanding; the Holy Ghost the Comforter filleth his will; and so he must needs have all that thus hath the haver of all. {{field-off:Bible}}

Verse 11. [[@Bible:2 Corinthians 6:11]]{{field-on:Bible}}**Our mouth is open unto you**. We speak thus freely unto you, out of our deep affection towards you; we even carve you a piece of our heart, we pour forth ourselves in this flood of speech, that thereby ye may take a scantling of our over abundant love to your souls. **κexηνότες**, open mouthed men, are put for fools oftentimes in Lucian and Aristophanes; but in another sense than the apostle here useth it. A large heart maketh a man full in the mouth, as if it sought that way to get out to the thing affected. {{field-off:Bible}}

Verse 12. [[@Bible:2 Corinthians 6:12]]{{field-on:Bible}}**Ye are not straitened in us.** *Non habitatis anguste in nobis*; so Piscator renders it.

But ye are straitened. Ye are bankrupts in love, ye comply not, ye do not reciprocate. Plain things will join every point one with another; not so round and rugged things. {{field-off:Bible}}

Verse 13. [[@Bible:2 Corinthians 6:13]]{{field-on:Bible}}**I speak as unto my children.** Here are soft words, hard arguments. This is the way to win; and that was a sad complaint, **2 Corinthians 12:15.** Love lost is a bitter affliction. {{field-off:Bible}}

Verse 14. [[@Bible:2 Corinthians 6:14]]{{field-on:Bible}}**Be not unequally yoked.** Dare not saith Mr Ward, to yoke thyself with any untamed heifer that bears not Christ's yoke. *Quam male inaequales veniunt ad aratra iuveni?* (Ovid. Epist.) An ox and an ass might not be coupled together in the law; and hereunto the apostle seems to allude. The doctors of Douay upon **Leviticus 19:19:** Here all participation, say they, with heretics and schismatics is forbidden. Philip king of Spain said, He had rather have no subjects than subjects of various religions. And out of a bloody zeal, suffered his eldest son Charles to be murdered by the bloody Inquisition, because he seemed to favour our profession. {{field-off:Bible}}

Verse 15. [[@Bible:2 Corinthians 6:15]]{{field-on:Bible}}**What concord hath Christ.** Those moderators that plead for a correspondence with Popery, would make a pretty show if there were no Bible. But if these reconcilers (as Franciscus de Sancta Clara, and his adherents) were the wisest men under heaven, and should live to the world's end, they would be brought to their wits' end before they could accomplish this work's end, to make a reconciliation between Christ and Antichrist, between Rome and us. What harmony or concord, saith our apostle, can be between such they can never fall in, or make music together in one choir. {{field-off:Bible}}

Verse 16. [[@Bible:2 Corinthians 6:16]]{{field-on:Bible}}**I will dwell in them.** Gr. ἐνοικήσω ἐν αὐτοῖς, I will indwell in them. This notes God's nearest communion with them. He setteth them before his face continually, **Psalms 41:12**, as loving to look upon them. The philosopher told his friends, when they came into his little low cottage, The gods are here with me: ἐντεῦθεν οὐκ ἄπεισι θεοὶ. God and angels are with his saints.

And walk in them. As they did in Solomon's porch, and other walks and galleries about the temple. And hereunto the prophet alludes, **Zechariah 3:7.** The Turks wonder to see a man walk to and fro, and usually ask such whether they be out of their way or out of their wits. (Biddulph.) {{field-off:Bible}}

Verse 17. [[@Bible:2 Corinthians 6:17]]{{field-on:Bible}}**And be ye separate.** For gross idolatry and for fundamental errors only must we separate. Corruptions grew so great in the Church of Rome, that it justly occasioned first the separation of the Greek Churches from the Latin, and then of the reformed Churches from the Roman. Machiavel observed; that after the thousandth year of Christ, there was nowhere less piety than in those that dwell nearest to Rome. (Disp. de Rep.) And Bellarmine bewails it, That ever since we cried up the pope for antichrist, his kingdom hath not only not increased, but hath greatly decreased. (Lib. iii. de Papa Rom. c. 21.)

And I will receive you. So you shall be no losers, I will put you into my bosom. God imparteth his sweetest comforts to his in the wilderness, **Hosea 2:14.** {{field-off:Bible}}

Verse 18. [[@Bible:2 Corinthians 6:18]]{{field-on:Bible}}**I will be a Father.** The fundamental, meritorious, impulsive, and final causes of this precious privilege, see set forth, **Ephesians 1:5, 6.**

Saith the Lord Almighty. This is added by our apostle to **Jeremiah 31:9.** And not without

cause; as for authority' sake, so to intimate that our adoption is a work of God's almighty power. See that sixfold gradation used by the apostle to set forth this truth, ***Ephesians 1:19***, having prayed before that their eyes might be enlightened to see the power that wrought in them. {{field-off:Bible}}

Chapter 7

Verse 1. [[@Bible:2 Corinthians 7:1]]{{field-on:Bible}}**Having therefore**, &c. Faith in the promises purifieth the heart, **Acts 15:9**, and argueth notably from mercy to duty, melting the hardness of it by the consideration of the promises. Let a cart loaded go over a frozen river, the cart breaks the ice, but it remains ice still. But let the sun shine upon the river, and it dissolveth it. The apostle saith not, Having these menaces, but, Having these promises.

From all filthiness. Sin defileth a man worse than any jakes or leprosy. It is the devil's excrement, it is the corruption of a dead soul. Seldom or never is there a birth of saving grace, but there follows it a flux of mortification.

Of flesh and spirit. *i.e.* Both of the outward and inward man. Or of flesh, that is, worldly lusts, and gross evils, as uncleanness, earthlymindedness, &c. And of spirit, that is, more spiritual lusts, as pride, presumption, self-flattery, &c. These lie more up in the heart of the country, as it were; those others in the frontiers and skirts of it.

Perfecting holiness. Propounding to ourselves the highest pitch and the best patterns. And having for our motto that of Charles V, *Plus ultra*, further yet. And here let faith and obedience make a perfect pair of compasses. Faith as the one foot must be pitched upon the centre, God, while obedience (as the other) walks about in a perfect circle of all good duties. He will not crush but cherish that worm Jacob. "He will not break the bruised reed," &c.

In the fear of God. Which is the fountain whence holiness flows. See **Proverbs 8:13**.
{{field-off:Bible}}

Verse 2. [[@Bible:2 Corinthians 7:2]]{{field-on:Bible}}**Receive us.** Gr. **Χωρήσατε**, *Locum date*. Make room for us in your hearts and houses. Set wide open the everlasting doors that the King of glory may come in triumphantly, riding upon us, his white horses, **Revelation 6:2**.

We have wronged no man. Ministers must so live that they may, if need be, glory of their innocence and integrity, as did Moses, Samuel, Paul, Melancthon.

We have corrupted no man. viz. As the false apostles had done with their leaven of false doctrine, which eateth as a canker, **2 Timothy 2:17**, or a gangrene, which presently overruns the parts, and takes the brain. Protagoras in Plato boasted that of those sixty years that he had lived, he had spent forty in corrupting of youth.

We have defrauded no man. We have cunningly made sale of no man, as those old impostors that made prize of their prisoners, **2 Peter 2:3**. And as those Popish *Muscipulatores*, or mice catchers, as the story calleth them, that raked together their Peter's pence and other monies here in England by most detestable arts. Polydore Virgil was one of these ill officers, that left not so much money in the whole kingdom sometimes as they either carried with them or sent to Rome before them. {{field-off:Bible}}

Verse 3. [[@Bible:2 Corinthians 7:3]]{{field-on:Bible}}**I speak not this**, &c. Though cause enough he had to condemn them for their shameful tenacity toward him, whom they basely suffered to labour for his living and to preach gratis, against all right and reason.

To die and to live with you. Such faithful friends are in this age all for the most part gone on pilgrimage, and their return is uncertain, as once the Duke of Buckingham said to Bishop Morton in Richard III's time. Jonathan and David, Pylades and Orestes, Polistratus and Hippoclidides, are famous for their love one to another. These two last, being philosophers of Epicurus' sect, are said to have been born the same day, to have lived together all their days, and to have died in the same moment of time, being well stricken in years. (Valer. Max.) But the love of Irish foster-brothers is said far to surpass all the loves of all men. (Camd. Elizab.)

{{field-off:Bible}}

Verse 4. [[@Bible:2 Corinthians 7:4]]{{field-on:Bible}}**I am exceeding joyful.** Gr. ὑπερπερισσεύομαι, I do overbound exceedingly with joy. Others may revel, the godly only rejoice: they have an exuberance of joy, such as no good can match, no evil out match. Witness the martyrs, ancient and modern. Oh, how my heart leapeth for joy, said one of them, that I am so near the apprehension of eternal bliss! God forgive me mine unthankfulness and unworthiness of so great glory. In all the days of my life I was never so merry as now I am in this dark dungeon. Believe me there is no such joy in the world as the people of Christ have under the cross. Thus and much more Mr Philpot, martyr. (Acts and Mon.) {{field-off:Bible}}

Verse 5. [[@Bible:2 Corinthians 7:5]]{{field-on:Bible}}**Our flesh had no rest.** Our spirit had no unrest. The outward man suffers much sometimes, when the inward remains unmolested. Philip, Landgrave of Hesse, being asked how he could so well bear his seven years' imprisonment, answered, *Se divinas martyrum consolationes sensisse*, that he felt the divine consolations of the martyrs, which as bladders bore him aloft all waters. {{field-off:Bible}}

Verse 6. [[@Bible:2 Corinthians 7:6]]{{field-on:Bible}}**God that comforteth.** This is a most sweet attribute of God, such as we may profitably plead and produce in prayer. He loves to comfort those that are forsaken of their hopes. He will not crush but cherish that worm Jacob. "He will not break the bruised reed," &c.

By the coming of Titus. Who came very opportunely, even while Paul was writing this Epistle, **2 Corinthians 2:12, 13.** God's comforts are therefore sweet because seasonable. He never comes too soon, nor stays too long. He waits to be gracious, as being a God of judgment, **Isaiah 30:18.** Were we but ripe, he is ready, and will lift us up in due time, **1 Peter 5:6.** {{field-off:Bible}}

Verse 7. [[@Bible:2 Corinthians 7:7]]{{field-on:Bible}}**Your earnest desire.** Of seeing me, or rather of satisfying me.

Your fervent mind. Gr. your zeal, both against the incestuous person and the false apostles, St Paul's adversaries. {{field-off:Bible}}

Verse 8. [[@Bible:2 Corinthians 7:8]]{{field-on:Bible}}**Though it were but for a season.** Gr. for an hour. In sin, the pleasure passeth, the sorrow remaineth; but in repentance, the sorrow passeth, the pleasure abideth for ever. God soon poureth the oil of gladness into broken hearts. {{field-off:Bible}}

Verse 9. [[@Bible:2 Corinthians 7:9]]{{field-on:Bible}}**That ye sorrowed to repentance.** Gr. εἰς μετάνοιαν, to a transmentation, to a thorough change both of the mind and manners. *Optima et aptissima poenitentia est nova vita*, The best and most appropriate repentance is a new life, saith Luther. Which saying (though condemned by Pope Leo X) is certainly an excellent saying. Repentance for sin is nothing worth without repentance from sin. If thou repent with a contradiction (saith Tertullian) God will pardon thee with a contradiction. Thou repentest, and yet continuest in thy sin. God will pardon thee, and yet send thee to hell. There is a pardon with a contradiction.

Sorry after a godly manner. Gr. ἡ κατὰ Θεὸν λύπη, according to God. This is a sorrowing for sin, as it is *offensivum Dei, aversivum a Deo*. offensive to God and a turning away from God. This both comes from God and drives a man to God, as it did the Church in the Canticles, and the prodigal. {{field-off:Bible}}

Verse 10. [[@Bible:2 Corinthians 7:10]]{{field-on:Bible}}**Godly sorrow worketh.** Sin bred sorrow, and sorrow, being right, destroyeth sin; as the worm that breeds in the wood, eats into it and devours it. (Chrysost.) So that of this sorrow according to God we may say as the

Romans did of Pompey the Great, that it is the fair and happy daughter of an ugly and odious mother. (ἐχθροὺς πατρὸς φίλτατον τέκνον. Plutarch.) It may fitly be compared to Faustus, son of Vortigern king of Britain (incestuously begotten of his own daughter) who wept himself blind (saith the chronicler) for the abominations of his parents.

Repentance never to be repented of. That is, saith one, never to fall back again, for a man in falling back, seemeth to repent him of his repentance (ἄμεταμέλητον). Others interpret it, such a repentance as a man shall never have cause to repent of. (Marbury on Repentance.) *Job* cursed the day of his birth; but no man was ever heard to curse the day of his new birth. For it is repentance to salvation, it hath heaven; it is that rainbow, which if God see shining in our hearts, he will never drown our souls.

But the sorrow of the world. That which carnal men conceive either for the want or loss of good, or for the sense or fear of evil.

Worketh death. As it did in Queen Mary, who died (as some supposed by her much sighing before her death) of thought and sorrow either for the departure of King Philip, or the loss of Calais, or both. There are those who interpret death in this place, of spiritual death, because it is opposed here to life and salvation. (Dike on the Heart.) {{field-off:Bible}}

Verse 11. [[@Bible:2 Corinthians 7:11]]{{field-on:Bible}}**What carefulness.** Gr. what study, which (saith Cicero) is an earnest and serious bending and applying of the mind to something with a great deal of delight, σπουδῇ, *Vehemens ad aliquam rem magna cum voluptate applicatio*. It is rendered here carefulness, not that of diffidence, but that of diligence, putting a man upon those wholesome thoughts, What have I done? what shall I do? &c.

Yea, what clearing. Gr. apology or defence. The old interpreter renders it satisfaction. It may be (saith Mr Bradford) he meant a new life, to make amends thereby to the congregation offended. As the devil is called the accuser, so the Spirit is called the Comforter or pleader for us; because as he maketh intercession in our hearts to God, so upon true repentance he helpeth us to make apology for ourselves; not by denying our sins or defending them, but by confessing and disclaiming them, as a child to his father.

Yea, what indignation. Or stomach, as Ephraim, *Jeremiah 31:19*. The publican who smote himself upon the breast, he would have knocked his corruptions, if he could have come at them, as those, *Isaiah 30:22*, that polluted the idols that they had perfumed, and said unto them, Get you hence, be packing. "What have I to do any more with idols?" *Hosea 14:8*. Out-of-doors with this Tamar, here is no room for her. So foolish was I, and so very a beast, saith David, *Psalms 73:22*. How angry and hot was he against himself, *2 Samuel 24:10*.

Yea, what fear. Of God's heavy displeasure, and of doing any more so. The burnt child dreads the fire. He that hath been stung, hates a snake.

Yea, what vehement desire. As that of Rachel after children, as that of David after the water of the well of Bethlehem, as that of the hunted hind after the water brooks, *Psalms 42:1*. David panted and fainted after God. That martyr cried out, None but Christ, none but Christ.

Yea, what zeal. Which is an extreme heat of all the affections for and toward God. David's zeal ate him up. Paul was just as mad for Christ as ever he had been against him, *2 Corinthians 5:13* cf. *Acts 26:11*.

Yea, what revenge. Out of the deepest self-aborrence, buffeting the flesh, and giving it the blue-eye, as St Paul (that crucifix of mortification) once did. Thus the women parted with their lookingglasses, *Exodus 38:8*. Mary Magdalen wiped Christ's feet with her hair, wherewith she had formerly made nets to catch fools in. Cranmer burnt his right hand first, wherewith he had subscribed, and oftentimes repeated in the flames, This unworthy right hand, so long as his

voice would suffer him. The true penitentiary amerceth himself, and abridgeth his flesh of some lawful comforts, as having forfeited all. These seven signs of godly sorrow are to be seen in the repenting Church, **Solomon's Song 5:2-7**, as in a worthy example or emblem. "I sleep," there is indignation; "but my heart waketh," there is apology. "I arose to open," &c., there is study or care and diligence. "My soul failed," there is her zeal. "I sought him, I called on him," there is her vehement desire. "The watchmen found me, they smote me," &c., there is her revenge, while she shrank not for any danger, but followed Christ through thick and thin in the night among the watch. And all this shows her fear of being again overtaken with drowsiness.

To be clear in this matter. Because they had heartily repented of it. *Quem poenitet peccasse, pene est innocens*. Repentance is almost equivalent to innocence. (Sen. in Agam.) *Imo plus est propemodum a vitiis se revocasse, quam vitia ipsa nescivisse*, saith Ambrose. {{field-off:Bible}}

Verse 12. [[@Bible:2 Corinthians 7:12]]{{field-on:Bible}}**Not for his cause.** That is, not so much for his cause.

That suffered the wrong. viz. The father of the incestuous person. Compare **Genesis 49:4**.

But that our care for you. That the Church might not suffer, as allowing such foul facts. How the primitive Christians were slandered by the heathens in this kind, who knows not? Cenalis, bishop of Auranches, wrote against the Church at Paris, defending impudently that their assemblies were to maintain whoredom. Such reports also they cast abroad a little before the massacre. They tell the people in Italy that Geneva is a professed sanctuary of all roguery, that in England the people are grown barbarous, and eat young children, &c. {{field-off:Bible}}

Verse 13. [[@Bible:2 Corinthians 7:13]]{{field-on:Bible}}**His spirit was refreshed.** After his long and tedious toil and travel to come to you, he never thought much of his labour. Calvin said that it would not grieve him to sail over ten seas, *Ne decem quidem maria*, about a uniform draught for religion. {{field-off:Bible}}

Verse 14. [[@Bible:2 Corinthians 7:14]]{{field-on:Bible}}**I am not ashamed.** As I should have been, had it proved otherwise. Lying is a blushful sin, and therefore the liar denies his own lie, because he is ashamed to be taken with it; and our ruffians revenge it with a stab. {{field-off:Bible}}

Verse 15. [[@Bible:2 Corinthians 7:15]]{{field-on:Bible}}**Whiles he remembereth.** Deep affections make deep impressions. {{field-off:Bible}}

Verse 16. [[@Bible:2 Corinthians 7:16]]{{field-on:Bible}}**I rejoice therefore.** Thus by praising them, he further winneth upon them, whom before he had more sharply handled. Sour and sweet make the best sauce. {{field-off:Bible}}

Chapter 8

Verse 1. [[@Bible:2 Corinthians 8:1]]{{field-on:Bible}}**Of the grace of God.** It is a favour, yea, an honour to us, that we may relieve poor Christ in his necessitous members, *Psalm 16:2*. When therefore he sets us up an altar, be we ready with this sacrifice, *Hebrews 13:16*.
{{field-off:Bible}}

Verse 2. [[@Bible:2 Corinthians 8:2]]{{field-on:Bible}}**In a great trial of affliction.** For affliction tries what metal we are made of. Alchemy gold will not endure the seventh fire as true gold will. Affliction (the trial of our faith) is more precious than gold, *1 Peter 1:7*. What then is faith itself so tried? *Revelation 3:18*.

The abundance of their joy. While the spirit of glory and of God rested upon them, *1 Peter 4:14*. Well may grace be called the divine nature; for, as God brings light out of darkness, riches out of poverty, &c., so doth grace: it turns dirt into gold, &c. The world wonders (said that martyr) how we can be so merry in such extreme misery. But our God is omnipotent, which turneth misery into felicity. (*See Trapp on “2 Corinthians 7:4”*)

Their deep poverty. Gr. ἡ κατὰ βάθους πτωχεία, their poverty being now at the very bottom, and having little left beside hope; they were even exhausted, and yet gave liberally. Giles of Brussels, martyr, gave to the poor whatsoever he had, that necessity could spare, and only lived by his science, which was of a cutler. ⁽⁴⁾ Some he refreshed with his meat, some with his clothes, some with his household stuff. One poor woman there was brought to bed, and had no bed to lie in; to whom he brought his own bed, himself content to lie in the straw.

Unto the riches of their liberality. Gr. ἀπλότης, of their simplicity, in opposition to that crafty and witty willingness of the covetous to defend themselves from the danger of liberality; wherein also they are utterly mistaken; for not getting, but giving is the way to thrive. (*See Trapp on “Matthew 6:4”*).{{field-off:Bible}}

Verse 3. [[@Bible:2 Corinthians 8:3]]{{field-on:Bible}}**Yea, and beyond their power.** One such poor Macedonian might well shame a hundred rich Corinthian curmudgeons. ⁽⁵⁾ They knew that *Manus pauperum est gazophylacium Christi*, The hand of the poor man is the treasury of Christ, and might haply have heard of their once King Alexander the Great, how that when he had undertaken the conquest of the Persian empire, he gave away his treasure; and being asked where it was, he pointed to the poor, and said, *In scriniis*, in my chests; and when he was further asked what he kept for himself, he answered, *Spem maiorum et meliorum*, The hope of greater and better things.

They were willing. Gr. Αὐθαίρετοι, they were volunteers, full of cheerful charity. So were Aidanus, and after him Mr Fox, who gave his horse to a poor beggar that answered him discreetly. Mr Greenham also gave more than he could spare; so that he usually lacked money to get in his harvest.{{field-off:Bible}}

Verse 4. [[@Bible:2 Corinthians 8:4]]{{field-on:Bible}}**Receive the gift.** Gr. χάριν, the grace, i.e. the alms; it being of God's free grace that we have, 1. What to give; 2. Hearts to give it. For naturally we are all like children, which though they have their bosoms, mouths, and both hands full, yet are loth to part with any. {{field-off:Bible}}

Verse 5. [[@Bible:2 Corinthians 8:5]]{{field-on:Bible}}**Not as we hoped.** God is usually better to us than our hopes.

⁴ One who makes, deals in, or repairs knives and similar cutting utensils. CED

⁵ An avaricious churlish fellow; a miser, a niggard CED

First gave their own selves to the Lord. Ay, this is the right way of giving alms; and this is done by faith, the work whereof is to be an empty hand, *Mendica manus* (as Luther calleth it), a beggar's hand to receive it; but when it hath received, it gives back again itself and all, and thinks all too little, as Mary Magdalen did her precious ointment.

And unto us by the will. The good soul delivers up itself to Christ's faithful ministers, and saith in effect to them, as Luther, before he was better informed, wrote to Pope Leo X, A. D. 1518, *Prostratum pedibus me tibi offero, cum omnibus quae sum et habeo:—Vocem tuam vocem Christi in te praesidentis et loquentis agnoscam:* I humbly prostrate myself with all that I have and am at thy feet. (Scul. Annal.) {{field-off:Bible}}

Verse 6. [[@Bible:2 Corinthians 8:6]]{{field-on:Bible}}**So he would finish.** *Finis opus coronat.* The end crowns the work. "The end is better than the beginning," saith Solomon. Charles V's emblem was *Uterius, Farther.* Titus was here desired to take up the whole alms, and not to faint till he had finished, ***Galatians 6:9.*** {{field-off:Bible}}

Verse 7. [[@Bible:2 Corinthians 8:7]]{{field-on:Bible}}**As he abound in faith.** He purposely commendeth them, that he may the better insinuated into them. Ministers may profitably praise their people in some cases, that they may the sooner win them to duty; for there is no so sweet hearing (saith Xenophon) as a man's own commendation, ἡδιστον ἄκουσμα ἑπαινος. {{field-off:Bible}}

Verse 8. [[@Bible:2 Corinthians 8:8]]{{field-on:Bible}}**To prove the sincerity.** Gr. τὸ γνήσιον, the germanity, the naturalness, legitimacy opposed to bastardliness. This age aboundeth with mouth mercy, which is good cheap, and therefore like refuse fruit is found growing in every hedge. But a little handful were worth a great many such mouthfuls, ***Isaiah 58:13.*** Complaint is made that there is not any one that taketh Sion by the hand. St James tells of some in his time that would feed their poor brethren with good words and good wishes, ***James 2:15, 16,*** as if they had been of the chameleon kind, to live with Ephraim upon wind, ***Hosea 12:1.*** But what said the poor man to the cardinal who denied him a penny which he begged, and offered him his blessing, which he begged not? If thy blessing had been worth a penny, I should not have had it: keep it therefore to thyself. (Carle.) {{field-off:Bible}}

Verse 9. [[@Bible:2 Corinthians 8:9]]{{field-on:Bible}}**He became poor.** Not having where to lay his head, nor wherewith to pay tribute, till he had sent to sea for it. Lo, he that was heir of all things, ***Hebrews 1:2,*** was scarcely owner of anything, but disenriched and disrobed himself of all, that through his poverty he might crown us with the inestimable riches of heavenly glory; this is such a motive to mercifulness as may melt the most flinty heart that is. Riches imply two things: 1. Plenty of that which is precious. 2. Propriety; they must be good things that are our own; and so, those only are rich that have interest in Christ's purchase. {{field-off:Bible}}

Verse 10. [[@Bible:2 Corinthians 8:10]]{{field-on:Bible}}**But also to be forward.** Gr. to be willing. This the apostle makes to be more than to do, that is, than to do with an ill will, or for by-respects. *Virtus nolentium nulla est.* Christ will enjoy his spouse's love by a willing contract, not by a ravishment; the title of all converts is a willing people, ***Psalms 110:3.*** {{field-off:Bible}}

Verse 11. [[@Bible:2 Corinthians 8:11]]{{field-on:Bible}}**Now therefore perform.** Unless our willing of good be seconded with endeavour, it is nothing worth. Balaam wished well to heaven; so did he that came kneeling to our Saviour with Good master, &c.; but; they stuck at the hardship of holiness, without which there is no heaven to be had; they would not come off here, and therefore got nothing by their short winded wishes. Solomon compares such sluggards to the door that turns on the hinges, but yet hangs still upon them, it comes not off for all the turnings. Their purposes without performances are like a cloud without rain; and

not unlike Hercules' club in the tragedy, of a great bulk, but stuffed with moss and rubbish. *Virtutem expotant contabescuntque relictæ*. (Peri.) {{field-off:Bible}}

Verse 12. [[@Bible:2 Corinthians 8:12]]{{field-on:Bible}}**It is accepted.** *Sic minimo capitur thuris honore Deus*. Noah's sacrifice could not be great, yet was greatly accepted. Jacob had his sons take a little of every good thing, and carry for a present to the lord of Egypt. Saul and his servant present Samuel with the fourth part of a shekel, to the value of about our five pence. Thankfulness (they had learned) was not measured by God and by good men by the weight, but by the will of the retributor. God calls for that which a man's heart inclines him to do, be it more, be it less; so low doth his highness stoop to our meanness, preferring the willingness of the mind before the worthiness of the work. That poor widow's mite was beyond the rich man's magnificence, because it came out of a richer mind. {{field-off:Bible}}

Verse 13. [[@Bible:2 Corinthians 8:13]]{{field-on:Bible}}**And you burdened.** Gr. θλίψις, pinched or pressed, viz. with poverty. {{field-off:Bible}}

Verse 14. [[@Bible:2 Corinthians 8:14]]{{field-on:Bible}}**Your abundance.** That your cup may overflow into their lesser dishes, that your superfluities both in respect of the necessity of nature and exigency of estate (as the schoolmen speak) may supply the wants of God's poor afflicted.

A supply for your want. Those that lend mercy may have need to borrow. The Shunammite that refused once to be spoken for to the king by the prophet, little thought she should afterwards have craved that courtesy of his man Gehazi. Those that stand fastest upon earth have but slippery footing. No man can say that he shall not need friends. Pythias was so wealthy a man, that he was able to entertain Xerxes' whole army, consisting of a million of men; yet afterwards he became so poor that he lacked bread. {{field-off:Bible}}

Verse 15. [[@Bible:2 Corinthians 8:15]]{{field-on:Bible}}**He that had gathered much.** He that was so nimble as to gather more than his neighbour was to supply his neighbour, that every man might have his omer. Now the equity of this law being common and perpetual, the apostle draweth his argument from it. Riches, saith one, are but as manna; those that gathered more of it had but enough to serve their turn (or if they gathered more, it was but a trouble and annoyance to them), and they that gathered less had no want. Let the rich account themselves the poor man's stewards. "Withhold not good from the owners thereof (the poor) when it is in the power of thy hand to do it," **Proverbs 3:27**. (See Trapp on "Proverbs 3:27") {{field-off:Bible}}

Verse 16. [[@Bible:2 Corinthians 8:16]]{{field-on:Bible}}**But thanks be to God.** *Deo gratias* was ever in Paul's mouth, and in Austin's, and should be in ours. {{field-off:Bible}}

Verse 17. [[@Bible:2 Corinthians 8:17]]{{field-on:Bible}}**But being more forward.** A good heart is ready to every good work, waiting the occasions thereof, **Titus 3:1**; as the bee, as soon as ever the sun breaks forth, flies abroad to gather honey and wax. {{field-off:Bible}}

Verse 18. [[@Bible:2 Corinthians 8:18]]{{field-on:Bible}}**Whose praise is in the Gospel.** St Luke, likely, who first wrote the Gospel, as some gather out of **Luke 1:1**, and whom Ambrose highly commendeth for the most clear and distinct gospel writer. {{field-off:Bible}}

Verse 19. [[@Bible:2 Corinthians 8:19]]{{field-on:Bible}}**Chosen of the Churches.** This compared with **Acts 13:1, 2**, it may seem the apostle meaneth not Luke, but Barnabas; though others think Timothy. (Danae in **1 Timothy 6:12**) {{field-off:Bible}}

Verse 20. [[@Bible:2 Corinthians 8:20]]{{field-on:Bible}}**Avoiding this.** As shipmen avoid a rock or shelf, στελλόμενοι; for it is a seafaring term, and shows how shy we should be of doing aught that may render our honesty suspected. *Ego si bonam famam servasso, sat dives ere*, said

he in the Comedy. {{field-off:Bible}}

Verse 21. [[@Bible:2 Corinthians 8:21]]{{field-on:Bible}}**Providing.** Projecting, procuring, [τροποοῦμενοι](#). A good name is a great blessing, and therefore the same word in Hebrew signifieth both, **Proverbs 28:20**, הכרב {{field-off:Bible}}

Verse 22. [[@Bible:2 Corinthians 8:22]]{{field-on:Bible}}**Whom we have oft.** Some are of the opinion that Luke is here deciphered rather than **2 Corinthians 8:19**. Whoever it was, it is much for his honour, that Apelles-like he was approved in Christ, and active for the Church, **Romans 16:10**. {{field-off:Bible}}

Verse 23. [[@Bible:2 Corinthians 8:23]]{{field-on:Bible}}**Messengers.** Gr. apostles, *emandati*, ambassadors of special and high employment.

The glory of Christ. So the Church is called "the glory," **Isaiah 4:5**; God's glory, **Isaiah 46:13**; a crown of glory, and a royal diadem in the hand of Jehovah, **Isaiah 62:3**; the throne of God, **Exodus 17:16** (*margin*); the throne of glory, **Jeremiah 14:21**; the ornament of God, yea, the beauty of his ornament, set in majesty, **Ezekiel 7:20**. There is not so much of the glory of God (saith one) in all his works of creation and providence, as in one gracious action that a Christian performs. {{field-off:Bible}}

Verse 24. [[@Bible:2 Corinthians 8:24]]{{field-on:Bible}}**Wherefore show ye.** As by an ocular demonstration, or as by pointing the finger, [ἐνδείξασθε](#).

Before the Churches. In the face of the Churches, [εἰς πρόσωπον](#), whose eyes are now full set upon you, to see what entertainment ye will give to their messengers. A Christian is like a crystal glass with a lamp in the midst. {{field-off:Bible}}

Chapter 9

Verse 1. [[@Bible:2 Corinthians 9:1]]{{field-on:Bible}}**The ministering to the saints.** Or the service that ye owe the saints in ministering to their necessities, *διακονία*. Amadeus, duke of Savoy, Stephanus, king of Hungary, Hooper, bishop of Gloucester, and Doctor Taylor, martyr, are famous for their labour of love in ministering to the saints. {{field-off:Bible}}

Verse 2. [[@Bible:2 Corinthians 9:2]]{{field-on:Bible}}**Was ready.** To wit, in their resolutions; for the collection was not yet made.

And your zeal. *i.e.* Your liberal contribution out of deep affection, and a holy emulation to exceed others in bounty. {{field-off:Bible}}

Verse 4. [[@Bible:2 Corinthians 9:4]]{{field-on:Bible}}**In this same confident boasting.** Gr. "in this confidence of glorying." A metaphor from hunters, who confidently expect the beast, and valiantly set upon him. *Sic Latini dicunt, subsistere aprum.* So the Latins say that the boar stands. {{field-off:Bible}}

Verse 5. [[@Bible:2 Corinthians 9:5]]{{field-on:Bible}}**Not of covetousness.** *Non ut extortum aliquid*, saith Piscator, *vel ut illiberale aliquid*. Not as wrung out of you, squeezed out, as verjuice⁶ is out of a crab. Covetous persons part with their penny as with blood out of their hearts. *Citius aquam ex pumice, clavam ex manu Herculis extorqueas.* God will set off all hearts from such misers, in their misery, that are so unreasonably merciless. Bounty or blessing (for so the Greek word *εὐλογία* signifies) is here fitly opposed to covetousness; and St Paul concludes, that when church contributions are not free and liberal, covetousness is the cause.{{field-off:Bible}}

Verse 6. [[@Bible:2 Corinthians 9:6]]{{field-on:Bible}}**Which soweth bountifully.** Gr. "that soweth in blessings," *ἐν εὐλογίαις*; alluding to *Ezekiel 34:26; Ecclesiastes 11:1*; "Cast thy bread upon the water;" that is, upon fat and fertile places, *loca irrigua*. A metaphor from seedsmen, who eat not all, sell not all, but sow some; so should we sow that we have upon the backs and bellies of the poor; sow more of this seed in God's blessed bosom, the fruit whereof we are sure to reap in our greatest need. {{field-off:Bible}}

Verse 7. [[@Bible:2 Corinthians 9:7]]{{field-on:Bible}}**According as he purposeth.** God straineth upon none. See *Leviticus 5:6, 12; 14:10, 21, 30*. Liberality implieth liberty.

God loveth a cheerful giver. *Dat bene, dat multum, qui dat cum munere vultum.* One may give with his hand, and pull it back with his looks. {{field-off:Bible}}

Verse 8. [[@Bible:2 Corinthians 9:8]]{{field-on:Bible}}**And God is able.** Fear not therefore lest yourselves should want hereafter, if you should give liberally now. Is not mercy as sure a grain as vanity? Is God like to break?

Having all sufficiency. He saith not, "superfluity." Enough we shall be sure of, and an honest affluence, if fit for it, and can make us friends with it. *Bonus Deus Constantinum magnum tantis terrenis implevit muneribus, quanta optare nullus auderet*, saith Austin (*De Civit. Dei*). God gave Constantine more wealth than heart could wish, and he was no niggard of it to poor Christians.

In all things. The apostle useth many "alls" on purpose to cross and confute our covetousness, who are apt to think we have never enough. {{field-off:Bible}}

Verse 9. [[@Bible:2 Corinthians 9:9]]{{field-on:Bible}}**He hath dispersed abroad.** General

⁶ The acid juice of green or unripe grapes, crab-apples, or other sour fruit, expressed and formed into a liquor; formerly much used in cooking, as a condiment, or for medicinal purposes. (ED)

Norice was like that bishop of Lincoln, that never thought he had that thing that he did not give. Of Mr Wiseheart, the Scottish martyr, it is reported, that his charity had never end, night, day, nor noon. He forbare one meal in three, one day in four for the most part to bestow it on the poor. He never changed his sheets but he gave them away.

His righteousness endureth for ever. Never did a charitable act go away without the retribution of a blessing. (*See Trapp on "Matthew 10:42"*) {{field-off:Bible}}

Verse 10. [[@Bible:2 Corinthians 9:10]]{{field-on:Bible}}**And multiply your seed sown.** He that soweth seemeth to cast away his seed, but he knows he shall receive his with usury. Isaac had a hundred-fold increase. In Egypt, so far as the river Nile watereth, the ground is so fruitful, that they do but throw in the seed, and have four rich harvests in less than four months. *Temporalia, Dei servis impensa non pereunt, sed parturiunt. Si dedisses tres aureos, accepisses trecentos*, said that bishop of Milan to his servant, that had not given so much to the poor as he had appointed him. (John Manlii, loc. com.) If we never sow we shall never reap, said that good poor minister that bade his wife give three pence (his whole stock) to a poor brother. Another good man having nothing left, and his wife desiring to know how he and his family would live, he answered, he would now put his bond in suit, pray over the promises, and not doubt of the performance. (Rogers.) {{field-off:Bible}}

Verse 11. [[@Bible:2 Corinthians 9:11]]{{field-on:Bible}}**Which causeth through us.** While we not only relieve them, but instruct them, as Bishop Hooper did his board of beggars, as Dr Taylor the martyr did the alms people of Hadleigh, and other poor of his parish. As Giles of Brussels did, ministering wholesome exhortation of sound doctrine to them he relieved, and so eliciting from them many thanksgivings unto God. {{field-off:Bible}}

Verse 13. [[@Bible:2 Corinthians 9:13]]{{field-on:Bible}}**For your professed subjection.** While you testify your faith by your works, as they produced the coats that Dorcas made, to prove her a devout woman; and as, **Numbers 13:26**, it appeared by the fruits it was a good land. Heathens acknowledged that no people in the world did love one another so as Christians did. {{field-off:Bible}}

Verse 14. [[@Bible:2 Corinthians 9:14]]{{field-on:Bible}}**And by their prayer for you.** A poor Christian's prayers cannot be bought too dearly. "I will restore comfort to him, and to his mourners," **Isaiah 57:18**. Such can do much with God. *Et cum talis fueris, memento mei*, saith Bernard to his poor, but pure friend. How heartily prayeth Paul for Onesiphorus, **2 Timothy 1:16**. {{field-off:Bible}}

Verse 15. [[@Bible:2 Corinthians 9:15]]{{field-on:Bible}}**For his unspeakable gift.** That is, for Christ, (saith Theophylact, whom Piscator followeth) who is called the gift, by an excellence, **John 4:10**, and the benefit, **1 Timothy 6:2**. {{field-off:Bible}}

Chapter 10

Verse 1. [[@Bible:2 Corinthians 10:1]]{{field-on:Bible}}**By the meekness and gentleness.** Whom in those sweet virtues I desire to imitate. The praise of Christ's meekness recorded by the prophet, and explained by Philip, converted the eunuch, **Acts 8:27-39**.

Who in presence am base. *i.e.* Despicable, because I take not upon me, and bear a port, as the false apostles do. Meekness of spirit commonly draws on injuries. A crow will stand upon a sheep's back pulling off wool from her sides.

Am bold toward you. So mine adversaries report me, as if I were over bold and busy by my letters. {{field-off:Bible}}

Verse 2. [[@Bible:2 Corinthians 10:2]]{{field-on:Bible}}**That I may not be bold.** That you necessitate me not. *Non nisi coactus hoc facio*, said that emperor that subscribed a warrant to put one to death.

With that confidence. It was but confidence, but they made the worst of it, and called it boldness, *Quam vitio verterunt*. Evil will never speaks well. {{field-off:Bible}}

Verse 3. [[@Bible:2 Corinthians 10:3]]{{field-on:Bible}}**We do not war,** &c. The ministry is a kind of militia, **1 Timothy 1:18**. Christ rideth on ministers, as his white horses, conquering and to conquer, **Revelation 6:2**. {{field-off:Bible}}

Verse 4. [[@Bible:2 Corinthians 10:4]]{{field-on:Bible}}**Are not carnal.** *i.e.* Weak, opposed here to mighty. The flesh is weak as water, therefore called the old man, old leaven, &c. These weak weapons of the false apostles (here intimated and taxed) are human eloquence, artificial composures, &c., of those verbalists, *Qui exceptis verbis tinnulis et emendicatis nihil loquuntur*, as Jerome hath it.

But mighty through God. Note here the apostle's modesty. Not we, saith he, but our weapons are mighty; and not through us that wield them, but through God that works by and with them. (**See Trapp on "1 Corinthians 15:10"**)

To the pulling down of strong holds. Forts, munitions, trenches, cages of foul spirits inhabiting men's hearts. {{field-off:Bible}}

Verse 5. [[@Bible:2 Corinthians 10:5]]{{field-on:Bible}}**Casting down imaginations.** As the spittle that comes out of a man's mouth slayeth serpents, so doth that which proceedeth out of the mouths of God's faithful ministers quell and kill evil imaginations, carnal reasonings, which are that legion of domestic devils, that hold near intelligence with the old serpent. *Nemo sibi de suo palpet: quisque sibi Satan est*. Corrupt reason, like Eve and Job's wife, is always drawing us from God. Out-of-doors with this Hagar.

And bringing into captivity. See here the process of St Paul's ministry. He overthrows, captivates, subdues to the obedience of the Lord Christ. See the like, **Jeremiah 1:10**. Chosroes, king of Parthia, was so subdued by the Romans, that he made a law that none of his successors should ever wage war with them again. So here. {{field-off:Bible}}

Verse 6. [[@Bible:2 Corinthians 10:6]]{{field-on:Bible}}**And having in a readiness.** Vengeance is every whit as ready in God's hand, as in the minister's mouth. See **Matthew 16:19; 18:18**. Elisha hath his sword as well as Jehu and Hazael, **1 Kings 19:17**. God hews men by his prophets and slays them by the words of his mouth, **Hosea 6:5**. By preaching, Christ many times smites the earth, **Isaiah 11:4**; his word lays hold on them, **Zechariah 1:6**, and that which they have counted wind, hath become fire to devour them, **Jeremiah 5:13, 14**. {{field-off:Bible}}

Verse 7. [[@Bible:2 Corinthians 10:7]]{{field-on:Bible}}**Do ye look on things.** *q.d.* Are ye so weak as to be deceived by an outside, to be carried away with shows and shadows of true worth? Do not many things glister besides gold? Every bird that hath a seemly feather, hath not the sweetest flesh; nor doth every tree that beareth a goodly leaf, bring good fruit. Glass giveth a clearer sound than silver, &c.

Even so are we Christ's. The Rogation heretics would have made the world believe that they were the only Catholics. The Arians called the true Christians Ambrosians, Athanasians, Homousians, &c. The Donatists made themselves the only true Church, &c. {{field-off:Bible}}

Verse 8. [[@Bible:2 Corinthians 10:8]]{{field-on:Bible}}**And not for destruction.** If it prove so, it is by accident, and not as we intend it. (*See Trapp on "2 Corinthians 2:16"*) {{field-off:Bible}}

Verse 9. [[@Bible:2 Corinthians 10:9]]{{field-on:Bible}}**Terrify you by letters.** As the false apostles object against me. Aspersions must be carefully cleared, when the fruit of a man's ministry is thereby impeached and impeded. {{field-off:Bible}}

Verse 10. [[@Bible:2 Corinthians 10:10]]{{field-on:Bible}}**Weighty and powerful.** As often as I read Paul's Epistles, *Non verba, sed tonitrua audire mihi videor*, saith Jerome, Methinks I hear not words, but thunderclaps. But that his bodily presence was not weak, nor his speech contemptible, see *Acts 13:10*. (*See Trapp on "Acts 13:10"*) {{field-off:Bible}}

Verse 11. [[@Bible:2 Corinthians 10:11]]{{field-on:Bible}}**Such will we be,** &c. That we have not hitherto been so, was because we spared you. *Posse et nolle nobile*, saith Chrysostom. Kindness is godliness, *Isaiah 40:6*, **not** {{field-off:Bible}}

Verse 12. [[@Bible:2 Corinthians 10:12]]{{field-on:Bible}}**For we dare not.** This he speaks by an irony, whereof he is full in this Epistle; and may therefore be called as Socrates was, *ὀ εἶρων*.

But they measuring themselves, &c. Turning the other end of the perspective, they see themselves bigger and others lesser than they are. So bladder-like is the soul, that filled with earthly vanities, though but wind, it grows great and swells in pride. Oh, pray to be preserved from this perilous pinnacle of self-exaltation. Look into the perfect law of liberty, and draw nigh to God. The nearer we come to God, the more rottenness we find in our bones. The more any man looks into the body of the sun, the less he seeth when he looks down again. {{field-off:Bible}}

Verse 13. [[@Bible:2 Corinthians 10:13]]{{field-on:Bible}}**But we will not boast,** &c. As any man is more worthy, he is more modest: full vessels yield no such sound as empty casks do. A vessel cast into the sea, the more it fills the deeper it sinks; the leaden scale goes downward; the most precious balm sinks to the bottom. The good ear of grain, the fuller it is, the lower it hangs the head. {{field-off:Bible}}

Verse 14. [[@Bible:2 Corinthians 10:14]]{{field-on:Bible}}**For we stretch not,** &c. *ὑπερεκτείνομεν*, we tender not ourselves beyond our scantling. {{field-off:Bible}}

Verse 15. [[@Bible:2 Corinthians 10:15]]{{field-on:Bible}}**Not boasting of things.** Ammianus Marcellinus tells of one Lampadius, a great person in Rome, who through all parts of the city, where other men had bestowed cost in building, he would set up his own name, not as a repairer of the work, but as the chief builder. Of the same fault Trajan the emperor is said to have been guilty; whence he was commonly called *Herba parietina*, or Wall Wort. {{field-off:Bible}}

Verse 16. [[@Bible:2 Corinthians 10:16]]{{field-on:Bible}}**In the regions beyond you.** This

was a piece of the braggadocio false apostles' vain boasting, as it is now of the Jesuits, those *Circulatores* and *Agyrtæ*, that compass sea and land, crack of what conversions they have wrought in India and Africa, and, Lampadius-like, take it ill at any man's hand that commend them not every time they spit upon the ground. (Amm. Marcell.) Gaius Caligula the emperor was ready to destroy the whole senate, because they did not deify him for marching with his whole army to the ocean, and fetching thence a few oyster shells, *Quibus spoliis acceptis magnifice gloriabatur, quasi oceano subacto*. (Dio, in Vita Caligulae.) {{field-off:Bible}}

Verse 17. [[@Bible:2 Corinthians 10:17]]{{field-on:Bible}} **Glory in the Lord.** (See Trapp on "1 Corinthians 1:31") {{field-off:Bible}}

Verse 18. [[@Bible:2 Corinthians 10:18]]{{field-on:Bible}} **Whom the Lord commendeth.** As he did his servant Job, **2 Corinthians 1:8**. And as he did his handmaid Sarah, for calling her husband lord, though there was never a good word besides in the whole sentence, **1 Peter 3:6**; cf. **Genesis 18:22**. Neither was Job so patient, but that he had his outbursts. All which notwithstanding "ye have heard of the patience of Job," &c., **James 5:11**. He is not challenged at all for his impatience, but crowned and chronicled for his patience. See here the wonderful goodness of God toward his; and take comfort in his white stone, against the black coals of ill-affected persons.

Is approved. δόκιμος, or, will pass for current coin in heaven. When slips are abroad, men will take heed what money they take. {{field-off:Bible}}

Chapter 11

Verse 1. [[@Bible:2 Corinthians 11:1]]{{field-on:Bible}}**In my folly.** How foolish were the Pharisees, **John 7:49**, and after them the Gnostics, the Illuminates, and now the Jesuits, that boast themselves to be the only knowing men! Palemon the Grammarian, that bragged that all learning was born with him, and would die when he died! Epicurus, that he first found out the truth! (Sueton.) Richardus de S. Victore, that gave out that he knew more in divinity than any prophet or apostle of them all! These were fools to purpose; the apostle was put upon a necessity of commending himself, so to vindicate his ministry from the contempt cast upon him by the Corinthians. {{field-off:Bible}}

Verse 2. [[@Bible:2 Corinthians 11:2]]{{field-on:Bible}}**For I am jealous.** *q.d.* My dear love to you puts me upon thus praising myself.

With a godly jealousy. Gr. with a zeal of God, called the flame of God, **Solomon's Song 8:6**, such as was that of **Job** over his children, for fear they should sin against God; not such as was that of the Pharisees over the Galatians, the hypocrisy of jealousy, **Galatians 4:17**.

For I have espoused you. Gr. I have fitted you, as things that are pieced together are glued or soldered. ἡρμοσάμην, *Velut ea quae glutino aut ferrumine committuntur.* (Erasm.)

To one husband. Here the cedar taketh the thistle to wife (*tantus tantillos*), and doth all the offices of a husband to her, **2 Kings 14:9; Ezekiel 16:8**. 1. He first loveth his Church, and then purifieth her, **Ephesians 5:25, 26**. (Ahasuerus had the virgins first purified and perfumed before he took them to his bed.) 2. He puts upon her his own comeliness, as Eleazar put the jewels upon Rebecca (hence she is called Callah of the perfection of her attire, ornaments, and beauty, **Jeremiah 2:32**). 3. He maketh love to her by his paranympths, his ministers, who woo for him, and present her to Christ as a chaste virgin. 4. He cohabits with her; **Solomon's Song 7:5** "The king is tied in the rafters." 5. He rejoiceth over her, **Isaiah 62:4, 5**. 6. He doth the marriage duty to her, and maketh her the mother of us all, **Galatians 4:26; Romans 7:1**. 7. He nourisheth and cherisheth her, **Ephesians 5:29**. 8. He hateth putting away, **Malachi 2:16**, and provideth for her eternal welfare, **Ephesians 1:7; Colossians 1:21, 22**. {{field-off:Bible}}

Verse 3. [[@Bible:2 Corinthians 11:3]]{{field-on:Bible}}**But I fear.** Jealousy is made up of love, fear, and anger.

By his subtilty. He mustered all his forces, or rather all his frauds, together to cheat her. That old serpent, when he was young, outwitted our first parents; now that he is old, and we young, **Ephesians 4:14**, what will he not do, if we watch not? Bellarmine saith of his Romanists, *Romani sicut non acumina, ita nec imposturas habent*, that they are neither sharp nor subtle. The devil is both, and so are they; witness their crafty cruel both positions and dispositions; this old serpent having lent them both his seven heads to plot and his ten horns to push.

So your minds should be corrupted. Satan hath his νοήματα, set and composed machination, **2 Corinthians 2:11**, whereby he adulterateth our νοήματα, our judgments.

From the simplicity, &c. Of all graces Satan would beguile us of this simplicity; the world calls it silliness, sheepishness. {{field-off:Bible}}

Verse 4. [[@Bible:2 Corinthians 11:4]]{{field-on:Bible}}**But if he that cometh.** Giddy hearers, whirred about with every novelty, have no mould but what the next teacher casts them into; being blown like glasses into this or that shape at the pleasure of his breath. See **John 5:43**. {{field-off:Bible}}

Verse 5. [[@Bible:2 Corinthians 11:5]]{{field-on:Bible}}**The very chiefest apostles.** Either he

meaneth those pillars, Peter, James, John, &c., **Galatians 2:6**; or the false apostles, whom he styleth chiefest by an irony, because they sought to bear away the bell, and be counted prime preachers. {{field-off:Bible}}

Verse 6. [[@Bible:2 Corinthians 11:6]]{{field-on:Bible}}**But though I be rude in speech.** Gr. an idiot, a plain, downright, homespun, homely spoken person. The ancients busied themselves (saith Cyril), οὐκ ἐν εὐρεσιλογίᾳ, not about coin and newly coined language, but ἐν ἀποδείξει τῶν θείων γράφων, about solid demonstrations drawn out of the Holy Scriptures. Jerome reports of Didymus that he was an apostolic writer, as you might easily gather by his style, *Tam sensuum nomine quam simplicitate verborum*. His matter was as lofty as his language low and ordinary. Jerome himself is much commended by learned men, *Quod ubique non sit aequè Latinus*, that he is not always so curious and choice of his words. But what reason he had, I see not, to censure St Paul so sharply as he doth, *Ob sensus involutos, eloquium implicatum, et artis Grammaticae imperitiam*, for his intricate sense, dark elocution, and unskilfulness in grammar learning. True it is, he was a plain preacher, as he here acknowledgeth; and why he affected plainness, he telleth us, **1 Corinthians 1:17**, as stooping to common people's capacities. But that he could play the orator if he pleased, appears **Acts 17:22-31; 26:2**; insomuch as the Lycaonians called him Mercury, because he was "a master of speech," **Acts 14:12**. And as for his Epistles, there is as good rhetoric found in them as in any heathen orator whatsoever. Demosthenes is but dull to him; and Austin's wish was to have seen *Paulum in ore*, Paul preaching, which he would have esteemed a high happiness. {{field-off:Bible}}

Verse 7. [[@Bible:2 Corinthians 11:7]]{{field-on:Bible}}**I have preached to you freely.** Because he get his living with his hands, that he might preach gratis, they despised him as a mean mechanic. This is *merces mundi*, the world's wages. *Nil habet infelix paupertas, &c.* Ministers must have an honourable maintenance (and not be forced to weave for a living, as Musculus was, or to serve the mason, as another great scholar), or else they will be shamefully slighted. {{field-off:Bible}}

Verse 8. [[@Bible:2 Corinthians 11:8]]{{field-on:Bible}}**I robbed other churches.** *Grandis metaphora*, Great metaphor, th Piscator, I took maintenance from them (as the apostle presently expounds himself), I made a prey and prize of them, ἐσύλησα. {{field-off:Bible}}

Verse 9. [[@Bible:2 Corinthians 11:9]]{{field-on:Bible}}**And wanted.** Gr. and was behind hand.

I was chargeable to no man. I was none of those drones that chill the charity of well-disposed people, as the cramp-fish benumbeth those that touch or come near it. (κατενάρκησα, νάρκη, *Torpedo*.) {{field-off:Bible}}

Verse 10. [[@Bible:2 Corinthians 11:10]]{{field-on:Bible}}**As the truth of Christ is in me.** He confirms it with an oath, that he will not take a penny of them while he preacheth in those parts. A minister should be careful of whom he receives a kindness. Note further from this text, that lawful things, when they prove inexpedient and gravaminous, may be forborne by the bond of a covenant. {{field-off:Bible}}

Verse 11. [[@Bible:2 Corinthians 11:11]]{{field-on:Bible}}**Because I lose you not?** It should be a minister's care to preserve in the hearts of his people an opinion of his love to them. For if they once conceive an incurable prejudice against him, that he hates them, or the like, there is no good will be done. {{field-off:Bible}}

Verse 12. [[@Bible:2 Corinthians 11:12]]{{field-on:Bible}}**That I may cut off occasion.** There were those that waited for it, as earnestly as a dog doth for a bone, as we say. *Habuerunt suos cucullos omnes docti et heroici quolibet tempore*, saith Melancthon. Every Zopyrus hath his

Zoilus.

That wherein they glory. They, likely, had feathered their nests, and so might well afford to preach gratis. Paul, though not so well underlaid, would not come behind them in that either. He would not be less busy (though he laboured hard for it) in building staircases to heaven, than they were in digging descents down to hell. {{field-off:Bible}}

Verse 13. [[@Bible:2 Corinthians 11:13]]{{field-on:Bible}} **Deceitful workers.** They seemed to labour, but indeed they loitered, or worse; seeking to set up themselves in the hearts of God's people.

Transforming themselves, &c. The Manichees derived their name of manna, because they held that whatsoever they taught was to be received as food from heaven. Montanus said he was the Comforter, &c. Novatus called himself Moses, and a brother that he had, Aaron. The family of love set out their *Evangelium regni*. Kingdom of the Gospel. The Swenckfeldians (Stinckfeldians Luther called them, from the ill savour of their opinions) entitled themselves with that glorious name, The confessors of the glory of Christ. (Schlussenburg.) {{field-off:Bible}}

Verse 14. [[@Bible:2 Corinthians 11:14]]{{field-on:Bible}} **Satan himself is,** &c. Satan, saith one, doth not always appear in one and the same fashion, but hath as many different changes as Proteus among the poets. At Lystra he appears like a comedian, as if a scene of Plutus were to be presented on the stage. At Antioch like a Jesuit, with traditions in his mouth. At Athens he sallies out like a philosopher; at Ephesus like a craftsman; and here at Corinth he is transformed into an angel of light. Fiery serpents full of deadly poison are called seraphims, **Numbers 21:6; Isaiah 30:6.** {{field-off:Bible}}

Verse 15. [[@Bible:2 Corinthians 11:15]]{{field-on:Bible}} **As the ministers of righteousness.** *Cavete a Melampygo.* Try before you trust; sects and seducers are very subtle and insinuating; the locusts have faces like women; know them and avoid them. When one commended the pope's legate at the Council of Basil, Sigismund the emperor answered, *Tamen Romanus est*, Yet he is a Roman. So, let Satan or his agents come never so much commended to us in his sugared allurements, let us answer, Yet he is a devil. Sin draws the devil's picture in a man; envy is the devil's eye, falsehood his tongue, oppression his hand, hypocrisy his cloven foot, &c. {{field-off:Bible}}

Verse 16. [[@Bible:2 Corinthians 11:16]]{{field-on:Bible}} **Let no man think me.** There was never man, nor action, but was subject to variety of censures and misconstructions, foolish men daring to reprehend that which they do not comprehend. I like St Augustine's resolution in this case. *Non curo illos censores, qui vel non intelligendo reprehendunt, vel reprehendendo non intelligunt.* {{field-off:Bible}}

Verse 17. [[@Bible:2 Corinthians 11:17]]{{field-on:Bible}} **I speak it not after the Lord.** Neither by his command nor example, but permission only. {{field-off:Bible}}

Verse 18. [[@Bible:2 Corinthians 11:18]]{{field-on:Bible}} **Glory after the flesh.** Or in the flesh, **Galatians 6:13**, or have confidence in the flesh, **Philippians 3:4.** {{field-off:Bible}}

Verse 19. [[@Bible:2 Corinthians 11:19]]{{field-on:Bible}} **For ye suffer fools.** *Inter indoctos etiam Corydus sonat.* (Quintilian.) Wise men hold them for fools whom fools admire for wise men. As one saith of attorneys, *Quod inter opiliones se iactitent iurisperitos, inter iurisperitos ne opilionum quidem aestimatione habeantur.* (Rex Platonicus.) {{field-off:Bible}}

Verse 20. [[@Bible:2 Corinthians 11:20]]{{field-on:Bible}} **For ye suffer, if,** &c. As the Popish penitentiaries, those miserably misled and muzzled creatures. They write of our King Henry II, that going to Canterbury to visit the sepulchre of his own martyr, Thomas Beckett, coming

within sight of the church, he alighted, and went three miles on his bare feet, which with the hard stones were forced to yield bloody tokens of his devotion on the way. (Daniel's Hist.) Clemens V, pope, caused Dandalus, the Venetian ambassador, to come before him tied in chains, and to wallow under his table with dogs, while his Holiness sat at supper. The pope lashed Henry IV of France (in the person of his ambassador at Rome) after the singing of every verse of *Miserere*, until the whole **Psalm** was sung out. *Sed exorto iam evangelii iubare, sagaciores (at spero) principes ad nutum Romani Orbilii non solvent subligacula*, saith a great divine. (Gab. Powell on Tolerat.)

If a man take of you. By way of gratuity, but not of wages; or by their followers, and not by themselves. No Capuchin ⁽⁷⁾ among the Papists may take or touch silver. This metal is as very anathema to these, as the wedge of gold to Achan; at the offer whereof he starts back, as Moses from the serpent. Yet he carries a boy with him that takes and carries it, and never complains of either metal or measure.{{field-off:Bible}}

Verse 21. [[@Bible:2 Corinthians 11:21]]{{field-on:Bible}}**As though we had been weak.** *i.e.* Worthless and spiritless. But mistake not yourselves; I am another manner of man than you imagine me. It is said of Athanasius, that he was *Magnes et Adamas*; a loadstone in his sweet, gentle, drawing nature, and yet an adamant in his resolute, stout carriage against heretics and evildoers. (Nazianzen.) {{field-off:Bible}}

Verse 22. [[@Bible:2 Corinthians 11:22]]{{field-on:Bible}}**Are they Israelites.** God's select, peculiar. "Happy art thou, O Israel; who is like unto thee, O people!" **Numbers 33:29.** The Jews say that those seventy souls that went with Jacob into Egypt were as much as all the seventy nations of the world. Tabor and Hermen, the east and west of Judea, are put for the east and west of the world, **Psalm 89:12.** {{field-off:Bible}}

Verse 23. [[@Bible:2 Corinthians 11:23]]{{field-on:Bible}}**In labours more abundant.** Chrysostom calleth Paul, *Insatiabilem Dei cultorem*, an unwearable servant of God. {{field-off:Bible}}

Verse 24. [[@Bible:2 Corinthians 11:24]]{{field-on:Bible}}**Forty stripes save one.** That they might be sure not to exceed the set number of stripes, limited by the law, **Numbers 25:3.** {{field-off:Bible}}

Verse 25. [[@Bible:2 Corinthians 11:25]]{{field-on:Bible}}**Thrice was I beaten,** &c. By the Roman magistrates, as also the martyrs were by the Romish bishops. Thomas Hinshaw was beaten with rods by Bonner, and abode his fury so long as the fat paunched bishop could endure with breath, and till for weariness he was fain to cease. So also he dealt by John Willis, and by Mr Bartlet Green, who greatly rejoiced in the same.

I have been in the deep. *Sine nave in mari fui*, I was in the sea without a ship, so the Syriac renders it. For 24 hours together I have been floating in the sea. {{field-off:Bible}}

Verse 26. [[@Bible:2 Corinthians 11:26]]{{field-on:Bible}}**By mine own countrymen.** *A Gentilibus meis, et a Gentibus.* {{field-off:Bible}}

Verse 27. [[@Bible:2 Corinthians 11:27]]{{field-on:Bible}}**In weariness and painfulness.** Here is dainty rhetoric. Cicero calleth Aristotle's Politics, *Aureum flamen orationis*, a golden flood of eloquence in respect of the purity of the style and the excellency of the matter. May it not be more truly said of this great apostle's writings? {{field-off:Bible}}

Verse 28. [[@Bible:2 Corinthians 11:28]]{{field-on:Bible}}**That which cometh,** &c. *Quasi*

⁷ A friar of the order of St. Francis, of the new rule of 1528. So called from the sharp-pointed capuche, adopted first in 1525, and confirmed to them by Pope Clement VII in 1528. (ED)

agmine facto, et repetitis vicibus, His care came upon him, as an armed man, and gave him no rest or respite. The Greek word ἐπισύστασις holds out the cumber; he had as it were all care numbered, and mustered together, and that with anxiety, μέριμνα, with the same solicitude that a man hath about business of his own: yet held he out his whole race without cessation or respiration.

The care of all the Churches. Calvin was not otherwise affected toward the Churches though far remote, than if he had borne them upon his shoulders, saith Beza. He often sighed out, *Usque quo Domine*, over the poor afflicted Churches of Christ, with the miseries whereof he was much more affected than with any of his own private miseries. I could not but love the man (said Theodosius of Ambrose) for that, while he lived, and when he died, he took more care for the Church than for himself, *Magis de ecclesiarum statu, quam de suis periculis agebatur*. {{field-off:Bible}}

Verse 29. [[@Bible:2 Corinthians 11:29]]{{field-on:Bible}} **Who is weak.** By passion.

And I am not weak. By compassion.

And I burn not. τυροῦμαι, *i.e.* am exceedingly grieved. Compare ***Psalm 10:2; 7:14***. He hotly pursueth the poor. The apostle was even scorched and scalded with sorrow and holy indignation, he felt twinges when others were hurt. {{field-off:Bible}}

Verse 30. [[@Bible:2 Corinthians 11:30]]{{field-on:Bible}} **I will glory of the things.** As a conqueror of his spoil, or as an old soldier of his scars. The apostle glorieth in those things that his adversaries condemned as infirm in him. The afflictions also of the best may fitly be called their infirmities; because they are apt to bewray weakness in them. Like as when fire comes to green wood, there issueth out abundance of watery stuff, that was not discerned before; and as, when the pond is empty, the mud, filth, and toads appear. {{field-off:Bible}}

Verse 31. [[@Bible:2 Corinthians 11:31]]{{field-on:Bible}} **Which is blessed for ever.** And therefore to be blessed, as he that is the Father of our Lord Jesus Christ. This is a praise that he much stands upon, ***Romans 15:6***. And surely if all generations shall call the Virgin blessed, for that she was the mother of Christ, ***Luke 1:48***, how much more, &c. {{field-off:Bible}}

Verse 32. [[@Bible:2 Corinthians 11:32]]{{field-on:Bible}} **In Damascus.** The chief city of Syria, built (say some) in the place where the blood of Abel was spilt, and thence called Damesek, *i.e.* a bag of blood. Thither Paul marched with a bloody mind, but was miraculously converted, and so powerfully confounded his countrymen there, that they incensed the governor against him, to his great peril. That is the guise of godless persecutors, to attempt that against the truth by arms that they cannot effect by arguments. See ***Acts 9:23, 24***. {{field-off:Bible}}

Verse 33. [[@Bible:2 Corinthians 11:33]]{{field-on:Bible}} **And through a window,** &c. An honest shift, though against the Roman law of leaping over the walls. *Quia leges semper ad aequitatem flectendae sunt*, saith Cicero. The sense of the law is the law, and not always the letter. *Apices iuris non sunt ius*.

And escaped his hands. Of the lawfulness of flight in some cases. (See Trapp on “***Matthew 10:23***”) (See Trapp on “***Atsc 9:24***”). {{field-off:Bible}}

Chapter 12

Verse 1. [[@Bible:2 Corinthians 12:1]]{{field-on:Bible}}**It is not expedient for me.** Because it carries a show at least of pride and folly; and Christians must be shy of the very shows and shadows of sin, ministers especially, whose practice easily passeth into an example. Howbeit for the Corinthians it was expedient, because they thought more meanly of Paul than was meet.

To visions and revelations. The false apostles, haply, boasted of such as some seducers do today, who dream Midianitish dreams, and then tell the same to their neighbours for gospel. But take heed, the old prophet may bring men into the lion's mouth, by telling them of an angel that spake to him. {{field-off:Bible}}

Verse 2. [[@Bible:2 Corinthians 12:2]]{{field-on:Bible}}**I knew a man in Chirst.** *i.e.* A Christian and approved, **2 Corinthians 13:5.**

Above fourteen years ago. (*See Trapp on "Acts 9:9"*) All this while till now, he had held his tongue. Taciturnity or silence (in some cases) is a Christian virtue. Either be silent, or say somewhat that is better than silence, was an old moral precept, ἡ σιγᾶν, ἡ κρείττονα σιγῆς λέγειν. {{field-off:Bible}}

Verse 3. [[@Bible:2 Corinthians 12:3]]{{field-on:Bible}}**Whether in the body,** &c. So far did he forget and neglect his own body, which is so dear and near a thing, in comparison of that incomparable delight he then took in the Lord. "Oh that joy! O my God, when shall I be with thee!" These were the dying words of the last Lord Harrington, that was in heaven beforehand. "Oh the joys, the joys, the unspeakable joys that I feel in my soul!" said another that was even entering into heaven, and had a foretaste of eternal life. Peter in the transfiguration was so transported, that he never thought of a tabernacle for himself, **Matthew 17:4**; he cared not to lie without doors, so he might longer enjoy that glimpse of heaven's glory. {{field-off:Bible}}

Verse 4. [[@Bible:2 Corinthians 12:4]]{{field-on:Bible}}**How that he was caught up.** Not locally (likely) but in spirit, as **Acts 7:56**; **Ezekiel 8:3.**

into Paradise. Heaven, whereof that earthly paradise was but a dark shadow. Jerome comforting a young hermit, bade him look up to heaven, *Et Paradisum mente deambulare*, to take a few turns in Paradise by his meditations, assuring him that so long as he had Paradise in his mind and heaven in his thought, *tamdiu in eremo non eris*, he should not be sensible of his solitariness.

Unspeakable words. ῥήματα ἄρρητα, wordless words, such as words are too weak to utter. *Nec Christus nec coelum patitur hyperbolen.* A man cannot hyperbolize in speaking of Christ and heaven, but must entreat his hearers, as Cicero doth his readers, concerning the worth of Lucius Crassus, *Ut maius quiddam de iis quam quae scripta sunt suspicarentur*, that they would conceive much more than he was able to express. It is as easy to compass the heaven with a span or contain the sea in a nutshell, as to relate heaven's happiness. {{field-off:Bible}}

Verse 5. [[@Bible:2 Corinthians 12:5]]{{field-on:Bible}}**Yet of myself I will not glory.** *Non nisi coactus, ut supra.* Paul was a model of modesty, a very crucifix of mortification, as one calleth him.

But in mine infirmities. *i.e.* My troubles, so called, either because under them we seem infirm and contemptible; or else, for that afflictions often show our infirmities, our impatience, &c., they make us sick of the fret, &c. {{field-off:Bible}}

Verse 6. [[@Bible:2 Corinthians 12:6]]{{field-on:Bible}}**Lest any men should think of me.**

Let no man, saith Gregory, desire to seem more than he is, that so he may be more than he seems. It pleaseth me not, saith Augustine, that by many I am thought to be that which I am not. For truly they love not me, but another for me, *si non quod sum, sed quod non sum diligunt*, if they love not what I am, but what I am not. {{field-off:Bible}}

Verse 7. [[@Bible:2 Corinthians 12:7]]{{field-on:Bible}}**And lest I should be exalted.** So lest *Ezekiel* should be lifted up with his many rare visions he is frequently called "son of man," to put him in mind of his mortal, miserable condition.

A thorn in the flesh. A corruption edged with a temptation. Satan sent some Delilah to lull Paul asleep in her lap, and bind him with withes of green delights; but his watchful soul, displeased deeply with that flesh-pleasing force, complained thereof, shook himself, and so found ease.

To buffet me. Perhaps in a proper sense Paul might feel the devil's fingers; take it metaphorically for temptations, and then they are fitly called buffetings, because they come so thick upon a man's spirit that he can hardly take breath. He dogs good hearts with foulest lusts sometimes, as of atheism, idolatry, blasphemy, murder. In all or any of which, if the soul be merely passive (as the word butfeting here implies) they are Satan's sins and our crosses only.

Lest I should be exalted. If Paul had not been buffeted, who knows whither he would have swelled? He might have been carried higher in conceit than before he was in his ecstasy. This "thorn in his flesh" was a means to let out the imposthumated matter of pride out of his heart. {{field-off:Bible}}

Verse 8. [[@Bible:2 Corinthians 12:8]]{{field-on:Bible}}**I besought the Lord thrice.** *i.e.* Frequently and fervently. God respecteth not the arithmetic of our prayers, how many they are; not the rhetoric of our prayers, how neat they are; nor the geometry of our prayers, how long they are; nor the music of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are; but the divinity of our prayers, how heart sprung they are. Not gifts, but graces prevail in prayer. {{field-off:Bible}}

Verse 9. [[@Bible:2 Corinthians 12:9]]{{field-on:Bible}}**My grace is sufficient for thee.** God sometimes gives pardoning grace where yet he denies prevailing grace. He roots not out all our Canaanites at once, but leaves some to try and exercise us. "I thank God in Christ, sustentation I have, but suavities spiritual I taste not any," saith Mr Bain, describing the temper of his own spirit. He also went out of the world with far less comfort than some weaker Christians enjoy, God letting Satan loose upon him. (Bain's Life by Mr Clark.)

For my strength is made perfect. It is an act of as great power in God to keep our spark of grace alive amidst so many corruptions, as to keep a fire alive upon the face of the sea. The angels are kept with much less care, charge, and power, than we; because they have no bias, no weight of sin hung upon them. {{field-off:Bible}}

Verse 10. [[@Bible:2 Corinthians 12:10]]{{field-on:Bible}}**Therefore I take pleasure.** εὐδοκῶ, I am well paid by them, I reckon them among God's love tokens, pledges of his love, and badges of my sonship.

For when I am weak, then, &c. This is a seeming contradiction. God, saith Luther, doth most of his works *in mediis contrariis*, by contraries. διὰ τῶν ἐναντίων ἐναντία οἰκονομεῖται. He hath a way by himself, saith Nazianzen, that he may be the more admired. {{field-off:Bible}}

Verse 11. [[@Bible:2 Corinthians 12:11]]{{field-on:Bible}}**For in nothing am I behind.** And yet there were a sort of silly souls (that thought themselves jolly fellows) in the days of Zuinglius, A. D. 1519, that talked thus at Zurich: *Quis tandem Paulus? nonne homo est? Apostolus est, sed suburbanus tantum, non ex 12 viris, non cum Christo est conversatus,*

articulum fidei non composuit. What was Paul? but a man. An apostle he was, but of an inferior rank; he was not of the twelve; he conversed not with Christ; he composed not any of the 12 articles of the Creed. We would as soon believe Thomas of Scotus, as Paul, &c. "I am as much an apostle as they, who are more than much apostles," saith St Paul here (for so the Greek runs); but (*contra sycophantae morsum non est remedium*) he cannot be heard. {{field-off:Bible}}

Verse 12. [[@Bible:2 Corinthians 12:12]]{{field-on:Bible}}**In all patience.** A grace to be gloried in; Job is crowned and chronicled for it. {{field-off:Bible}}

Verse 13. [[@Bible:2 Corinthians 12:13]]{{field-on:Bible}}**Forgive me this wrong.** A pleasant irony, such as whereof this Epistle is full. It is said of a wise man, *Quod obiecta probra ut visus nocturnos, et vanas somniorum imagines digno supplicio puniat, festive scilicet contemptu et oblivione, vel si tanti est, misericordia elevet.* (John Wover in Polymath.) {{field-off:Bible}}

Verse 14. [[@Bible:2 Corinthians 12:14]]{{field-on:Bible}}**For I seek not yours.** Not the fleece, but the flock. He had not those instruments of a foolish shepherd, *forcipes et mulctram*, the shears and milk pail, &c. The whole senate can witness, saith Beza, that whereas Calvin had a very small stipend, yet was he so far from being discontent therewith, that a more ample allowance being freely offered him, he obstinately refused it. All the goods that he left behind him when he died, his library also being sold very dear, came scarcely to 300; French crowns. *Non opes, non gloriam, non voluptates quaesivi*, said Melancthon, I never sought riches, pleasures, or preferments; this conscience I carry with me, whithersoever I go. (Melch. Adam.) I do ingenuously profess, saith Mr Rollock, that of all my stipends I have not laid up two pence, for I never cared for the things of this world. Luther never found himself once tempted to covetousness. And herein I could wish we were all Lutherans.

But the parents for the children. We use to say, that one father will better provide for nine children than nine children will for one father. Howbeit, our spiritual fathers (though they seek us, and not ours, yet) they should find both "us" and "ours": "us," in our obedience; "ours," in our recompence. {{field-off:Bible}}

Verse 15. [[@Bible:2 Corinthians 12:15]]{{field-on:Bible}}**Spend and be spent.** If like clouds we do sweat ourselves to death, so souls may be brought home to God, it is a blessed way of dying. Mr Samuel Cook's motto was *Impendam et expendar*, I will spend and be spent; this he cheerfully verified.

The less I be loved. This is many a good man's grief, but his reward is nevertheless with God. The nurse looks not for her wages from the child, but from the parent. {{field-off:Bible}}

Verse 16. [[@Bible:2 Corinthians 12:16]]{{field-on:Bible}}**Being crafty I caught.** A blessed craft, a high point of heavenly wisdom, *Daniel 12:3*. It is written of the fox, that when he is very hungry after prey, and can find none, he lieth down and feigneth himself to be a dead carcase, and so the fowls fall upon him, and then he catcheth them. St Paul hungering after the souls' health of his Corinthians, denies himself to gain them. {{field-off:Bible}}

Verse 17. [[@Bible:2 Corinthians 12:17]]{{field-on:Bible}}**Whom I sent unto you.** It is said of the pope, that he can never lack money so long as he can hold a pen in his hand; he can command it and have it. But St Paul could not skill of those arts. {{field-off:Bible}}

Verse 18. [[@Bible:2 Corinthians 12:18]]{{field-on:Bible}}**In the same spirit.** Who worketh with his own tools only, and is ever like himself in all the saints; through whose whole course godliness runs, as the woof doth through the web, as the spirit doth through the body.

In the same steps. With an upright foot, *Galatians 2:14*; in Christ, *Colossians 2:6*; as Christ, *1 John 2:6*. {{field-off:Bible}}

Verse 19. [[@Bible:2 Corinthians 12:19]]{{field-on:Bible}}**That we excuse ourselves.** And so yield a fault.

I speak before God. The witness of my innocence, *Job 16:19; Genesis 20:6.*

For your edifying. While ye conceive no ill opinion of us, which, like muddy water in a vessel, might cause the most precious liquor of our doctrine to run over. {{field-off:Bible}}

Verse 20. [[@Bible:2 Corinthians 12:20]]{{field-on:Bible}}**And that I shall be found.**
Crudelem medicum intemperans aeger facit. The sick man makes harsh headstrong medicine, (Mimus.) We delight not to fling daggers at men's faces; but if men be not told their own, and that with some sharpness, they will on in sin to their utter ruin. Sharp waters clear the eyesight; and bitter potions bring on sweet health. A weak dose doth but stir bad humours and anger them, not purge them out; so it fareth with sins.

Lest there be debates, envyings, &c. King Edward IV, the night before his death, said to his kinsmen and friends, I remember it to my grief, that there hath been discord among you a great time, not always for great causes, but poor mistakings, ⁽⁸⁾ Some, like salamanders, live always in the fire; like trouts, they love to swim against stream; like Phocion, they think it a goodly thing to dissent from others.

Whisperings. (*See Trapp on "Romans 1:29"*)

Swellings. That is, taking things unkindly, so that the heart even riseth against another, and we cannot away with him, would have nothing to do with him. Now, as the swelling of the spleen is very dangerous for health; and of the sails, for the overbearing of a little vessel; so is this swelling of the heart by passion, especially if it break out at the lips by tumults, that is, by telling this body, running to that, filling the town with it. *Caelum mugitibus implet.* {{field-off:Bible}}

Verse 21. [[@Bible:2 Corinthians 12:21]]{{field-on:Bible}}**That have not repented.**
Impenitence maketh sin mortal, saith St John, *1 John 5:16*, or rather immortal, as saith St Paul, *Romans 2:5*. It is not the falling into the water that drowns, but lying in it. God's people may sink once and again to the bottom, but the third time they rise and recover by repentance. {{field-off:Bible}}

⁸ Daniel's Hist. of England.

Chapter 13

Verse 1. [[@Bible:2 Corinthians 13:1]]{{field-on:Bible}}**Of two or three witnesses.** So he calleth his threefold admonition. God's word neglected will one day be a swift witness against the contemners. Moses shall accuse men, *John 5:46*. God's word lay hold on them, *Zechariah 1:6*, and stick in their hearts and flesh, as fire, throughout all eternity, *Jeremiah 5:14*. {{field-off:Bible}}

Verse 2. [[@Bible:2 Corinthians 13:2]]{{field-on:Bible}}**I told you before.** *Sed surdo fabulam*, no telling would serve turn. Many are so wedded and wedged to their sins, that nothing will sunder them but an extraordinary touch from the hand of heaven. {{field-off:Bible}}

Verse 3. [[@Bible:2 Corinthians 13:3]]{{field-on:Bible}}**A proof of Christ speaking in me.** The Church is *Christi docentis auditorium*, saith Bernard, the place wherein he ordinarily teacheth, who hath his school on earth, though his chair in heaven. *Scholam habet in terris, Cathedram in caelis*. {{field-off:Bible}}

Verse 4. [[@Bible:2 Corinthians 13:4]]{{field-on:Bible}}**Crucified through weakness.** *i.e. Ex afflicto eius statu*, as *Galatians 4:14* (Aug.), as having voluntarily subjected himself to all sorts of sufferings for our sakes. {{field-off:Bible}}

Verse 5. [[@Bible:2 Corinthians 13:5]]{{field-on:Bible}}**Examine yourselves.** The final trial of our eternal estate doth immediately and solely appertain to the court of heaven. Indeed the disquisitive part belongs to us, the decisive to God.

Prove your own selves. Redouble your diligence in this most needful but much neglected duty of self-examination; an error here is easy and dangerous; hence the precept is doubled; so *Zephaniah 2:1*. *Excutite vos, iterumque excutite*, as Tremellius renders it, Fan yourselves, yea, fan yourselves. He doubleth his phrase, as it were his files. Men are as loth to review their actions, and read the blurred writing of their hearts, as school boys are to parse their lessons and false Latins they have made; the eyes also of their minds are as ill set as those of their bodies, so that they see nothing inwards, though these windows of the soul should be like the windows of Solomon's temple, broad inward, *1 Kings 6:4*: and men should try themselves thoroughly, for God will; as, though scholars will not scan their verses, their master will. "Let every man therefore prove his own work," *Galatians 6:4*; so shall he save God a labour, and put the devil out of office. Whereas, sparing a little pains at first doubleth it in the end, as he that will not cast up his books, his books will cast up him at length.

Know ye not your own selves? *Nosce teipsum*, Know thyself, say the heathens, came down from heaven; sure it is none can ascend to heaven unless he know himself.

Except ye be reprobates? Gr. counterfeits, adulterine. Every soul is either the spouse of Christ, or the devil's strumpet. {{field-off:Bible}}

Verse 6. [[@Bible:2 Corinthians 13:6]]{{field-on:Bible}}**But I trust that ye shall know.** Whereas they were ready to retort that they were no reprobates, he should well know, let him see that himself were not one. I trust ye shall know, saith he, that we are no reprobates, counterfeits, or inapprovable, opposed to approved, *2 Corinthians 13:7*. {{field-off:Bible}}

Verse 7. [[@Bible:2 Corinthians 13:7]]{{field-on:Bible}}**Though we be as reprobates.** viz. In your esteem. The good heart is content to vilify, yea, nullify itself, so God may be glorified and his people edified; let him be a footstool, or what ye will, to help Christ into his throne. *Prorsus Satan est Lutherus, sed Christus vivit, et regnat*. Amen, saith Luther. Let me be called a devil, or anything, so Christ may be exalted. (Epist. ad Spalat.) {{field-off:Bible}}

Verse 8. [[@Bible:2 Corinthians 13:8]]{{field-on:Bible}}**For we can do nothing.** A temporary

may so fall away, as to persecute the truth that he once professed, and the ministry that he once admired. Never falls a saint so far in his greatest relapses. Bishop Latimer tells of one, who fell away from the known truth, to mocking and scorning it; yet was afterwards touched in conscience for it. Beware of this sin, saith he; for I have known no more than this that repented. It is a very dangerous precipice. (Lat. Sermon before King Edward.) {{field-off:Bible}}

Verse 9. [[@Bible:2 Corinthians 13:9]]{{field-on:Bible}}**Even your perfection.** Or, your restoration, or joining again, [κατάρτισιν](#). His meaning is, saith Beza, that whereas the members of this Church were all, as it were, dislocated and out of joint, they should now again be joined together in love, and they should endeavour to amend what was amiss among them, either in faith or manners. {{field-off:Bible}}

Verse 10. [[@Bible:2 Corinthians 13:10]]{{field-on:Bible}}**And not to destruction.** Unless by accident; or, if to the destruction of the flesh, it is that the spirit might be saved in the day of the Lord Jesus, **1 Corinthians 5:5**. (*See Trapp on "1 Corinthians 5:5"*) (*See Trapp on "2 Corinthians 10:8"*) {{field-off:Bible}}

Verse 11. [[@Bible:2 Corinthians 13:11]]{{field-on:Bible}}**Finally.** Gr. [λοιπὸν](#), that which yet remains to say more, and then an end.

Be perfect. Or, piece again.

Be of one mind. For matter of opinion.

Live in peace. For matter of affection.

The God of love. The author and fautor. {{field-off:Bible}}

Verse 12. [[@Bible:2 Corinthians 13:12]]{{field-on:Bible}}**With a holy kiss.** A custom proper to those times. (*See Trapp on "Romans 16:16"*) (*See Trapp on "1 Corinthians 16:20"*) {{field-off:Bible}}

Verse 13. [[@Bible:2 Corinthians 13:13]]{{field-on:Bible}}**All the saints salute you.** Sanctity is no enemy to courtesy; it doth not remove but rectify it. {{field-off:Bible}}

Verse 14. [[@Bible:2 Corinthians 13:14]]{{field-on:Bible}}**The grace of our Lord.** A friendly valediction or fatherly benediction. {{field-off:Bible}}